## Che Catholir Rerord.

VOLUME XXVIII.
Che Catholic Kiecord London, Satvandr, Oct. 20, 1006.
"SPRINGES To OATCH Why our friondas wno aro averao
dogma
should not sereena their ow
 but that they thould go out on the
boustops and command as to yield up
up our dogmas for theirs is a 3 averere test
of patience. One dogma in tavor with
 Without develing on the obvious at ing out tha
trinsic
valie





 poor, ther retego of the opresesod, hat
Ho is the Beloved Son Whom wo aro commanded to hear. We We have to hear
jut matat Ho teaches. And it seewu Chisthat they who want a croeemeses
Corque, driven overer the waters of of
bor

other dogma


heard undismayed many threats and
 to non-Catholics, But the history of of
 Chared that has oopod with the civili-
zatoon of ages agone, and survived,
shall fall before our very distinguished men do do not seo thi


 (atato," Now Mr. Mallock, a non | the ago, $\begin{array}{c}\text { ite aspirations, ito thinkers, } \\ \text { mas } \\ \text { be given an antentive hearing }\end{array}$ |
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LONDON, UNTARIO SATURDAY, OCTOBER 20

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THE CONVRSION OF SCOTLAND.



 tor defenome has a anique capasait
foithoen
christian faith, and
 $\xlongequal[\text { Principal witnes and sapporter. }]{\text { REMARKS. }}$-said to a parant who asked him whi
benefit the study of Latio would bo
And in one of the letters of the Sel
Made
Merohant to his son we reatrained businoses, "that that the ono thenedThat Tolow who hasunt had the the collego
taining"You bot it pays. Angthing thaiprofers his liking for flamilacal tralning


Che Catbolit 3iecory
 cititionto $=\mathrm{F}=$ 0 2x
 $=2$
 London, SAturday, Oct. 20, 1900. THE OATHOLIO OONFESSION
AND THE SACRAMENT OF
 This little book will do good. 1 of the most meagre pocket book
Father McKoon believes with Fathe school of writers to meet the need
of the twentieth century-men not lee
thonghtol or thooghtfal or learned than those
old, but who, instead of folios, will
write six penny tracts, and will writ
 Their language m
orn and understo he who runs may reead, and reading,
may comprebend. Hence there are no "purple patches ." in this pamphle
It is a business Iike work devoted to The exposition of a much misrepresented
subject. It containe, so far as we can
see, no attempts at religious contro see, no attempts at religious contro
versy and we are sure that the non-
Catholio who accedes Father McKeon a tair hearing will give over some
the misconceptions which provail, eve in this enlightened age, respecting the
confessional.
Father McKeon points out the neces sity of penance. He shows that confes
sion is a doetrine tanght in the Holy Scriptares, not only in the New Testa
ment, but also in the Old Testamert
We know that the Book of Numbers v. 68, informs us "that when a man or
Woman shail have eomitted any or al
the sins that men are wont to commit, they shall confess their sin and restor
the prineipal itself, and the anth part
over and above to him against whom they have sinned." And In Proverbs ww
read: "He that hideth his sins shaln no
prosper, but he that shall contess and
 Chate aid thenp pated man, s.an,",

 and



THE CATHOLIC RECORD.

## 







h
Again, it is said that this power is
too sacred to be entrusted to the keep
ing of man. No one understands thi
dignity better than a priest. Naturally he does not like to hear confessions,
But it is his duty-a most irksome
duty and wearisome to both soul and body. With a deep sense of his imper.
toctions he bears the burden of the
awful responsibility and he nows that
it it by no right inherent, but that
it
it is by no right inherent, but that
it is a git oo the Redoemer for
the sanctifieation of souls. He
knows that he is the dessendan
of the anothe the to of the apostles, to whom was said
" Reeeive ye the Holy Ghost $;$ ", and h
knows, also, that the power handed o to the Apostles that in the strength of
Christ they might cleanse the sonl for Christ they might eleanse the soul from
sine, endurese in the Catholice priesthood.
Honce with no faltering accents does he pronounce the words of absolution
ho minlions of Christians before the
So
sixteenth century believed. This they sixteon tanght by the Church. Does any
were unprejudiced individual think that
matter so vital the Chureh did know what was the teaching of he
Divine Foander, or that He failed
keep His word to protect the Chure from error?
That this power is exerecised by the
sucetassors of the Aposties is self-
evident. As to the charge that sins are pardoned for money, or that
liconces to commit sin are sold
Catholics by priests, we have but to say
that the command not to bear false wit. ness is still in vogne and that such
stories aro unsupported by any evid
ence. This of oourse is an old story
We do not think, howerer, that it it
woold be volced by any reputable in woold be voiced, by any reputable in
dividual to day, hough time was, if we
remember aright, when it was hearrd
issaing from the precincts of Knox Col-
lege. To the one who avers that he will not
reveal his soot o a man, St. Auguatine,
who lived over fourteen hundred yeari
ago, says: " 0 man why are you afraid to confess your sina ? What you make
known to me $\mathbf{I}$ know less than what $I$
do not know at all. Why should you
blush to confess your sins ? I am a sinner, as you are, I am a man an
account nothing haman foreign to me As you are a man confess to man ;
sinfult man, confess to isifulu man. Yo
aro free indeed to ehoose which yo




 Aotior cause for the defleiency was
mentioned which gave considerab alarm, which wae that the young g men
who would be disposed to be atudents do not believe the doctrines to whicil
they are obliged to profess adhesion
belore they can be ordeln young men wonld not make a profossion
of taith under such circumstancess This is a state of things which are like.
to beeome more and more alarming as time goes on.
We have not le
We have not learned that there is any
Calling off among candiaates for the
Catholic priesthood from either

## WHAT THE PEOPL

A question of the day that ranks
the liteost important is the quality
thaced in the hands of ur people. In this eategory wo in
dude books, newapapers and magazines lications, the stady of which is eleva
ting in its tendency, but, un ortuna in winning the great mass of reader reached in St. Mary's Chureb, Lon
on, on Sunday, Oetober 7, by Rev
v. Tobin. The rev, gentlem each month His Holiness the Popo me papal intention to uplift mankiu dvice and deed, to have nothing but The preacher was quite within th
truch when he stated that the " proportion of the sins of the day can
be traced to evil literature." There is herrible responsibility resting on the ery apt was the statement that " th
father who will not allow his child to lossly allow in his home the insidion
ovel or nowspaper which corrapts the youthful mind

Curred in London some years ag
Catholic tather of a family had Hiving been admonished to provide for ad the true, he replied the the good ot prevail upon them to read anythin portrayal of the most horrible crim yars aiter wards he way loreed tog
out a warrant for one of his grown
boys, for, as the out of the house." Tho little pity for him. Perhaps one of the
greatest abuses of the printing press the present day is the average Ame re usuarlly pietures of great crimin hevery grade, such as the murderona
hug and the faultessilygroomed and come wealtiny, and has er joyed the fal
of the land, by a species of tinanci on's eyes in the columns of almos
overy daily paper. specimens of hamanity to bo met with
the boy in his teens and the fall grow
man who is to be geen waiting for the arrival of the yellow
Sunday paper. What a horrible occul set apart by our Divein on the the sooner the better, when the la
will be invoked to we are armly of the opinion that sone sale of a certain class of literature to be
found in too many of our bookstores antold James iterature has worl tarted on a career of crime by thig natter to deal with, but most certainl
some flort should be put forth to prote reading matter. We hope Father Tobin
will keep up the good work he has beWE HAVE reeeived frota the publish
rys, LLonganan, Green \& Coo, London,
Now York and Bomby volume, bearing the title, "Earl
Essays and Leetures,", by Canon She sale, containing, as it does, the brillian rish writer. The price is $\$ 2.00$. a

THE CATHOLIC RECORD THE POPE'S HEALTH.

 Cathollo ounaroi in varions eoontrie and mo have namally bena able to dis
corerer within a very short time the
 most
trom the reallty.
with this matter that the Toronto Mal and empirt has, motest frequantily th
 Oror our own loased wirese", "Over made op in oar ourn sanotum."
 was when ho was olected to the jearra ago to the Supreme Pontificate an then sixty,-eight years. Ho it ous no seventy two years lal, and it it is not a ann he was four yoars ago, for his ad
anced age is enough to mako hin
 nonnementst madt, fron timo
timeo of his health he oppeared
tear his aze remarkably one report ot the Mail and Empire is sonty and inett, and that ho ho drink hised physitians. In taset he to des hich ovidenty meaposentensibly thine int This, story is it increvidibe. The Hols teanitbod as very great tor so onged a

 | among the youg men. The Holy |
| :--- |
| Father has pased through all the |

 Ho has been an assitant, a paisb
oriost, a cenon, a Bistop, an Areh bisbop, a patriarch, a Cardinal, and
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Hating had a very enthasiastic re
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banche systems had been tried in I Ireland; bu
the latter had turned, and now many
the the oftieial classs weror Andiog that seil
government was not only not diserep


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veen as an installument of self. - govern

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 to what an oxtent many of the peers the House of Lorras standa in the wa doubt not the powertal ion inuence,



| $\begin{array}{\|l\|l\|} \hline \text { nith } \\ \text { that } \end{array}$ | KIELTY, FAMED A8 DIES OF OLD AGE |  |
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| O-Conor, that the Rolo was the best m |  |  |
| Rule was the best meth |  |  |
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| Res to sir wille |  |  |
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|  | Chicago and in the later instance to the distingeished Bishop John Lin. |  |
| long denied justice |  |  |
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| FOR THE |  |  |
| How few there arro who know what a | now pratieally " "owntown.", But the |  |
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| agees gone by. If the maxim " might |  |  |
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|  | "I might as moll mako a clean breast |  |
| ited States. | of it. I've been sued for alimony, and |  |
| ' he declared "that hi | As the audience gasped, he waved in |  |
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| Thoso who aro prone to cast apper. |  |  |
| ppon Ireland |  |  |
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| and |  |  |
|  | bride would protest, "I don't mean it |  |
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| cent despatch from Paris |  |  |
| letter has been addressed by the people | $0 \text { arin }$ |  |
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| lic speech the Sunday before last will | for a bishopric received the approba tion of Father Kielty. Once, when two |  |
| tasy. The address ayss: "The Chou. | St. Lonis priests were named as prob |  |
| our | one a short man and the other very tall |  |
| chorches, preserits our priests, or | "They won't do. One's head is too |  |
|  | sitting down, and the other's coat tail | a |
| 促 |  |  |
| Ft | ood old Irishman who came to me |  |
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|  | take, tit ${ }^{\text {? }}$ |  |
|  | repled tobee the gre |  |
| hesitat3 to take up arms against the | may keep it-and I, pointing to a funer- |  |
| the |  | Our |
| ming the Jacobin |  |  |
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| will not venture to pred |  |  |
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| notdent prophe | matiog carrigege and hearse in front |  |
| ers, but wo wonld rec |  |  |
| religion, whic |  |  |
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| $\begin{gathered} 088 \\ \text { ally } \end{gathered}$ | $\begin{aligned} & \text { "It was wit," } \\ & \text { Kielty, smiling as } \end{aligned}$ |  |
| religion are even now but a minority of |  |  |
| Chr | "That was tho name |  |
| unilely that tho maintiours of relig | the same oceasi | not only to reeeive the Siesset Sacra- |
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| $=$ | came to me to take the |  |
| F.ango priest, | knew that a little whi |  |
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| of Rev. Father Kei |  |  |
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OOTOBER 20, 1000. CHATS WITH YOUNG MEN



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OUR B0YS AND GIRLS.











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FARM LABORERS

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| OS. SOUTHWORT |

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Callista $\frac{\text { A Sketect of the }}{\text { Thirc Century }}$

History of the England and Ireland

Catholic Record,


