

NOTE AND COMMENT.

Confession is the particular subject which now engages the attention of Protestant circles in England. The papers teem with attacks upon and defence of the Sacrament of Penance, and the pulpit takes side according to the views of its incumbent. Catholics believe the outcome will be beneficial inasmuch as it will set men thinking and lead the public generally to some conclusions on the point under discussion. People will begin to wish for a more intimate knowledge of the true nature of Confession and this may lead to conviction and to more practical results. It is worthy of note that those that are loudest in their opposition to Confession have no personal knowledge of its meaning, while thoughtful people ask themselves how it is that Confession is as all these men describe it, so many men and women admittedly good and holy look upon it as so great a safeguard of virtue? Must it not, they ask themselves, be a good institution, exercising as it certainly does such a restraining influence on young and old. This leads to an enquiry as to whether the Protestant is blessed with so beneficent an ordinance, and they quickly discover that the High Church party has excellent reason for wishing to restore the practice. An article on Confession in the Encyclopaedia Britannica, has the following, which will go far to remind them that Confession has not been legally abolished even in the Established Church. 'At the Reformation the reformed communities were unanimous in rejecting enforced auricular Confession, but it is a mistake to suppose that they were equally unanimous in reprobating its uses in cases where it was sought by the free choice of penitents. The Augsburg Confession (Part I, Art. 11) retains it, and Melancthon asserts that many frequently availed themselves of it. Luther did not even deny its claim to a sacramental character, nor even has it died out among the Lutherans. But the sacramental character is denied by Calvin and the Calvinistic Churches generally. Peter Martyr, Chamier, and others seem to identify absolution with the preaching of God's Word. Nevertheless absolution still retained for a long time a disciplinary character even among these bodies. Thus we find the Scottish ministers offering absolution to the Marquis of Montrose before his execution at Edinburgh on May 21, 1650; and his refusal seems, according to the historian Burton, to have influenced his enemies in the matter of the sepulture granted to his remains. Private confession also finds a place in the English Prayer Book and homilies. Before the revolution of 1688 it was so far common, that we find Bishop Burnet, in his 'History of His Own Times,' naming this or that clergyman as confessor in the family of such-and-such a nobleman. To divulge anything thus confided in as strictly forbidden in the reformed English as in the medieval or modern Roman Church, though an exception is made in the English Canon in the case of such crimes as might endanger the life of the recipient of confession by making him an accessory in the eye of the law.'

The writer, it will be at once seen, is not a Catholic, but his statement will go far to explain why the High Church advocates of confession are so strongly wedded to the wish that it should be reintroduced.

The Irish Catholic, in its issue of 27th August, gives an interesting account of the departure of a band of young girls who recently sailed from Dublin for Glasgow, en route to distant lands. They were tearing themselves from the homes of their childhood to join the foreign missions of the Church, thus to assist in carrying the Bread of Life—the Gospel, with its fruits of Faith, Hope and Charity—to the ignorant, the poor and dying, in foreign climes. The scene was accompanied by one of the trying features of separation common and painfully familiar to Irish life; yet they were prepared to face all these and the certain risk of lives, of hardships, toil, and even of want, for the glorious privilege of winning souls to God, and of being sowers in the great missionary fields of the Catholic Church. These young girls have a very modest title, yet one that is much valued in Catholic lands; they are "Children of Mary," members of a very important Dublin institution, under the immediate protection of the Archbishop of Dublin, who, through its agency, has proved himself one of the most active missionary bishops the archdiocese has ever seen. The training college is the oratory of Our Lady's Hospice, Harold's Cross, Dublin, where the Sisters of Charity have trained many thousand missionaries, who, abroad and at home, have worked, and still work, for the good of their fellow beings in the homes of both rich and poor, as readily as in convents and hospitals. This great Sodality has now 500 nuns on the Mission, all engaged in that holiest of work—the saving of souls—while as home missionaries it has a small army of 800 young women and girls who do duty in

the cities and towns, thus continuing the work of the sodality which has been in steady operation for over 80 years. Referring to the good work done by these home missionaries of the sodality in the large cities and towns of the country, the Irish Catholic remarks:

The thought often occurs to us—How do parents living at a distance from cities so lightly and easily send out their young daughters to those cities to make a livelihood amongst strangers? To go at once from the simple country home, from under the watchful, loving care of father and mother, to the dangerous independence of life in the large business houses of a city. Do they reflect upon the difficulty of putting wise heads upon young shoulders? Upon the freedom with which acquaintance are made in these places; upon the tempting but not over wholesome pleasures of the large city, pleasures rarely wholesome, even when not absolutely bad? It often strikes us as astounding that Catholic parents can risk all this, yet they do, and more's the pity. Hundreds of young girls are yearly sent to Dublin from the country to learn their trade or to fill situations in large business establishments whose owners do not reside at their warehouses, and consequently cannot look personally after the crowd of young people who fill the house, and who naturally look for companionship, friendship, and amusement when their day's work is done.

Who is there, then, to care for the precious souls of these girls? The Archbishop of Dublin and the Sisters of Charity, and, thanks to his Grace's fostering care and to the untiring zeal of these Sisters of Charity, we have in our midst an army of missionaries whose aim is to lead a life of such purity and unostentatious piety in the midst of every worldly care, duty, and pleasure, as shall be an example and a help to all around them. There are married women—once little children in white who formed his Grace's guard of honour, now in their turn brightening homes by the piety that makes true happiness for husband and children; there are hundreds of young girls, not only keeping their own lives spotless, but, day by day, by counsel and example helping on weaker girls to keep in the straight path, advising young comers from the country and watching over them like sisters, making common cause with them in joy and sorrow, being, in a word, true missionaries, whose power is felt where none other could penetrate. Could there be a nobler or more valuable institution than this special Sodality of the Children of Mary? The thanks of our citizens, the gratitude of innumerable fathers and mothers, the blessings of thousands of souls helped in youth, in age, and at the hour of death by those Children of Mary are assuredly due to his Grace of Dublin and to the Sisters of Charity, who so faithfully carry out the Archbishop's plans for the good of his flock.

It would seem that the President of the Methodist Conference has "got his back up" in regard to the order of precedence established for State functions in the Dominion. He complains that no place is provided for the Moderator of the General Assembly or for the President of the Conference, who respectively represent the Presbyterian and the Methodist bodies. The despatch which refers to the protest made, further states that the heads of the large dissenting religious bodies have just reason to complain of the "anachronisms presented by this piece of dusty mediaevalism," and goes on to state that it is difficult to understand why the Premier should hold rank inferior to that of the Archbishops and Bishops of the Catholic and Anglican Churches. This complaint, or objection, comes rather late; if any cause for it exists now, it existed when the table of precedence was drawn up at the Colonial office years ago. In this table, representing, as it does, the relative position of the higher dignitaries of Church and State, the Governor General comes first as representing the Crown and Head of the Federal Government, the General and Admiral commanding following as representing the Imperial service, the Lieutenant Governors of the several Provinces rank next as holding the position of state next highest to the Federal Government, represented by the Governor General. The Archbishops and Bishops then take rank, according to seniority, as representing the Church, and, as there are no Protestant Bishops other than of the Anglican order, and the head of that body is regarded as the representative of the whole Protestant Church, the table of precedence thus fully recognises its status. As a matter of courtesy, however, the Moderator of the General Assembly and the President of the Methodist Conference are, on public occasions, given position next to the Archbishops and Bishops. All these matters are fully understood and thoroughly studied at the Colonial office, though its decisions may not satisfy the unreasonable claims of certain over-ambitious persons holding representative positions in State or Church. They are based on the order of precedence which obtains in England, though materially modified in certain particulars

to meet the altered circumstances of the colonies. Catholics may justly claim, and did so claim, that their Archbishops should take precedence of all Protestant Bishops, and that their rank, with even the Archbishop of Canterbury, should be visited Canada, should be decided by the respective dates of their creation, but, in the interests of harmony and good will, they consented to the now existing condition, which is the result of a compromise wherein the Catholic Archbishops consented to waive their full rights and to give and take precedence with Bishops of the Anglican communion, according to seniority of appointment. If the table of precedence was required to include the heads of all religious denominations, it would necessitate the creation of a special bureau to keep pace with their changes and multiplications.

Another instance of the salutary influence of the Confessional and of the rigid exaction of the Catholic Church in the matter of stolen or misappropriated monies is reported from Independence, Mo. John Corder, of that place, recently received from Father Hoog a cheque for \$900, for money lost by him thirty-two years ago. During the Civil war Corder hid a sum of money in his barn on his farm, in Lafayette county. A company of soldiers occupied the barn, and after their departure, when Corder went to look for the money, it was gone.

The money was found by a person residing near Corder's house and he gave part of the money to another. Twenty-eight years ago the man who found the money died. The conscience of the other man disturbed him to such an extent that he recently confessed to Father Hoog, and under the rules of the Church he was required to return all the money found. He gave the priest \$900, being the principal and interest for thirty-two years. The names of these men will never be known, because the priest will not divulge them.

This is a practical argument in favor of the Sacrament of Penance, and the teaching and practice of the Catholic Church in its regard, which it would be well for those Protestants who are now engaged in such a lively controversy as to its efficacy and character to take to heart—to read and ponder on.

How to arrive at full ripeness of years, with unimpaired retention of one's senses, is a problem which all are anxious to solve. Scores of writers have made the attempt, and recommendations and suggestions have been freely offered and distributed, some of which are so utterly at variance with, and some so diametrically opposed to all others, that public confidence has been almost shaken in the virtue of any. The most recent British Blue Book gives statistics to show that the total abstainer is the best life-risk; authorities regarded as equally reliable prove that the moderate drinker is an equally good risk, while another authority declares "the excessive use of water is bad." Still another theory is now started to the effect that the misuse of the brain and the too heavy strain too frequently put on it are fruitful causes of mental and physical decay, while great evils often result from disease of the brain. Sir James Crichton-Browne has said that "he knew no surer way to inducing mental decay than for a man of active habits to retire and do nothing when just past the zenith of life; and, on the other hand, he knew no safer road to a green old age than to keep on working at something till the close. He referred to Galileo, who lived to 78, Newton to 85, Franklin to 85, Fulton to 80, Faraday to 76, Brewster to 84 years in harness and with unimpaired powers. He declared that hard-working judges habitually lived to a ripe old age, and were more exempt from dotage than any other class of the community. Although the great majority of men are compelled by stern necessity to keep on working until grim death appears, it is a relief to be assured by so good an authority as Sir James Crichton-Browne that what is defined in dictionaries as "the whitish, soft mass which constitutes the anterior or cephalic extremity of the nervous system in man and other vertebrates" may be used by any citizen of active habits so long as life lasts. It is moderation by which this world stands, and, when we have learned this gracious lesson of moderation in all things, we have mastered the great secret of longevity, and distanced Raselais in the search for happiness.

The Home Journal and News calls attention to a class which is to be found in every country. It says—

We can trace the influence of worldliness upon pious people. Their frequentation of the sacraments, their church-going, their aims giving, the interest in Catholic plans contrast strangely with their anxiety "to get into society" with their hankering after great people, with their excitement about marriages, with the perpetual running of their conversation on connections, wealth, influence and the like, and their unconscious but almost gross disrespect for those who are very much richer than themselves.

Every man is a robber who takes from another anything God wants him to have.

BRIEF NOTES OF NEWS.

The consecration of His Grace Archbishop Gauthier will take place in St. Mary's Cathedral, Kingston, on October 18th.

Emile Zola is to come to America next month. He will deliver lectures on art, on literature and on "The Prisoner at Devil's Island."

The corporation of Dublin has elected as sword bearer James Egan of New York, who was recently released from prison after fifteen years' penal servitude for treason felony.

Sir Thomas Lipton, the genial Irishman who has challenged for the America's cup, has contributed \$10,000 for the relief of the sick and wounded American soldiers.

The will of the late Rt. Hon. William E. Gladstone has been probated. It shows that his personal estate is valued at £56,506. Mr. Gladstone's will was written by himself in an ordinary memorandum book. It is a document of about 2,000 words and is a remarkable specimen of penmanship.

A venerable and highly esteemed priest has passed away in the person of Rev. Father O'Carroll, P.P., Rosh, at the good old age of 85 years. He was born in this city in 1813. He completed his ecclesiastical studies at the Irish College, Rome, where he was the contemporary and intimate friend of the late Dr. Kirby, Archbishop of Ephesus. Father O'Carroll was ordained on the 5th of September, 1841.

The correspondent of the London Times at Candia says:—It is estimated that no fewer than 800 Christians have been massacred and the town pillaged by Bashi Bazuks and the Turkish soldiers. All reports agree as to the disgraceful behaviour of the Turkish troops, who were seen firing on Col. Reid. The mob ran through the streets shouting 'Death to the English.' Part of the town is still burning.

The leading English papers are calling upon the Government to take energetic action to end these terrible atrocities.

Cardinal Gibbons, accompanied by Rev. Charles Warren Currier, went to Annapolis recently to visit Admiral Cervera, of the Spanish navy. On his arrival he was met by Admiral Cervera, his son, Lieutenant Cervera, and Commodore Jose Paredez. After a visit to the grounds of the Naval Academy to call upon Admiral McNair, the party took dinner with the rector of St. Mary's Church.

Sparking of Admiral Cervera, after his return, Cardinal Gibbons said: "I found him a very agreeable gentleman, and the courtesy shown me by Admiral McNair and the members of the committee was extremely cordial. Admiral Cervera is much pleased with the treatment received by himself and officers from the hands of the government officials, laity and clergy of the United States."

The regular opening of the September term in the different divisions of the Superior Court of Montreal took place on Monday morning. In the first division, the interesting ceremony of introducing the new members of the Bar took place, Chief Justice Sir Melburne Tait and Judges Taschereau, Loranger, Doherty and Curran being on the bench. The Hon. Mr. C. B. Carter, Q.C., in introducing the new members to the Court, in the course of a short address remarked: "To day we have on the Tableau General of the Montreal section of the Bar 491 members. Twenty five candidates were admitted to practice from this section in July last, and forty-one candidates were admitted to study. Next year will be the fiftieth anniversary of the incorporation of the Bar. I only trust it will be celebrated in a measure befitting the occasion."

The news that an important understanding had been arrived at between Germany and England has created a sensation in European circles. The continental press have discussed the matter in every form possible. The German Foreign office, through Minister Baron von Buelow, is reported to have issued the following statement:—

"An understanding has been reached between England and Germany on certain points which have long been under discussion and on some new questions. The agreement is limited and far from being of the wide reaching nature represented by the newspapers. The reports in the English newspapers are mostly guesswork, the wish being father to the thought. There have been old questions in dispute, such as Togoland, in South West Africa. These are now settled, besides other questions which might have caused difficulty in the future, such as Dalagoa Bay and a joint loan to Portugal."

"The significance of the agreement, however, does not lie in the importance of the subject matter, but in the fact that it furnishes the basis for more cordial relations. The Emperor's telegram was doubtless sent after he had knowledge of the completion of the agreement, and as indicative of his intent to carry out the spirit of the new understanding. The agreement will improve the relations existing between the two countries. There was a dark spot in the political relations of the two nations in South Africa, which has now been removed, and all fears of unpleasant relations there may now be discarded."

The Belgian capital is making an unenviable record for itself and bids fair to become the popular 'divorce centre' of Europe. It seems desirous of not only facilitating but of actually encouraging the separation of those whom 'God hath joined together' and man is forbidden 'to put asunder'; hence the machinery of its courts is made to include what is called the 'Pro Dao', or gratuitous legal assistance which is so freely taken advantage of that recently there were 180 applicants at the Palace de Justice for

USE ONLY Finlayson's Linen Thread. IT IS THE BEST

the benefit of its provisions, of which 80 were connected with the institution of preliminary proceedings in divorce suits. "It is symptomatic of the moral decadence of the period," says an English paper, "that within the last ten years the number of divorces that have taken place in Brussels, not including the suburbs, has doubled. In 1887 there were 50 divorces among a population of 177,000 inhabitants, the number of marriages in the same year being 1,185, which gives one divorce for every 36 marriages. In 1891 a judicial separation was pronounced in 78 cases; the number of marriages was 1,701, or 19 marriages for one divorce. And in 1896, out of a population of 194,000, there were 100 divorces, the number of marriages being 2,148. Apart from other causes, there can be no doubt that the facilities accorded by the grant of the 'Pro Dao' lead many to institute proceedings on the flimsiest pretext, who if they were obliged to bear the heavy expenses of a suit would hesitate before rushing into court. A modification of the law which would compel persons in easy circumstances to pay at least a portion of the legal costs would probably tend to considerably diminish the number of applications for divorce."

The Irish-American of Baltimore will celebrate the centennial of the great Irish rebellion of 1798 on Sept. 23. In nearly every city in the United States large public demonstrations have been held during the summer. The intention of the Baltimore Irish societies was to hold a celebration at Bay Ridge in conjunction with the Washington societies, Sept. 12, but this idea has been abandoned, owing to the proposed demonstration of welcome to the soldiers and sailors on that date in Baltimore.

AT THE MANOR.

BY J. A. S., FOR THE TRUE WITNESS.

Lo! before me stands the Manor, In its old ancestral pride, Gabled roof with tall red chimneys, And its portal deep and wide; And a lawn with great trees shaded Where the birds their dwelling made, Blithe their carol woke the morning, Echoes of the woodland glade.

There a quaint and old time garden, With its wealth of fairest flowers, And its alleys cool and shady, In the Summer's dreamy hours; And the busy bees made honey, In their hives beneath tall trees, 'Mid whose boughs there sighed for ever The low whisper of the breeze.

And the fruits grew ripe in season In that warm and genial air, In that bright and sunny pleasure, With its fragrance fresh and rare; And the old sun dial counting The moments as they fly, As it marked the happy fleeting Of the days long since gone by.

And the little river Huron, Making music in its flow, As its rippling woke the echoes Of the days of long ago; All these things I see before me As it were but yesterday, And it seems not in my dreaming That long years have passed away. Sept. 2nd, 1898.

A window made entirely of stone has just been presented to a French Cathedral. The stone is nephrite, found in Siberia, and so beautifully transparent that, when placed as it is, it catches the sun's rays and reflects them into the cathedral interior.

Only the tortures of the medicinal rack are comparable to the agonies which many women suffer through



the peculiar weaknesses and diseases of their delicate feminine structure. Nothing less than unbearable torment would induce sensitive-minded women to submit to the intolerable methods of the average doctor in dealing with diseases of this nature.

That there is "a better way" than these detestable "examinations" and "local applications" is a truth which some women have yet to learn, although thousands are already rejoicing in the knowledge. They have found in Dr. Pierce's Favorite Prescription the one unfailing remedy which heals feminine weaknesses at their very source. This marvelous "Prescription" restores absolute health to the internal organism; stops weakening drains and ulcerated conditions, gives elastic strength to the supporting ligaments, vitality to the nerve-centres, and complete womanly vigor to the entire constitution.

It is the perfect fortifier and regulator of women at every critical period in their development; from the time when they merge into womanhood until the "change of life." It is the one medicine which makes motherhood safe and almost free from pain.

A lady living at Park Avenue, Chicago, Ill., Mrs. Emily Howe, writes: "I myself, suffered a long time from female weakness and seemed to be going into a decline. Took several bottles of your 'Favorite Prescription' and it saved me from a great deal of suffering. I now enjoy perfect health and will ever praise the wonderful efficacy of your medicine."

The best popular medical book in the world is Dr. R. V. Pierce's Common Sense Medical Adviser. It will be sent free, paper-bound, for 31 one-cent stamps, to pay the cost of postage and mailing only. Address the Doctor at Buffalo, N. Y., or send 30 stamps for cloth-bound copy.

THE EVILS OF INTemperance.

Bishop Spaulding, of Peoria, Ill., made the following remarks on the evils of intemperance to a class of boys who were about to receive the sacrament of Confirmation, at the State Reformatory, Pontiac, Ill., recently:—

"Now to these Catholic boys I am going to confirm I would say especially (but also to the others) the vice which ruins more boys and men in this country than any other is drunkenness. Drunkenness is our great evil. My dear boys, you are too young to know this, but I tell you if you keep away from saloons and all intoxicating drinks the door of this great world will be open to you, your future will lie before you and peace and success of the best kind will await you. For God's sake, my dear boys, if you have never tasted liquor make a resolution never to do so; it steals away your brain and takes the best you have from you. Turn from it, my dear boys, turn towards God and right, turn from those who would lead you away from truth and into bad company. So deeply convinced am I that, if you will forswear drink and the low company around saloons, swearing, lying and all such contaminations, you will find a new life open to you, so deeply am I persuaded of this that I am going to ask as many of you as are willing to do so to stand up and promise me that you will not drink any strong drink or intoxicating liquor and that you will try to please God in this way as well as others. Now if you will stand up and take this pledge you will make me glad that I am among you."

"In the name of God who made us and watches over us and will save us (if we wish to be saved), that you will not drink any intoxicating drinks. "Make the sign of the cross; in the name of the Father, Son and Holy Ghost."

It is reported that negotiations will be at once commenced by the Vatican to establish a new hierarchy in the Spanish colonies transferred to the United States, as was done in the case of the Mexican territory annexed by them. Priests of other nationalities were there gradually introduced instead of the Spanish clergy, Frenchmen being found the most suited to the changed circumstances, as they speedily acquired a knowledge of the Spanish language and secured the confidence of the population.

The hour of death is the crucial moment of existence, that on which hangs our eternal lot. No one will deny its importance, but may give no heed to it while in the employment of health. Many unwisely relegate to their preparation for eternity. To all, wise and unwise, it is a dread moment, full of suspense, for the soul is leaving earthly tabernacle to go forth alone on a journey of which it knows but little. In order to impress upon the minds of her children the need of assistance at that awful moment, the Church teaches them in the prayer, second only to Our Lord's own, to beg Our Blessed Lady to pray for them at the hour of death, when her powerful intercession will be such a consolation. Then, above all other times, we entreat her to show herself a mother, and to plead and intercede for us, her sinful children.

Patience makes that more tolerable which it is impossible to prevent or remove.

Dr. Adams' Toothache Gum is sold by all good druggists; 10c a bottle.

PATENTS PROMPTLY SECURED. Write today for a free copy of our interesting book 'Patents Explained' and how you are benefited. We have extensive experience in the intricate patent laws of 50 foreign countries. Send sketch, model or photo for free advice. W. A. BEAN & BROTHERS, Experts, New York Life Building, Montreal, and Atlantic Building, Washington, D. C.

GRAND TRUNK RAILWAY. Sunday Suburban Train Service between Montreal and Vancouver. Leave Montreal 9:30 a.m., 1:30 p.m., 9:00 p.m. Return leave Vancouver 8:00 a.m., 10:55 a.m., 7:12 p.m., 10:00 p.m.

Saturday and Sunday to Monday Excursion tickets are now on sale to numerous points, particulars of which may be ascertained by obtaining from Grand Trunk Ticket Office "Weekly Excursions" Pamphlet.

PORTLAND-OLD ORCHARD BEACH. Ex. Sun. Daily. Lva. MONTREAL 8:00 a.m. 8:45 p.m. Arr. PORTLAND 5:45 p.m. 6:40 a.m. Arr. OLD ORCHARD 6:22 p.m. 7:25 a.m. Buffet Parlor Car on 8:00 a.m. train and Hotel Sleeper Car on 8:45 p.m. train.

FAST EXPRESS TRAINS - TORONTO AND WEST. Daily. Ex. Sun. Lva. MONTREAL 9:00 a.m. 11:05 p.m. Arr. TORONTO 5:40 p.m. 7:15 a.m. Arr. HAMILTON 6:55 p.m. 8:45 a.m. Arr. NIAGARA FALLS 8:40 p.m. 10:55 a.m. Arr. BUFFALO 10:00 p.m. 12:00 p.m. Arr. LONDON 3:10 a.m. 11:25 a.m. Arr. DETROIT 6:45 a.m. 1:30 p.m. Arr. CHICAGO 2:00 p.m. 9:10 p.m. On Sundays leaves Montreal 8:00 p.m.

For tickets, reservation of space in Sleeper and all information, apply to Company's agents City Ticket Office, 137 St. James Street, and Bonaventure Station.

AGENTS WANTED. Good, reliable Agents, male and female, wanted to solicit subscriptions for the TRUE WITNESS. Good commission paid. Address or call TRUE WITNESS & P. CO. Limited, 253 St. James Street.