

Let us now look at it in the light of Scripture and reason.

And let me first ask you, how do you make a sacrament of penance? Look at Chaloner's definition of a sacrament: "It is an outward sign or ceremony of Christ's institution, by which grace is given to the soul of the worthy receiver." Now, what is the outward sign of penance? It has no outward sign, no external ceremony. It is not a sacrament according to your own rules. Your absolution is a different thing from your penance.

Again, two of the constituent elements of penance, confession and absolution, have no foundation in Scripture. Of confession I have already spoken. I have shown it to be a priestly device of the most fatal influence upon human liberty: its tendency to the corruption of morals is acknowledged. There is on my table a book called "The Garden of the Soul," bearing on its title page your own name; and such a garden! Now, conceive yourself sitting in your confessional, and whispering through the little hole in its side, in the ears of a modest or immodest young girl of eighteen, or an amiable young wife of twenty-one years, the questions on pages 212 and 214! Sir, I dare not quote them here. I strove to read them to a friend a few days since, and before I got half through he cried out, "Stop, I can hear no more." The polluting confessional is a part

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