

for prison for the patriotic prelate would satisfy the hon. member for Belfast, but ships and cords, the rack, and finally the stake would be deemed the right thing for a Popish prelate of Irish sentiments. The government did not, however, call to requisition the hon. gentleman's good counsel, for Sir Michael Hicks Beach, amid much good natured laughter from the Irish National benches, announced that the question was engaging the attention of Her Majesty's government. And so the episode ended, much to poor Ballykilbeg's discomfiture.

EDITORIAL NOTES.

THE Dublin Municipal Council have adopted a resolution to appeal to the free peoples of the world to prevent the British Government from carrying out their "threats of outrage against the Irish people." Lord Mayor Sullivan and others spoke during the meeting at which the resolution was adopted and all violently denounced the Government.

SIR MICHAEL HICKS BEACH has resigned the office of Chief Secretary for Ireland, owing, it is said, to ill-health. The Right Hon. Arthur J. Balfour, Secretary of State for Scotland, has been appointed to succeed him. Sir Michael Hicks Beach's physicians have issued a bulletin concerning his condition. They say he has a catarrh over both eyes, which was the cause of his resignation. It might in truth be stated that nearly all English viceroys who take up their residence in Dublin Castle become in a short time afflicted with the same disease.

THE Bishop of Kingston preached on Sunday morning in St. Paul's Church, Philadelphia, at the request of the Pastor, Very Revd Maurice Walsh, V. G., who is a native of Dungarvon, Ireland, and has been an intimate friend of the Bishop from early boyhood. In the evening His Lordship preached in St. Vincent de Paul's Church, at the request of the Very Rev. Nicholas Walsh, Pastor. On Monday and Tuesday he was the guest of Archbishop Ryan, who took him and Vicar-General Walsh and Dean Gauthier, of Brockville, to his magnificent seminary of St. Charles Borromeo, at Overbrook, where learned professors were highly gratified at the presence of their distinguished visitors.

SIR WM VERNON HARCOURT has written to the Times to show that the troubles in Ireland arise from the attempt of the Government to enforce payment of rents which their own Land Commission has declared people are unable to pay. He quotes from speeches of Sir Michael Hicks Beach and other Conservatives made last year, in which it was admitted that if Parnell was able to prove all promises made in his Tenants' Bill, Parliament would be bound to attempt to supply a remedy. The Land Commission, says the writer, proved Parnell to be in the right, yet the Government, instead of bringing a bill to deal with judicial rents, proposed fresh coercion measures.

THE London correspondent of the New York Post cables that he believes there is no truth in the story that the Government have decided to proclaim the National League and put Archbishop Croke on trial for instigating sedition. He says their law officers warned them that no proof of the Archbishop's guilt would be forthcoming, and that the chance of convicting a Catholic archbishop was absolutely non-existent. As for the National League, he says the important fact is that it has been very quiet of late, and has had nothing to do with the plan of campaign, which is the work of private and more or less spontaneous agencies.

MR. JUSTIN MCCARTHY left New York last week for Ireland, before his departure he said to a reporter, "I think Ireland will have Home Rule in two years at the utmost. Gladstone will come into power again. Lord Randolph Churchill is silent in his views and favors Home Rule. If England has war with Russia or any European power, she will give Ireland Home Rule in a week. She will not go to war without first giving Ireland independence in home government. Ireland would receive assistance from England's enemy, and granting Home Rule would prevent it. I believe war to be inevitable in Europe, but I cannot tell whether it will be this spring or not. I hope to come back to America again and meet my many friends."

St. Patrick's Day in London.

On the evening of the 17th the usual grand concert will be held in the Opera House in this city, the funds derived from which will go towards liquidating the debt on the Cathedral. Rev. Father Tiernan has made arrangements that will tend to make this concert one of the most successful ever held in London. We may mention that in addition to having secured the best local and other talent available he has engaged the services of Mrs. Martin Murphy of Hamilton, a lady whose reputation as a vocalist is known all over the Dominion. We hope Father Tiernan's efforts will be suitably appreciated by our people by an overflowing house on the evening of the 17th.

LECTURE BY BISHOP WALSH.

Popular Misrepresentations of Catholic Doctrine.

The following able lecture was delivered in St. Peter's Cathedral on last Sunday evening by His Lordship Bishop Walsh, being a continuation of a series of Lenten discourses on popular misrepresentations of the faith of Catholics. Notwithstanding the unfavorable character of the weather the cathedral was crowded. His Lordship said:

Before coming, dearest brethren, to the subject matter of this evening's discourse, I beg to remark that my object in these lectures is not controversy, but simply to clear away the rubbish that has been heaped upon Catholic doctrines by misrepresentations and misstatements. My object is not to attack the religion of others, but to explain and defend my own. On last Sunday evening I stated that the Catholic Church is a world-wide institution that claims the attention and study of mankind, that it has been in the world since the days in which our Saviour dwelt upon the earth, that there is not a civilized country in the world, Christian country, that does not owe to the Catholic Church its Christianity and its civilization, that, in the language of Mr. Gladstone, for fifteen hundred years she has marched at the head of civilization and has attached to her chariot, like horses to the triumphal car, all the intellectual and material forces of the earth—that her art was the art of the world—her genius the genius of the world—and her greatness and glory, her grandeur and her majesty were all that the world has had the best of. And yet, this wonderful church, which is as old as Christianity and as universal as mankind, is refused a hearing by the men of the century. They are afraid to approach her, as if she were a wild beast that would be dangerous to touch. In this intelligent age and this free country men believe the most absurd things of this great and world-wide Church without examination or investigation of the truth. I then stated certain misrepresentations, referring, for instance, to the relation of the Catholic Church to the scriptures. It is stated that the Church is an enemy to the scriptures. I showed very easily that the Church is the best friend of the scriptures—that it protected the scriptures—that during the turbulent times when the northern barbarians came down upon the civilized world the Church was the only institution that saved the scriptures for posterity. I then explained why the Latin tongue was used in her services, because the Church is not a national church, she is the Catholic Church—the church of all nations. If she were a national church she would use the tongue of the country. The English church uses the English tongue in her services. If the Catholic Church were an Italian church it would use the Italian language. If it were a French church it would use the French language, but since she is the church of all nations, she uses a tongue that is common to all scholars, which was once the Imperial tongue. In that tongue she civilized the Roman world, and when it fell asunder and was split by divers nationalities and tongues the Church still held on to her own tongue, thus remaining unchanged in her language as well as in her faith and worship. She makes use of a dead tongue, the meaning of whose words is fixed, in order to enunciate her unalterable creed. I then went on to show the relation of the Church to our Lord and Saviour, Jesus Christ. I stated that He is the Alpha and the Omega, the beginning and the end, and all the worship and the prayers of God's Church are offered in His name—that the Catholic Church for nineteen hundred years has been upholding the truth of the divinity of Christ; and I expressed my conviction, and I do to-night, that if it were not for the efforts of the Catholic Church faith in Christ would not exist to-day. When stated in what position the Blessed Virgin and the saints are regarded by the Catholic Church. She teaches us that Christ is God, that the Blessed Virgin is a creature, and that therefore there is an infinite distance between God the Creator and Mary the creature—and that whilst we adore God with Supreme honor we simply pay a relative honor to the Blessed Virgin, which is different in kind from the Supreme honor we give to God, and we ask her to pray to God for us. Of God we ask grace and mercy, of the Blessed Virgin and the saints we ask the benefit of their prayers. This was the burden of my remarks last Sunday evening.

I now come to other charges. It is constantly stated again and again and again that the Catholic Church is guilty of blasphemy because it claims a power that is exclusively the attribute of God—the power to forgive sins. It is further stated that the church invented confession of sins sometime during the night of the middle ages. That was a long night, and so many wicked things were done in it, so that when people awoke from their stupor they found the Church had introduced the most terrible thing, amongst others had introduced confession of sins, and by that means wished to keep her people in spiritual bondage and slavery and to impose on them an intolerable burden.

Thirdly, that this doctrine of the remission of sins of the Catholic Church facilitates and encourages the commission of crime, for what is easier than for a man to go to the priest, pay him a round sum and get his sins forgiven. Now there is not a man or woman in this congregation that has not heard this assertion over and over again, and good people—honest and well-meaning people—that would not otherwise be guilty of a calumny towards their neighbors, swelled the accusation.

These charges are like the baseless fabric of a vision, without any foundation, and they are utterly false and unjust towards a great communion like the Catholic Church. Before I come, then, to the question of the remission of sins, I would remark that no more vital question can engage the thoughts and attention of Christian men, as that which concerns the conditions on which the eternal God pardons the sins of man. For all men who believe in God, for all who believe

in the immortality of the soul, and in the responsibility of man to his Creator, no question of more tremendous importance can be considered than that which relates to the conditions on which it pleases the just God to pardon the sins of mankind. But, dearest brethren, there is one thing on which we are all agreed, namely, that we are all sinners before God. St. John tells us in his first epistle that "He who says he has no sin, receives himself and the truth is not in him," and St. James tells us that "In many things we all offend," and the Book of Proverbs tells us that "Even the just man falls seven times." Then again the law of God tells us there is no greater evil in the world than sin, in fact, there is no other real, essential evil. Sin is the only intrinsic evil in the world. All other things which we call evils are the consequences and the punishment of sin. Sin is the evil that causes God to hide His face in anger from His children and to shadow the world with the darkness and sorrow of countless miseries; sin is opposed to the infinite attributes of God, essentially opposed, and it shuts the gates of Heaven and happiness against the sinner, and condemns him if he is unrepentant to the fire of hell. This is the doctrine of all Christian denominations upon the character of sin. It is the doctrine which every Christian person to ascertain carefully the right condition and what the manner by which man can obtain forgiveness of his sins and be reconciled to God. The following is the Catholic system of belief in regard to this most important question:

The Catholic Church teaches that Christ the Lord instituted the Sacrament of Penance, the object of which and the purpose of which is to remedy the grievous sins committed by baptism. Now, three elements enter into the sacrament of penance, according to Catholic teaching—three elements constitute the sacrament, viz., repentance for sin, confession of sin to an approved priest, satisfaction, and when these are present in fact or in the will the sin-forgiving power bestowed by Christ on His Church is then exercised. These are the conditions according to Catholic belief on which God in His infinite mercy forgives the sinner—repentance, confession and the application of the power, the sin-forgiving power that God in His mercy bestowed on His Church for the salvation of his people. I would say that in all ages repentance was a necessary condition for the forgiveness of sin. In the Law of Moses we find it laid down that unless men repented of their sins they could not obtain forgiveness. The prophet David, in his 50th psalm, says to God, "If thou hadst desired sacrifice, I would indeed have given it; with burnt offerings thou wilt not be delighted; a sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise." (Psalm 50:15); wherein it is declared that even the highest act of worship, sacrifice, would not be pleasing to God unless accompanied by sentiments of deep and heartfelt contrition and humiliation for having offended the divine Majesty. Again, the word of God affirms: "When thou shalt seek the Lord thy God thou shalt find Him; yet so that thou shalt seek Him with all thy heart and with all the affliction of thy soul." (Deuteronomy 4:29). And again, "Now when thou shalt be touched with the repentance of thy heart—and return to the Lord thy God He will have mercy on thee." (Deuteronomy 30:1, 2, 3). In Ezekiel (18:30, 31) God Himself declares in the most emphatic manner that penance is the only plank by which the sinner may escape from the ruin and shipwreck of sin: "Be converted to me and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, and let not sin grip you, and a new spirit, why will you die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God; return ye and live." (Ezekiel 18:30, 31).

"Now, therefore," saith the Lord, "be converted to me with all your heart, in fasting, and in weeping and in mourning, and rend your hearts and not your garments." (Joel 1:12, 13).

When St. John the Baptist came forth from the desert to prepare the way of the Lord, he preached the baptism of penance for the remission of sins, and in burning words, that like a cry of agony smote the hearts of his hearers, he exclaimed, "Ye offspring of vipers, who hath shown you to flee from the wrath to come; bring forth, therefore, fruits worthy of penance." (Luke 3:7, 8). Our Lord Himself began his public ministry by exhorting to penance: "Do penance, for the kingdom of heaven is at hand." (Matt. 4:17). And He emphatically declares that penance alone can save the sinner. "I say to you, unless you do penance you shall all perish." (Luke 13:3, 5). Hence, the Council of Trent affirms, "Penitence was, indeed, at all times, necessary, in order to attain to grace and justice for all men who had defiled themselves by any mortal sin, even for those who begged to be washed by the Sacrament of Baptism." (Session 6, c. 1).

Now then there is one condition in the Catholic system for the remission of sins, man must be truly and sincerely sorry for his sins, otherwise, according to Catholic doctrine, there is no power in heaven or on earth can forgive him his sins. Therefore this is what we hold, viz., that an essential prerequisite for the remission of sin is sincere sorrow and heartfelt contrition, for contrition must be real, it must be in the heart; it must be supernatural; it is not enough in our system for a man to be sorry for sin because it brings temporal disgrace or temporal loss upon him; no, he must be sorry for the sin because it offends God. According to the Catholic system our sorrow must be supreme, viz., in other words, that as sin is the greatest evil in the world so sorrow for sin must be the greatest sorrow, and this sorrow must be accompanied by a firm purpose of amendment of life. When a man comes to the Catholic Church for the remission of his sins he must be prepared, if he has wronged his neighbor in business—if he has done an injustice to him or against him—he must be prepared to make restitution of every cent. This is the doctrine of the Catholic Church on the matter of repentance. A man that comes for the pardon of his sins to the Catholic Church must be prepared to repair injuries to the character and the property of his neighbor, must cast away the occasions of sin and re-

nounce them, no matter how dear they are to him, otherwise he cannot in the Catholic system obtain pardon for his sins. Now, my friends, is this what our separated brethren have been taught? Is this what they believe about us? Yet, take up the Catholic catechism that we give our children, take any book on Catholic doctrine, and you will find that the Bishop here to-night simply and plainly announces what Catholic teaching is. Then they will say, "Bishop, didn't you invent confession? How is it that your system obliges men and women to open their hearts and souls and to reveal their sins to others? What warrant have you in scripture for imposing on your people such an intolerable burden?" I say that the duty of confessing sin is not an innovation, but that it is as old as revealed religion, and can have none other than God for its author. A way back in the ancient times and in the Mosiac law we find that the confession of sins committed is a condition of obtaining pardon. Thus we read in the Book of Numbers, one of the Mosiac books, 5th chap., "That if a man shall have committed any of the sins that men are wont to commit they shall confess their sins and make restitution." There is confession of sins laid down in the Mosiac law thousands of years before the advent of Christ, and yet we are told that, confession is an innovation brought in by the middle ages. In the Jewish law we find the following in the Book of Leviticus, 25th chap., 13th verse, "He that covereth his sins shall not prosper, but those who confess and forsake them shall have mercy." There is confession laid down as a necessary condition of obtaining mercy.

Again, the book of Ecclesiastes, 4th chap., 23rd verse: "Be not ashamed to say the truth for the sake of thy soul, for there is a shame that burthens sin, a shame that burthens guilt. Be not ashamed to confess thy sins." Confession was practised in the Jewish Church when St. John the Baptist preached. It was the Church of God at the time.

When Jesus appeared on the banks of the Jordan, we read in the first chapter of the Gospel according to St. Mark that the people of Judea and Jerusalem went out to him and were baptized by him in the River Jordan and that they confessed their sins. Mark, 1st c. 3rd and following verses; and in the 3rd chap. of the Gospel of St. Matthew we find the same thing. These people went out of the cities to hear the great prophet—to hear him speak against the vice of the age, when he said to them, "Ye vipers, who hath told you to flee from the wrath to come, bring forth fruit worthy of penance." The people were baptized by him, confessing their sins. So that we see that confession of sin is as old as revealed religion. What man would have undertaken to impose such a yoke upon mankind without the express sanction of God? If the Church Catholic attempted that in the middle ages there would have been a record of it. Would men have submitted, never having heard of this imposition before, would they have bent their necks to such a yoke and had risen from the tomb brighter than the morning sun that shone upon the Heavens on that morning, the Son of God rose triumphant from the grave and stood before his apostles, proving that he was indeed the Son of God, and He said to His apostles, "Peace be to you. As the father hath sent me I send you." (John 20:21). Now then, my friends, is this what our separated brethren have been taught? Hath sent me I send you." How did the father send him? With the power to forgive sins? He proved by the miracle already mentioned to you that He as man had the power to forgive sins, and therefore, with the power with which His eternal father had sent Him, with that same power the risen Christ has sent His apostles into the world. "As the Father hath sent me I send you. Therefore He sent them the power to forgive sins. But Christ was God as well as man. He saw that man would question this power in the Church, and hence He found it necessary to be more explicit. He breathed upon His apostles and said: "Receive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained." xx. 23. These are the solemn words of the risen Christ. Therefore Christ gave the apostles the power to forgive sins. But some will say that was a gift personally to the apostles. I say, "no." That power was bestowed upon the Apostles, not alone in their individual or personal capacities, but also in their official and representative capacities as the first founders, under Christ, of the Church. For instance, when Christ commissioned the apostles to preach the gospel, that was not given to them in their personal capacity alone; it was given them as the heads of the Church, the first members of the teaching corporation established by our Lord. The apostles would die, but the corporation would live on, by virtue of the powers given it, and would exercise the powers given it forever. Thus, for instance, under the British constitution, the English Parliament has certain powers. These legislative powers were first bestowed upon the first members of Parliament, but these men died and the powers lived, and live to-day, and will live as long as England shall be an empire. And so the powers that Christ bestowed upon the apostles for the salvation of His people were given to them in their official capacity, as the head of the corporation or Church, and whilst the apostles died the powers lived on and will live to the end of time—the last syllable of recorded time—will live down to the consummation of the world.

Therefore the Church Catholic claims that she, the Church of Christ, has this power from God. God forbid that any man would claim that he by his own powers could forgive sins. We claim not that. We claim that God, for the salvation of his people, has delegated this power to the lawful ministers of the Church, and that that power is exercised in the name of God and by the gift and appointment of God. Is there anything wrong in this? But you will say, "Now, would it not be better and simpler to go straight to God and let Him forgive us?" Yes, if that were God's arrangement. But, dearest brethren, that is not the way in which God regulates either the material or moral world. God could control this material creation and keep it in harmony

the author of that. I read to you in the beginning of the 9th chapter of the Gospel according to St. Matthew how Christ worked a miracle to prove that he as a man had the power to forgive sins. No man would question his power as God. He need not work a miracle as God. He need not that he as God had the power to forgive sins. Before the miracle was performed the Jews that were present said, "This man blasphemeth. God can forgive sins, but God alone." Now, is not that an objection that we hear every day against us. That objection is as old as the hills. It was made by the Pharisees against Christ, and it is made against us by men of our times. Other denominations claim the power to forgive sins—for instance, all the Christian sects that believe in Baptism believe that man can forgive sins. If baptism does not forgive sins, what is the use of it? If baptism forgives sins, there fore man can forgive sins. Every reformed sect in the country, therefore, claims the power to forgive sins. They pour water on the head, and say each minister when baptizing, "I baptize thee in the name of the Father and the Son and the Holy Ghost." And they believe the original sin is forgiven. Is not that claiming that man can forgive sin? And is it wrong for us to claim that which every minister in the country claims. If it be wrong for man to forgive sins, why do you baptize? Now Christ proved that He as man and not as God, had the power to forgive sins. When the paralytic man was brought before Him our Saviour had pity on Him and He said "Be of good cheer, son; thy sins are forgiven thee." And the scribes and Pharisees said within themselves, "That man is guilty of blasphemy; he claims a power that belongs to God alone." Our Saviour then turned to the multitude and said, "Why do you murmur in your hearts? Which is easier for me to say, 'Thy sins are forgiven thee,' or 'Get up and walk.' But that you may know that the son of man has power on earth to forgive sins, then said he to the man sick of the palsy, 'Stand up, take up thy bed and go into thy house;' and the man stood up, cured by the power of Christ—stood up and carried his bed into his house. And then the multitude were convinced—and they now saw that Christ as man had the power to forgive sins. Now, the question arises, did Christ bestow that power upon the apostles and the Church? That is the question. We say he did. We Catholics believe and firmly hold that Christ left that power in the keeping of his church for the salvation of his people. How do you prove it from Scripture? We prove it very easily. Christ first promised it, to prepare the apostles' mind for it, to keep them in expectation of it. We find in Matthew, the 18th chapter, he says: "Whoever you shall bind on earth shall be bound in heaven, and whoever you shall loose on earth shall be loosed in Heaven." There was the power promised. On that day when, by his resurrection, he proved that he was the Son of God—proved his divinity—and had risen from the tomb brighter than the morning sun that shone upon the Heavens on that morning, the Son of God rose triumphant from the grave and stood before his apostles, proving that he was indeed the Son of God, and He said to His apostles, "Peace be to you. As the father hath sent me I send you." (John 20:21).

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by His direct power, but He does not do that. He appoints secondary laws and powers—He appoints these laws and He commands these laws, and they carry out His will with mathematical precision. The will of God is carried out in this way. And in dealing with men He has not God at all times dealt with men through men? Was it not by the Patriarchs that He instructed their families? Was it not by Noah that He approached the people before the flood? Was it not by Moses that He approached the guilty people of Nineveh? And was it not by prophets that He approached the Jewish people when they fell away from their allegiance to Him? Was it not by Moses that He freed His people from the Egyptian slavery? Was it not by Moses that He handed to His people the ten commandments? Did not He clothe His own Son with human flesh that he, the God-man, might look his fellow man in the face and announce to him the message of heaven? That is God's way. I ask you is there anything wrong in Catholic teaching regarding the divine forgiveness? Is there anything here that can assist in the commission of sin? Is it not a most difficult thing for man to go to his fellow-man and open to him his naked heart? I say that the Catholic system, so far from encouraging sin, is the greatest deterrent from it. In order to show you what leading infidels and Protestants think regarding the salutary influence of confession, in curing human passions and promoting morality and virtue, I will read for you a few of their admissions. But before doing so I will tell you an incident that came within my knowledge a few years ago, when I was on a visit to Kingston. I visited the penitentiary, to see how our poor convicts were treated in that institution. I was accompanied by the Catholic chaplain, a very intelligent, zealous man, and he called my attention to the register that he kept in the chapel of the penitentiary. Now, said he, I can go over a number of years in which I have been chaplain here. I have made it a habit, when a Catholic convict comes into this institution, to ask him when he had been to his confession, and as a general rule (as you will find in running your eye over this) they were habitually absent for years from confession. And yet people have the folly to believe that the Catholic system encourages the commission of sin. They had better try it, and see how they would like it. Of course it is a very easy thing to say, "Believe in Christ and you will be saved." Yes, it is necessary to believe in Christ. But great many bad people believe in Christ. Something more than faith in Christ is necessary to obtain the divine pardon, as I have fully shown this evening.

Here is what Voltaire, that notorious infidel of France, said: "The enemies of the Roman Church, who have assailed the salutary institution of confession, appear to have removed the strongest restraint which can be put upon secret crimes. The rule of authority themselves fall as the importance of it." Leibnitz, in his System of Theology, says: "The institution of sacramental confession is assuredly worthy of the divine wisdom, and of all the doctrines of religion, it is the most admirable and the most beautiful. It was admitted by the Chinese and the inhabitants of Japan. The necessity of confessing sin is sufficient to preserve from it those who still preserve their modesty; and yet, if any fail, confession consoles and restores them. I look on a grave and prudent confessor as a great instrument of God for the salvation of souls. His counsels regulate the sentiments, reprove vices, remove occasions of sin, cause the restitution of ill-acquired property, and the reparation of wrongs; clear up doubts, console under afflictions—in fact, cure or relieve all the evils of the soul; and as nothing in the world is more precious than a faithful friend, what is the value of that friend when he is bound by his functions and fitted by his knowledge to devote to you all his care, under the seal of the most inviolable secrecy?"

Cardinal Newman says in "Anglican Difficulties": "If there is a heavenly life in the Catholic Church—looking at it simply as an institution—next after the Blessed Sacrament, confession and restitutions. And such it ever found, in fact; the very act of kneeling, a low and contrite voice, the sign of the cross—hanging, so to say, over the head bowed low—and the words of peace and blessing. Oh, what a soothing charm is there which the world can neither give nor take away! Oh, what piercing, heart-subduing tranquility, provoking tears of joy, is poured almost as substantial, and physically upon the soul—the oil of gladness, as scripture calls it—when the penitent at length rises, his God reconciled to him, his sins rolled away forever! This is confession as it is in fact, as those bear witness to it who know it by experience."

I fear I have detained you rather long with these remarks, but I am sure that the Catholics who are here will be instructed and edified, and that our separate brethren will bring home with them different ideas from those that they learned from the unfounded traditions handed down to them.

Correspondence of the Catholic Record.

FROM SARNIA.

The branch of the Irish National League, formed here a short time ago, has arranged with Dr. Burns, Principal of the Wesleyan Ladies' College, Hamilton, to lecture on Home Rule in the Town Hall here, on Friday evening, March 11th. The doctor is a thorough Irishman, a learned historian and an eloquent speaker. Those desirous of an intellectual treat on the situation of Ireland should not fail to hear the honest views of a liberal Protestant from Belfast.

Extensive preparations are being made to celebrate St. Patrick's day in a becoming manner. The annual concert in the evening promises to surpass all former efforts. No pains have been spared to present a programme far superior to any hitherto presented to a Sarnia audience. Among the foreign talent secured appear the names of Master Charlie Butler and Miss McEachern, St. Thomas, Robbie Burns, the world-renowned dancer, of London, and Miss Annie McKeon of Detroit.