

Life's School. I sat in the school of sorrow, The Master was teaching there; And my eyes were dim with weeping, And my heart was full of care.

CONTINUED FROM LAST WEEK. THOUSANDS ATTEND.

Successful Mission to Non-Catholics.

Cleveland Catholic Universe, Nov. 1.

Tuesday Evening.

Eloquent Addresses on the Church and Temperance.

The exercises Tuesday evening were opened by Father Graham, reading a scriptural verse, following which the questions found in the box were read and answered by Father Elliot.

Among them were: If God knew I was to be damned, why did he create me? God created no one to be damned. It is for each to decide whether he shall be damned or saved.

What difference is there between foreign and American Catholics? In faith, none. In habits, custom, language and minor matters many differences exist, but those do not change their doctrine.

Why do not priests marry? Because they can do the work of their priestly office better by not marrying. An unmarried clergy dates back to the time of the Apostles.

Why are nuns kept from relatives? Some are and some are not. Some orders are more severe in their rules than others. It is a matter of discipline intended to meet certain religious temperaments.

Why do not Catholics invite Protestants to speak in their churches? Because we consider our Church the true Church, the one founded by Christ. It would not be honest to permit anyone of different views to officiate in a religious way in Catholic churches.

Why are the inhabitants of Protestant countries better educated than those of Catholic countries, as England and Spain? This is not generally true. Compare Belgium and Holland, and the argument is in favor of the Catholics.

Two young men of like state of morals die, killed in a railroad accident, one rich the other poor, would not the soul of a rich man be more likely to reach heaven because of more prayers said for him, than would the poor man's?

Both were in a state of mortal sin all the prayers in the world could not aid them. For those in purgatory prayers are being continually said, both particularly and generally.

Nothing prevents a poor person from attending Mass and offering the sacrifice for a deceased friend or a relative, and the prayers of a poor person are as efficacious as are those of the rich.

A Catholic told me all Protestants go to hell. Is that Catholic doctrine? No. That person was ignorant of Catholic teaching on this point.

After the questions had been disposed of Father Kress delivered an eloquent and most convincing discourse on Temperance, depicting drunkenness and relating instances that had come within his observation, of the terrible consequences attached to this prevailing vice; of death due to the distraction of strong drink, of murder committed under the inspiration of this relentless demon and of innocent lives sacrificed that man might gratify his appetite for strong drink.

Father Elliot's address was on the relation of the Church to the saloon. The Church, said the eloquent speaker, most emphatically condemns the saloon. The Council of Baltimore legislated explicitly on this question and pronounced the liquor traffic as a dangerous menace to the morals of those engaged in it and to the community at large. Remove the saloon and drink evil and what a wonderful change would be wrought in the condition of the masses of our country. We are not to look at this question in the abstract, we have to deal with the saloon as we find it at our doors in America. We are to protect ourselves against its inroads that are corroding the very vitals of our country.

Wednesday Evening.

THE CONFESSORIAL—IS ITS INFLUENCE GOOD OR BAD?

Another immense crowd was present Wednesday night, attracted by the fame of the speakers and interest in the subject for discussion—the confessional—an institution little understood by non-Catholics.

St. Peter's choir rendered excellent music, opening the exercises with the joyous chorus number "Glory to God." Father Kress read the scriptural selection, chosen to verify the doctrine of Penance. Father Graham delivered the opening address, dealing with some of the charges most frequently made against Confession by persons outside of the Church. Does not Confession make sin easy? is often asked. Not at all, on the contrary it has been amply proven by experience that those who most frequent Confession lead a better life than those who are irregular in this practice.

If going to confession made sin easy, not going to confession would naturally make it still easier. Confession is a preventive, a restraint against committing sin. But is it not degrading, humiliating to kneel to a fellow man? It is not degrading, nor does it lower persons; it may be humiliating, but it is a condition of repentance to humble ourselves.

Aside from the sacredness of Confession, is it not a relief to unburden ourselves—it is a natural instinct to do so. Is not money required for the forgiveness of sin? is a question asked at every one of our lectures and the asking of it shows what need there is for lectures of this kind. This calumny seems hard to down, but every Catholic knows how groundless the charge is. If freedom from consequence of sin could be gained by payment of money, instead of going to confession the confessional would be deserted. Father Graham gave a lucid explanation of the conditions necessary to obtain pardon, and the consequences of making a bad confession.

But if I tell my sins to a priest, may he not tell my neighbors? In all the history of the Church and of the Confessional not one authentic instance of this kind can be furnished. Priests have fallen into grievous sin, have left the Church and become its most bitter enemies, but none of them revealed the secrets of the confessional. Many have sacrificed their lives rather than do so. Even when assailed by the delirium of madness they have preserved from making public matters confided to them in Confession. Is not this strong evidence of the divine origin of the confessional?

Father Kress' address dealt with the potency of the confessional as an influence for restraint and reformation and a check on sins of impunity. Many subjects cannot be treated from the pulpit with the particular care required for individual cases, neither can all subjects be discussed before mixed audiences of young and old. The confessional affords an opportunity for giving the advice and direction which many need so badly, and which cannot be given in public. Every one needs guidance, the most learned, as well as the ignorant, and doubts of various kinds arise that can be best discussed within the sacred precincts of the confessional. Confession, said the reverend speaker in conclusion, is in agreement with nature, is ennobling, purifying.

Father Elliot spoke of the divine institution of Confession, quoting scriptural passages to show that it must have been established by God. "Nor is the Catholic Church the only one that practices confession. Some form or other of Confession exists in nearly all Churches. There is ample historical proof that the Fathers of the Church practiced it. Origen speaks of it in his works. Gibbon, the infidel historian, says Confession was general during the first four centuries.

St. Chrysostom refers to it as an obligation. An explanation was also made of the manner of going to confession, the ex-

amination necessary, as well as the conditions of heart.

The question box gave forth a large number of inquiries, many of them quite curious. A few of them were as follows: Q. Where does the Bible say that priests should not marry? A. "But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife." (1 Cor. 7, 32, x, 35)

Q. Where do the souls of idiots go? A. Yes they have souls. If baptized, they go to heaven. If not baptized, their condition is the same as that of unbaptized infants.

Q. Is a dispensation ever granted without payment of fee, \$10 or more? A. Certainly, there is no charge for dispensations.

Q. How many children had the Virgin Mary? A. One—Jesus Christ.

Q. Does the Catholic Church of today recognize and acknowledge as agents of the Church, Tetzels and others in their auction and sale of indulgences? A. The charges against Tetzels are not generally considered true. If true, he was a scoundrel.

Q. Can you prove a continuous line of Popes from Christ's time? A. Yes it is a matter of historical proof.

Q. Can a Protestant go to confession to a Catholic priest? A. Yes, but it will do him no good.

Q. Upon what authority do you base your claim that the Bible is inspired, while Christ did not command such a book to be written? A. Upon the authority of the Church which He established and promised to preserve from error.

Q. To whom do priests confess? Does the Pope confess? If so, to whom? A. Pope and priests must go to confession that the same as the laity.

Q. If a person by mistake was raised up without being baptized and he believing himself to be, and so continue to live, would he be lost? A. If he led a moral life, the baptism of desire would save him.

Q. Does a Catholic owe absolute allegiance to the Pope in temporal as well as spiritual affairs—for example if a Papal Bull should conflict with a law in any country or operate against the interests of that country in any way, which law is a Catholic supposed to follow—the civil or the Papal? A. The allegiance of Catholics to the Pope is in spiritual matters only.

Thursday Night. THE CHURCH AND THE REPUBLIC—HUMAN DIGNITY.

The deep interest manifested in the lectures brought together still another great audience last evening to listen to a subject about which there is a woeful lack of knowledge among many non-Catholics—the relation of the Church to the State. The opening address was made by Father Graham in which he spoke of the many practical examples furnished by the Catholics of our country in proof of their love of it. Father Elliot followed with a logical and lucid argument on the dignity of humanity, the difference between the Monarchical and Democratic idea of government and the similarity of Catholic doctrine and the principle of self government.

Father Kress spoke of the influence for good exercised by religion in the affairs of State. The question box afforded many curious inquiries and many more showing a lively interest in the subjects usually brought up in religious comparisons.

They Shall Obtain Mercy. If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought anything into the world to warm it, but he is a personal lump of ice set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. And so, in the other way, a kind man will probably find kindness everywhere about him. The merciful man, as a general thing, will obtain mercy. He who has always had a kind excuse for others—who has looked at the brightest side of the case; he who has rendered his pardon and his help whenever he could, who has never brought his fellow-man into any strait by reason of not helping him—will find that the mercy which he has bestowed flows back upon him in a full and spontaneous spring. He will make a merciful world by the mercy he himself shows.

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THE COMMUNION OF SAINTS.

The Communion of Saints is one of the tenderest and most consoling doctrines of the Catholic Church. It is threefold, for it binds together in the golden links of charity the militant Church on earth with the glorified Church in heaven and the suffering Church in purgatory. The human heart naturally longs for remembrance and love; and what remembrance so unselfish or what love so pure as that which unites Christian hearts on the warping earth with their imprisoned and victorious brethren?

The first day of the present month was ushered in by the Feast of All Saints. On that day the Church, like a glad mother, exults in joy over her children who are crowned. She then pierces the skies with the ardor of her maternal gaze and salutes the untold millions of her spiritual offspring—of every tribe and tongue and station—who have been crowned with glory everlasting. Her altars are ablaze with lights and covered with flowers; her ministers are robed in the vesture of joy, incense-wafted prayer fills her sanctuaries, and her music swells with victory and praise. And while directing the spiritual vision of her children still battling in the valley to the crowned victors on the delectable mountains, in order that they may thence draw courage and inspiration, she appeals to the holy ones nurtured at her breast not to forget their struggling and suffering brothers, but to bountifully petition the God of infinite charity, especially on that day, for strength and mercy.

As the heart of a mother pauses amid the festive rejoicing of her household and turns in tender thought to a suffering child afar, so when the evening shadows fall on the Feast of All Saints, the Church's heart turns in anguish to her afflicted children who are paying the "last farthing" to divine justice; and she makes piteous supplication and offers propitiatory sacrifice for their speedy deliverance from their temporary prison. Her altars and priests are then robed in the garb of mourning; the solemn dirge of the Dies Iræ is her only music; her eyes are filled with tears and she bows her head in speechless grief.

As on the Feast of All Saints, so now again the Church incites her children to the Communion of Saints. This time, however, it is not to the stary thrones of the glorified, but to the cleansing crucible of suffering whence the soul comes forth purified like refined gold, that she directs her gaze. And she urges her children still in the flesh, by every motive that can appeal to the heart, to open wide their charity to those holy souls whom God loves so tenderly, and by prayer, alms and sacrifice to shorten the time of their exclusion from the delights of paradise.

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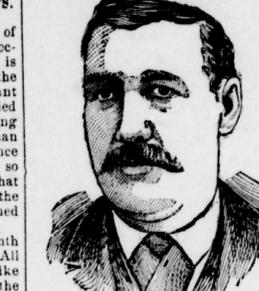
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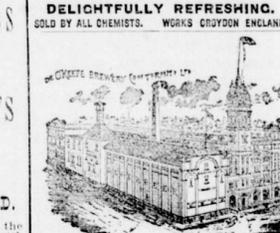
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