

The Catholic Record.

Published Weekly at 48 and 48 1/2 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., April 12th, 1890.

HOLY WEEK.

Passiontime, or Passiontide, comprises the two weeks which have just past ending on Holy Saturday, and the term signifies the time or period during which the Church commemorates the Passion or sufferings of our Lord Jesus Christ.

It was necessary also that His divine mission should be made known to the nation by some public demonstration; and this manifestation was made on Palm Sunday when the people met Him at the gates of Jerusalem as He entered the city, strewing on His path their garments and branches of palm, olive, and other trees to signify that He came as a conqueror over death, sin and Satan.

On Wednesday, at His last supper, which was taken in company with His twelve apostles, Jesus instituted the adorable sacrament of the Eucharist, and thus celebrated the first sacrifice of the Mass.

On Thursday, at His last supper, which was taken in company with His twelve apostles, Jesus instituted the adorable sacrament of the Eucharist, and thus celebrated the first sacrifice of the Mass. The Holy Eucharist, as a sacrifice, is that daily offering of Christ's body and blood which will be to the end of time the great act of worship in the Catholic Church.

The literal fulfilment of this prophecy is one of the most striking evidences of the divinity of the Catholic religion. The world is divided into more than twelve hundred dioceses, and in all these dioceses there are Bishops and priests who offer every day the Holy Sacrifice of the Mass, as the sun passes through its course in the heavens.

The Blessed Eucharist is also a precious food for the nourishment of the soul of Christians. Of it our Blessed Lord says: "Whoever eateth My flesh and drinketh My blood abideth in Me and I in him."

On Good Friday the treason of Judas was accomplished. He betrayed Christ into the hands of the Jewish High Priests, kissing Him, in order that they might make no mistake as to His identity. He was then taken before Pilate and Herod in succession for trial, Herod sending Him back again to Pilate, who, though he acknowledged that he found in Him no cause of death, yielded to the clamors of the Jews and delivered Him to them to be crucified. Thus was Jesus

condemned to die, though His innocence of any sin was acknowledged. But it was by His death only that the world could be redeemed, and therefore Jesus accepted the penalty of His own accord, though He declared that if He had wished to be delivered from the hands of the Jews He could have obtained from His heavenly Father twelve legions of angels to deliver Him from their power.

During Holy Saturday, which was the great festival day of the Jews, Christ remained in His tomb, from which He rose triumphantly on Easter Sunday morning. During the offices of Holy Week the ceremonies of the Church are very solemn and affecting. On Holy Thursday, at the Bishop's Mass, the Holy Oils are consecrated which are used during the year in the administration of the sacraments.

The water used for administering the sacrament of baptism is also solemnly blessed on Holy Saturday.

EASTER SUNDAY.

The name Easter applied in English to the Feast of the Resurrection of our Blessed Lord is said to be derived from an ancient festival which was celebrated in Pagan times to the goddess Eostre. It was retained, however, by the Christians of Teutonic race, and was regarded as an allusion to the rising of the sun in the East, which was an appropriate symbol of the resurrection of Christ, the Sun of truth and justice.

The Paschal feast was kept by the Jews on the 14th day of the month called by them at first Abib, and afterwards Nisan, which was made the first month of their year in memory of their deliverance. This month began with the new moon following the vernal equinox. The resurrection of Christ took place on the Sunday following the 14th day of the month, and Easter is now always celebrated on the Sunday following that day, being usually the Sunday after the full moon which follows the vernal equinox.

Easter Sunday is regarded as the chief festival of the year, because of the all-important event of Christ's resurrection which took place thereon. The Resurrection is the most glorious of Christ's miracles, if we may make a comparison between works which are equally the result of Omnipotence; and indeed we are justified in so doing by the example of St. Paul, who expressly declares that it is the very basis of the Christian's faith and hope of resurrection. That great Apostle says:

"But if there be no resurrection of the dead then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yes and we are found false witnesses of God; because we have given testimony against God that He hath raised up Christ, whom He hath not raised up, if the dead rise not again." (1 Cor. xv., 13-15.)

Easter Sunday has certainly been observed in the Church as a festival of the highest rank from the very earliest age. Before the time of St. Irenaeus, which was the early part of the second century, it was observed, as is evident from the account given of a difference of custom between the East and the West as to the day on which Easter Sunday ought to be kept. We learn from Eusebius, the father of ecclesiastical history, that St. Polycarp, who was the disciple of St. John the Evangelist, followed the custom of the East in celebrating the feast on the 14th day of the month Nisan, instead of the Sunday following, as was the usage of the West, but when St. Polycarp visited Rome and conferred with Pope Anicetus, the historian tells us that a peaceable arrangement was arrived at between them, though St. Polycarp maintained that the usage of his instructor, St. John, was to observe the feast on the day when it was celebrated by the Eastern Churches.

The dispute was merely on a matter of discipline which it was in the power of the authority of the Church to settle by a decree, and it has been so settled by the decrees which have fixed the celebration to the Sunday which we have indicated above, namely, the Sunday following the fourteenth day of the Jewish month Nisan.

The Resurrection of Christ is a symbol of the general resurrection when all will be summoned to appear before the judgment seat of Christ, and the just will be admitted to enjoy the eternal happiness of heaven.

LANDLORDISM DOOMED.

The Land Purchase Bill, introduced by the Tory administration, has for object the purchase of extensive estates in Ireland legally owned by titled gentlemen and partitioned out at exorbitant rents among the tillers of the soil, most of whom are tenants at will. The original owners of these lands were Irishmen and Catholics who stood up and fought for faith and fatherland in the days of Elizabeth, King James, Oliver Cromwell and William of Orange. The officers and soldiers of Cromwell and King William were put in possession of the rich estates from which the real owners were driven by fraud, tyranny and confiscation. The plantation of Ulster by King James I. was effected by the artful Secretary Cecil, who employed one St. Lawrence to entrap the Earls of Tyrone and Tyrconnell, the Lord of Delvin and other Irish chiefs into a sham plot for which there was no evidence but his. But those chiefs, being informed that witnesses were to be hired against them, and expecting neither justice nor mercy, fled from Dublin. They were denounced as rebels, and their estates, six entire counties, were forfeited to the crown. In this manner Ulster was planted with fanatics brought from Scotland, disciples of John Knox, whose fanaticism centuries have not been able entirely to extinguish. The descendants of Oliver Cromwell and of King William's rank and file hold on for some time to the possession of the fine, rich lowlands and fertile hills bestowed on their burly fathers for service rendered in subduing the mere Irish. But of late years a Nemesis has been punishing these very descendants. Not content with enjoying the riches of the earth and plundering the toll worn tenants of the last penny earned, they felt compelled to rival in grandeur, vice and idleness the English aristocracy. This has become so fashionable since the accursed union that no Irish landlord would feel life worth living unless he could spend at least nine months of the year, and live riotously, somewhere outside of Ireland, in London, in Paris, in Florence or elsewhere. Irish landlords were squandering the hard-earned rackets that agents, without mercy, were grinding out of the half starved peasantry and farming classes, who were maligned by their tax-masters and cowed by the presence of armed soldiers to enforce the exorbitant rent or "the pound of flesh." Such extravagance, cruelty and crime could not last forever. There are certain sins which cry to Heaven for vengeance; and these sins were the predominant passions of the Irish landlords. To uphold their high estate and meet their engagements they were forced to borrow money and mortgage their rich possessions in Ireland. Most of them now are bankrupt and in penury. English Jews, money changers, chartered companies and millionaire manufacturers in Liverpool, Sheffield and Manchester are now the landlords of the greater part of Ireland. Their agents fleece the country of all its produce, with which England is enriched, to the impoverishment of Ireland. It is utterly impossible that Ireland could ever prosper or that periodical famines could be avoided or national ruin averted while this state of things endured. Mr. Parnell and Michael Davitt established the Land League with the avowed purpose of bringing about a change and of calling the attention of England and America to the necessity of buying out the landlords and handing over to the tenant or the tiller of the soil the undeputed ownership of the land he cultivated. Mr. Gladstone and the English Liberal party were for a long time undecided as to the feasibility of so grand and philanthropic a project. But finally they yielded to the logic of events, and adopted, as the only panacea for England's weakness and Ireland's ills, the purchase of the landlords' interests by Government funds and the fresh ownership of Irish tenants. In this, however, they were defeated by Tories and landlord sympathizers. Lord Salisbury and Balfour assumed the reins of Government and acted by drastic measures of coercion laws and imprisonment of the people's friends, priests and patriots, they could subdue the cry of Ireland and of England for fair play and justice to the industrious tenant. Now they see and acknowledge the extent of their erroneous calculations. They are anxious to conciliate the confidence of their own people which they have lost, and of the Irish people whom they have coerced and nigh driven to desperation. They are formulating a Land Purchase Bill which will not satisfy either the English or the Irish. The same bill, with certain modifications, will be taken up and perfected by Messrs. Gladstone and Parnell, who enjoy the full confidence and respect both of England and Ireland. In any case landlordism is doomed for time and eternity.

MORALS WITHOUT DOGMAS.

In the Protestant, no less than in the infidel world, the cry is forever raised, "less dogmas but more morals," as if one could exist without the other. If morals, or practical Christianity, must prevail, there surely must be teachers found who will prescribe what we are to avoid and what to practice, what we are to believe as true, and what we must reject as false. But dogma is nothing else than the lesson taught or the rules laid down. The Protestant press and Protestant pulpits seem averse to all rules and object to all dictation. The changes are forever rung on the false principle "that every man must be his own guide," and every man's conscience his own law; in fact, that every school boy must be his own teacher. But it happens that in matters spiritual we are all school boys and require a sure hand and an experienced head to lead us into all useful knowledge and practice. Men, left to themselves, as a rule, will be more inclined to follow the dictates of self, human interest or of passion than to provide for future happiness and the general good.

Archbishop Ireland, of St. Paul, Minn., recently preached a sermon on the relation of dogma and morals, which is pertinent to the subject. His Grace instanced a Methodist preacher in Brooklyn who maintained, a few Sundays ago, that we should all "accept Christ, and believe in the Lord Jesus, but give dogmatizing a wide berth, and be assured there is no necessity for us to believe in any one particular doctrine more than another." It strikes us that his congregation could scarcely help seeing the absurdity, if not the blasphemy, of the preacher saying "that Christ is God, but that when He pronounces the necessity of baptism and penance He did not mean what He said—that when He spoke of devils being cast out by fasting and prayer and of hell and everlasting punishment, we are not bound to believe one word He said."

The following are the remarks of Archbishop Ireland: "Morals without dogmas have no meaning, and those who are most earnest in eliminating dogmas from the Christian religion simply contradict themselves. A Brooklyn preacher a few Sunday ago spoke as follows: 'A man who accepts Christ is a Christian. He need not believe in the eternal generation of the Son. He need not believe in eternal punishment. One passage of Scripture is wide enough to let in all men who ought to enter and to keep out all who ought to be kept out. Believe in the Lord Jesus Christ and thou shalt be saved.' 'I give this preacher as a sample of the popular Christian leader. He goes as far as he can. Has he got away from dogma? He must tell me at once what it is to believe in Christ. I am not a parrot. Words will not suffice for me. A fool may give out or receive such words. I will not receive them without deeming myself a fool, and I will allow no one to give them out to me without deeming him a fool. Now, I must be told what it is to believe in Christ. Is it to take Him as a man? This is the preacher's intention, since he says that the eternal generation of the Son is of no interest, but here is a dogma as to the humanity of Christ, and a dogma that has the practical effect of ending my Christian religion, for if Christ is but a man I would rather accept some one nearer to me in time. 'If Christ, as other latitudinarian ministers will say, is God, I have again a dogma, and a dogma which involves several other

a picture of landlord cruelty and tenants' wretched misery and suffering as was conveyed in an after dinner speech delivered by His Lordship the Bishop of Meath on the occasion of the consecration of the Right Rev. Bishop O'Donohy, which took place in Derry, diocese of Raphoe, on Sunday, the 2nd March. To the toast of the assisting Bishops, proposed by the chairman, Most Rev. Dr. Nalty responded as follows: "The hard persecution—the landlord persecution—that was now devastating the southern portions of the country, and that had caused such sorrow in Donegal, had many years ago desolated the district over which he presided. In one county in the diocese of Meath four hundred thousand acres of the finest land in the world had been cleared, the houses of the people demolished, and the people themselves driven off. Some of them, of course, emigrated, others had exchanged their comfortable homes for the work-houses, where they died. Others again died in the ditches, and there was nobody to raise his voice in their defence. He himself was amongst the first who had done so (loud and continued applause). He had seen the roof tumbled down in one case on four poor girls who were lying ill with fever. These girls, though ill in fever at the time, had the house pulled down over their heads, and the next day he himself had to scramble in on his hands and knees through broken rafters and thatch and straw to administer the last rites of the Church to these dying people. Any man who had a heart in his bosom who saw these things, who remembered that in one county alone 95,000 people, the most industrious, honest, and virtuous, honorably obeying the law as citizens and Christians, turned out to die—any man who would look on that, any man, especially a priest or a bishop, who would not feel his heart bleeding, and who would not cry out aloud against such cruelty and inhumanity, would not be a Christian minister (loud applause). He was the deadly enemy of landlordism, and he never would rest until he saw the cursed system dead and buried (loud applause)."

dogmas, as His relations to the Father and the Spirit." After alluding to other points of the question, showing there are dogmas where ever we turn, and that the Christian religion is doctrinal, primarily belonging to the intellect, the Archbishop concluded: "It was Christ's intention that we believe all He said, and that in order to believe we have sufficient evidence of His teachings and of their true meaning. Else we could not give to them a rational assent, and He could not have threatened punishment against unbelief. The certain meaning of the doctrines must be ascertainable, and it is our duty to ascertain it. The Brooklyn preacher does not care about the meaning. He says: 'I move for a creed for all denominations made out of Scripture quotations pure and simple, each one giving to them his own meaning.' This is nonsense pure and simple. If men are so situated that they cannot know what Christ meant it is the fault of their position, not Christ's, for as Christ spoke for all ages He must have left means by which the meaning of His words could be ascertained."

ORANGEISM VERSES CATHOLIC EDUCATION.

For years past the cry has been raised at every election, "Why should not Catholics give a solid vote for the Conservative candidate? The Conservative party gave us our Catholic Separate schools and Sir John, always favored them. It was a Catholic, the Hon. Richard W. Scott, who proposed the Catholic Separate School Bill of 1863." Whatever proofs could be adduced in the past in proof of this contention, it is very certain some other reasons must be advanced henceforth and forever to convince Catholic electors that their allegiance and support are due to the Conservative party in this Province. We regret very much that such an occasion is forced upon us, neutral as to party, by the desperate efforts put forth by every Conservative journal, and by almost every public official during the late agitation, to undo the work of years and to cripple, if not utterly destroy, our whole Separate school system. Messrs. Meredith and Creighton, the joint leaders of the Tory party, have left nothing unsaid or undone, in or out of the legislature, to weaken the efficiency of our schools and to hold up the whole denominational system of Christian education to the scorn and contempt of this Protestant Province.

The New York Times, which is not by any means favorable to Catholics or their schools, has the following in regard to the efforts of Orangemen to upset the Separate school system in the Province of Manitoba: "It is not at all surprising to be told that the Orangemen in Manitoba are enthusiastically in favor of the abolition of the Catholic schools. Wherever the Orangeman is found he is a turbulent person, and his notion of civil and religious liberty is the liberty to oppress and persecute Roman Catholics. That is to say, he has properly no notion of civil and religious liberty at all. The Orangemen represent an aggressive and intolerant Protestantism, and where they have their way they do whatever is most hostile and offensive to the Catholics. If they inspire the proceedings of the government of Manitoba, as their approval of those proceedings indicates, their purpose is to force upon Catholic children religious instruction elsewhere than Catholic parents. The more offensive it is to Catholics the more satisfactory it will be to the Orangemen. Of course the Catholics are justified in resisting to the utmost a project for bringing up their children in distinctively Protestant schools."

NEEDS EDUCATION.

The following letter appeared in the London Free Press concerning statements recently made in the Niagara Falls Review and reproduced in the former paper. The editors of both journals are sadly in need of education in Catholic doctrine and practice, and we trust the information conveyed in the annexed communication will be committed to memory:

DEAR SIR—As there appeared in today's Free Press an article copied from the Niagara Falls Review, in reference to a case of suicide which occurred at Suspension Bridge, N. Y., and as the article in question contained most gross misrepresentations of Catholic doctrine and practice, will you kindly give me space in your columns to correct these mis-statements?

The facts as stated in the article in question are briefly these: A woman committed suicide by cutting her throat, and the editor gives us to understand that the woman was surely penitent, though unable to speak, when the priest was called in. Consequently she made no confession, and the editor tells us that "the priest, professing to hold the keys of heaven, was utterly powerless to save the poor woman."

The inference is then drawn that because of the Catholic doctrine of particular confession, the "whole scheme of redemption stood paralyzed, and Satan was the victor." Further, we are told that in the Protestant view the unfortunate woman might, "like the thief on the cross, confess to Jesus Christ," and thus secure salvation, though she could not speak. Now, sir, though the writer of the article in question assumes that the woman who committed suicide was elsewhere in the same article that he has no reason to show that she was penitent except that he imagines that she was so; for he throws this doubt upon his whole contention in this regard. He says: "She could not convey to the priest in confession her state of mind," and that "she could not get absolution" on this account. He says also: "The heart yearning and true repentance are not lost for lack of knowledge

Craig, no doubt, would much rather see the picture of King William on horseback than the image of our dying Saviour or of His Blessed Mother. The French-Canadians, who worship the God of Christianity, will have "no other strange Gods before Him;" and their choice could certainly be respected in a Christian country like Canada. It is very probable that in a newly-settled country the French habitants, not having time or the means to erect a church, may turn the school-house, on Sundays, into a place of worship, but there is no law against such a laudable practice where necessary. Did Mr. Craig never hear of similar practices obtaining in the rural districts throughout the Province of Ontario in Protestant districts? Or did he ever raise his voice against Protestant worship being held in school-houses, Sunday after Sunday, for years, in places too where the neighboring farmers were old settlers and well able to contribute large sums for the erection of a decent church?

It is thus that Orangism shows itself inside our Legislative halls. Outside every Orange Lodge is heard from, week after week, in protestation of Catholics being allowed to teach their own children. Mr. James L. Hughes, who is paid a large salary for inspecting the public schools in Toronto, perambulates the country stimulating the evil passions of the ignorant and declaiming against Christian education. The Equal Rights Party has needy and disqualified preachers going about the rural districts from one school house to another, whose sole argument against Catholic teaching consists in the most barefaced lies and outrageous misrepresentations of priests and nuns. One of the chief leaders among the latter, Rev. Mr. Austin, delivered a long address to an Orange assembly held lately in St. Thomas, and it is rumored, was sworn in, and had to ride the goat, a full fledged disciple of Bullykibb. Thus are Methodist preachers, heretofore, averse to Orangism, now coalescing with the men of deep traditions to "the pious and immortal memory" in order to strengthen the ranks of the obnoxious party of bigotry and continue the war of race and creed.

The New York Times, which is not by any means favorable to Catholics or their schools, has the following in regard to the efforts of Orangemen to upset the Separate school system in the Province of Manitoba: "It is not at all surprising to be told that the Orangemen in Manitoba are enthusiastically in favor of the abolition of the Catholic schools. Wherever the Orangeman is found he is a turbulent person, and his notion of civil and religious liberty is the liberty to oppress and persecute Roman Catholics. That is to say, he has properly no notion of civil and religious liberty at all. The Orangemen represent an aggressive and intolerant Protestantism, and where they have their way they do whatever is most hostile and offensive to the Catholics. If they inspire the proceedings of the government of Manitoba, as their approval of those proceedings indicates, their purpose is to force upon Catholic children religious instruction elsewhere than Catholic parents. The more offensive it is to Catholics the more satisfactory it will be to the Orangemen. Of course the Catholics are justified in resisting to the utmost a project for bringing up their children in distinctively Protestant schools."

NEEDS EDUCATION.

The following letter appeared in the London Free Press concerning statements recently made in the Niagara Falls Review and reproduced in the former paper. The editors of both journals are sadly in need of education in Catholic doctrine and practice, and we trust the information conveyed in the annexed communication will be committed to memory:

DEAR SIR—As there appeared in today's Free Press an article copied from the Niagara Falls Review, in reference to a case of suicide which occurred at Suspension Bridge, N. Y., and as the article in question contained most gross misrepresentations of Catholic doctrine and practice, will you kindly give me space in your columns to correct these mis-statements?

The facts as stated in the article in question are briefly these: A woman committed suicide by cutting her throat, and the editor gives us to understand that the woman was surely penitent, though unable to speak, when the priest was called in. Consequently she made no confession, and the editor tells us that "the priest, professing to hold the keys of heaven, was utterly powerless to save the poor woman."

The inference is then drawn that because of the Catholic doctrine of particular confession, the "whole scheme of redemption stood paralyzed, and Satan was the victor." Further, we are told that in the Protestant view the unfortunate woman might, "like the thief on the cross, confess to Jesus Christ," and thus secure salvation, though she could not speak. Now, sir, though the writer of the article in question assumes that the woman who committed suicide was elsewhere in the same article that he has no reason to show that she was penitent except that he imagines that she was so; for he throws this doubt upon his whole contention in this regard. He says: "She could not convey to the priest in confession her state of mind," and that "she could not get absolution" on this account. He says also: "The heart yearning and true repentance are not lost for lack of knowledge

Craig, no doubt, would much rather see the picture of King William on horseback than the image of our dying Saviour or of His Blessed Mother. The French-Canadians, who worship the God of Christianity, will have "no other strange Gods before Him;" and their choice could certainly be respected in a Christian country like Canada. It is very probable that in a newly-settled country the French habitants, not having time or the means to erect a church, may turn the school-house, on Sundays, into a place of worship, but there is no law against such a laudable practice where necessary. Did Mr. Craig never hear of similar practices obtaining in the rural districts throughout the Province of Ontario in Protestant districts? Or did he ever raise his voice against Protestant worship being held in school-houses, Sunday after Sunday, for years, in places too where the neighboring farmers were old settlers and well able to contribute large sums for the erection of a decent church?

It is thus that Orangism shows itself inside our Legislative halls. Outside every Orange Lodge is heard from, week after week, in protestation of Catholics being allowed to teach their own children. Mr. James L. Hughes, who is paid a large salary for inspecting the public schools in Toronto, perambulates the country stimulating the evil passions of the ignorant and declaiming against Christian education. The Equal Rights Party has needy and disqualified preachers going about the rural districts from one school house to another, whose sole argument against Catholic teaching consists in the most barefaced lies and outrageous misrepresentations of priests and nuns. One of the chief leaders among the latter, Rev. Mr. Austin, delivered a long address to an Orange assembly held lately in St. Thomas, and it is rumored, was sworn in, and had to ride the goat, a full fledged disciple of Bullykibb. Thus are Methodist preachers, heretofore, averse to Orangism, now coalescing with the men of deep traditions to "the pious and immortal memory" in order to strengthen the ranks of the obnoxious party of bigotry and continue the war of race and creed.

The New York Times, which is not by any means favorable to Catholics or their schools, has the following in regard to the efforts of Orangemen to upset the Separate school system in the Province of Manitoba: "It is not at all surprising to be told that the Orangemen in Manitoba are enthusiastically in favor of the abolition of the Catholic schools. Wherever the Orangeman is found he is a turbulent person, and his notion of civil and religious liberty is the liberty to oppress and persecute Roman Catholics. That is to say, he has properly no notion of civil and religious liberty at all. The Orangemen represent an aggressive and intolerant Protestantism, and where they have their way they do whatever is most hostile and offensive to the Catholics. If they inspire the proceedings of the government of Manitoba, as their approval of those proceedings indicates, their purpose is to force upon Catholic children religious instruction elsewhere than Catholic parents. The more offensive it is to Catholics the more satisfactory it will be to the Orangemen. Of course the Catholics are justified in resisting to the utmost a project for bringing up their children in distinctively Protestant schools."

NEEDS EDUCATION.

The following letter appeared in the London Free Press concerning statements recently made in the Niagara Falls Review and reproduced in the former paper. The editors of both journals are sadly in need of education in Catholic doctrine and practice, and we trust the information conveyed in the annexed communication will be committed to memory:

DEAR SIR—As there appeared in today's Free Press an article copied from the Niagara Falls Review, in reference to a case of suicide which occurred at Suspension Bridge, N. Y., and as the article in question contained most gross misrepresentations of Catholic doctrine and practice, will you kindly give me space in your columns to correct these mis-statements?

The facts as stated in the article in question are briefly these: A woman committed suicide by cutting her throat, and the editor gives us to understand that the woman was surely penitent, though unable to speak, when the priest was called in. Consequently she made no confession, and the editor tells us that "the priest, professing to hold the keys of heaven, was utterly powerless to save the poor woman."

The inference is then drawn that because of the Catholic doctrine of particular confession, the "whole scheme of redemption stood paralyzed, and Satan was the victor." Further, we are told that in the Protestant view the unfortunate woman might, "like the thief on the cross, confess to Jesus Christ," and thus secure salvation, though she could not speak. Now, sir, though the writer of the article in question assumes that the woman who committed suicide was elsewhere in the same article that he has no reason to show that she was penitent except that he imagines that she was so; for he throws this doubt upon his whole contention in this regard. He says: "She could not convey to the priest in confession her state of mind," and that "she could not get absolution" on this account. He says also: "The heart yearning and true repentance are not lost for lack of knowledge

that true priest and however, penitent Christian. The Catholicism to grievous at in fact, of that the p it implies that they which the case in p Christian that the d penance, imagines Christian depend deceased, be the ca others felt mark the Yet it do fore lost The ed in saying accordin tion be g ary can absolut To His binding 19; xviii; expressi possible; contritio In profu Catechis Q W to tod A. Y have to we canno I will the artic written in doctri fm in se of faith. April MR. M Mr. M self the p party, es no aboun perfectio 4th inst. the lesa tion su to t the ment w "That rights g the sup schools them as that any the Bish are existi exercise dividua to its or the truce exercise; formanu gaged w wholly to the end th it is w the Les of Einc particu is used ment of make p to be those ex tion, w permit This serious other f motion not up as House of exp question tially priests Catholic that no Or coun to pre had de have b actual shown convictio feelthe lus a there upon dith h in de getting the w Orang perfect speci regard wanto body in the and ul of ou may resent to k inult insult clergy W clergy and merel sentie policy