

admit that one who is in friendship with a holy God is guilty of sins which in their own nature expose him to eternal death. The fact of justification implies a passage from death to life, from sin to holiness. On the other hand the church in accordance with the plain statements of Scripture and tradition (James iii 2; 1 John i, 8 and v 16) has defined (Council of Trent, session 6, canon 23) that no one not even the most holy, can avoid sin altogether "except by a special privilege of God, as the Church holds concerning the Blessed Virgin." Hence by inevitable consequence it follows that some sins are mortal, others venial. There is an analogy between human friendship and that of the soul with God, and just as some offences are sufficient to destroy friendship entirely, while others weaken it, so there are some sins which destroy, others which do but weaken the grace and love of God in the soul. There are some sins of which St. Paul says (Gal. v. 21) that they "who do such things will not inherit the kingdom of God," and these must be distinct from less serious faults which none entirely avoid. This is the basis of the distinction between mortal venial sins."

The principle of this distinction is recognized in the courts of law. Petty larceny is never visited with the same penalty as burglary or forgery. Nothing could be more immoral in its tendency than the lumping together of the greatest crimes with the smallest misdemeanors. But it must not be forgotten that venial sin is, in the eyes of Catholic theology, the greatest of all evils after mortal sin, worse than physical death.

LIGUORI'S MORAL THEOLOGY.

Now for the quotation from Liguori: "If a man has stolen a valuable thing, then he is guilty of mortal sin, but if he has stolen a small amount at different times, it is only a venial sin; but if all these small thefts in the aggregate amount to a valuable thing, he is bound to restore the last theft, whilst he may retain the former ones."

I have searched in vain through the six volumes of Liguori for this passage. It would have been easy for the archdeacon to give us the number of the paragraph, but he has done no such thing. Consequently all that I can do is to examine the passage on its merits. To steal a valuable thing is certainly a mortal sin. To steal a small amount from a very poor alman might also be a mortal sin, though if stolen from a rich man it would be a venial sin, because the harm done to him would not be great. So far the quotation is not very much astray, but the last part of it is quite unintelligible and neither I nor any other Catholic priest will take the responsibility of it.

Another passage which exercises the Archdeacon's soul is this, "When thefts are committed by children or by wives, a much greater quantity is required to make the sin mortal; and rarely are these held under strong obligation to restore." This I hold to be true and reasonable, because husbands and fathers are not supposed to be so incensed at appropriations by their wives and children as to expect them

to restore what they have thus appropriated. Of course it would be better that children and wives should so restore and they are always exhorted thereunto, but what Liguori means is that the obligation in these cases is not generally so stringent.

The Archdeacon's little joke about the Neapolitan rug hardly needs refutation. There are more places than Naples in which a cabman cannot keep a rug in his carriage. Petty larceny is unfortunately common all over the world.

PASCAL'S LETTERS ANSWERED.

Archdeacon Fortin makes much of Pascal's Provincial Letters against the Jesuits. He says it is "a book which has never been answered, which is in fact unanswerable." Unfortunately for the Archdeacon's knowledge of literature Joseph de Maistre, a writer on the same plane as Pascal, proved that his Provincial Letters were a tissue of garbled quotations so that he called the whole work "Les Immortelles Mentuses (the immortal liars) and Pascal himself regretfully admitted that he had trusted to a deceitful friend who manufactured most of his quotations. The only example given by the Archdeacon is manifestly false. The Jesuit Lessius never taught that a man could kill another for the theft of an apple. The fact is Pascal was in favor of the Jansenist heresy, and therefore very much afraid of the Jesuits, who successfully combatted that heresy.

THE POSITIVE SIDE.

The rest of the Archdeacon's sermon may be dismissed as irrelevant declamation. But now that I have done standing on the defensive, let me say a few words on the positive side of the Catholic doctrine. We think it unreasonable to go on recommending the Scripture and yet not learn its most obvious lessons. For instance, the Archdeacon gave as his text "Confess your faults one to another." James 5.16. Now this is evidently a command not a mere recommendation. If you read the context you will see that these words come immediately after the passage in which sick people are told to call in the priests of the church to anoint them with oil in the name of the Lord. It comes as a corollary of this command, "Confess your faults one to another that ye may be healed." But there is another passage of much greater cogency which I have taken for my text. In St. John's Gospel 20:21 we read: "Then said Jesus unto them again: peace be with you; as my father hath sent me, even so send I you. And when he had said this he breathed on them and said unto them: Receive ye the Holy Ghost." Note the solemnity of this preamble. The Father has sent Christ to do away with all sin, and now He sends them on the same mission. He gives them the Holy Ghost, the spirit of sanctification, of justification. And now come these tremendous words, the force of which the Catholic church alone realizes: "Whosoever sins ye forgive they are forgiven unto them; and whosoever sins ye retain they are retained." The very form of this proposition makes it exclusive, only two things can happen to a sin, that it be remitted or retained, i. e., not remitted. The dilemma is

perfect and inevitable. It amounts to saying: "Those only shall have their sins remitted who receive that remission through you." The other part need not be expressed because all those who do not approach the persons to whom this power is given necessarily have their sins retained, i. e., not forgiven. It is as if Christ had said what he really did say to Peter, "I give you the keys of the Kingdom of Heaven; if you open not the door no one shall enter therein." No mention is made of the people who are to get in by the window or some underground passage. Thus the word of Christ confer a power which is exclusive in the ordinary course of providence. To be sure, the uncovenanted mercies are open to all sinners who are unconscious of this, His provision, but the ordinary course of His providence is that sins should be submitted for remission or retention to those whose power Christ thus describes. But who are these persons? The apostles to whom He spoke, but not they only. The same power must be co-extensive with the object for which it is given. The object is the remission of sin. There will always be sin. Therefore the power must remain until the end of time. But where is that ministry? Not among our separated brethren, for we have just seen that the Anglicans who claim the power, reject it in their practice, and do not make it obligatory as Christ does. Evidently this ministry is nowhere in its perpetuity, in its universal practice, except in the Roman Catholic church.

WHY A DETAILED CONFESSION IS NECESSARY.

The priests who exercise this power must know the sins that are to be forgiven or retained. This supposes that the penitent makes a detailed confession. A confession in general terms will not suffice. We are all sinners, but what the priest must know is, if the penitent is sorry for his sins, determined to forsake them and to avoid the occasions of relapse. Now this he can only know if the sins are mentioned in number and kind. For instance,

if a man accuses himself of drunkenness, it makes an immense difference whether he has got drunk once in a year or once in a day. In the former case there is no confirmed habit; reform may be comparatively easy. In the latter case all the resources of prayer and self-denial will be needed to effect a reform. If the penitent is evidently still under the influence of drink, no priest would think of absolving him. He would retain his sin, i. e., he would tell him to come back when he was sober.

Nevertheless, just here it may be well to explain a fact which our separated brethren do not seem to understand. Although the penitent must state the kinds of sin and the number of times he has committed them, he need never mention any circumstance that would make himself or any other person known to the confessor. Especially must he avoid all useless or dangerous details. In point of fact, when it can be done many Catholics prefer to remain unknown to their confessor, and he has no right to inquire their names, nor can he in any way, by word or gesture, by act or omission, let the penitent see outside of the confessional that he remembers anything he has heard.

As to the moralizing influence of the confessional, we have the testimony of Mr. W. T. Stead, who says that the superior purity of Catholics in the slums of Edinburgh and Glasgow is due to the practice of regular confession. A Protestant gentleman once said to me: "I knew in one of the large cities of the United States a set of students who made a practice of laying siege to the virtue of women, and one of those who was the most skilled in this diabolical art, said there was no hope of succeeding with Catholic women because they went to confession." Only the other day Bishop Grimes, of New Zealand, passed through Winnipeg, and related to me an anecdote quite in point. When he was parish priest in Ireland, the Protestant parson said: "Father, have my two servant girls been to confession?" "You had better ask them themselves," said Father Grimes. "Oh, I know," replied the parson, "that you priests don't like to talk about these matters; but

I must tell you that when my servants go regularly to confession I feel quite safe about my silver plate."

In conclusion, not only is auricular confession a good thing, but it is the object of a special command in the New Testament. It purifies the soul and conduces to the morality of nations. It realizes as no other practice ever did the salutary effects of that old dictum of the Greek sage, "Know thyself." The man that habitually sifts his conscience and humbles himself before his fellow man, will find his accounts in perfect order when he is called to the judgment seat of Christ.

A New Boarding-House For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month.

Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend introduced me to try them. Have taken but two of the small 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DEWITT.

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels so much better but it will take some time, he has been sick so long. You may use my letter and name as you wish. Mrs. MARY GORMAN OLIVER.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is at all times needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowen, Ph. G., Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WIERMAN.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for catarrh of the stomach. She had found such relief from their use she advised me to take them. I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROCKSTAR.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family takes the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets. ARTHUR H. BLAVIER.

Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngsters' headaches. The headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change, he has been sick so long. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. R. W. FRICK.

A new style packet containing ten RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores - 10c per packet. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (250 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York - or a single carton (250 tablets) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and of some liquor stores and hardware stores. They banish pain, induce sleep and prolong life. One gives relief.

