

again ask: "Well, if you cannot give us Home Rule, at least you ought to attend to our affairs in the Imperial Parliament." And the answer is: "Do not bother us with your Irish affairs; we are too busy with Imperial matters." Such is the situation in the old country. And the Irish members have seemingly made up their minds that until the affairs of their country are properly legislated upon, they will make it unpleasant whenever the English members attempt to attend to English business.

MORE KIND WORDS.

We feel very grateful to the Rev. Gregory O'Bryan, S. J., of Montreal, for his very flattering reference to the CATHOLIC RECORD. In the course of one of his instructions at the recent Mission in St. Mary's Church, London, he commended it for its sterling Catholic spirit and principle. Of the one hundred and thirty Catholic papers published, the RECORD was one of two which he considered the best, either in Canada or the United States.

THE "PIOUS FUND" AND THE HAGUE ARBITRATION BOARD.

When the conference of "the Powers" was in course of being assembled at the Hague, with a view to forming a Board of Arbitration on International affairs, our Holy Father Leo XIII. was—it is alleged through the intriguing of the usurping Italian Government—excluded from participation in the conference. Now, by the irony of fate the very first matter on which the arbitrators have been called upon to decide, was the claim of the Archbishop of San Francisco—through the Government of the United States—to over a million dollars from the Government of Mexico, and the claim has just been unanimously granted.

A JESUIT MISSION.

Rev. Father Connolly, S. J., of Montreal, conducted most successful missions in the churches of Thameville, Bothwell and Wardsville. The Reverend Father arrived in Thameville Oct. 14th, where he opened a week's mission on Sunday morning, Oct. 15th. Though the weather was none too favorable for the commencement, the attendance was good; and Father Connolly stated that unfavorable weather for the opening had often been to him a sign of success. These good people soon realized what a treat was in store for them, and flocked to the church morning and night, becoming more and more enthusiastic as the mission advanced until the one great topic of the town was the mission going on in the Catholic Church. To non-Catholics it was a mystery, and many remarked: "Oh what would we have given to be Catholics!" During the week at 9 o'clock Mass a special instruction was given whereby the people were enabled to see the necessity and advantages of a truly Catholic life, to bring religion home to themselves, to their daily life and to find in it that inward peace and satisfaction which the world cannot give. These instructions helped them to enter more thoroughly into their interior lives, to compare their ways with God's ways, and thus prepare themselves for the worthy reception of the sacraments. During these instructions he spoke of the devotion of Catholics to their crucifixes, rosaries, statues, pictures, etc. He also explained to them the value of indulgences and the importance that Catholics should attach to the gaining of these indulgences which the Church so generously places at their disposal.

In the evening sermons Father Connolly dwelt upon the important truths of salvation. These were expounded in an able and lucid manner—a manner which brought conviction to the minds of all in a style of language which could be well understood by the less educated. The institution of but one Church by our divine Lord, the necessity of this institution resulting from man's weakness and as a dispenser of God's graces; the mercy of God towards sinners; His justice in the life to come, as well as the terrible consequences of that justice, were subjects upon which the Reverend Father dwelt at great length and in a manner most interesting to his hearers. His discourse upon the marriage life was an able and practical one. At the close of it he drew attention to the much vexed question of mixed marriages. Though he admitted that among these we have some exemplary Catholics, they were the exception and not the rule. In the institution of this sacrament Christ desired such a union between man and wife as exists between Himself and His Church, which in mixed marriages is practically impossible; for such a union supposes a union of mind and a union of heart, and as this cannot well exist in mixed marriages, we too often find the Catholic party, for peace sake, compromising by agreeing never to bring down religion in the home. Yes, and with what result? Generally a Godless home, a Godless life, a Godless family and a Godless death. He then exhorted parents to bear in mind their grave responsibility toward their children as long as they were under the parental roof.

This most successful mission was brought to a close on Sunday morning, Oct. 22, at 9 o'clock Mass, after which Father Connolly was driven to Bothwell, where a splendid gathering

awaited him, and in which place he opened another week's mission. Though in each mission the same all-important truths were to be expounded, the different characteristics or circumstances of the people necessitated corresponding changes, but a few minutes enabled the preacher to know his hearers and how to adapt himself to their needs.

A serenity of particular interest in this mission was the blessing of a life-size statue of St. Anne and a pair of adoring angels. These statues are richly decorated, and were gifts to the church of two individuals for special intentions.

After the closing of this mission on Oct. 19, Father Connolly opened a three-day's mission at Wardsville, which was well attended. The close of this mission was honored by His Lordship Bishop McEvay, assisted by Rev. Father O'Bryan, S. J., who came to administer the sacrament of confirmation. The Bishop expressed his great pleasure and satisfaction at the improvements made by the parishioners in and about their church, and hoped that the good spirit which existed in the mission would exist for all time to come. He also gave his usual good advice to the children, and exhorted parents to great vigilance over their spiritual interests. Father Connolly then closed the mission with the blessing of pious articles and the giving of the Papal Benediction. Three hundred and forty-four received the sacraments during the mission.

The people of Bothwell and missions will long remember Father Connolly as a most worthy and exemplary man who does not spare himself in the least where good is to be done.

During the mission at Thameville and Wardsville the priests were well cared for at the homes of Mr. G. Holman and Mr. T. English, respectively. SUMMARY BY FATHER CONNOLLY.

The following sermon was delivered by Rev. Father Connolly, S. J., of Montreal, on Tuesday evening, Oct. 14th, at Bothwell, from the text "Receive ye the Holy Ghost; whose sins you shall forgive, they shall be forgiven, and whose sins you shall retain, they are retained." (St. John, xxi.)

As we saw last night, the one obstacle of man on the road to his destiny is sin. Now if he has the misfortune to commit sin, is there any possibility of his rising once more to a state of grace and friendship with his God? This, my dear friends, is the great question we must determine this evening. Yes, there is a sacrament—the sacrament of penance, instituted by Christ Himself—proposed for the sinner in order that he may be enabled to recover this grace when it is lost by sin; a sacrament by which sins are forgiven that are committed after baptism. That is why the Fathers of the Church say that the sacrament of penance is the second plank of salvation. As you know we were all by the sin of our first parents, our first parents, were plunged into the waters of damnation. We all sinned in that first disobedience of our father Adam. We all were dragged by him into ruin and destruction. Then it was that the Saviour came and died the death of Calvary, and reached to us the first plank in the sacrament of baptism through which the fruits of the Redeemer are applied to the soul. But if man through his own unrepentant folly should throw himself out of that plank once more into the waters of damnation, can he expect that the Son of God will come a second time to his rescue, that he will reach out to him a second plank? Yes, that is what He has done for us in the sacrament of penance; and not only is it the second plank, but it is the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, twentieth, twenty-first, twenty-second, twenty-third, twenty-fourth, twenty-fifth, twenty-sixth, twenty-seventh, twenty-eighth, twenty-ninth, thirtieth, thirty-first, thirty-second, thirty-third, thirty-fourth, thirty-fifth, thirty-sixth, thirty-seventh, thirty-eighth, thirty-ninth, fortieth, forty-first, forty-second, forty-third, forty-fourth, forty-fifth, forty-sixth, forty-seventh, forty-eighth, forty-ninth, fiftieth, fifty-first, fifty-second, fifty-third, fifty-fourth, fifty-fifth, fifty-sixth, fifty-seventh, fifty-eighth, fifty-ninth, sixtieth, sixty-first, sixty-second, sixty-third, sixty-fourth, sixty-fifth, sixty-sixth, sixty-seventh, sixty-eighth, sixty-ninth, seventieth, seventy-first, seventy-second, seventy-third, seventy-fourth, seventy-fifth, seventy-sixth, seventy-seventh, seventy-eighth, seventy-ninth, eightieth, eighty-first, eighty-second, eighty-third, eighty-fourth, eighty-fifth, eighty-sixth, eighty-seventh, eighty-eighth, eighty-ninth, ninetieth, ninety-first, ninety-second, ninety-third, ninety-fourth, ninety-fifth, ninety-sixth, ninety-seventh, ninety-eighth, ninety-ninth, one hundredth.

sentences—forgive or refuse to forgive; and their choice was to be dictated by prudence and discretion, such as the God of truth and wisdom could rati-ly. "Whatsoever thou shalt loose on earth I will loose in heaven; and whatsoever thou shalt bind on earth, I will bind in heaven."

How is the priest of God to judge with an enlightened judgment? He is not conscious of anything like divine inspiration from heaven; no angel wings his way to whisper in his ear. Besides it is not God's way to have recourse to extraordinary and miraculous means when there is an ordinary means at our disposal; and here there is an ordinary means. Let the sinner go and tell his sins to the priest, the number of his sins, the quality of his sins, and then the minister of Christ can pronounce that prudent judgment. Therefore it is that this power, this wonderful privilege, this infinite stretch of divine mercy, requires the practice of confession on the part of sinners—no pardon for sins unless through confession, when that confession is possible. The very words which the Saviour made use of when He instituted the sacrament implies this obligation of confessing sins. It is, therefore, the essential condition of obtaining Christ's grace and pardon when we have had the misfortune to offend Him by sin. If Christ did not imply that this was to be for all time, a necessary condition of obtaining pardon, if He left it to the sinner's choice to come to those who received this power or not to come, do you think that any would subject themselves to such a repugnant condition? We must conclude that this obligation was laid upon all; to confess their sins as far as that confession is possible.

That this is the interpretation to be put on those words of St. John is manifest from the tradition of the whole Christian Church for 1500 years down to the sixteenth century and of the vast portion of it from that epoch down to our own time 280,000,000 against 80,000,000. I might open the volumes of the Fathers filling libraries for centuries, and show how they taught and practiced auricular confession. But without entering such a field there is, my beloved friends, a broad, patent, world-wide fact open to all eyes, and an every day fact. Where can you go, into what hemisphere, over what continent, on what isle, without meeting a Catholic priest? What is it that distinguishes the priest from all other men? He is a man of many secrets. He hears the confessions of the people. He claims the power of forgiving sins in God's name; and has a following believing in that power and applying to him for its exercise. By far the greatest portion of professing Christians acknowledge this authority. There, then, is the fact. Can you expect to one who is a total stranger in the words of my text? You tell me that it was the priests, the bishops, the foreign potentate, the Pope of Rome who first introduced it and imposed it on a priest-ridden people to grind it all the more efficaciously down. But you, my dear friends, who make his objection, did you ever reflect that confession is not only for the people, Priests, Bishops and Popes go to confession far more frequently than the people. Confession is a hundred-fold more difficult for them than for the people. The people can go to confession wherever they like, to whatever priest they like. They can drive to the nearest city and take the train to the nearest city and confess to one who is a total stranger to them. Not so priests, Bishops and Popes. They cannot leave their parishes and dioceses at will. They must confess to their own acquaintances, with whom they eat, converse and take their daily recreation. The Bishops must go down on his knees to his own inferior and declare to him the contents of his conscience. Myself I have confessed to a Father of our Society, who had been for six years the confessor of the late saintly Pius IX. He told me that it was the custom of the venerable Pontiff to kneel every morning in humble confession to him of every slightest fault, that thus he might receive that full light from heaven, intercepted by no speech of cloud, requisite to think that priests, bishops and popes would meet together and assume upon themselves such a heavy burden in order to have the pleasure of afterwards saddling it, though in far lighter form, upon all the people? Is that in human nature? Priests, bishops, and even popes are men and despite their dignity, have not doffed our common humanity. If such a fact was actually introduced by them why have we no knowledge of it, of the place, the time, the council, the exact date. If we open the pages of ecclesiastical history we can find the origin of prayers, ceremonies and devotional practices, which after all are not essential of minor importance. I could tell you in what year, by what Pope, the different prayers, ay, the very words and ceremonies of our Mass services, were introduced. Why is there no mention in all Christian tradition of the year, or of the council, or of the Pope, who first commanded auricular confession—a practice so repugnant not only to human nature, but also to human nature. It is, my friends, because the only explanation, the only origin of this fact, can be found in the institution of Christ, "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven."

Why should our divine Lord have annexed to the granting of His pardon such a hard condition as that of confessing one's sins to a priest? Why should Christ, the merciful God, after purchasing our sins by His blood, impose upon us this humiliating condition of confessing our sins to a fellowman? Is it so hard, so humiliating? Compare this court which Christ has set up with that other court which men have established, the court of common justice. If a man sins against the policeman, he is dragged to a court of justice accompanied by sheriffs, policemen and accusers. In the presence of the judge he is there accused of his sin publicly.

Witnesses are summoned, all who know anything about that man or about the circumstances which might have led to the crime, and they must tell all before a jury of twelve men who for several hours view the matter from every side. And now the judge, with all the majesty of the law, opens his mouth to pronounce sentence. It will make that man forfeit, perhaps, a large portion of his wealth; it will compel him to spend the flower of his life in a dungeon, or swing upon the gallows until life is extinct. This is human justice. Now, consider that court of justice which Christ has set up on earth—the confessional. A man sins against Almighty God—and what is his sin against the law of the land as compared with an offence against the infinite majesty of God—and he has only to whisper that sin into the ear of a priest. He knows that once that sin has entered the priest's ear it is as if buried in the bottom of the ocean; not even on judgment day will it rise to terrify him. Who ever heard of a priest revealing the secrets of confession? "What I know from the confessional I know less than I had never learned it," says St. Augustine. The sinner is not only his own accuser, he is his own witness. He hears testimony against himself; he is his own jury. He says: "Through my fault, through my most grievous fault, I have committed this sin. What is the sentence of confession? 'What I know from the confessional I know less than I had never learned it,' says St. Augustine. The sinner is not only his own accuser, he is his own witness. He hears testimony against himself; he is his own jury. He says: "Through my fault, through my most grievous fault, I have committed this sin. What is the sentence of confession? 'What I know from the confessional I know less than I had never learned it,' says St. Augustine. The sinner is not only his own accuser, he is his own witness. He hears testimony against himself; he is his own jury. 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