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THE SACRAMENT OF CONFESSION

Preaching in St. John's Cathedral, Salford, Monsignor Benson dwelt on the attitude of Protestants towards the sacrament of penance. His sermon is briefly reported in the London Catholic Times.

Out of every hundred Protestants bordering on Catholicism, said Monsignor Benson, ninety-nine of them found their greatest difficulty in the sacrament. He supposed there was no doctrine of the Catholic Church so attacked and spoken against as this sacrament of confession. If ever his congregation heard a Protestant lecturer speak against Catholicism they would sooner or later hear him attack confession, and so strong was this Protestant feeling with regard to confession that sometimes the most appalling things were said. Foul and filthy stories were told by men who were paid to preach against the Catholic Church and the sacrament of confession.

Let them consider how to answer those Protestants who say there is no need to go to confession when they could confess their sins to God and obtain forgiveness in that way. First of all, let them remind themselves that every good thing which they had come from God, and from God only. It was God, and God only, who created them; and every single thing they needed to keep alive—their daily bread, their very necessary food and drink—were the gifts of God. And when their bodily life was in peril of perishing it was God alone who could restore it. There was not one thing they possessed, whether in body, mind or soul, which was not the gift of God. Had it ever occurred to them that every one of those gifts of God came to them not from God direct, but through the ministry of man? It was God only who created them, yet it was through the ministry of their parents that they came into the world. Their daily bread was not handed down from heaven, but God gave them the power to obtain it from one of His ministers—the baker. Of course, it was perfectly true that God could give them their daily bread without the ministry of the baker, and thousands of years ago He did feed His people. But would that fact justify them in refusing to order any more bread from the baker?

The Protestant was always telling them something they agreed with—that the Bible was the written Word of God. If, therefore, God gave them knowledge of Himself through the Bible and through the preacher, why, in God's name, should He not grant forgiveness of sins in the same manner? If God answered their other prayers through the ministry of man,

why should He not answer their prayers for forgiveness of sins through the ministry of man? The Protestant also claimed that the Catholic could not point to any text in the Bible which showed that God had appointed any one to be His minister for the forgiveness of sins. He would advise that Protestant to go home to his Bible, lift off the antimacassar that covered it, open it and in the twentieth chapter of St. John he would find that God had appointed ministers for the forgiveness of sins. Some of these Protestants said that what Our Blessed Lord meant was that the apostles were to go into the world and preach the Precious Blood, through which all sins are forgiven. He would ask, with all reverence, if He had meant that, why did He not say it?

The preacher likened the priest to a messenger from the King carrying a pardon to a condemned prisoner. If the prisoner refused the pardon because it was brought to him not by the King himself, but one of his ministers, then he must necessarily remain condemned. If the Protestant refused absolution because it was given by one of God's ministers he must likewise remain condemned. It was very much easier and less humiliating for the Protestant to persuade himself that there was no need to confess his sins.

DIOCESAN EUCHARISTIC CONGRESS

On the invitation of Mgr. Aylward, Rector of St. Peter's Cathedral, London, the third Diocesan Eucharistic Congress and the 14th annual conference of the priests will be held in London on the 6th and 7th of the coming May. The programme, which will be announced shortly, includes Solemn Pontifical Mass, by His Lordship Bishop Fallon at 9 o'clock on the 7th, a procession of the Blessed Sacrament, a sermon for the occasion by one of the diocesan priests and exposition of the Blessed Sacrament during the entire day. In order to permit the faithful attending the Congress to receive Holy Communion consecrated on the afternoon of the 6th and early Masses will be celebrated on the morning of the 7th. The first Diocesan Congress was held in St. Mary's Church, London, October 10, 1911, at the request of the Rev. Father McKeon, the pastor. The second was held in Holy Angels' Church, St. Thomas, at the invitation of the Rev. Father West. Previous to these Congresses there existed among the priests the society of the "Priests' Eucharistic League" which owed its establishment to the Fathers of the Blessed Sacrament of Montreal. This society was formally approved by Bishop McEvay and for eleven years the priests of the League, who counted in their ranks nearly all the clergy of the diocese, held an annual Conference during the annual Retreat and closed the Retreat with the Holy Hour.

The great Eucharistic Congress in Montreal in 1910 gave an impetus to local congresses and His Lordship Bishop Fallon proposed the holding of Congresses in which the faithful should participate. The Congress is diocesan in scope. In order to enable the faithful in different parts of the diocese to share in the celebrations it is the intention to arrange for the holding of Congresses in different centres throughout the diocese.

INFLUENCE OF THE MADONNA

To the common Protestant mind the dignities ascribed to the Madonna have been always a violent offense; they are one of the parts of the Catholic faith which are openest to reasonable dispute, and least comprehensible by the average realistic and materialistic temper of the Reformation. But, after the most careful ex-

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amination, neither as adversary nor as friend, of the influences of Catholicism for good and evil. I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. * * * There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorrest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of mankind has been the fulfillment of the assumed prophecy of the poor Israelite maiden. "He that is mighty hath magnified me, and holy is His name."—Ruskin.

BISHOP SCOLLARD WAS MISREPRESENTED

After all the fuss raised in the press of old Ontario and the protest published by the Orangemen of the Soo relative to the alleged statement made by Bishop Scollard to the effect that Public school teachers were lazy and conscienceless, it transpires that His Lordship did not say that at all. The Sunday following the visit of Bishop Scollard to the Soo to open the New Separate school in the west end of the city Rev. Father McMenamin referred to the false report of the Bishop's address which appeared in the Toronto Globe and other eastern papers. But it was not the newspapers fault, the one responsible for the incorrect statement of Bishop Scollard's remarks was the person who sent out the garbled news item from the Soo. Now Bishop Scollard because of the widespread circulation which the story has received through the press has been fit to make denial through the CATHOLIC RECORD, as Father McMenamin had done from the pulpit in the Soo some weeks ago. A false story always travels faster than the truth.—Sault Ste Marie Express.

DAY BY DAY

Let me be a little kinder, Let me be a little blinder To the faults of those about me; Let me praise a little more; Let me be, when I am weary, Just a little bit more cheery, Let me serve a little better Those that I am striving for.

Let me be a little braver When temptation bids me waver, Let me strive a little harder To be all that I should be; Let me be a little meeker With the brother that is weaker, Let me think more of my neighbor And a little less of me.

Let me be a little sweeter, Make my life a bit completer, By doing what I should do Every minute of the day; Let me toil without complaining, Not a humble task disdain; Let me face the summons calmly When Death beckons me away, —Detroit Free Press.

DIED

GILHULY.—In Wallaceburg, Ont., March 27th, 1914, Timothy Gilhuly. May his soul rest in peace!

McKENNY.—At Athens, Ont., on March 31, 1914, Mrs. John McKenny, aged fifty-five years. May her soul rest in peace!

McLAUGHLIN.—In Detroit, Mich., March, 29th, 1914, James McLaughlin. Interment in Corunna, Ont. May his soul rest in peace!

McDONNELL.—At his late residence, Caniffon Road, Belleville, Ont., on Wednesday, February 11th, 1914, Mr. James McDonnell, aged sixty-seven years. May his soul rest in peace!

McKENZIE.—At Port Hood Mines, N. S., Thursday Nov. 27th, Isabella McKenzie, daughter of the late John McKenzie and Teresa McDonnell. May her soul rest in peace!

"THE MENACE"

To the Hon. Postmaster General, Ottawa, Canada. Dear Sir:—The officers and members of Division No. 7, Ancient Order of Hibernians, at their last regular meeting held on March 25th, 1914, passed unanimously the following resolution: Resolved, That we, the Officers and members of Division No. 7, Reserve, N. S., tender our sincere thanks and approval for the action he has taken in forbidding the transmission through the Canadian Mail of a paper called "The Menace," on account of its offensive contents. Further Resolved, That a copy of this resolution be forwarded to the Honorable Postmaster General, our sincere thanks and approval for the action he has taken in forbidding the transmission through the Canadian Mail of a paper called "The Menace," on account of its offensive contents. Signed on behalf of Division No. 7, A. O. H., JOHN A. McDONNELL, President. STEPHEN MCCORMICK, Rec. Sec.

A NOVENA TO SAINT BENEDICT

Price, 1 penny post, 1 penny; 6 pence per dozen; post 3 pence comes to us from Ampleforth Abbey, England and is the price of one of the monks of that well known Abbey school. The book, attractively bound in blue cover and in good print, opens with a frontispiece of St. Benedict. Then the author gives us suitable passages from the Life of St. Benedict with corresponding spiritual thoughts for each day of the novena, which can be made at any time by congregations or at private devotion. The hymn to St. Benedict is also included. The book is available at purchase, as also the Benedictine Almanac (with a plate of modern English Abbots. Price 1 penny, from the Rev. Editor, O.S.B., Ampleforth Abbey, Malton, England.

"THE TOWN OF ASBESTOSLATE"

This title in red, on a sketchy cover of Scotch Grey introduces one of the most attractive novenas we have seen in a long time. By way of describing a thriving little Canadian town, whose real name we will leave you to find out, it illustrates some charming homes and attractive public buildings. These and dozens of others in this embryo city, are rooted with Asbestoslate before the name. The exceptionally artistic tone of the Booklet does not prevent it from giving valuable suggestions and much useful information to intending builders, to whom the publishers will be glad to send it on request. Write to The Asbestos Mfg. Co., 30 St. James St., Montreal, for a copy of the "Town of Asbestoslate."

NEW BOOKS

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WANTED FOR THE OPENING OF CLASSES Sept. next. A principal for Plantagenet High school. Apply to J. W. Desjardins, Sec., Plantagenet, Ont. 1913. WANTED, MALE OR FEMALE NORMAL school teachers for special folder and full particulars. Duties to commence immediately. Salary, \$600 per annum. Apply, giving references, to Dan Duggan, Sec. Treas., Mount St. Patrick, Ont. 1913-3

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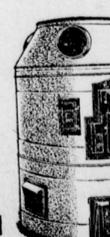
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