

"FORGIVENESS OF SINS."

The confessional is a matter which gives our non-Catholic fellow-citizens much thought and not a little worry.

The annexed synopsis of a lecture upon this subject, delivered at the mission recently given in St. Peter's Cathedral, London, by Rev. Father Ryan, S. J., and which we copy from the London Free Press, will be of interest to those who have not the rock of Peter as a foundation for their religious beliefs:

"Whose sins you shall forgive they are forgiven them." (St. John, chapter xx, verse 23) was the subject for an eloquent and forceful sermon delivered in St. Peter's cathedral last evening by Rev. Father Ryan, S. J.

"Go where you will into any part of the world and into any country, and you will find Catholics and when you find Catholics you will find the confessional," said the speaker.

"Many times the laity have been charged with introducing the confessional, but it would be more likely for them to oppose this painful, humiliating rite."

"The priesthood have had it frequently charged against them that they introduced it for their own ends and aims."

"Many times, the preacher said, he had heard that the cunning Catholic priests wanted to pry into the business of their people, to know all about their families, what was in their souls, and therefore it was said that Catholics are superstitious. Men had even said that the priests did it for money, but they could not and would not introduce it."

"Then it was said that the fourth later council of 1215 made the law that all Catholics go to confession. But, said the speaker, their legislation was that every Catholic should go to confession once a year, but that does not say that the Catholics before that time did not go."

"Gregory VII. is blamed by unscrupulous persons for the starting of the confessional, but it would have been impossible for him to do so, at the time he was Pope he had a continued battle with all the 'sovereigns of Europe.'"

"Then history would have had an account of it, and also the time of the founder should it have been begun since the time of the apostles. And so, said the speaker, it could not have been started by man. The speaker then said that confession must then be a divine institution started by Christ while He was on earth."

A CONTROVERSY DRAWN FROM THE PROTESTANT BIBLE, WHICH, IN PART, BY THE GRACE OF GOD, BROUGHT EXCELLENT RESULTS.

FOR THE CATHOLIC RECORD. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans xvi, 17)

According to St. Paul, the Romans unmistakably learned a definite doctrine pure and unadulterated, which was to be universal, unchangeable and essential to salvation. No reforming or chloriforming it, no denominationalizing or sectarianizing it either. It was and is the Christian Doctrine, unalterably one and immutable, consequently, impossible to denominationalize or sectarianize; i. e., if we are in keeping with the teaching of St. Paul and we accept and recognize him as an inspired Bible authority.

Note well the nature of the divisions and offences. They are not divisions and offences contrary to ethics or even discipline, but they are contrary to doctrine as taught by St. Paul and his brother apostles and disciples. Therefore the divisions and offences referred to must be understood as doctrinal divisions and doctrinal offences, proving conclusively that the stamp of authority is given to but one doctrine—or "one faith" as is elsewhere recorded by St. Paul and that is the one doctrine established, which the one Church founded by the one divine Lord is commissioned to teach.

God is one. His Church is one. His Doctrine is one. His Gospel is one. To preach any other Gospel is a gross violation of divine law; to teach any other doctrine or cause divisions in that doctrine is, likewise, a gross violation of divine law.

"MARK THEM." Doubtless the apostle anticipated those prurient innovators who thirsting for variety or notoriety would not even scruple to "cause divisions and offences contrary to the doctrines which ye have learned." Adding to or taking away from Holy Scripture is an offence, and, in like manner, adding to or taking away from, changing that Holy doctrine or changing the meaning of it, constitutes an offence, a transgression, a sin against that doctrine.

The very fact that there are sects, divisions and denominations, whatever have been their origin, title or doctrinal variances, shows indisputably a ruthless contravention of that Holy

Doctrine. How is it that otherwise fair-minded, well-disposed sectarians whose shibboleth is "Search the Scriptures," read Romans xvi, 17, but do not search into this vitally important text or yield compliance therewith, but practically, as a dead letter, from book, heart and mind, expunge the whole idea of oneness of doctrine and the two-fold injunction in behalf of that oneness? This is not all, however. When this essential part of holy revelation is once expunged, it is but the beginning and more follows in quick succession.

Not only then is confusion precipitated, peace disturbed and charity estranged, but the defenders of that doctrine suffer and have suffered for no other reason than they uphold the inspired apostle of the Gentiles and the singleness and unimpairableness of his doctrine.

The scriptures must be fulfilled. "Mark them which cause divisions," etc. "Mark them"—this is what brings us into trouble, but St. Paul knew the difficulties and embarrassing position of the doctrinally faithful—know the fractional results to follow, namely: affront, resentment, misunderstanding, misrepresentation and worse. But no account is taken of entanglements to ensue, conflicts waged or martyrdoms suffered, the doctrine must be preserved in all its purity, integrity and indivisibility.

Therefore, true to that doctrine, true to her principles and in pursuance of St. Paul's instructions, the Church can not, dare not, recognize or encourage doctrinal divisions or doctrinal offences. Divisions, although making up the aggregation of Protestantism, are not in her fold. She has never countenanced them and never will. This is her history and it covers nineteen centuries.

"AVOID THEM." Referring to the founders of doctrinal divisions, St. Paul does not alleviate the burden laid on the Church with respect to its attitude toward those teaching doctrines curtailed or reformed. But in furtherance of his denunciation of doctrinal divisions and in terms more searching than the first he charges anew: "Avoid them."

As this command has not been repealed, is not mythical or obsolete, in the name of the Holy Bible what other recourse has the Church but to enforce it? That she acts shows she exists, and that she is as rigorous and vigilant as ever. It is not that she loves her neighbor less, but she loves God first and, as His instrument, has a duty to perform. And this duty was by no means nominal or optional but positive and God's holy doctrine is unchangeable and universal, the duty of the Church in the United States is as fresh and as clear and as binding as it was in the day of St. Paul.

To possess the sacred doctrine in toto is essential. To safeguard its identity is not less essential; hence, we are commanded to "avoid them which cause divisions," and it follows, not only those which cause divisions, but the divisions themselves and all those who aid or abet them. Therefore, in the sense intended by St. Paul, which is the sense of the Church, we certainly do "avoid" them. No Catholic as is well known is permitted to attend their service or worship.

Do not call him bigoted, please, or brand him narrow and illiberal; for he is a conscientious, consistent follower of St. Paul, and regards him as an inspired authority.

Could the situation be reversed and had sectarians the Christian Doctrine in all its purity and integrity, that could not be so broad and liberal. In such event, they would "mark" and they would "avoid"; but as it is they are sects manifesting and recognizing divisions and contrariety of doctrine.

They cannot both be a division recognizing divisions and at the same time marking them "which cause divisions" and avoiding them.

So the unbiological, unscriptural stand is the stand of their common adoption, leaving as it does a wide open, unbridgeable gap between them and St. Paul. A SIMILAR AND DISMILAR COMPARISON.

But there is an obverse side to the medal. Many of our sectarian brethren have lived so long and grown so tall that their doctrinal garments have been remodeled. So they say, "We have outgrown dogmas, forms and formulas."

To meet this modern exigency the pulpit thunders and the welkin rings enjoining the "personal acceptance of Christ." The doctrinal acceptance is under an opiate.

If prejudice be not too strong and judgment not too weak, it will be seen that Holy Scriptures, in John the eighth chapter, furnishes a particular instance to fit this case.

Christ had disciples and they walked with Him personally and they accepted of Him personally, until the Lord of Hosts disclosed to them the mighty mystery of giving them His own Body to eat and His own Blood to drink. This was too much for many of them and they returned—too mysterious, supernatural and above all too preposterous.

They wavered, they withdrew, they walked with Him no more.

At least, we must give them credit for a measure of consistency. If they could not accept Him doctrinally they would not accept Him personally. A strange phenomenon presents itself today. We have among us divisions of the faith which are both like and unlike those apostatizing disciples. Like them in that they are heartily willing to accept Christ personally, but not doctrinally; unlike them in that they do not intend to desert Him on account of any doctrinal "hard saying," but resolve to preach Him, profess Him, and propose to accept Him as a Personal Saviour.

Those fugitive disciples were not as resourceful and expeditious and compromising as many enlightened ones are today. They did not understand the sufficiency of personal acceptance and the elimination of doctrinal acceptance. They were too short sighted, too easily offended and in a twenty century business sense, too grossly obtuse, else, like denominational divisions, at least, they could have met the Son of God halfway, i. e., they could have accepted Him as a "Personal Saviour."

But they realized that to exclude the doctrinal and accept the "Personal Saviour" was mockery and duplicity.

Church Decoration. This is our speciality. We decorate along modern lines in a manner strictly in keeping with a sacred edifice. We are prepared to meet Church Committees to make suggestions and to submit coloured sketches. Correspondence is invited in regard to all matters pertaining to ecclesiastical work. The THORNTON-SMITH Co., 11 King St. West TORONTO.

Furthermore, they realized they could not deceive the Son of God; that He was not preaching to them the "acceptance of a personal Saviour" but in the most striking and emphatic language, coercive under penalty, the terms laid down for His divine acceptance were unqualifiedly and uncompromisingly doctrinal. Therefore they quit him, cutting off thereby the very means of life He vouchsafed them. To be without the doctrinal acceptance of Christ is to be without the means of "Life."

As doctrine among dividers has largely begun to wane and decline, it follows that its source—the Bible—commands less confidence and recognition. It is not surprising, then, that an Eastern sectarian minister has said to say: "Whilst in a former day the Bible among many of our number was a fetish, it is now a fable."

To an extent, the doctrine of commercial, social and elite prominence has supplanted St. Paul's stern and inexorable doctrine of no divisions.

Note the hue and cry raised, in certain instances, if a man be morally run down; but if he be doctrinally a knave, it is a pardonable offence. It is a mark of sane intelligence.

CONCLUSION. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." (I Cor. 1:10)

God is perfect, He "is not the author of confusion," therefore He is not the author of "variance, heresy," sects or denominations "and such like," which are divisions and offences contrary to doctrine.

When divisions broke out in heaven as a penalty those who caused them as well as their adherents were cast out of heaven. Thus, they were marked and avoided, too.

On earth as a penalty those who cause divisions and offences contrary to doctrine are not only marked and avoided, but, according to Galatians v, 20-21, they are bracketed with other capital offences under the head of "variance, sedition, strife, heresy and such like" and "shall not inherit the kingdom of God."

From all this it follows that, God being a God of supreme order and perfect system, there must be, is and has been, but one, common Christian Doctrine, irrefutable and unalterable, taught by one infallible Church containing no sect, variance or division and recognizing none.

And it follows, also, that this one, infallible Church as "the pillar and ground of truth" is permanently founded and divinely commissioned by Christ; that her exalted mission is and has been to teach both the personal and the whole doctrinal acceptance of Christ; that she recognizes no branches, except they be unsevered, organic and constituent living in intimate union and communion with her; and, finally, that she owes her long continued, integral existence and entire absence of divisions and contrariety of doctrine to the divine protection and abiding assurances of Jesus.

Her name the world over is the Catholic Church.—F. J. F.

SCOTCH LOYALTY. Editor of THE CATHOLIC RECORD: Sir,—With the exception of the Antigonish Casket, which had a special claim on their patronage, there is no paper so widely and generally read by the Catholics of the diocese of Antigonish as your excellent journal, the CATHOLIC RECORD. They greatly appreciate its able championship of every thing they deem good, and its selections make it an exceptionally welcome visitor in the Catholic home. It is, therefore, with considerable regret that they notice

the occasionally unkind words about the race to which the great majority of them belong. The diocese of Antigonish is thoroughly Scotch. Of the seventy-nine priests in the diocese fifty-five are of Scotch descent and all these fluently speak Gaelic, the language of their forefathers. The first bishop of the diocese, the late Bishop Fraser, was born in Scotland; his successor, the late Archbishop McKinnon was of Scotch descent, and so is our present venerable Bishop, Right Rev. John Cameron, D. D., who is a thorough master of the Highland tongue and has written in that language a beautiful work on Christian doctrine. The recently appointed Bishop of Victoria, B. C., Rev. Dr. McDonald and Archbishop McDonald, who a few years ago retired from the See of Harbour Grace, both natives of this diocese, are also of Scotch descent. Our forefathers came from several parts of Scotland, more particularly the western isles and the mainland of Invernesshire, where they suffered many cruel persecutions for their faith, and were as much downtrodden as were the Catholics in any part of Ireland. To-day we love and cherish the memory of our faithful Scotch forefathers, who preserved for us the true faith taught them by the great St. Columba, as we love the Irish race for their fidelity to the faith given them by St. Patrick. When the seventeenth of March comes around every year the Scotch Catholics of this diocese are just as demonstrative in their religious celebration of the memory of St. Patrick as their Irish neighbors, not because there are those who, through historical research, put forth the claim that St. Patrick was born in Scotland, but because, with a true Catholic spirit, they venerate the memory of one of the greatest saints of the Church, wherever he may have been born. They read, therefore, with much surprise the unkind words in your issue of March 27th, last: "If Irishmen in this country are now-a-days less demonstrative in their celebration of their national feast our Scotch and other neighbors are doing their best to rise up from apathy. Their best is poor, insulting in their endeavors to be funny and vulgar in their attempts to be witty." The Scotch Catholics of this diocese (which is included in the phrase "this country") put forth "their best" to assist their Irish neighbors in religiously honoring the memory of St. Patrick, and you are so unkind as to tell us that "our best" is "poor," insulting and "vulgar." If Protestants of Scotch descent are insulting and vulgar toward Catholic practices and celebrations, the whole Scotch race cannot be held responsible no more than the whole Irish race for the Orange celebrations held in the city of Belfast and the rank orations delivered at like celebrations in Canada and the United States by some that are of Irish descent. In your issue of April 10th, commenting on the birthplace of St. Patrick you say: "The Lord be good to us, poor Irish, these hard times. They are trying to take our apostle down from us, and you are so unkind as to tell us that 'our best' is 'poor,' insulting and 'vulgar.'"

Just do me a good turn by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity. Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge. I'll pay particulars of your address personally and I will give you my own personal attention." Address:—DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

Thanking you for space, Yours very truly, A. SCOT. Glace Bay, C. B., April 17, '09.

WILL COMMENCE A TWO-WEEKS' MISSION.

MEMBERS OF FAMOUS RELIGIOUS ORDER, SOCIETY OF JESUS, TO HOLD SERVICES AT HOLY ANGELS' CHURCH.

St. Thomas Times, April 29, 1919.

At 8.30 and 10.30 a. m. and 7.30 p. m., Sunday, May 2, two members of the famous religious order known as the Society of Jesus will commence a two weeks' mission at Holy Angels' church. The Rev. Fathers Ryan and Donaher of Chicago, who will conduct the mission and preach at all services, are completing a mission at St. Peter's Cathedral, London, where their preaching has been attracting vast crowds.

The early history of Ontario records that it was French members of their celebrated order who, about 1634, first suddenly appeared among the ferocious savages along the shores of Georgian Bay and successfully Christianized them. This was known as the "Huron Missions." At that time a powerful Indian tribe, called the Attiandaron, or Neutral Nation, inhabited the whole northern shores of Lake Erie. Their Great Sachem, or chief, was Souharisson, who had conquered all the tribes east of Lake Michigan, and who could at a day's notice put several thousand braves on the warpath. A chain of eighteen villages extended from Lake Ontario to the Detroit along the great Indian trail which, 200 years later, became Talbot Road.

Fathers Breboeuf and Lallement, of the Huron Mission, visited this tribe during the winter of 1640 to preach the gospel, beginning at Lake Ontario, and bestowing Christian names on all the villages as they proceeded westward. To a large one surrounded by palisades, the earthworks of which may yet be seen between Fingal and Iona, in this county, they gave the name of St. Alexis. The whole chain of villages they called "The Mission of the Angels," and it is curious that the principal Catholic parish established two centuries later upon that Indian trail at St. Thomas should bear the name of Holy Angels.

Every village, except St. Michael, near the Detroit, refused the "black robes" a hearing, and even food, the witch-doctors threatening their lives. An Indian woman, however, boldly gave protection and aided their final return to the Huron Mission. Within ten years that promising mission was completely destroyed by the Iroquois tribes of Central New York. Breboeuf being tortured, scalped, his heart torn out and devoured and his blood drunk. His companion priest suffered an equally dreadful fate. Two years later they exterminated the Neutrals, a mere handful escaping beyond Lake Michigan.

With the destruction of the Hurons and Neutrals, the heroic story of those early French missions in this part of Ontario came to an end. Only a few relics of those days remain, such as circular earthenware like that near Fingal, marking the site of a village, or perhaps bits of pottery, stone pipe bowls, or flint arrow heads found by the settler in the wake of his harrow—these and missionary records that have forgotten the tale of the aboriginal inhabitants of this soil.

AN AMERICAN PRIEST IN FRANCE.

Rev. Francis C. Kelly, of Chicago, who is at the head of the executive department of the Church Extension Society of the United States, is at present in Paris. The Chicago Daily News recently received from him a special dispatch of some importance to American Catholics. He says he has looked into the religious situation in France with a sincere attempt to understand it, but it is the hardest possible task for an American Catholic even to half comprehend it.

SITUATION IN FRANCE A PUZZLE. "We are so used to fair play," he said to the Daily News correspondent to-day, "so used to our kind of separation of church and state and so free

Gold Spectacles Free. DR. HAUX. DON'T SEND ME A CENT.

As I am going to give away at least one hundred thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition. I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with ease on the smallest-eyed needle you can get hold of and put them on any text you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay.

Just Do Me a Good Turn by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity. Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge. I'll pay particulars of your address personally and I will give you my own personal attention." Address:—DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

FRAIGHTFUL STOMACH TROUBLE

For Four Long Years He Suffered—Then "Fruit-a-tives" Brought Relief.

Stratford Centre, Wolfe Co., Que., May 11th, 1918. I have been completely cured of a frightful condition of my stomach through this wonderful medicine, "Fruit-a-tives." I suffered for four long years with this trouble. My head ached incessantly. I could not eat anything but what I suffered awful pains from indigestion. I used every known remedy and was treated by physicians, but the dyspepsia and headaches persisted in spite of the treatment.



I was told to try "Fruit-a-tives," and I sent for six boxes, and this was the only medicine that did me any good. I am now entirely well. I can eat ordinary food and I never have a headache, and for this relief I thank this wonderful remedy "Fruit-a-tives." My case is well known in this vicinity and you may publish this statement.

AL. C. D. HERBERT. 50c a box, 6 for \$2.50, or trial size 25c. If, for any reason, your dealer does not handle "Fruit-a-tives," they will be sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

to be good without hindrance from the secular authority, that we do not see why similar conditions do not exist elsewhere and especially in France, which so long has been considered a Catholic country. If I must explain the situation I would say that in France to-day there is no basis politically or religiously for anything else than oppression. Now there may be a radical change tomorrow, but there will be confusion always.

France is not a republic. It is an autocracy as strong as that in Russia, except that it represents the collective tyranny of the radical majority instead of a single ruler. It is too easy in France to take away the rights and liberties of those who disagree with the ruling power. The law today protects spoliation and robbery. The government and its dependent officials vote and count the votes.

PREDICTS REFORM OR REVOLUTION. "I may be wrong, but I feel that things strange and terrible are in the air. Here property rights are violated and religion persecuted and here cabinet ministers are insulted in the streets. The government trembles before striking functionaries and finally retreats. Men talk of barricades and revolutions and of a republic which shall be run by trade unions composed of people who have no Christ. What more do you want? Months must see a change or the years—not more than five, perhaps—surely will see the end."

How often do we go carrying our joys with hardly a tremor, in spite of the chance, to that obscure place where their unsuspected close awaits us! —Rene Bazin.

WM. SMITH & SON. Manufacturer of Church Seats, Pulpits, Altars, Reading Desks, Lecterns, Chairs, Etc. CHESLEY, ONTARIO.



A Handsome Set of Chalices are Gifts to be appreciated.

THE MASS

Can never have too beautiful a setting. We carry a large and varied Stock of Altar Vessels and Plate.

OUR RANGE OF CHALICES AND GIBORIA WILL SUIT ALL TASTES

W. E. Blake & Son 123 Church Street, Toronto, Can.

Valuable Farm Property For Sale

Three Hundred and Twenty Acres situated 11 miles from Beatty Station, Sask. and eight miles west of Milford. South half section Twenty-One, Township Forty-Five, Range Twenty. West of second Meridian black loam with clay sub soil. Terms: Three Dollars per acre down, balance at six per cent. For further particulars apply to E. H. Catholic Record, London, Ontario.