**OCTOBER 27, 1917** 

amazement when they got a glimpse of his rear. They would not have wondered at Michael's look had they known of the conflicting emotions that held him both then and through. out all the Mass-the anguished under the action of their judicial horror of all he had come through in power : and He promised, in a most the five minutes that he had slum-bered on the Brown Knowe, and the all-as painful joy for that it was not But as minute after minute lapsed, the joy of escape outweighed more and more the horror-so much so, indeed, that had Father Luke put threat into execution, and sent him hatless, shoeless, to kneel at Carrig na Mlaguard, beseeching the sympathy of a jeering congregation, he felt he could have done so with delight swelling at his heart. As he walked home, breathing air that was as wine, the beautiful sense of relief that pervaded every nerve in his body made him utterly oblivious of the discourse directed at him by passing neighbors, and the smiles and sneers alike-even the hilarious laughter of rude youths, who elbowed their fellows, directing attention to Michael Connolly's chewed off coat-

tails. He said to himself a bundred times, "It was a warning, Michael, it was a warning. Thank God for it! You have done once and for all, now, with that crock of cursed gold in under the Fairy Bowl, and you're goin' to be happy again."

It is true that his good wife, Mary, raged, questioning him, when he entered home in his curtailed coat. But even Mary's rage was almost a joy to him now. He drew his arms from out the coat, leaving it with her, strode up to the room which was the kitchen, closed the door behind him, and then knelt down, bowing his head above clasped hands, and in angelic resignation praying : 'Oh Lord, Thy will, not mine, be done !"- his eye inadvertently glanced through the window, up the Stony Park, and rested on the pleasant green spot which encircled the Fairy Bowl ; and thereupon shaking his head sorrowfully, as he dropped back to human plane, he added, in undertone, to himself-not the Lord -"though it is mortal shame it should be so."

## CONFESSION

The inclination to sin is universal. Man is a sinful creature. Ever since the fall of man, in the Garden of Eden, the wickedness of men has been great. The inclination to sin exists in the just man, after his regeneration through baptism, as well as in the unregenerated pagan ; and through passion and temptation it leads the greater portion of mankind to rebel against their Maker, and to transgress His law.

Did Christ, the Founder of Christianity, leave us any visible, palpable remedy against sin, against all sin ? Did Christ leave to His ministering Church the power of pardoning sin committed after baptism ? And, if He left such power, is it not a logical sequence that those whose sins are be forgiven should confess them to the priests of His Church ?

Most Christians, non Catholics as well as Catholics, admit that Christ's mission to the world was chiefly two-He came, first, to destroy error fold. and to teach all truth. Secondly, to do away with sin, and to establish the empire of virtue in its stead. These may be called the fundamental objects of Christ's coming and, therefore, the fundamental objects of Christianity, of the Church, as a divine institution. Both these objects He came to realize in a visible, palpable manner. These objects were to be the objects of Christianity long as it would exist on the earth. And according to Christ's promises Christianity was to exist till the end of time ; therefore those objects remain to be realized by Christianity till this day and till the end of time. And if there is no evidence of a change in the original plan of their realization they continue to be realized in a sensible, visible form-the very same as He established it from the beginning of Christianity. Christ did not leave the knowledge of truth to the decision of the individual intellect. He established a living, an authoritative, an infallible tribunal, which was to guide men into all truth, and free them from all error opposed to the doctrines of Is it natural to suppose salvation. that He left the manner of atoning for sin, the manner of getting rid of it, to the arbitrary will of every indiwidual sinner ? Did He leave to the will of every individual sinner to judge the dispositions and conditions efficacious repentance ? Or, did He appoint a ministry with power to take cognizance of the sins committed, of the conditions and dispositions of true repentance, and invest shem with the power to apply or to retain the pardon for those sins ? Christ gave to His Apostles the full and exclusive power of forgiving and retaining whatsoever sins might be committed by men after baptism. This He did when He laid down as a last resource, to convert an offending brother, that they should tell the Church, and enjoined that if such offender would not hear the Church, they should let him be to them as the heathen and the publican. (St. Matthew xviii. 17). And He added : Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven ; and whatsoever you shall loose upon earth shall be loosed also in heaven." (St. Matthew xviii., 18.) The power of binding and loosing supposes bonds. What bonds ? Not physical bonds. Spiritual bonds.

two-fold power of binding and loosing whatsoever sins might be brought The Guardian.

He died on the Cross. By His sufferings and death He paid the ransom for all sin ; not however, so that man might then, as long as the world lasted, go on and sin, and never repent, and know himself saved beforehand. That is the most unreasonable view which forms the basis of most non Catholic religions. Man still had free-will ; he still has it; he will have it always. He can throw back the merits of Christ in the face of God ; and he does, only too frequently; Christ reconciled God and man; He alone could pay the debt; for He is God and man; and man alone could never satisfy God's justice for sin.

The price was paid; and God accepted ; but the acceptance was on conditions ; and it remained for man to keep these conditions with God's help; and that help was to be given according to God's plan. The merits of Christ's Blood were to be applied to the souls of those for whom He

shed it; applied according to a method ordained by God.

What is that method? Is it that every sinner, by faith and hope, by repentance and sorrow, shall apply Christ's Blood himself and be the judge of the conditions and personal dispositions required in the applica-By no means. The Redeemer tion ? willed that these merits of His re-deeming Blood should come to sinful man through the visible, external channel of the Sacrament of Penance, which He instituted for that purpose, and that His Apostles and their successors should be the dispensers of this wholesome remedy, the judges of the dispositions with which it was to be received by the applicants.

Non-Catholics usually dispose of the question of confession in a very simple manner, which begs the whole question, without even a pretence of arguing it. They say: "Oh, no man has power to forgive another man's sins," That begs the whole ques-tion; which is: Is there a Sacrament; and if so, who are the minis-ters of that Sacrament? If there is Sacrament of Penance, men the ministers of it, just as surely as men are ministers of the Sacrament of Baptism, in which non-Catholics believe. So it is of no use what ever to say that no man can forgive sins, without proving that there is no Sacrament for the forgiveness of sins.

All the Christian world believed in the Sacrament of Penance for 1,517 years; when a body of Secessionists from the Church in Germany began to assert, without proofs of any sort, that it was their business to reform the Church. The Sacrament of Penance was not at once rejected; far from it. We showed that recently, quoting from leading "Reformers." The Church of England, as is shown "Book of Common Prayer," by the never wholly rejected the idea of confession; and to day confessions are heard in many Anglican Churches in England. But, eventually, most non-Catholics gave up the idea of a in England. But, eventually, most non-Catholics gave up the idea of a thought of men of a definite type as Sacrament of Penance. They now take it for a settled fact that there is no such Sacrament, and so they ask, "How can a man forgive sins." This is the usual begging of the question that is met with in the criticisms of the Catholic religion. It amounts to this: We are right be-How can a man forgive sins." nvincing sort of statement that it is possible to imagine. In the Gospel of St. John, Chapter xx., verses 19, 21, 22 and 23, we read Now, when it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them : Peace be with you. . . . As the Father hath sent Me, I also send you. When He had said this, He breathed on them and He said to them : Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain they are retained."

## THE CATHOLIC RECORD

CHURCH

irreligion.

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progress

sinned.

FRENCH PRIESTS AT THE

FRONT

call. Father Flynn added :

"I hope that after the War they

won't be expelled a second time after

France has mobilized between

War.

town, then by the Liverpool School Board, and finally by the Liverpool Council of Education." This shows a recognition accorded to excellence unobserved by religious bigotry .--

PROTESTANTISM AND CATHOLICISM

VIEWED BY MATTHEW ARNOLD At the moment when the attention

of the world is centered, though somewhat vaguely, upon the Witten-berg monk and his work, a passage from Matthew Arnold's essay on "Pagan and Medieval Sentiment" will prove illuminating in spite of its innuendo and Anglican bias. He invites the reader to visit with him the reading room of the British Museum, and there calls attention to "the collection of the Abbé Migne, lording it over the whole region, reducing to insignificance the feeble Protestant forces which hang upon its skirts." Yet Protestantism is fully represented here in all its varieties, Mr. Panizzi knows his business too well to permit it to be otherwise."

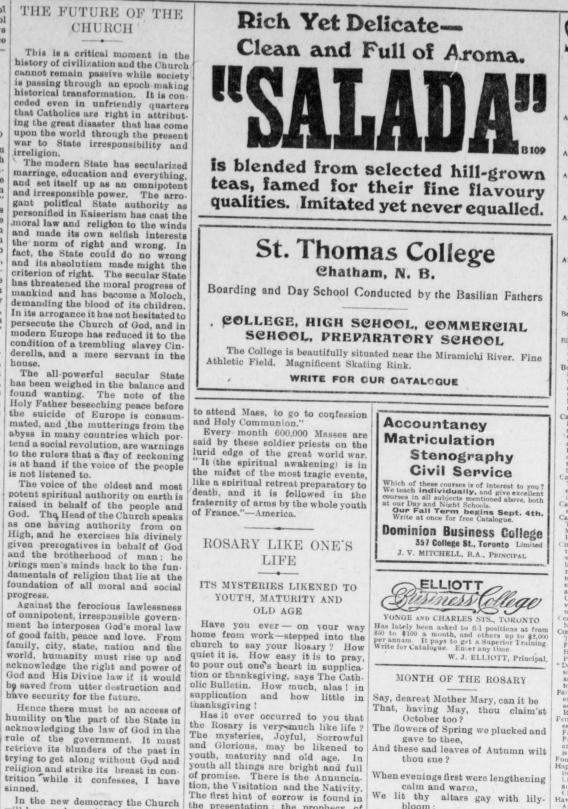
He then continues : "There is the library of Anglo-Catholic theology, learned, decorous,

exemplary, but a little uninteresting; there are the works of Calvin, rigid. militant, menacing; there are the works of Dr. Chalmers, the Scotch thistle valiantly doing duty as the rose of Sharon, but keeping some thing very Scotch about it all the while; there are the works of Dr. those are the suicide of Europe is consum-abyss in many countries which por-tend a social revolution, are warnings Channing, the last word of religious to the rulers that a day of reckoning philosophy in a land where everyone has some culture and where superiorties are discountenanced, - the very flower of moral and intelligent ediocrity. But how are all these divided one against another; and how, though they were all united, are they dwarfed by the Catholic Levisther their side by the Catholic eviathan, their neighbor ! Majestic in its blue and gold unity, this fills shelf after shelf and compartment after compartment, its right mounting up into heaven among the white folios of the "Acta Sanctorum," its left plunging down into hell

"Law Digest." Everything is there, ment he interposes God's moral law in that "Encyclopédie Théologique," that "Nouvelle Encyclopédie," that that family, city, state, nation and the gion, world, humanity must rise up and Troisième Théologique," religion, philosophy, history, biography, arts, science, bibliography, gossip. The work embraces the whole range of human interests; like one of the great Middle Age cathedrals, it is in itself a study for a life. Like the net in Scripture, it drags everything to

hand, bad and good, lay and ecclesias. tical, sacred and profane, so that it be but matter for human concern. Wide embracing as the power whose product it is,-a power for history, at any rate, eminently the Church; not, I think, the Church of the future, but indisputably the Church of the

past, the Church of the multitude. " This is why the man of imagination,-may, and the philosopher, too, in spite of her propensity to burn him-will always have a weakness for the Catholic Church ; because of the rich treasures of human life their adherents; the mention of Catholicism suggests no such special following. Anglicanism suggests the



The first hint of sorrow is found in the presentation; the prophecy of Simeon and the loss of the Child will have a leavening influence, and she has in the divine deposit of faith the system of popular moral and re-Jesus. Yet, as in youth, the sorrow was soon forgotten in the awe of the ligious education that is necessary to Redemption and in the joy of restorsave the world. The enfranchiseation.

ment of women and of the poor and lowly ones of the earth will tend to In maturity we realize that the vorld is a battlefield and the cares This ripe and crisp October month is curb the political and moral anarchy of life press heavily upon us. Each that the modern lawless State has heart has its own Gethsemane, and engendered. Already the reaction has set in against the old idol of an What though our flowers and leaves it prays that the "Chalice may pass away" but how few of us say with The Calendar of Love knows no deabsolute secular State. The great our dear Lord : "Nevertheless, not work of the Church in the future will as I will, but as Thou wilt." be to Christianize the masses and

Are we not scourged by passions Accept these Autumn wreaths-our bring religion into the new socialized and the frailties of our poor human nature ; with the sting of everyday individual personality. Thus the hand in hand even as in the days

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Martinez, whose early life is surrounded with so much interest. Cardome, by Anna C. Minogue. A Bomance of Kentucky Much has been writen of the trouble-some times from 1800 to 1805, but seldom has a Catholic author taken this historic half decade as material for a story. Miss binogue is a resident of Kritucky, and in Cardome presents a clear picture of the confusion and uncertainty which existed in thist state. The story is admirably presented and busiles with comance and adventure. Cathat, by Cardinal Newman A take of the Third Century, attempting to imagine and century of fearlessness and adventure. Catholic characteristic and relations between Chris-ing the confusion and relations between Chris-ing the selings and relations between Chris-ing the state with companions on a desolate band of fearlessness and adventure. Catholic Carribens Bea. Catholic Carribens Bea. Catholic Carribens Bea. Cardina analyze the constantly, not only with P given and purely human philosophy, but with judainm also, towards the close of the reign of the Boman Guard around whose con-version to Christianty the plot of the story is atomic the Roman Guard around whose con-version to Christianty the plot of the story is woven.

oven, mmander, The; by Charles D'Hericault. An astorical novel of the French Revolution science's Tales, by Hendrick Conscience, horoughly interesting and well written tales of lemish life, including "The Recruit," "Mins fost Gensendonck," "Blind Ross," and "The orn Nohleman."

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The Protestant version of the Gospel reads:

"Whosever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

To remit is the same thing as to forgive.-The Casket.

ADOPTED SYSTEM OF THE NUNS

In 1880, the English government adopted a system for the training of pupil teachers, known as the "centre system," which had been originated Department, at a public meeting held in 1882, in these words : "The origin confessor had been taken from her of this system belongs to the Roman Catholics of this town. When I was called upon to make a change in the 1880-a change that would Code of admit of the concentrated instruction of pupil teachers—the arguments that were advanced to me in favor of it were the great success that had attended the Catholic college in the and she says: "The Catholic religion

And what are spiritual bonds, if not first begun by the Catholics of this religion that I die."—The Guardian. been so careful to say their prayers, greater.

dance the Abbé Migne's collection when she won the Magna Charta of faithfully reflects. People talk about human rights in the Middle, Ages .-this or that work which they would The Monitor. choose, if they were to pass their life with only one ; for my part, I would

choose the Abbé Migne's collection. Quidquid agunt homines. Every-thing, as I have said, is there," Such is the true Catholicity of the

Catholic Church. Matthew Arnold's statement, of course, that he does 25,000 and 30,000 priests. Nearly not think she is the Church of the three-fourths of them are facing future can only provoke a smile from death in the trenches or as stretcher-bearers at the front, and 3,000 have him who firmly believes in the promise of Christ that He will be with actually been killed in the His Church to the end of time. She These figures are quoted by the Loncould, therefore, neither have failed in the past nor can she fail in the Flynn, curé of Menilmont, to a repre don Tablet as given by Father Henry sentative of the Dublin Freeman's Journal. No fewer than 6,000 exfuture. The poet's little fling at her propensity to burn philosophers apparently overlooks the fact that she is the Church of St. Thomas pelled priests, according to the same Aquinas, the greatest of all philoso-

phers.-America. A TOUCHING LETTER OF MARY,

QUEEN OF SCOTS

The last letter of Mary, Queen of Scots, which will be placed on sale soon, proves of surprising interest. Written to her brother in-law, Henri III., a few hours before her death, it is a declaration of faith which convictions, as well as the victim of her so that she cannot prepare as she

upon her the ministrations of one It happens now that the presence of of their heretic clergy. She commends her attendants to the charity of the king since she is bereft of all,

Each one carries a daily cross beneath which we fall many times. And have we not some small share in Mary's anguish on Calvary when we kneel at the deathbed of our young ones ?

In our old age we find our recom pense. We rise above worldly shrub, having from two to three things. We have borne the heat and fruit bearing flowers, unlike any burden of the day, but now evening has come we put aside the garments priest was preaching to the Peruhas come we put aside the garments press was preaching to the total of folly and ascend to the state vians, or aboriginal inhabitants, where we are worthy to receive the amidst the wild scenery of their where we are worthy to receive the gifts of the Holy Ghost. Purified and sanctified, our souls, like Our Lady's body, will be assumed in heaven ; and-our crown. The days and years slip by. We

pass through joy and sorrow; sorrow with the shamrock, he saw with the and joy, telling each bead in the Rosary of life until the weary soul is authority, have voluntarily returned realized and goes to its account. to France in answer to their country's

## GROWTH BY CONVERSIONS

rendering a great service to their country. I hope that the gratitude A Protestant writer quoted recent-

ly in the Literary Digest said : "It is noticeable that Catholicism grows up of the French Government will not be expressed in such a way. Called almost entirely by absorbing its own by their vocation to be the salt of the children rather than by proselytism." of the army, where everybody has greeted them cordially. Providence lics as well, remarks the Catholic uses an infinite variety of means to Convert. The convert figures, howdefeat men's designs. It was cerever, do not warrant such a containly not out of respect for canoniclusion. The Catholic population in cal laws, nor to help the clergy to the United States gained last year recruit, nor to honor priests, that the law Les curés sac au dos was made. 458,000, and the minimum convert estimate is 45,000. Therefore nearly Yet God brought good out of evil. one tenth of the numerical increase so that she cannot prepare as she would wish for her last moment and how her enemies ceased not to force the rites to their dying comrades! one tenth of the numerical increase in the disguise of a in the Church was due to conversions. This, moreover, is only the simple the rites to their dying comrades ! ratio between the two. Converts these cures among the soldiers, in other elements of the population. coming in multiply the same as the

the same shower of bullets and shells . Ten per cent, may be the direct contrenches and ambulances, has created between them a respectful and attended the Catholic college in the teaching of the female pupil teachers and the amount of the percentage of honors these teachers had carried off . . . The London School Board have adopted in imitation what was first hegun by the Catholics of this between them a respectful and to trace the results through several

didst bless their rise -Rev. ABRAM J. RYAN

bloom

thine.

cline.

lowering storm,

ing gloom.

Mother dear!

be scant and sere?

THE PASSION FLOWER

When the Spaniards discovered South America they saw among other plants new to them a climbing fruit bearing flowers, unlike any they had ever seen. One day a

native forests. His subject was the Passion of our Lord. His eyes suddenly glanced at this curious flower, which hung in festoons from the trees overhead, and, like St. Patrick

eye of a saint a vivid picture of the sad story of Calvary. The rings of thread which surround the cup of the flower, and which are motiled with blue, crimson, and white, suggested to his mind tutored by meditation, the Crown of Thorns, stained with blood, the five antlers, on the stam. ens, represented the Five Wounds the three styles, the nails which fixed our Blessed Lord to the Cross; and the singular column which rises in the center of the flower, were made to bring before the minds of these wild savages the harrowing scene of the Second Sorrowful Mystery of the Most Holy Rosary. So, without Bible or books, did this holy man instruct his converts on the Passion; and to this day our beautiful creeping garden flower is called "the Passion flower is called Flower." In all languages it bears the same name.

There is no part of the history of Jesus but Mary has her part in it. There are those who profess to be Hisservants, who think that her work was ended when she bore Him, and after that she had nothing to do but disappear and be forgotten. But we. O Lord, Thy children of the Catholic Church, do not so think of Thy Mother. -Cardinal Newman.

marries. May Brooke, by Mrs. Anna H. Dorsey. The story of two cousies who are left in the care of their very wealthy but eccentric uncle who professes no religion and is at odds with all the world. It follows them through their many trials and expe-iences, and contrasts the effect on the two distinct characters.

ences, and contrasts the effect on the two distinct characters ferchant Of Antwerp, The; by Hendrick Conscience. A novel of impelling interest from beginning to end concerning the romance of the daughter of a dia-mond merchant, and i aphael Banks who, through the uncertainties of fortune, earns the parental approval of their marriage, which had been withheld on account of difference in social position

withineid on account of difference in social position leavy Hearts And True, by Mary C. Crowley, A collection of stories for Catholic children, including "Little Beginnings," "Bind Apple Woman," "Pollys Free Dollars," "Maries Trumpet," and "House By The Boyne, by Mrs. J. Sadlier, Pick-mug scenes and incidents true to life in an Ind Borough, "In Mary 11, 1997 and 1997

Irish Borough. Irish Borough.

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