THE DIVINE ORIGIN OF CON-FESSION.

6

Sermon by Father Lund, S. J.

confession most certainly came from God. It came from Him who prom-Father Lund, S.J., preaching at the ised that He would be with the Church evening service at St. Joseph's North Woodside Road, on Sunday evening last, said that the title of his discourse in all ages. God could forgive any one who has offended Him, but He had many ways of doing this. "How can this man forgive sins?" had given power to His ministers to That was the question that was asked emit sins, and they therefore did not first by the Pharisees, it was the ques tion that had been asked ever since, forgive sins as men, but as ministers and it was the question which still re-God, for God in forgiving sin made use of man as His minister. God mained to day. It was only a few days before that he was reading in a in the natural order did everything by paper a sermon by an eminent Anglisecond causes. If they were in legal difficulties they went to a man who was can, and his words were : "I will learned in the law, if they fell sick never believe that a man can forgive they went to a physician, and so God Hundreds and thousands of their fellow countrymen had the same called a number of men apart from the rest and gave them what was called a opinion. They could not believe that vocation and appointed them His mina man could forgive sins. And how unnatural it seemed that an offence against the great God - the God to Whom isters. The priest then in forgiving sins was but the minister of God. Let them review the different arguments everything belonged, Who was the Creator of all things, Who was above everything, in Whose sight everything in favor of confession. The first and greatest argument was in the words of God Himself, "Whose sins you shall everything, in Whose sight everything is as nothing—could be forgiven by a man. For what was man? A creature forgive they are forgiven. could be plainer than that? It was said that Our Lord had meant some dependent on the will of God, who had no existence of his own but what he rething else. If God had meant some-thing else how was it possible that the ceived from God, and who is still held up by God, so that if for one instant God were to withdraw His creative Church through all those ages should have taught this doctrine, and that man should have believed it? Was it power all of them there present would go to their original nothingness. They came from nothing by the power possible to suppose that the God of Truth would allow that Church which of God, and they were held out of noth ing by the same power. How could one of those miserable creatures preexists all over the world to teach this doctrine if it had been utterly false? These words of Our Lord were to be tend to exercise the power of forgiving taken literally, and by them He had a sin against the majesty of God given power to His ministers to for-give sins. They had done so from the Could they be surprised that some had difficulty in answering that question ? But nothing was more simple than the time of Christ to the present time, and they would continue to the end of the world. There were besides, as proofs answer to that question. It was so simple that they could not understand of the divine origin of confession, the one seeing a difficulty in it. existence of the practice from the be was the same answer that our Lord ginning of the world, and the fact gave to the Pharisees. It was the same that so many persons believed in answer that had been given ever since. it. It had been said that confession It was the answer which he was about was an invention of the priests in to give to them new in the words of our order to have the people in their power Lord, the words of truth, the Blessed What very foolish persons priests mus words that cannot err, the words of God made Man, of the Preacher of all preachers, Who preached not only by word but by example, Who preached the best of all be if this were the case ! In the little narrow boxes of the confessional the priest sat week after week, month after month, and year after year from sermons, the wonderful sermon that was involved in a life of sacrifice the time of his ordination till he is fifty or sixty years of age. Was it possible to think that priests would h and cruel death ; ke would give them ools as to invent a system which con the answer which Our Lord gave to tained so much wearisome toil? Ther the Pharisees when they objected to as to the power which priests were said His forgiving sins. They knew the circumstances. A poor man was to exert by confession. A person might come from the other end of the brought to our Lord to be cured, and town and confess his sins : he did not before our Lord cured him He said, know the priest at all ; the priest did "Have confidence, son, thy sins are forgiven thee." The Pharisees were not know him, and cannot ask any questions except those that relate to the shocked, and cried out that the words ins the man has confessed. What were blasphemy, and what was the answer of our Lord? Our Lord did power then could the priest exert over he penitent in the manner supposed ? "I, as God, will forgive sins," not say, It was also said that a priest ground down his penitents. What was the but distinctly and clearly, and know down his penitents. ing that His words would be handed down to them, knowing fact? The priest knew that he was the minister of God. He knew that he that each one of them there pres ent would hear these words, and that is to follow in the footsteps of Our each one of them would ponder over them, our Lord said, "to show you Blessed Lord. He has read of how kindly He received sinners, and he knew that Our Lord that the Son of Man can forgive sins. What could they say to that? If He had said that God alone can forgive wishes him to imitate Him, that He wishes that the priests should receive sins, that would be a very different thing, but He said the Son of Man can penitents with the greatest kindness and take the more interest in them the greater their sins. So that nothing forgive sins. And how did He prove vas more pleasing to a priest, nothing By exerting a power which no filled his heart with such joy as for human being could exert of his own one who was loaded with sin to kneel power; He exerted a power that came from God, so that the miserdown before the confessional and con fess his sins. There were two things who had been lying man there, apparently dead, immediately that delighted a priest when hearing confessions. One when he heard the rose, took up his bed, and went his sinner confess his sins, and a still And so God does at the present way. greater delight was when he knew that day. He proved by miracles the truth of the Catholic Church now as then. of God to abandon his sins. He demonstrated the beauty of the who are not Catholics, he would ask Catholic Church, how glorious it was, them not to join the Catholic Church in how noble it was, how awe inspiring a hurry, and not to do anything withevery one of its ceremonials, so that when a Catholic church was opene crowds flocked to it, even of those who had been accustomed to hear everything that was dreadful said against the Catholic Church, and who had been taught that it was the cause of everything bad. Protestants professed to believe only in the Holy Scripture -st least a section of them-what was called the Low Church Party. What had they in the words of Scriptureare forgiven ; whose sins you shall retain they are retained." He was speaking to men, and he had given this power to them. For a man to go and tell all his faults to another man was something dreadful to those who had not been brought up in the Catholic religion. But in all ages of the Church men of all countries had prac tised confession. In that Church every Saturday night hundreds came and poured forth their sins into the ears of God's ministers, and the same was done in the different Catholic churches throughout the world, and thousands and thousands of person every week confessed their sins to God's ministers, knowing that they have power from God to forgive them. And then again what did they find? They heard from time to time of persons being received into the Catholic Church, and what position did these men hold? Were they mere religious enthusiasts? They had men of every

Why Christianity's Continuance Must natural. was so levolting as this could go on for so many years unless it had divine assistance? The institution of the be Supernatural.

Roman Catholics teach that God coninues to manifest Himself supernaturally, while probably the majority of Protestant theologians, while acknowl-edging special Providences, believe that the "age of miracles is past;" He that since Christ came and finished His work there has been no necessity for special revelation. So much has said of late by Zola and others about the alleged miracles of Lourdes and elsewhere, that a defence, by a well equipped Catholic of the view taken by his Church will be read with interest. Such a defence we find made by Auther F. Marshall, B. A. (Oxon). who contributes a very scholarly article to the American Catholic Quar-

terly Review. He starts with the post-ulate, "If Christianity be divine, the supernatural must be its first characteristic," and then declares that if the supernatural origin of Christianity be admitted, it continuance must also be supernatural, or, using his own words, Granted the Incarnation, then the What link of God with man can never be broken or interrupted." From this he argues that nothing could be more irrational than to suppose that the Lord, after dwelling among men for thirty three years, "should then with-draw Himself, so as never again to offer an evidence that He was with us to the consummation of all things." Mr. Marshall quotes an Irish Protestant judge as saying : "I do not see how Jesus Christ can be divine if there is to be no manifestation of Him for two thousand years ; we want the occa sional glimpses of His presence as much as His disciples wanted the full sight the Catholics, therefore, are right in There were besides, as proofs their conviction that the supernatural must sometimes illumine the earth, a the sun sometimes breaks through the clouds

Mr. Marshall lays special emphasis upon the "facts of the supernatural," and proceeds with his argument, of which the Literary Digest gives a condensed summary :

There are true miracles and there are false. There are true apparitions and there are false. There are true records of miraculous interference and there are lying fictions by the score, by the hundred, not only in all countries but at all times. Probably one reason that what we may call "the world" has such a hazy idea of the supernatural is tha th : "imitations" of it are so grotesquely unreal that the true supernatural be comes clouded.

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en able by the grac

We must look for imitations, we must expect them ; they always were always must be. What is there in re ligion that has not been imitated ? is positively impossible to mention any sphere of Christian life where imitation has not warred against the truth. We need not speak of truth and sham docrines, of true and sham piety, of true and sham "callings" or vocations. Nor need we speak of true and shan authority, of true and sham Christian Churches. Such examples of the true and the sham stare us in the face almost every day. It can be shown that such "imita-

tions" prove the certainty that there must be "the true" to be imitated ; consciously or unconsciously that men have "argued for" the Catholic faith

Take the system properly known as mysticism; no system has been more mitated. The wise men of the East, Buddhist or Mohammedan; the Eastern or Western Platonists or Neo Platonists. the more nodern religious scientists, such as Behmen, the Swedish Sweden borg, the fantastic Muggletonians, iven 11 To those their ideas of "schools" of mysticism in which, of course, there is some truth and much error. But what of the true school of mystics? any one who is even superficially ac-quainted with the lives and writings of St. Teress, St. Catherine, St. Ber nard. St. John of the Cross or numer ous other "intellectual" Catholic saints, fail to see what a wide gulf is placed between the Catholic and the on Catholic mysticism? True mysticism is the crowing of true sanctity and here the true and the sham can be disc grned. This imitation of the true mysticism is an imitation of the supernatural life One such imitation which is now much talked of is glorified by the grand title Theosophy. Here we have "occult sm " set against Revelation, or a war declared against a divine dispensation by the mere freaks and fads of nebulous dreamers. It has well been ob erved by a keen writer: "Jesus Christ was at once the greatest occulis and the plainest spoken person that ever lived; but Madam Blavatsky seems to have made small effort to ge at the key of His occultism. This is the crying fault of all modern cranks. Readers with any true per ception of the real genius and mission Judaism and Christianity in this world will as readily perceive and assert that Madam Blavatsky is as gnorant of all this as the famous Balaam once was of the divine guidance until the animal on which he rode," etc. Occultism is, then, in its modern interpretation a burlesque on the hidden life of grace and truth. Undoubtedly, the worst of all imitations is that which we understand by the preternatural. We read of it in the Old Testament and in the New. Under such names at witchcraft or his own work with the divine work, so

In concluding his paper, Mr. Marshall claims that the Catholic Church, "by her divine mission, is the appointed guardian of the (Christianly) super-natural." The point that he makes is that Catholics have a right to expect, because their Church is the depository of supernatural power, supernatural manifestations. Con-versely, it may be said, that Protestants can not claim to possess that which is not manifested. He declares that the Catholic Church is "alone" the "true home of the perfect super natural, "and advises those who questio the supernatural in the Catholic Church to " content themselves with question ing it outside the Church." · Inside the Church all is safe.'

AN EMINENT CANADIAN PREL-ATE.

Archbishop Walsh.

On the death of the late lamented Archbishop Lynch, who labored so persistently to secure the civil and religious rights of his people, an especial need was felt that the vacant See should be filled by an experienced churchman who would combine in his personality the requisite qualities of irmness, prudence and ability. When the list of the probable successors was scanned with the proverbial wisdom and foresight which mark the selec tions of the Holy See, the choice fell upon the present distinguished in-cumbent, the fruits of whose episcopal abors throughout his great diocese bear testimony to the zeal and pro

gressive spirit in which he rules the faithful committed to his pastoral care In the city of Toronto, which is the entral seat of Dr. Walsh's See, Cath-

olicism has made rapid strides under his fostering and judicious ecclesiasti Visible evidence of this cal rule. abounds on all sides. For instance : the complete renovation of St. Michael's. his cathedral church - the erection of the new St. Paul's and St. Mary's, the founding of a Novitiate and a Catholic hospital, together with the efficient maintenance of colleges, schools, con vents, the House of Providence, with sundry institutions devoted to learning and charity.

These gratifying proofs of the advance and increasing strength of Cath olicity itself, are vigorously followed up in all the parishes, missions and stations in the archdiocese. Measured by the ordinary conditions of materia progress or looked at with the human eve, this Catholic advance is in some degree remarkable, inasmuch as it has had to contend with the adverse influ ence of Protestantism in its greatest Canadian stronghold.

Viewed in the light of faith, it is not wonderful that religious truth should gradually prevail in its conflict against religious error.

Following immediately so able and prominent an administrator as was the ate Reverend Archbishop Lynch, Mgr Walsh found many things in hi diocese that deserved to be perpetu ated, and which will be guarded by him with reverent care. Still a progressive age develops new wants and altered conditions which require different treatment. It is for this reason that Archbishop Walsh has initiated within the scope of his jurisdiction many reforms that tend to the good of

religion and morality. On his elevation to the Archiepisco defective training of the head of the pal See of Toronto Dr. Walsh was culinary departn ent. Each circle, transferred from the diocese of London, as the local organizations of the assowhere he had labored as Bishop for ciation are to be called, will provide some twenty-two years, forming by ciation are to be called, will provide sheer ability and persistent effort a itself with the best literature ob

Was it possible that something which DEFENDS MODERN MIRACLES. had marched side by side with what it would strive to imitate, the superwon for him the hearty commendations of his Bishop, his brother priests and each member of the flock, for whose spiritual and temporal welfare he strove. It was his vigorous and zealous administration of this parish that led to his future greatness in the Church. In November, 1867, he was raised to

the episcopal rank and was conse-crated in St. Michael's cathedral, Bishop for the diocese of Sandwich, the designation of the See being after wards changed to that of London when the Bishop fixed his seat in that Cathedral City. By the course of events as above re

lated, Dr. Walsh was elevated to the Archbishopal rank and dignity in August, 1889. In due course he took possession of his Archdiocese and was installed with becoming ceremony, receiving at a later date, the pallium In November, 1892, he celebr ated the twenty fifth anniversary of his consecration While the desire for celebrity has no

place in the Archbishop's composition, he does not shink from an appearance on the public platform when an influ ential word from him can promote the cause of religion, education or moral-ity, and when his word can help the friends of Ireland in her battle for the recovery of her national rights and liberties. Nor does the habitual mild ness of his character prevent him from standing as firm as a rock in the deense of the eternal principles of truth and justice. - Wm. Ellison in the New

A PRACTICAL PRIEST.

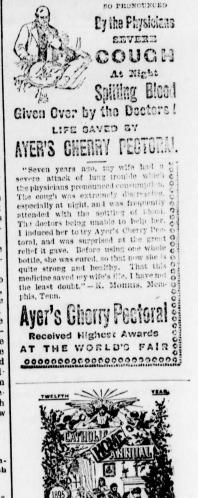
World.

Father Kinsella of Kansas has Organized His Parishioners into a "Cash Purchase Association."

The Rev. Thomas H. Kinsella, pas tor of St. Leo's Church, Horton, Kan., proposes to make the burdens of life

lighter by teaching the people to avoid lebt and pay cash for everything they buy. His idea has taken form in the organization of a cash purchase association with headquarters at Horton, although it is intended to be of national character. It has been in successful operation for several months. The objects of the association are fully expressed in its charter, as well as its "Owe No Man Anything." motto, detail, however, they are financial, educational and benevolent. The financial benefits which its members are to enjoy are derived from the discounts which they will receive from tradesmen by reason of their paying cash on everything they buy. To an ordinary family, Father Kinsella estimates that this saving will amount to about \$60 per In Horton all of the merchants vear. vho do a cash business have entered into the scheme heartily, and give members of the association a liberal discount on all purchases. They can

afford to do this, as it relieves them of the labor and expense of making col lections, and they have no bad bills among the members of the "Cash Purchase Association." At the regular meeting of the association topics are discussed that educate the people how to conduct their households on an economical basis and to get the great Father est value for their money. Kinsella maintains that much of the financial trouble of the average house



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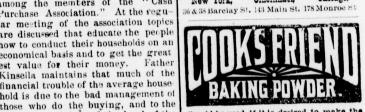
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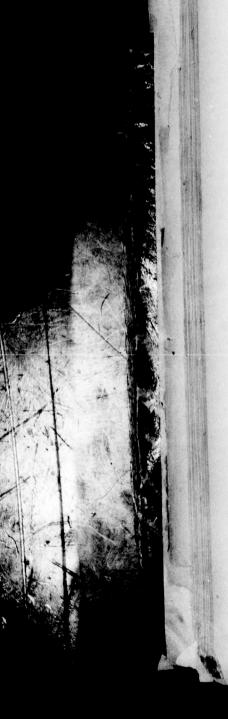
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out the grace of God. He would ask them to pray very earnestly that God's grace would enable them to know the truth and give them power to embrace it.-London Catholic News. A Strange Sight.

About three years ago a large vooden cross was erected on the spot where Archbishop Seghers was killed in Alaska. Concerning it Father Wiliam H. Judge, S. J., now stationed at the mission of Nulato, forty miles be low where it was planted, has a weird incident to relate. He reports that the last winter was uncommonly severe and protracted on the Yukon River, that the spring thaw began only about he middle of May, and that on the 27th of that month the ice began to go The next day, while the whol out. river was one mass of broken ice fore ing it way toward the ocean, the cros came down on a floe in the middle of the mighty stream, standing perfectly "It was a erect and facing the bank. fine sight," so he writes, "to see it moving along in the bright sunlight amidst the roaring of that immense oody of ice and water. We tolled the

bell while it was passing." What became of the cross the mis-sionary cannot tell. Whether it was cast on shore or carried out to sea the angels and the spirit of the murdered Archbishop know, but the last that was seen of it by mortal man was, so far as we are aware, when Father Judge watched it as it disappeared from his They had the rich and noblest, the poor and ignorant, men in every state of life, because God's view down the Yukon river. grace flows everywhere, they had clergymen of the Established Church

When Others Fail

giving up their livings and sacrific-Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the ing themselves to enter the Catholic Church, and these men, every mem ligestive organs, creating an appetite and the blood. It is prepared by argenties organs, creating an appende and purifying the blood. It is prepared by modern methods, possesses the greatest cura-tive powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's. ber of the Catholic Church, from the Pope himself down to the poorest and most ignorant Catholic, must, once a year at least, confess their sins to a

priest. This had been going on from HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. 252. the time of Christ to the present time.

position.

tainable prosperous diocese out of what had been a few years before only a few study of the principles underlying scattered parishes. It was here, in the earlier days of his vigorous man these meetings. hood, that his episcopal abilities had full play. No matter what degree of eminence may be attained by

succeeding Bishops in London diocese, the name of Bishop Walsh will always be inseparably interwoven with the formation and building up of that See, and the great Cathedral of St. Peter, erected toward the close of his episco pate, will stand as a monument of his

zeal, capacity and industry. The severance of his connection with his old diocese was an occasion of deep regret to him, to his devoted priests and people and to all creeds and classes in the community. Still the removal to Toronto, to assume the duties of his more exalted position, was in some sense a return to his own, among whom he had labored for ten years as the devoted priest of old St. Mary's. Under such circumstances it was but natural that the warm-hearted Catho lic people should make his second com

ing a joyful welcome home. The subject of this sketch, the Most

Reverend John Walsh, D. D., Archbishop of Toronto, was born in the parish of Moonecin, County Kilkenny, Ireland, in the year 1830, being the son of James Walsh and Ellen Macdon

His preparatory studies were made at St. John's College, Waterford City, where he also completed his classical and philosophical course. He came to Canada in 1852, and the same year he entered the Grand Seminary, where he devoted the two following years to the course of sacred studies that were to fit him for the holy order of priesthood, which sacred office was conferred upon him necromancy, magic, dark dealing, or by the venerable Bishop de Chai-enchantment, we are all familiar with bonnel, in St. Michael's Cathedral. pre-ernatural wickedness. It would Toronto, in the year 1854. His first seem as though the evil one from the exercise of the priestly office, as an very beginning had tried to confuse appointed pastor, was in Brock Mis-his own work with the divine work, so sion, the pastoral duties of which he assumed in 1855, whence he was as to blind men to the true nature of evil. The preternatural in all ages appointed two years later to the pastor-

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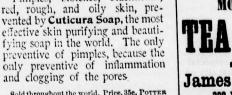
and impart freshness and beauty. It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickla's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the threat, lungs and chest.

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