FATHER ELLIOTT IN OTTAWA.

POWERFUL AND MOST INSTRUCTIVE DISCOURSES.

Ottawa Free Press, Jan. 26.

Rev. Father Elliott, of the Paulist Fathers, New York, preached at High Mass in St Patrick's church yesterday morning The sacred edifice was crowded to the doors. The Rev. Father, as has been before noted, is a striking figure in the pulpit. He is of commanding presence, speaks in deep, earnest tones, with dignified gesture, and impresses listerers with the intensity of his own convictions. His discourse was adorned with some beautiful figures of speech, and was characterized by a lofty, hopeful tone, so different to the pessimistic outpourings of many modern preachers.

The subject dealt with was the sovereignty of God and the doctrine of predestination. God is our Maker and our Redeemer, the preacher said, but notwithstanding that sovereignty each one of us is endowed with free will. We look around us for marks of the divine predestination. Who are to be saved, who are to be lost, who are they to be branded with the mark of Cain? He would not deny there were sinners who seemed incapable of redemption, sodden with vice and reeking with iniquity. Nevertheless we could say there is a chance of their being saved. There are others who sin through ignorance or weakness of character. There is hope for these. The Holy Church forbids the brand of damnation upon any except two or three, who, according to Revelations, are condemned to hell. For a man who blows out his own brains there may be time between the flash of the pistol and the extinction of life to say, "I am sorry;" and that atonement may result in his salvation. There are evidences on every hand of predestination that God has set apart an eternal place for us. Surely those who were lost forever were lost by their own sins, not from one great sin, or from many, but a multitude of sins! Nevertheless there was hope for the vast majority of the race, for had not our Lord said, "Come ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world." God had made "A B C" what was to prevent Him from finishing it and saying "X Y Z" "He has made me for heaven and I am going to have it," is what we may say. Does not the fact that God has preserved us in the past in ways that are marvellous, indicate His purpose to save us, show that He is good to us, and that we may hope to enjoy eternal glory. The man who from being a sinner has come to hate his sins and detests himself for committing them, is one for whom God's mercy will be manifested. No man can live without hope. No matter how deep in guilt we must have hope and we must believe that God is anxious to pardon us. It is often said the road to hell is paved with good intentions. This is a contemptible lie. The road to heaven is paved with good intentions and every good thought and good resolution has its elevating effect upon human character.

IN THE EVENING

St. Patrick's church in the evening was crowded to the doors, the congregation being larger than in the morning; even the aisles were occupied so that every inch of room was taken up.

Rev. Father Elliot's subject was "Why Catholics Confess Their Sins," and the broad and liberal spirit which characterized his address considerably impressed these who had the good fortune to hear him. The speaker commenced by saying that the subject was one that stood out very prominently in the ordinary life of Catholics, and which with a certain class of Catholics is a burden. Apropos of this latter statement, he related an occurrence which happened whilst he was assisting at a mission in the State of Michigan. A young man, who had been brought up as a Catholic, came down from the lumber region and not having been attending church, his friends wished him to attend the mission. "No," he said, "you want me to go and hear these priests preach That is not what they want of me. What they want of me is to go and be confessed, but there is not any 6 horse team in this country can pull us to confession." Whatever influence was at work, however, the young man did go to hear the sermon and went on his knees and made his confession." "After all," said the preacher, "it is not the big team of authority that brings us to confession. We hate it I know, nevertheless when we look back at the early days of our life we don't find in youth confession was so great a burden. It is more of a burden now I fancy than it was in those innocent days. The main thing about the sacrament of penance is not the telling of the sins, it is the sorrow for them. The sacrament consists of three things, contrition or sorrow, confession and satisfaction — performing some works, or making good, as far as possible, injuries done. Then it is the duty of the Father confessor, as he is called, to discover whether the sinner, having

TOLD ALL HIS SINS

is sorry for them and is determined to sin no more, and having discovered the sorrow is valid, and that there is a willingness to atone to Almighty God by some penitential work, the priest speaks the words of Our Lord, "Thy sins are forgiven." He grants absolution and then he says to the penitent, "go in peace." Confession is not a monopoly of the Catholic Church by any means. When first of all the Christian religion, was divided, three hundred years ago and more, confession was not given up for a long time. Luther said: "Secret confession, as now practised, although it cannot be proved from Scripture, is yet to be certainly commended as useful and even necessary." At a meeting of reformers later they adopted this: "Confession and absolution are to be by no means abolished in the Church, especially on account of the tender and timid consciousness, and the obstinacy, and perverseness of the young." The practices of public confession has been adopted by Protestants, and private confession exists too, in what are called "enquiry meetings." Revivals take place among our Protestant friends, and after the meetings have proceeded a little while there is a room set apart where those who think of joining the Church, or who profess to have experienced religious emotions or the visitations of God, are brought together, and the minister and those who are supposed to be proficient in such things go around and enquire the condition of mind, and the past state of life of those persons. The practice is almost universal among what you may call the more energetic Protestant denominations—at least.

OF PARTIAL CONFESSION

made publicly. In the Prayer Book of the Episcopalian Church, or the Church of England, there remains to this very day the practice of common absolution, and a very large section of that Church—and I think the most progressive and fearless of it—practice confession in pretty much the same way we Catholics do." The speaker next dealt with the institution of confession, and argued there was nothing plainer in Holy Scripture than the institution of the sacrament of penance by Jesus Christ. The objection was urged that a man could not forgive the sins of another man, but the highest powers could be delegated by God to men, which they could exercise with God's authority for other men. The Rev. Father quoted various texts from Scripture justifying confession. In the 20th chapter of St. Luke the Apostles were told "Whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained." If these words did not mean the tribunal, as St. Paul puts it, of "the reconciliation of sin," they did not mean anything. No wonder the old Reformers, although they changed the institution of the sacrament, still wanted something or other to answer

THOSE WORDS OF SCRIPTURE,

for upon Scripture they proposed to base their departure from the old religion. There was not the faintest doubt of the historical continuity of the confession in the Christian Church from the very beginning to the days of the Reformation. It was sometimes said that confession was an invention of priest-craft. "I would like," said the Rev. Father, "to catch the priest who invented confession. (Laughter.) He has been the plague of my life as a priest. He must have been a most singular man to invent, for he must have done it out of malice, as the work of confession has more to do with the hard side of a priest's life than anything else to be found. Would monarchs invent it? Well, they all complain of it. It fetches them down to the level of the lowest peasant in their dominion. The One who invented confession is the One who invented religion as we have it — our Lord and Saviour Jesus Christ. The Holy Church has not made confession a law; it was made by Christ. The Church requires us to go to confession before Easter, but for the rest of the time, if we have not committed mortal sin, there is

NO LAW COMPELLING US

to go. In his concluding remarks the rev. speaker dealt with some of the objections to confess. It was said confession made sin easy. On the contrary it made it all the more difficult. Penalties did not make the law easier to break. An objection of that sort was the result of want of knowledge of human nature. People said of the Catholics what they would not say of their neighbor, and when they get to know the Catholic people they would not make use of such insulting suppositions. It was also said the priests acquired power through the confessional and extorted money. This was calumny on the Catholic priests and people. Another objection was that going to confession made religion a slavery; the people had a tendency to be timid, cowardly and unfit to enjoy free government. Were the Catholic Irish, or Catholic Germans, timid? Were they lacking in independence of character, or did they lack courage? He contended that good Catholics were the best kind of citizens, they were the most independent in judgment, and the most courageous when occasion demanded it. Confession, finally, said the speaker, in an eloquent peroration, warned the youth against the passions which, rising in a turbid blood-stained flood, threatened to sweep life into a gulf of hopeless vice; whilst to those drawing towards the end of life's journey, it spoke in accents of tender hope of the heaven in store.

FATHER ELLIOTT ON "WHAT DO CATHOLICS THINK OF THE BIBLE."

Ottawa Citizen, Jan. 27.

Last evening, again, St. Patrick's Church was crowded to the doors with those anxious to hear the eloquent Father of the Congregation of St. Paul the Apostle, the Rev. Walter Elliott, of New York. His Grace the Archbishop and a number of clergymen and Christian Brothers occupied seats in the sanctuary. Previous to commencing his lecture the reverend gentleman said that on Tuesday evening, in St. Patrick's, his subject would be "Intemperance," and on Wednesday evening, in the Music Hall of the Rideau Street Convent — by request of the Sisters — he would state "Why I m a Catholic."

He then proceeded to speak on the subject of the evening. "What do Catholics think of the Biole," and said he had read in the Lives of the Fathers of the Desert of Saint Seratis, who, after having lived for many years in the wilderness, was inspired to go into the world and convert sinners. The way in which he performed that Apostolic work was by selling himself as a slave, and when he had converted his fellow slaves as well as their master would sell himself again and again. One day he met a poor man in the streets of Alexandria to whom he gave his outer clothes, and to another poor man his underclothing, so that he was himself almost naked. A stranger meeting him asked him who had robbed him, when, holding up a book, he said

THIS HAS ROBBED ME,

and the book was a copy of the New Testament. There are few to day, said the lecturer, who would not be robbed of their selfishness by the reading of the Holy Scriptures, which have been defined by the Catholic Church as the word of God, the best book amongst men, the supreme book. But God teaches many things in the natural order without the Scriptures. The Old Testament was for the Jews, but Christ is the teacher of mankind. But how are you to learn the teachings of Christ? How the teaching of any great master who is dead? The Church transcribed the Scriptures ages before the invention of printing. He then gave a classification of the books of the Old Testament and of the new These books, he said, were floating around, so to say, for two or three hundred years in the different churches, when they were collected and bound together. It must not be supposed from this, however, he said, that before this the Church had not been established. The Apostles had done their work heroically, and the doctrines of Our Lord had been expounded, and His life and sufferings make known by them, although they were then gone, and many of them had left no writings at all, so that it was not necessary to have a formal compilation of their preachings. Time had passed away, and other things must be attended to, and finally the Scriptures were

COLLATED AND PUBLISHED

under Pope Damasus, about three hundred and fifty years after the birth of Christ. The argument of the Church was, and is, that the Scriptures are in no sense a private possession or a family heir loom; they are not private, but public property. He instanced where, in modern times, the residence of George Washington had been purchased by a corporation, but was subsequently acquired by the national Government, because too precious to be allowed to remain in private hands. As to the use to be made of the Scriptures, the Council of Trent went carefully over every book, one by one, forbade any additions or leaving out of parts, and also the publishing of spurious editions, saying, "God is their author;" such being the way in which their inspiration was described. But that does not mean that God wrote any of them. Is it not held that every word or every phrase is inspired, there are different opinions on these; but whatever concerns faith or morals is undoubtedly inspired, and Catholics are bound to so believe The Catholic Church takes the Scriptures as a guide, but not as the only guide. The Scriptures stand first, but tradition is taken as a support. The late Cardinal Newman, however, said, a few years before his death, that there was not a single doctrine of the Catholic Church which he could not prove from the Scriptures alone. A traveller going into a forest, if he doubts his way, looks up to the sun as a guide; if it be night, he looks up to the moon or the stars, and failing all these, he consults the compass. So it is that in doubt the infallible Church, with her traditions, is looked to as the guide in all difficulties, because the authority of God is in the Church. The Mass, or most solemn office of the Church, is nearly altogether composed of parts of the Scriptures; and so also is it in all the other public offices and functions. The Breviary — or, as the name implies, a brief compendium; and which every priest is bound, under pain of sin, to read every day in the year—is nearly altogether taken from the Scriptures, so that Catholics have a

THOROUGHLY SCRIPTURAL RELIGION

St. Francis of Sales compares the reading of the Scriptures to pen, ink and paper. The Holy Spirit takes the pen, which is the Church, dips it in the ink, which is the Scriptures, and writes on the paper which is the soul of man. As to the use of the Scriptures by the people, it is well known that there are many parts which it is not well that children should read too early; but they should be read generally. The lecturer here read an extract from the pastoral letter of the Council of Baltimore, wherein the Bishops exhorted the reading of the Scriptures, and to the practise of family prayer. But, said he, it may be said this was in the States, where the cunning Bishops adopted this programme. What about Spain and those other "priest-ridden" countries? In answer to this he read an extract from a letter from Pope Pius VI., complimenting the Bishop who had translated the Scriptures into the vulgar tongue. We have read, said he, of "the Bible being chained up like a mad dog." Well, he had seen in druggists' stores, in New York, the city directory also "chained up;" he had seen the drinking cup at public fountains "chained up." Were the directory and the drinking cup so "chained up" in order that the people might not have the use of them? Certainly not; they were "chained up" so that rogues might not steal them. In the early and middle ages every word of the Scriptures had to be carefully transcribed, for printing was not known, but, notwithstanding, every church had a copy "chained up," for the reason already given. We had all read, he said, of Martin Luther "finding" the Bible one day. Well, they, the Paulist Fathers, have in their library in New York, an edition of the Bible of 1848, the year in which Luther was born, and it is the ninth edition in German. This alleged finding of the Bible reminded him of an occurrence in New York. A Methodist minister was one day waiting for a horse car, and while doing so laid down his satchel on the kerb-stone. When the car appeared he signaled the driver to stop, and attempted to pick up his satchel, when, to his dismay, he found it was gone. Presently he saw a disreputable looking person making off with it, and he hailed him, saying: "Hello! you're stealing my satchel?" "No," said the tramp, "I found it;" and so Luther found that which he had lost. The Church and the Bible, said the lecturer, are one, as man and his breath are one. Is the Bible public or private property? The Catholic Church affirms that it is public property; but the Bible does not say that unless every man reads it, and reads it according to himself, he is lost. Either the Scriptures, and especially the New Testament, do or do not require an interpreter. The necessity of an authoritative interpreter is shown by the various beliefs of the day. A very respectable body of people, the Baptists, for instance, rule out of Christianity all who are not baptized by immersion; and yet the ceremonial of baptism is difficult of proof from the Scriptures. So it is with the doctrine of predestination, held by another body of people. The necessity of

AUTHORITATIVE INTERPRETATION

is proved, he said, by the fact that differences lead to doubt, and doubt leads to infidelity. Even the Mormons pretend to justify their miserable, loathsome practices from the Bible. The religion of Christ means union with Christ, and to this end the Scriptures must be read by the light of authority. But what, said he, are you to do with the vast multitude who cannot read for themselves? Do they not need an interpreter in whom they can trust, or are they not otherwise exposed to be misled by evil disposed persons?

In an eloquent peroration the lecturer dwelt upon the necessity of reading the Scriptures, but of reading them with the proper disposition; pointing out the consolation to be drawn from them in time of tribulation and the soothing effect of them in all circumstances. To the general surprise it was found that the eloquent Father had spoken for an hour and a quarter.

LECTURE ON TEMPERANCE.

Ottawa Citizen, Jan. 28.

Again, last night, St. Patrick's Church was crowded; and again the eloquent Paulist, Rev. Father Elliott, C. S. P., held his audience for an hour and a quarter, listening to, perhaps, the most powerful attack on "Intemperance" and its causes and accessories, that has ever been delivered in Ottawa The reverend lecturer commenced by saying that it might appear strange to them that the topic of "Intemperance" should have been selected amongst the other subjects on which he was to speak in this city, seeing that the others were Doctrinal; but at the request of the rev. pastor he had acceded, although he confessed it was with repugnance. This repugnance, however, was more or less sentimental, and was overcome by his vocation, for he was convinced of the vices to which it led and of the necessity of a complete understanding of its evil effects and of their remedy. Morever, for years he had himself the honor of living under the banner of Father Mathew — in fact, during all the years of his priesthood. In that fact he rejoiced, but, at the same time, was sorry that he had to speak on the evil that night. The evil is

BROAD AND DEEP,

and no vice commands so much attention as intemperance. Woe then, listening to him, had not, within his own family, or within easy distance of him, a victim of intemperance? Who has not had his very heart crushed by this evil? In what community, or in what small municipality, was it that this evil cannot be discovered, and remedies sought. If politics were confined to moral improvement, in politics a remedy might be found. In private life, who transacts business, who connected with literature, who connected with the professions, but meets some time or other with those once bright men, but who now go by the name of drunkards? Our politicians, of the better class even, have to come in contact with the drunkards, and the mean politicians — he didn't know if there were any such present — had to pander to them and to their masters, the saloon keepers But who of them have not felt degraded when obliged to forego the benefits of conscience in the interest of the powerful liquor-dealer? In politics the vice is prominent, but it is still more so when regarded in a religious light. Religion is the guardian of morality, and hence it well behooves those who represent religion to speak the word of religion against the vices. The evils of intemperance are, he said, various, and he would dwell a moment on them. Intemperance was, to say the least, injurious to the drunkard himself. Its so called pleasures were not joys, but ruinous to pleasure itself, and it takes away all self respect The air may be

LURID WITH CURSES,

he said, and I can stand it, but who is the drunkard that is not dead to all self-respect, who has not lowered himself lower than the brute-beast? Intemperance differs from the other vices in that the miserable subterfuge of hypocrisy does not avail. The drunkard loses his health, and the foolish dream that he must drink becomes a mania. His health destroyed, the physician traces it to its cause. What might dress him, or at least make him presentable, is flung across the liquor-seller's altar. In such striking language as is here merely outlined did the reverend lecturer portray the habitual drunkard. Many of those reformed (and, thanks to God, there are many) will, he said, tell you that the habit was contracted imperceptibly till a habitual, sinful drunkenness was the result. There are other and lower vices but intemperance is the fruitful mother of all vices. And so, he said, he might go on in the language of those who, outside of the charmed circle of the sanctuary, spoke of drunkeness from a natural standpoint. Look at that young man, he said. He was once a pretty boy. He belonged to a loving father and mother, but look at him now! No demon in hell will equal that same boy when he goes searching for that father on whose very knee he learned first to drink, and who joked about it and said there was no harm in it. He made a drunkard of me then, he cries out, and I could now tear his very heart out; I could drink his blood. The wife, once a beautiful young girl in a happy home, disregarded mother's advice and father's warning, because he had ascertained that the young man drank, — and married him. Now she cries out: Would that I had never married him; would that I had regarded mother's advice and father's warning, and, above all, would that I had followed the counsel of my Father confessor! But I was foolish and I swore myself away to him at God's altar! Clad in rags, miserable in heart, in a house worse than a prison, she listens for his footstep on the stairs in fear and trembling as she would listen to that of a tiger. He drags her by the hair of the head and otherwise ill treats her. And the children! Ah! The girls, you know, he said, what becomes of them; the boys become gamblers, drunkards, tramps. The drunkard brings up his children in disgrace, and they are ashamed of his very name. Worse, every

EMOTION OF AFFECTION

for such a father is checked, and love, the origin of all human good, is killed. There is no human evil, the lecturer said, that drunkeness does not effect. Considering it from a religious standpoint, he said, that what injures the health takes away what God gave. From a strictly religious point, what more than drunkenness can injure the instinct of religion—the mind? Given a clear mind and not far away is a good, pure heart. Drunkenness injures reason, the instinct of religion, and hence, he said, there is no enemy that believers should dread more than intemperance. The best of men, under its influence, become wolves. Cross the path that leads to the church means the saloon. Missing Mass on Sunday is the result of drinking on the Saturday. The saloon-keeper is himself, perhaps, a regular attendant, but, all the same, he is a miserable wretch in that he destroys others. What distresses the family, what distresses the zealous priest more than to see the man who wishes to be good, who approaches the altar and receives Holy Communion, but who goes back to his drink perhaps within a week? I would rather, exclaimed the reverend lecturer, have ten thousand ravening mad Orangemen than one hundred saloon keepers let loose on a Catholic parish. We Irishmen, he said, have always had the courage of our convictions; whatever else may have been said of us we have never been accused of cowardice. We could, and always have, withstood our enemies in the open; but the love of drink, the secret enemy within, destroys all. We may not be worse than others, he said; he did not want to compare with others it was not his business nor his pleasure to do so, but whatever their troubles may be, this is ours. He said that in the United States, where he was born, he believed that if the Irish had been sober half the population of that country

WOULD TO DAY BE CATHOLIC,

and so Catholic as to conquer the rest of the world. Religion is then injured; to us may be applied the words: "By their fruits you shall know them" The Saviour of the world in His agony, while prone on the ground, uttered words by which all might profit. He asked for some other form of atonement. He asked His Father that this bitter cup might pass away from Him. This cup! as if He saw the drunkard with his cup and his bottle approaching him. Again and again: If this cup may not pass away but that I drink it, Thy will be done! Referring to what is called partial drunkenness, the lecturer said it leads to other vices. When a man is wholly drunk there is an end to it, so to say; but when he is half drunk he is responsible. The young man when half drunk goes to the brothel. He hates the brothel in his sober moments. How then does he happen to go there, for his family circle is pure? See him there now a "slimy pool," as one of the Fathers of the Church says. Who does the murder — the man half drunk; and so of almost every other vice and crime. I might, said the lecturer, speak of the man in *delirium tremens*, who sees evil things all around him. He is the man who can say: the arrows of the Lord are in me. Having dwelt on all the foregoing points at much greater length than space will allow to repeat here, the reverend lecturer referred to their causes. Sometimes, he said, physicians tell us a very large proportion of drunkards are such because they have inherited it from intemperate parents, their brain exhibiting a different appearance from that of others. Then there is the flight from care, and man stricken with adversity, who take the cup. Others drink because of their prosperity, while others desire to "celebrate an occasion." Others from a companionable disposition frequent saloons. These are the interior causes, or at least some of them.

FALSE HOSPITALITY

is another or exterior cause. Some will not allow one to make a simple call without drinking. This is not good nature; your visitor does not want your drink, or if he does, it is a good reason for not giving it to him. The convivial ride brings to the saloon; once taught by hospitality, the practice is continued on to the saloon. Treating in the saloon may be described as another cause. Is it not a fact that saloon drinking is the cause of most crimes? If you doubt this ask the police. When a crime is committed, where do the police generally go first for information—is it not to the saloons? The public paupers are, as a rule, traced to the saloon. The officers of the St Vincent de Paul Society, in New York, has assured him that ninety per cent. of the poverty is traceable to the saloon. The poor houses, the gaols and the penitentiaries bear the same testimony. Concluding, he adjured his hearers, in the name of God, to never enter a saloon. He, the lecturer, was not what is called a Prohibitionist, but if he could stop the public saloon he would follow the banner of the prohibitionists so far. But in any case, he beseeched all good Catholics to keep away from the saloon. Another remedy is the radical, manly one of total abstinence. Every one, by his example, by making the sacrifice of his glass, could become an apostle of temperance. Join, said he, the abstinence societies established under the auspices of the Church Finally, said he, there is One who points with both His hands to all the ends of the earth. He who took sin upon Him as if he were guilty. His executioners pierced His brain with the thorns; the weight of our sins was upon His shoulders. He suffered in that way, but it was happiness for us. It was not the nails in His hands and feet that tortured Him. His cry was: I thirst! my lips are parched and my tongue is dry. I own all the brooks in the world, and all the springs in the oasis of the desert are Mine; I thirst, oh give Me a drop of that pure, delicious water. And they gave Him wine mixed with gall, the gall of the drunkard's cup, the gall of the saloon; and He bowed His head and gave up the ghost. Oh! said the lecturer, that the Holy Spirit may give us all to know the mystery of thy words. oh! Lord!—I thirst!

At the conclusion of the lecture the Rev. Father Whelan ascended the pulpit and said that, although the church was not a place in which to propose a vote of thanks to the eloquent lecturer, yet he could not refrain from giving expression to the gratitude they all felt towards him for his excellent sermon on Sunday morning, as will as for his eloquent lectures on Sunday and Monday evenings, and also for his powerful arraignment of intemperance and the liquor traffic that evening. He also said he had great pleasure in announcing that Father Elliott would return next year with some of his brethren and give a mission of a fortnight in that church.

Rev. Father Tolton (colored) is about to erect a $35,000 church in Chicago, on 37th and Dearborns streets. An Irish lady lately donated $10,000 for the purpose. Father Tolton is very popular in Chicago, and a great favorite with the Irish.

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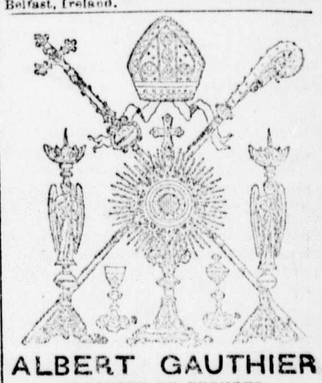

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