

A CONVERT SPEAKS ON CONFESSION.

The Rev. Henry G. Graham delivered a lecture recently upon the Confessional and the Sacrament of Penance, at the Co-operative Hall, Motherwell, Lanarkshire, Scotland. The discourse was intended especially for non-Catholics. The audience was large, attentive and intelligent. Father Graham who is a convert to the Church, said:

There is perhaps a doctrine or practice in the Catholic Church about which there is more misunderstanding, distortion, and I will even say calumny, than this of confession; no doctrine so much used as this to scare and frighten people away from Rome as the sick of iniquity and the abomination of desolation. The general idea among Protestants concerning it, we may say, is six-fold: (1) The confessional is a source of corruption and immorality both to priest and people; (2) it is an unholy means of making money; (3) it weakens and destroys a man's will power, saps his moral strength and makes him less able to resist evil and depend upon himself; (4) it is degrading and disgusting to go among men and women as mortal, sinful man, and is had both for penitent and confessor; (5) it interferes with the peace of families, and causes strife and discord and jealousy between husband and wife; (6) and worst of all, it puts the priest blasphemously in the place of God, setting him in the tribunal of judgment to forgive sins, thus usurping the right which belongs to God alone as the great Judge of all.

Now, I am free to admit that a few years ago I myself should not have believed and subscribed to all this, at least would have been silent and been unable to refute or deny it. But now I know differently, and I stand here before you to-night to declare from my own experience that all such charges are false and calumnious; that they are hollow and devoid of any solid basis in fact; that they are merely repeated over and over again to terrify and delude and repel you by persons who have not and never had any personal knowledge of the confessional, and do not even know what confession is, and could not tell you what the penny catechism teaches on the subject. And lastly, I stand here to declare with all the earnestness of my soul that the sacrament of Penance, so far from being black and hideous and soul-corrupting institution that it is represented as, after the Holy Eucharist itself, the most blessed and consoling of all the seven sacraments; that it brings peace and joy and comfort to the troubled soul, that it strengthens a man's will and fortifies his character; that it gives assurance of God's forgiveness and certainty of reconciliation to the sinner through the Precious Blood of Jesus Christ as nothing else could possibly give, and that in short, to every convert, rescued from the confusions and doubts and horrible uncertainties of Protestantism, it always appears as the most blessed instrument ever raised by a merciful God for the saving and sanctifying of souls, and an irresistible proof of the divine origin of the Catholic Church.—Sacred Heart Review.

A DANGER FOR CATHOLICS.

LIVING IN A WHOLLY PROTESTANT COMMUNITY WHERE THERE IS NEITHER CHURCH NOR SCHOOL.

A writer in the Catholic Fortnightly Review has some timely and truthful words to say about the danger for Catholics of locating in a wholly Protestant community.

"To those accustomed to living within hearing of church bells, perhaps of many of them," he writes, "it seems impossible that there are, here in these United States, towns—even good sized little cities—where there is neither priest, church nor school. This is a fact nevertheless, sometimes there is not even one resident family worthy of the name of Catholic. Naturally, such circumstances are the effects of a cause, and the cause is generally the prominence, socially or financially, of several anti-Catholics who, either themselves or their forebears, had founded the town, and made it a principle to look askance at any Catholic who ventured to desire to locate among them. Should one have proved so foolhardy he was generally ostracised in such a manner that he soon moved away. Good Catholics keep away from such places, but it sometimes happens that they invest, and locate their families before making a thorough investigation of these matters. Lukewarm or bad Catholics do not care about these matters at all, or else very little. They consequently settle there, and by their very manner of living convince the enemies of the Church that there can be nothing good in it. It is a noted fact that in a Protestant community a Catholic is never judged as an ordinary man, but always as a Catholic. Now one may ask: Shall Catholics never make the start to establish a congregation in these places? Shall they be given over to Protestantism altogether? The answer depends on whether the plural or the singular is meant. A single Catholic, or the head of a single Catholic family would find himself always regretting the day he had placed himself and his family in such a situation: a number of Catholics—if only a half-dozen—may, on the contrary, build for themselves a chapel and have a priest from elsewhere visit them occasionally. The start thus made would entice other Catholics to locate among them; eventually there would be established a resident priest with church and parish school. Then the good work may grow, and the anti-Catholic spirit of that part of the country be broken by the practical demonstrations of what the Catholic faith really is. The faith of a Catholic, and the graces to be obtained by the frequent receiving of the sacraments, should ever be more vital to him than a better climate or a better location for social or business matters. To a married man the rearing of his children alone should be enough to make him careful where he makes his home. Not only the deprivation of church and school must be con-

sidered, but the children's future because of wholly Protestant companionships and the mixed marriages that are sure to follow. "Only those who have learned all this by bitter experience can really understand the seriousness of it all. Parents who have been born and reared in the faith, thoroughly grounded in its doctrines, may pass years of their lives away from the services of a priest without losing their faith; they may even instruct their children in the faith and keep them nominally true to it, but, if they really love their children, and really love their faith they will spend many an anxious hour regarding the former, and many a lonely one in anguish with the ungratified longings of the spirit regarding the latter."

SOCIALISM IN THE JESUIT ORDER.

Father Bernard Vaughan in his recent eloquent lecture in London on Socialism, which he strongly condemned, made some interesting observations on the socialistic principle as illustrated in the great Order of which he himself is so distinguished a member. As a Jesuit, said he, I have lived for fifty years under a state of things which is the nearest approach to Socialism that has yet been seen on this planet. We Jesuits have to go where we are told, to do what we are told, to live under the superior we are told and for as long as we are told, being switched to and fro and off and on like any poor gas-light. Furthermore, we may be given things, but they must go to the Community. Quiequid monachus acquirit monasterio acquiritur. We have the use of clothes, of food, of lodging, and when money for traveling or what not is needed we get it from the common purse, into which we drop back again what has not been needed for personal consumption. We may not buy, sell, invest, or in other ways build up capital. This, surely, continued Father Vaughan, is a state of things not altogether unlike some phases of Socialism, though of any very definite form of Socialism no one can with authority speak, as the working drawings of it have never yet been presented by its leading architects. Then "as a working man who has lived for forty years under Jesuit Socialism," he gave his verdict upon it as a "going concern," and said he thought that if any form of Socialism is to be made practical, first of all you must have a Christian people. They must be prepared by the vow of chastity to give up all idea of wife and family to provide for, they must be prepared by the vow of poverty to renounce all worldly possession, whilst by the vow of obedience they must be ready to go anywhere and to do anything they are told by authority. In other words, Socialism as a going concern is the very highest expression of Christianity. "If thou wilt be perfect, go sell all thou hast, give to the poor, and come follow Me."

In that way Father Vaughan is a good Socialist, but for the other Socialism he has "no use" and no toleration in sense of acceptance or approval.—N. Y. Freeman Journal.

SOCIALIZING RELIGION.

In our issue of May 15, reviewing a symposium of the Outlook on the question: "Should Ministers know Life," the writer ventured to differ from the views set down in two remarkable articles by clergymen attacking the education given in theological seminaries. According to these gentlemen, seminaries should throw overboard a lot of the deadwood in their traditional curriculum and put their main strength into sociology, economics, pedagogy and ethics. Workingmen, so the argument runs, are more and more standing aloof from Protestant churches; to Socialism many of them are transferring the feeling which they once had for religion; therefore, religion must take on a tinge of Socialism to win them back. It is with pleasure that one notes the attitude of a leading secular journal, the New York Evening Post, in reference to these views. Like the writer in America, an editorial writer in the Post of May 29, questions the need of any such "socializing" of religion, and illustrates his contention by an example that is at once strikingly obvious and apt. "Such conceptions and hopes are amiable," says this writer, "but the fear caused by the growing alienation of wage-earners from the churches, should not blind the latter. Take the great fact of the relation of the Catholic Church to workingmen. This is seldom referred to in the lamentations of Protestants, over their slackening hold upon the toilers, yet it is most significant. Here we have a vast religious organization, the very life-blood of which in this country has been the attachment and devotion of the working classes, but do we find it saying that it must move heaven and earth to bring itself up-to-date and become 'socialized'? Nothing of the kind. On the contrary, the weight of Catholic authority has been cast against Socialism; and the Pope is as much opposed to 'modernity' in labor and political movements as in theological."—America.

WHAT IS HOME RULE.

In a recent speech in the British House of Commons, Mr. John Redmond gave a definition of Home Rule which ought to convince any reasonable man that the denial of this concession to Ireland is doubly scandalous. Mr. Redmond said: "It is represented that by Home Rule we mean some deadly design to create a navy of Dreadnoughts, or I don't know how many army corps, for the purpose of invading England and destroying your country. Do you know that the wealthiest kingdom in the world can show nothing as beautiful as a virtuous home. You can't afford to roof a thing without Oshawa Galvanized Steel Shingles. Good for a hundred years. Send for the free booklet. PEDLAR People of Oshawa Montreal, Toronto, Halifax, St. John, Winnipeg, Vancouver."

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under Gladstone's Home Rule Bills Ireland would not have had a single soldier or the smallest gumbol. We don't want an army or a navy in Ireland. We don't want a foreign policy—we want a domestic, plain, homely policy, to keep our people at home, to enable them to live in comfort, peace and plenty in their own land. I am asked what I mean by Home Rule? I answer this—I mean a Parliament with an executive responsible to it; created by the authority of the Imperial Parliament, and therefore, a statutory and subordinate Parliament, charged with the conduct and management only of purely Irish affairs, and I say to you that such a Parliament as that has been created all over the Empire—eight or nine of them in Canada, five or six of them in Australia, the latest of them in South Africa—twenty-eight in the Empire. In every case these Parliaments have worked successfully. That is what we mean by Home Rule, and I do ask the English people, prior to what risk will they run? I ask them to try the experiment. All else having failed, try to see what trust in the people will do for the good government of Ireland.

On last Sunday, in St. Peter's Cathedral, London, was celebrated the feast of Corpus Christi. It was of a very impressive character, surrounded as it was by a most becoming and heartfelt devotion, and a solemnity which rendered the occasion one long to be remembered. It is a notable fact that each year the observance of this beautiful feast becomes imbued with a still greater evidence of intense and abiding love for our Blessed Lord in the great sacrament. We said it was celebrated in a becoming manner. It could not have been more so. The admirable behavior of the children, all realizing by their adoration the solemnity of the occasion; their neat and becoming attire; the wealth of roses they carried, emblematic, as it were, of the love they bear Our Blessed Lord; the Church completely filled with their elders; the marching in procession around the spacious grounds of the cathedral; the Host, under canopy, held by four young men; the prayers of the faithful led by the Rector of the cathedral; the perfect order and the conduct of the faithful as the Host passed by; formed a sight the impressiveness of which was deep and lasting. At the second Mass in the cathedral seventy one boys and girls made their first Holy Communion. For some months past the Rev. Rector devoted much of his time to a most careful and painstaking preparation of the children for this great event. Evidence of his arduous task was visible Sunday last, not only in the instruction in Christian doctrine, but in the important matter of deportment. The perfect order of the little ones and the whole-hearted devotion which took possession of them were much admired by the congregation. The Rector has indeed reason to feel proud of his work.

CORPUS CHRISTI.

On the 10th of June was reopened the Catholic Church in Alburgh, London. It had recently been remodelled and now presents a very becoming aspect. It is one of the "mission" churches in connection with the parish of West Lorne, of which Rev. Father Hussey is pastor. The High Mass was celebrated by Rev. Father Hussey, assisted by Rev. Father Goetz of London. The Rev. Father's discourse made a deep impression on the congregation. The blessing of the Church was performed by Father Boush of Windsor. There were also present Rev. Father Brennan, pastor, and Rev. Fathers Brennan, of Bothwell and Nugan of Ridgeway. This church was built in 1862 by the early German pioneers who settled in Alburgh.

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Wins Blake Scholarship.

Miss M. E. McKay, who obtained the Edward Blake scholarship for moderns (first year) at the recent university examination, was the winner of the Sister Austin prize for the best essay on the history of the Catholic Church in Ontario. During the time that Sister Austin was preparing herself for this examination she was teaching a class at the mother house on St. Albans street for the Normal school examinations. Sister Austin was congratulated by the members of the community and two hundred pupils of the convent on her success.

Funeral of the Late Archbishop of Ottawa.

The remains of the late Archbishop Duhamel were interred with impressive ceremony on the 10th inst. They will repose in the vault of the Basilica beside those of the late Bishop Guiges. The funeral sermon in English was preached by the Most Rev. Archbishop of Toronto and that in French by the Most Rev. Archbishop of Montreal. The spacious Basilica was filled to the doors and many could not gain admission. The gathering included practically all the dignitaries of the Church in Eastern Canada, including Archbishops Bruchesi, of Montreal; Begin, of Quebec; Gauthier, of Kingston; McEvay, of Toronto, and McCarthy, of Halifax, and Bishops Lorraine, Emard, Clouthier, Latulippe, O'Connor, Casey, Scollard and MacDonald. The diocese of London was represented by Mgr. Mennier and Rev. J. T. Aylward, Rector of St. Peter's Cathedral. The Bishops of Sherbrooke, St. Hyacinthe and Joliette were all unable to be present, but sent representatives. His Excellency the governor-general was represented by Sir John Hanbury Williams; the Dominion Government by Sir Wilfrid Laurier, Hon. Wm. Pugsley, Hon. L. P. Brodeur, Hon. Chas. Murphy and Hon. Rodolphe Lemieux. The Solemn Requiem Mass was celebrated by Mgr. Sharrett, the papal legate, assisted by Canon Campan and Bouillon, and the united choir, representing all the city and surrounding parishes, sang the four-versed Mass of Bourdieu. The city council of Ottawa attended the services in a body. The wealthiest kingdom in the world can show nothing as beautiful as a virtuous home.

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FIRST PLENARY COUNCIL OF CANADA. A valuable little work, containing important information concerning the coming Plenary Council and Councils in general, has just been published by the Servants of Jesus and Mary, at Hull. Its author is the Rev. A. L. Mangin, priest of Mary. It contains besides, a beautiful form of prayer, divided into seven parts, for each day of the week to invoke the Second Gift of the Holy Spirit upon the plenary and provincial synods, in place before the pastoral accompanying it. To these prayers have been granted an indulgence of fifty days for each, by the late Archbishop of Ottawa, who likewise recommended the work to his clergy, in the Council. He exhorts his clergy to see that the booklet shall reach every family of the parish. The Archbishops of Montreal and St. Boniface, and the Bishops of Three Rivers, Pembroke, Nicolet, Rimouski, Ste. Hyacinthe and St. Albert have also approved the work and granted the same indulgence. It has been, moreover, warmly recommended by His Excellency, the Apostolic Delegate, who declares that it must have an excellent effect, in placing before the people the true idea of these august assemblies of the Church, and their duty of praying for the participants therein. The tiny volume entitled "The First Plenary Council of Canada," may be procured from the Monastery of the Servants of Jesus and Mary, Hull, P. Q., either in French or English, at the moderate price of 2 cents, retail, with a considerable reduction, wholesale.

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