### CATHOLIC vs. PROTESTANT.

London (Eng.) Catholic News, May 28 Adversaries to religious truth, in their blindness, often furnish an argu-ment for the very contrary to what God, and dare to put their hands in ment for the very contrary to what

In last week's Antidote I presented to our readers a statement on the part of a psuedo-historian to the effect that auricular Confession removed "one of the greatest restraints upon licentious-

I intend this week to develop my contention to the contrary by another extract from my "Penitent Instructed: In making it obligatory on the sin ner to confess his sins to a priest, the

Saviour has 1. Furnished him with the most powerful aid to salvation.

2. Supplied a great need to the human heart.

3. Come to the rescue of society at

FIRST-FURNISHED A MOST POWERFUL AID TO SALVATION.

I shall not speak here of the vast and incalculable effects of the sacrament upon the soul. Without doubt, these effects would show us more and more the immense mercy and goodness of our Blessed Lord in instituting the Sacrament; but I would ask you to consider what a powerful engine, what a power ful preventative to sin is auricular Con-

For nothing could be devised more efficacious to arrest sin than the obligation of confessing it to a fellow-creature. The mere obligation of revealing the most shameful and, some times, the most abominable sins, is a mortification so humiliating for proud human nature that it alone suffices to arrest many crimes. The repugnance which one experiences to discover them -the difficulty to accuse them in any thing like a delicate manner-the re spect which the sacred minister inspire the fear of penance-of the refusal of absolution in case of a relapse-have a most powerful influence over self-love, and wonderfully contributes to fortify our resolutions and to preserve us from a new fall. I appeal to your own experience, and I do so with the conviction that, if you look back upon many pages of your life, you will acknowl-edge how many a time the thought of confession exercised a powerful influence over you, and helped you to desist

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SECOND—CONFESSION SUPPLIES A GREAT

NEED TO THE HUMAN HEART. Who hast not felt the value and comfoat of a friend? To be able to pour our troubles into a sympathizing ear, is a craving and yearning of human nature! I believe it to be a natural yearning, more or less intense, in every human soul. "Be in peace with many, but let one of a thousand be thy counsellor," we read in the book of Eccelesiasticus vi. 6. How well these words suggest the confessor—the director of souls? God hath put it into the hearts of His priests that, while all other friends may fail, they shall be true and ever exercise a Father's love —a Father's care—a Father's solicitude
—a Father's counselling voice.

Has England forgotten a certain modern criminal, named Charles Peace, who expiated his last crime of murder at the hands of the common hangman? Though several years ago, I remember making an entry in my note-book of some remarkable words which fell from the lips of this hardened ruffian, noted burglar and murderer of two policemen as well as of a Mr. Dyson, for whose murder he was hanged on February 28, 1879. The reader will find in these it true or false what you told his emwords a most striking instance of the employers?" "It was false, Father; go for a sure guide in determining the it was all a lie." "He has been a true Catholic teaching of divine revelications of the human soul to disburden itself-even in a Protestant. Addressing an Anglican parson-Mr. Littlewood-for whom he had sent, and in the presence of the warders, Charles Peace said: "I want to see you, to unburden my mind to you. I know I am about to die, and I want to take from my conscience some things which weigh heavily upon it. Before I begin, do you believe that I am anxious to speak the truth and nothing but the truth?'
Being assured of this, he continued: "I do want to atone in some measure for the past, by telling all I know to someone in whom I have confidence, and I have perfect confidence in you." He then related the story of his crimes. This appeared in the daily London Then, if in addition to the sacrament." Then, if in addition to This appeared in the daily London One regret fills us, when we reflect upon this poor crime-stricken wretch, yearning for the solace of Con-fession—a thousand pities that the one who heard the confession could do no more than lend a sympathetic ear. We can but hope that perfect contrition and a Christian acceptance of a felon's end supplied the rest.

We hear people outside the Catholic of his good name and character, and Church ery out against the Confessional. We hear them say: "Oh! if it were not confession, I would become a Catholic to-morrow." Foolish things that they are! How can they judge, looking, as they do, only at the humiliating side of the Confessional, and knowing nothing of that sweet and consoling side which the true Catholic alone enjoys. When I hear men say this, I am almost tempted to cry out in return: "Oh! if it were not for the Confessional, I would cease to be a Cath-

olic to-morrow. THIRD-AURICULAR CONFESSION COMES

TO THE RESCUE OF SOCIETY. Society is a union or confederation of many individuals. Now, although laws that affect society at large may be good and powerful, still that is the most perfect law which directly touches, affects, and rules the individual. Such is the influence of Confession! Well, to particularize and prove this inis the influence of Confession: Wen, to particularize and prove this influence let us take one moral law of justice. The law of God and equity justice. The law of God and equity get it back again.

E. A. Sellry, O. S. A. declares: "Thou shalt not steat.
This commandment, engraven on the Hythe, Kent.

heart of man from the beginning, and formally promulgated in the Decalogue, s sanctioned and enforced by all State Governments, which summarily punish their neighbor's pockets. But tell me, for every thief detected and charged, how many escape; and for everyone brought before the bar of justice, how many make the slightest restitution of money or property to the unfortunate man that has been robbed? The reneral law of God-the legislation of Kings and Parliaments-the whole array of a formidable police—the most perfect code or penal laws—all fail to satisfy justice, and to give back to the injured man his property or goods. Society, then, requires a law which shall come home to the thief, and grip him with such a grip of iron that sooner or later he must restore his illgotten gains. Such is the powerful engine of the Confessional.

Now, there are two ways of dealing with a man in this respect. The first is to try and save a man from being a thief, if you can; but if you do not succeed in making him honest, get hold of him as soon as you can after-wards, and take what he has got from

If you can save him from being a thief, so much the better—"preven-tion is better than cure;" but the next best thing is to catch the thief, open his pockets, take out what he stole, and give it back to the decent man from whom he stole it. Say to him:

"Here, sir, this money is yours; take it. This property was taken out of your house; take it home with you. caught the thief; he gave himself Now, there is no power on earth

Church. First of all, there is no power that can save a man from becoming a thief except the power that masters his con-science. Now, mark well, you may sin against God; you may do a great many bad things for which, if you are truly sorry, you may get absolution, and will pardon what you have done against Him. But, remember, if you sin against a man by theft or injustice, Almighty God will not forgive you if you have not made restitution, and the priest dare not give you absolution.

If I, for instance, in the secresy of my chamber, yield to anger and blaspheme my God, but afterwards am sorry and grieve for the awful crimes that I have committed, and kneel down at my confessor's knee, tell my sin and express my sorrow for it, and make a resolution that, with God's help, I will never do the like again, the priest will say to me: "You have committed a grievous and terrible crime; for, in grievous and terrible crime; for, in your anger, you have blasphemed the all-pure and holy God. But now you are sorry." With such words he will absolve me, saying: "I absolve you from your sins in the name of the Father and of the Son and of the Holy Ghost." And that is the end of it. The sin was committed against God alone; and He is so kind and merciful that, if the sinner is truly sorry for his sins, God freely forgives him. But, whenever our offence against God involves also an offence or injustice against our neighbor, it is quite a different thing. If I go to confession in the same manner, and say: "Father, I was very angry with a man, and, in my desire for revenge, I went to his employers and told them that he was a dishonest man, and they discharged him, and the poor fellow month out of employment, you say?" "Yes, Father." "How much did he earn a week?" "Thirty shillings." "How much did he "Well, then, my child, before I can give you absolution, you must give him six pounds, the amount of the wages you caused him to lose." "But, holy Father," say you, "I can-not pay him six pounds; I am only receiving two pounds a week myself."
"You will have to do it by degrees, it cannot be helped. There is no abso-

that, if he becomes a thief, he will incur all this inconvenience?

all this, I tell three or four other men

that he is a thief, and they spread it

over the neighborhood, the confessor

Who, then, catches the thief? For one thief that the State lays hold of, a thousand escape; and even when the State catches a thief and brings him to trial for robbery, the magistrates cannot generally get anything from him. All they do is to send him to the treadmill or sentence him to penal servitude for a term of years; but in doing that they will not get back a penny of the

money that he stole. The Catholic Church can lay hold of

### THE "SPIRAL" POSITION OF the historical and the ruling interpre-THE "AMERICAN" CHURCH.

Churchman on "The Catholic position of the American Church," by the Rev. Julius H. Ward, is one of the most ex-

snap judgments, but reach our conclusions by a spiral movement, learn ing how to make a certain allowance

for what we cannot be absolutely sure well as we know how and to assume responsibility for our opinions, but none far as we are authorized of us can say in honesty about human affirming absolute positions." actions or beliefs that we are absolutely certain that we are right.

And he thinks that a good argument against certitude in religion. But how, then, are we going to tianity. ascertain the truth? Without certitude how shall we know what the will to explain. An embodied Christian of God is? If God has given us a rev. consciousness we can only conceive of elation how shall we ascertain its meaning without an unerring guide a spirit altogether too evanescent and interpretor of some kind? It is intangible for ordinary use in the

with certitude what those truths are? Ward, "holds the Catholic faith, what belief. Gorham was tried for denying shall be its method of declaring that faith? Why should it not speak out plainly from the throne of Canterbury, as Leo XIII. did the other day in assertion of the Christian consciousnes

subject of baptismal regeneration, for instance, or the Real Presence of our Lord in the Holy Eucharist; or on the Lord in the Holy Eucharist; or on the Apostolic succession or any other mooted point in the Anglican Church (and what point of Catholic teaching is not very much mooted there as well as here?) and making a solemn definition of faith to be believed by all faithful Anglicans under pain of heresy and consequent excommunication. The consider it a great merit of the Anglican and American churches that they admit of a wide latitude of opinion and teaching. Speaking of the differences of High Church, Low Church and Broad Church, he says: consequent excommunication. The idea is too absurd for consideration. he also realizes that there must be some standard of truth, some way of determining what the will of God is in re ference to His creatures. He acknowledges that an ecumenical council, "in the present divided state of the Church" ing upon their consciences. ty in his Protestant Oriented to the sects "outside the Anglican Church.

Vhat then will he do? Where will he To conclude we cannot better char-

ation? Here it is. He had said that neither the Archbishop of Canterbury nor the Anglican Church alone had any authority to give infallible judgments upon divine truth. Then he goes on

"Lacking authority to do this, because it is not the whole Church any more than the Roman is the whole, though it makes this claim without the ability to enforce it, the Anglican Church and our own fall back upon the common Christian consciousness,

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will say: "Moreover, when you have paid him the six pounds, and got him a situation, there is still another thing you must do: you will have to go about among the neighbors and tell them it was all a lie; because you robbed him of his good name and character, and you will have to restore this. That is Catholic doctrine."

Now, let me ask you, what is more calculated to keep a man honest than the certain knowledge that he has that, if he becomes a thief, he will incovall this.

What it has done once it will do again.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it he best article I ever used. It has been a great blessing to me."

Jabesh Snow, Cunning Cove, N. S., writes: "I was completely prostrated with the asthma, but, hearing of Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it has been a great blessing to me."

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If you are troubled with hawking and the paid to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it has been a great blessing to me."

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Jabesh Snow, Cunning Cove, N. S., writes: "I was completely prostrated with the solution of the paid to the paid to

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### tations of the faith, not as they are affirmed by this or that act, but as they An article in the late number of the are understood among the whole body

Julius H. Ward, is one of the most extraordinary specimens of what in the language of the writer himself may be styled "spiral" — in contradistinction to logical writing — that we have ever seen. The writer evidently realizes that he has a hard row to hoe, but he tackles, it, we must say, with great confidence and unlimited verbosity, if befound, nor in fact that they have ever been recorded. Indeed he does not with the most logical coherence ever been recorded. Indeed he does and consistency.

As far not with the most logical conerence and consistency.

Speaking of the desire for certitude in religion the writer remarks:

"In all questions where the Church is trying to guide the world and deal with mixed spiritual and secular affairs, we are unable to depend upon fairs, we are unable to depend upon the properties of the second of th

"As a matter of fact, this Christian consciousness, whether in a part of the Church or in the whole of it, is the con crete embodiment of living and We are left to use our minds as authoritative Christianity, and in the present state of things it takes us a far as we are authorized to go in

Here you see he speaks as if that Common Christian Consciousness were something concrete-in fact an embodi ment of living and authoritative Chris-How consciousness can be concrete he does not think it necessary as a kind of ghost of Christian truth. possible that our Almighty and merciful Creator would require of us salvation.

the belief of certain truths as a con- The writer gives us an instance of can do this, except the Catholic dition of eternal salvation without the operation of this common Christian giving us the means of determining consciousness in the case of the Gorham judgment, in which he says the privy "If the Anglican Church," asks Mr. council decided against the Catholic as Leo XIII. did the other day in declaring the views of the Roman Church on socialism? Why does it not from time to time make itself supreme by certain great decisions?"

Why not to be sure. Has not the Archbishop of Canterbury a right to "speak out" what he pleases? We think we hear him speaking out on the subject of baptismal regeneration, for

idea is too absurd for consideration.

The Archbishop of Canterbury would types of Churchmanship. The more as soon think of issuing a decree against the tides or against the man the better the Church will serve its in the moon as the controlling power purpose and do its work. If we wish of the tides. Our friend, of course, to touch the whole of humanity our realizes the absurdity of the idea, but in it, and yet to do this is not to give up Catholic teaching, but to learn how adapt it to our times and needs.

To appreciate the force of this reason ing it is only necessary to remember that the Broad Churchmen are strongly is impossible. The decrees of the Archbishop of Canterbury would hardly be recognized even by his own actually read each other out of the inclined to rationalism, and that the actually read each other out of the people as infallible and therefore bind- Church, each charging the other with Our teaching a gospel which is not the true friend does not recognize any authority in his Protestant brethren of the that the two systems are as incompat-

What then will he do? Where will he "What we have to learn in the

The spirit i and logic and force. The spirit is invisible but the work is seen and felt in the upward movement of human life, and the greatest things are done by the operation of what seems to be the slow swinging of the pendulum in

opposite directions."

And this is the "Catholic position

And this is the "Catholic position It is a "spiral" movement with a vengeance. Certainly there is no logic, or consistcommon sense in it.-N. Y. Catholic Review.

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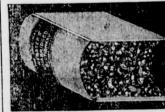
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