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# THE CATHOLIC RECORD.

#### THE CONFESSIONAL.

A PROTESTANT MINISTER'S VIEWS ON AN IMPORTANT SUBJECT-ITS ADVANTAGES ABLY AND ELOQUENTLY SET FORTH-ADDRESS OF REV. DR. HOPKINS, BE-FORE THE EPISCOPAL CHURCH CON.

## Michigan Catholic.

One of the most important topics dis-cussed by the Episcopal Church Congress in its session here some months ago was the Confessional. The following is a verbatim report of one of the most prominent

minister's views on the subject : Confession is one of the subjects on which it would not be hard to reach a

are hindered by our own obstinate 110 testant prejudices. Let us look at the subject, first of all, simply in the light of common-sense. And here the other two learned professions may furnish us with reasonable analogies. In each of the three learned professions— here the other and theology—we find law, medicine, and theology-we find men prepared, by a long and thorough special training, to make themselves use-ful to their fellow men in that particular branch to which they have devoted themselves. But how is this assistance to be rendered in matters of law? Suppose it should be said, that at different times lawyers have given their clients bad advice; have encouraged litigation for selfish ends; have extorted more from their clients than their advice was worth; have made themselves the agents of injus-tice rather than of justice and equity; and the like : and that, therefore, all lawyers ought to be confined to the delivering of public lectures on the laws and on legal public lectures on the laws and on legal principles, which everybody might hear who wished it, and that each hearer must apply these legal principles to the busi-ness of his daily life as well as he can by his own private judgment, and, especially, that nobody shall be permitted to have any private, confidential conversation with any lawyer under hany circumstances. any private, confidential conversation with any lawyer under 'any circumstances. How would such a rule strike the com-mon-sense of mankind ? It would simply provoke inextinguishable laughter. The common-sense of mankind has decided that the chief use of lawyers is, to advise particular people in regard to particular cases, to be made known to the lawyers in the minutest and fullest confidence. And far from prohibiting confidencial com-munications, it is not only taken for munications, it is not only taken for granted that such will be made, but the law itself clothes such confidential communications with the protection of secrecy, so that no lawyer can be compelled even by process of court, to reveal them at any

by process of court, to reveal them at any time or under any circumstances. Nay, and the common-sense of the world is so severe against the idea of a man's apply-ing the general principles of the law to his I own case by his own private judgment, as to utter itself in the well-known pro-verb: "He who is his own lawyer, has a fool for his client." In other words, the page of the larged profession outweich so

fool for his client." In other words, the uses of the legal profession outweigh so vastly all possible abuses, that the fatter are practically lost sight of, and the gen-eral rule demands the use of the legal pro-fession, as one of the chief barriers of

fession, as one of the chief barriers of civil rights—one of the mightiest bal-warks of personal and political liberty. In the medical profession we find the same general principles of common-sense embodied with equal clearness. How absurd it would be to restrict our physi-cians to the delivery of public, lectures on the different branches of their complex science: and to tell sick people that they science; and to tell sick people that they must attend those lectures, being free to science; and to tell sick people that they must attend those lectures, being free to add further private researches if they will; but that each sick man must, by his own private judgment, make up a prescrip-tion to suit his own case! The world here cuts in once more with savage common-sense, and cries with one voice that "He who doctors himself has a fool for his patient." In this case, also, the non-sense of prohibiting any confidential com-

dangerous courses; instead of waiting until destruction is at the door, or has already blighted the whole house. The fearful and increasing catalogue of em-The which it would not be hard to reach a reasonable conclusion, were it not that we are hindered by our own obstinate Pro-testant prejadices. Let us look at the subject, first of all, simply in the light of common-sense. And here the other two learned professions path. Instead of confessing their weak-path. Instead of confessing their weak-and increasing catalogue of em-suicides, includes—as a general rule—only those who have prided themselves on gun with a slight deviation from the right path. Instead of confessing their weaki gun with a slight deviation from the right path. Instead of confessing their weak-ness, and seeking for a stronger and steadier hand to guide them, they have i concealed their sin, have gone on adding to it more and more, planging deeper and deeper, until the inevitable crash comes : and sometimes reason is lost, sometimes life, sometimes liberty, sometimes only reputation—the man once looked up to as a model being thenceforth a proverb of reproach for the rest of his days. Some of you may remember that, a few years ago, in one of our large cities, a leading lay-member of one of our paishes, who had been a model of business integrity and high standing, was discovered to be a de-faulter. It was the usual story—specula-tion turning out badly; losses covered by a temporary use of other people's money, intending to replace it; further losses rendering the replacement impossi-tible; and finally, forgeries as a desperate resource to postpone exposure and ruin. At last the crash came, and the priest was sent for—who ought to have been sent for years hefore. But if that was sent for-who ought to have been sent for years before. But if that man had confessed to that faithful priest his first wrong step, and had acted on the advice he would have given him then, who would have been the chief gainer by

it ?--the priest or the layman ? It is a miserable perversion to put it into men's heads that the chief object of encouraging confession is to get into the hands of the priests more *power* over men's consciences. How would it do to repre-sent that the chief object of the legal prosent that the chief object of the legal pro-fession is to get undue control over the property of their clients; and that the chief object of the medical profession is to control and destroy the health of the community? During the late outbreak of the cholera in Naples, many of the poor people were possessed with the idea that the physicians--who risked their own lives to save their nationta--were really assess. to save their patients-were really poison-ing them; and accordingly they attacked and drove them off, threateningly they attacked and drove them off, threatening them with death They were just about as wise as those siliy people whose souls are daily being subdued by the deadly disease of sin, and who will not use one of the most powerful helps for their deliverance— driving it from them under the hallucina-tion that it will do more to destroy them than to save them. than to save them.

than to save them. Thus far, the question has been an-swered solely on the basis of common-sense—that common-sense which the whole world recognizes as sufficient in the fields of law and medicine. But under all this and besides all this, is the spiritual foundation of the express Word of God, as always interpreted by the practice of His Church in all ages : a foundation which can be claimed for neither law nor medicine, and which would be abundantly medicine, and which would be abundantly sufficient, even were there no analogy such as we have traced. That analogy, as is shown by common-sense, would be abun-dantly sufficient, even without one syllable from Holy Scripture. The words of Holy Scripture are abundantly sufficient, even were there no analogy from com-mon-sense. So that there is a double, and independent demonstration. "The sense of prohibiting any confidential com-munication between a doctor and his patient is too stupid to enter into any-body's head; and the inviolable secrecy of such communications is not only enjoined by the professional oath taken by all phy-sicians, but is also expressly protected by the law of the land. The plain analogy of common-sense, therefore, if applied to the third of the three learned professions, would show that His Apostles and said: "Receive ye the Holy Ghost: whosesoever sins ye three learned professions, would show that the priest of God is not to confine himself the Holy Ghost: whosesoever sins ye remit they are remitted unto them; and to the preaching of sermons in public, no matter how important a part of his duty that may be; but that he is to be at the remit they are remitted unto them; and whosesoever sins ye retain they are re-tained." And to this day the bishop says, in the solemn reality of the ordination of the priest: "Receive the Holy Ghost for the office and work of a priest in the Church of God: . . . Whoseswever service of his people in private also, giving counsel, advice and comfort—rebuke, also, it may be—or whatever else the spiritual patient may need at the hands of his spiritthe office and work of a price of the office of God: . . . Whosesoever sins thou dost forgive they are forgiven; and whosesoever sins thou dost retain they are retained." And with daily voice the Church declares that Almighty God "hath Church declares and commandment to His ual physician. The analogy further would ual physician. The analogy further would suggest that he who, in important ques-tions of conscience, ventures to be his own priest, is quite as likely to be a "fool" as he who is his own lawyer or his own doc-tor. The analogy further justifies the canon of the Church, which binds a priest to inviolable secrecy touching every-thing revealed to him in confession. And, is alter the analogy instifies the making given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins." We leave it to remission of their sins." We leave it to others, whose ingenuity leans in that dir-ection, to put their consciences through all the indescribable contortions required by the attempt to prove that these solemn words mean nothing very particular any way. We claim that we, at least, are honest in taking them in their plain meaning, and in the sense in which the Holy Cath-ola Church has alware used them from finally, the analogy justifies the making of that confession auricular-a terrible word, full of all popery, as every-body knows; and yet it only means that when one unburdens his conscience to God's priest, there shall not be third parties present, who may tattle about it to their neighbors. It is only the same mea-sure of confidence that is given to lawyers and doctors as a matter of course. It is meant for the protection of the layman in all cases, and nc? for increasing the power of the professional man; and if, in any of the three professions, it should be done away, the *layman* whose secrets thus bee ma nuch. the layman whose secrets thus become pub-lic property would be the first and the chiefest to suffer. Let us now look at some of the advan-tages of it, both to prisets and read

As we lounged about in the twilight of the basilica we remembered, with a sigh of relief, the glowing square outside, the tapering obelisk in its centre—so like the one in New York—the fountains spurt-ing up their water dust like great snowwhite tiger-lilies striped with rainbows, and the outstretched colonnades of the sculptor-architect, Bernini, closing round the front of the church like the claws of a gigantic crab. Every cobble-stone in the square had sent a flinty gleam right into our optic nerves and lighted up the face of the church till its yellow colours account of the church this is yellow colours seemed on fire. There was no coolness anywhere to be found, except in the neighborhood of the ever-splashing foun-tains, or behind the pillars of the colon-nades. A glance at the Tiber river near tains, or behind the pillars of the colon-nades. A glance at the Tiber river near by made you recoil from its deep-sunk flood that seemed to boil and ooze slug-gishly in the sun. The Castle of St. Angelo, over yonder, which was once the tomb of Hadrian, regained a part of its original purpose—that of a huge vase for ashes filled with the relics of the Casars, over which the archangel.weathercock over which the archangel-weathercock exulted in the bright air, like a mountain You, yourself for the moment were animalculæ inside of a drop of water, looking out through the clear crystal walls on the world at large. "Air, air !" suddenly gasped somebody beside me ; "air ! I am suffocating !" How had we been able to stand it even for minutes? fame. The sky, absolutely peeled of clouds, was a caldron of blue crystal in which molten turquoise was all aquiver. Was it any wonder that we had fled to the all-embracing cathedral church of the balagmenting

world for refuge against the beleaguering light? Here within, all was dim and twilight-

fike and sweet; even the faded, and ever-fading incense wassweet. It was delight-ful to touch the cold marbles, to handle the wings of the "young-eyed cherubin" that upheld the mighty basin of *acu benite*, to put the palm of the hand against the icy porphyry and the shuddering mala-chute

Away up yonder, in the vast arch of the dome, the feathery quill of St. Mark seemed to waft down coolness upon the seemed to waft down coolness upon the pilgrims below; the tombs of princes and prophets around were ice chests stored with vitality in comparison with the heat and languishment without; the chapels behind the iron gratings were redolent of mountain breezes in the coolness which they suggestively breathed upon. The silvery tone of the interior of the church was tranquilizing. No painted glass threw varied spots of blood and fire on the sen-sitive floor or concentrated in their glassy sitive floor or concentrated in their glassy flowerbed the humours and passions of the sun. The air was rich and still and filsun. The air was rich and still and fil-tered; the panes of white glass were ne-bulous; the long drawn aisles were forest vistas full of shade; Vallambrosa itself could not be moister or dimmer than the perfect arch of the dome crowded with its far withdrawn mosaics. Had it been a cathedral of ice with pillars of ice, we could not have been more refreshed. "Let's go up into the roof," cried one of

the party, wearying of the monotony of the church.

No sooner said than done. A courteous ecclesiastic guided us up the inclined plane that led heavenward by an ascent so easy that you could ride up on horseback or roll up in a carriage and four. "Let's go up into the dome," cried another, finishing his hasty survey of the

another, finishing his hasty survey of the small town that has sprung up on the roof of the church. The masons and work-men, you must know, live here on top and their supplies are brought up to them on donkey-back. They succeed each other in regular hereditary line and the right of living in this aerial city is handed down from father to son. This of here here we in the side

Think of being born up in the air! So off we started on the climb of the dome, in and out of winding staircases, with little flashes of light shooting suddenly in on us through loopholes as we climbed. Presently we came to a *galleria* that girdles the dome outside like a neck. that girdles the dome outside like a neck-lace or the *ruche* of a Tarkish minaret. Here some one dropped his pocket book, and out in every direction, scattered and ran and rolled the bright gold coins. How the Capuchin panted, and the Italian con-tadina puffed, and the Englishmen blew, and everybody be-Joved! Evidently no-body had lung complaint. "Let's go up into the ball," suggested a third member of the party, scornfully viewing the landscape at our feet, "this is nothing !"

a word to the clergyman. He is often, therefore, completely in the dark as to the actual needs of the souther infided to his care. The clergyman's presching is thus naturally dry of living interest because it is not watered from that intriate personal knowledge of the wants of his people which a reasonably frequent use of private confession on their part would give. Bat the advantages to the people are far greater than to the priest. It would give them the greatest help in conquering the first beginnings of sinful habits or dangerous courses; instead, of waiting the bower of Adoms. Over the houses lay the glorified Campagna, the purple peak of Soracte, and over this the masses of violet and salmon flame that moulded themselves into the Appennines and seemed ready to exhale and floataway with trembling lightness. Stone-pines seamed the hills lightness. Stone-pines seamed the hillsides with statnesque shadows, veritable umbrellas of Old Lake Nie spreading pain-ted dreams over the heads of the good children sleeping beneath them. The children sleeping beneath them. The obelisks in the great piazzas shot out their pointed snake tongues at the sun. The huge bowl of the Colisseum looked like a teacup and the Palace of the Cocars was the house of the tin soldier. You could have hung the Temple of Vesta to your watch-chain as a charm, and used the Column of Trajın as a toottpick. The Pincio was a toy garden that would readily slip into your vest pocket. Bernini's crab claws shrunk to the dimensions of a shrimp. His Holines, the Pope, on his white mule ambling in the Vatican gar-dens, was a crumb pulled by an emmet, dens, was a crumb pulled by an emmet. You, yourself for the moment were

five minutes? Here we were in more than the fiery furnsce of the Book of Daniel-a red-hot ball of flaming bronze heated by a thousand suns, till one's very hair smelt like burnt feathers.

"Air i air !" shouted the Englishman. "Air i air !" shouted the Englishman. What was the matter ! Well, the great, greasy Italian contadina, panting with ambition, had ascended the ladder less agilely indeed, but not less in-evitably than we. She had ascended—as-cended—head—shoulders—bust—middle ! There she struck There she stuck.

Neither up nor down could she advance; and there she lay weltering and wallowing and there she lay weitering and wantowing in the hole, a huge perspiring stopper, sealing us up like a bottle of bay-run ! "Good heavens," we all cried; "wo man, will you let us out ? Hurry, we are stift-

ing !" An elephantine roll was the only re-

sponse. "Chuck her down !" murmured one of the Englishmen, between his teeth; "she'll be the death of us all."

Again the woman swayed helplessly in the hole, her clothes gathering in formidable duff about her life-preservers, and her

dangling extremities going through the pendulum drill far below. "Eave 'or out !" surged the other Englishman, who had been a sailor. "Throw her overboard—drown her !"

The unfortunate contadina lay in the ciutch of the hole, caught as securely as the belted Orion. Twirl her extremities as she might-pendulate-oscillate-heave -revolve; in vain; there she stuck, and -revolve; in van; there she stuck, and the air could no more get through her to our famishing lungs than it could through the bronze itself. Eight people inside of a brazen globe, better than ten thousand eggshelk, could not get air enough through the solid is the mean ten thousand the slits in the metal to live on.

We should all die. "By the eternal Jericho, I won't die up

here, you confounded idiot !" The two took hold of the woman's fat shoulders, gave her a scrunch downwards. like running a fork into a bottle; a fair push, a long push, and a push all together -and-down she went !

A whift of delightful air rushed in through the neck of the bottle, and we breathed again; we were saved ! And so our birthday party in the ball of St. Peter's came to an end.

Fifteen Years!

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Fifteen Years! JNO. L. CLARK, M. D., Waterloo, N. Y., in 1881, was prostrated with Bright's Disease, crick in the back, rheumatism and malaria. From the latter he had suffered for fifteen years without help. In 1884 he says. "Warner's SAFE Cure The only house in the city having of the children's Mourning Carriage.

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al the clo ues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time **Correcting** all the impurities and foul humors of the secretions; at the same time **Correcting** Acidity of the Stomach, curing Bill-ousness, Dyspepcia. Headaches, Diz-zihess. Heartburn. Constipation, Dryness of the Skin. Dropsy. Dim-ness of Vision. Jaundice. Salt Rheum, Erysirelas, Scrofula. Fluttering of the Heart. Nervourness and General Debilt : all tress and many other simi-ar Complaints videl to the haupy influences

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The Half was Never Told

Let us now 100k at some of the advan-tages of it, both to priests and people One of the chief practical difficulties of our clergy is, to know what is really pas-sing in the minds and hearts of their people, of the wonderful powers and virtues of that best of all medicines, Kidney-Wort. It has been tried and proved. Its cures so as to make their instruction of positive are numberless and the record of (supposed incurable cases that have yielded to value to them in the actual struggles of value to them in the actual struggles of life. The clergy come to their work after about ten years of isolation in school, col. lege and theological seminary, but with lege and theological seminary, but with living people around them. They are apt to preach very bookishly. When they visit their people it is seldom they see any one alone ; and it is impossible to reach a full or feas acting forth of difficulties of the world of the world of living people around them. They are apt to preach very bookishly. When they visit their people it is seldom they see any one alone ; and it is impossible to reach a full or feas acting for the of difficulties wittes: "For a number of years I have

one alone; and it is impossible to reach a full and free setting forth of difficulties of conscience while others are present, or when the conversation is liable at any moment to be interrupted. Most people —young people especially—are naturally shy about telling to their elders what their real thoughts and actions, in many cases, are 4 and they are specially shy of saying

nothing

"Oh !" ejaculated the Capuchin ; "Ah !" murmured the contadina ; "hum-oh-ah!" muttered the Englishmen ; "Yes!" ah!" muttered the Englishmen; "Yes!" cried everybody, with simultaneous acclaim. Plaintive contadina, ejaculative Capuchin, muttering Englishmen, inde-fatigable everybody, started at a run higher and higher still, up the steep ladder that led from the galleria into the golden orange that surmounts the dome of St. Peter's. From the ground this orange is really an orange to look at. When you get into it—it holds sixteen people! And on the top of this there is what looks like on the top of this there is what looks like a tiny cross, a mere glittering toy, such as a lady might hang about her neck, or a nun swing to her rosary; but it was 17 feet long, fit for the neck of one of the Jack-killed giants!

We climbed, cautiously, one after the other, through an aperture just big enough to admit one person of ordinary size. There were slits in the mossy bronze through the end of an aerial spyglass-

through the end of an aerial spy-glass— out—out—far as the eye could see. Wonderfully distinct, like a piece of chiselled marble, lay the city of Rome, beneath and about us. The thunder of the Eternal City melted to a musical and almost inaudible murmur as it gathered in shadowy focalization within the hollow heart of the hell. heart of the ball. Far away westward, or what seemed westward, in the direction of Ostia, there was a line of white that betrayed the shimmer of the ivory-toothed Mediterranean as it gnawed and chopped the short rank as it gaawed and chopped the short. Yonder was the crawling skein of the Tiber, tangling itself in the com-plications of Old Rome, clutching the throat of the city, like the yellow fingers of a thug. Three hundred churches sent up campaniles, clock-towers, dumos, of every imaginable shape and size, into the air to meet us. On one side the gardens of the Vatican, shrouded in shade, made

and malaria. From the latter he had suffered for fifteen years without help. In 1884 he says, "Warner's SAFE Cure cured me and I am sound and well." If you doubt, ask your neighbor !

An attorney, quizzing an old farmer, asked him if there were many girls in his neighborhood.....Keply: Yes, there's a dreadful sight of 'em—so many that there ain't half enough respectable husbands for 'em all, and some are beginning to take up with lawyers!

Never.

MRS. HELEN LEIKEM, West McHenry, RS. HELEN LEINER, Westmerners SAFE Ill, two years ago used Warner's SAFE Nervine for complete nervous prostra-Nervine for complete nervous prostration. August, 1884, she wrote, "I have never enjoyed such good health, have had no return of my old trouble." Try it.

Do, as your daughters grow up, teach them at least the true merits of housekeeping and cookery. They will thank you for it in later life a great deal more han for accomplishments.

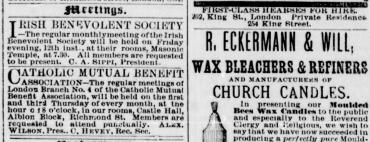
Text for a Sermon to Everyone.

REV. S. P. SMITH, (Universalist) of Marblehead, Mass., suffered for years from bilious attacks and gall stones. In January, 1883, he was cured by Warner's SAFE Cure. June 2nd, 1884, he says, "There has been no return of the bilious troubles; I have not ex-"There has been no return of perienced the least pain or suffering since my restoration by Warner's SAFE Cure." Cure permanent.

Do try and sympathize with girlish flights of faucy, even if they seem absurd to you. By doing so you will retain your influence over your daughters, and not teach them to seek sympathy elsewhere.

MRS. CARRIE D. T. SWIFF, Rochester, N. Y., for 25 years suffered from hered-itary rheamatism, many times being utterly heipless, especially in warm weather. In July, 1883, she used a few bottles of Warner's SAFE Kheumatic Cure, and in January, 1885, said her restoration to health was as complete as miraculous. Cure permanent. Try

### Heetings. RISH BENEVOLENT SOCIETY



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Yours respectfully, R. ECKERMANN & WILL,

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