

## SCHOLARLY EXPOSITION

Father A. F. Kelly of Trout Creek  
Speaks on Easter Confession at  
Gravenhurst.

On Wednesday last, Father Kelly of Trout Creek visited Gravenhurst, and after the prayers in the evening, he pleased the congregation very much by delivering in his usual impressive manner, one of his eloquent and most instructive discourses. He took for his text the following:—"Now the Pasch, the festival day of the Jews, was near at hand," St. John, 6th chapter, 4th verse, and continued, saying, "Dearly beloved brethren: During these precious days of Easter-tide, many Catholics renounce sin and Satan, and return to God. Would that we were counted among the early Christians, who looked forward to the Paschal feast with holy joy. This time of grace may harbor for us either salvation or spiritual ruin. It leads to our salvation, if we co-operate with the graces, which are offered us in this most sacred time, and it will cause our destruction, if we do not partake of these graces, or even despise them.

We are now in the Paschal time, also called the Passover, which signifies the transition from the death of sin to the life of grace. By this explanation of the word Pasch, you will be able to judge for yourselves whether you have a right to feel satisfied—you who (in sullen obedience to the wording of the precept of the Church) are contented with a single communion every year, and a Paschal communion.

Why, my brethren, has the Church instituted the holy season of Penance or Lent? You will answer that the time of Lent has been instituted for the purpose of giving us an opportunity to prepare ourselves worthily for the celebration of Easter—a time in which the heavens open and our dear Saviour seems to dispense his graces in a greater measure than at any other time, and during which we go oftener to Church to assist at the services, and are constantly urged to examine our consciences and live ourselves from sin. Especially during Holy Week, we are reminded of the great sufferings of Jesus Christ, in order that He might save us from hell.

Yet, my friends, there are some, who call themselves Catholic, and do not profit at the holy time of Lent. They allow that season of grace to pass away, and even so forgetful are they of their immortal souls, that they refuse to present themselves in the Confessional at Easter time. I ask you, my dear brethren, what kind of a sin is committed by those, who neglect to fulfill their Paschal duty. You will answer, "A mortal sin," and upon a further question, "How many mortal sins are required to cast a person into the place of eternal misery?" You know,—one single mortal sin, for which we have not obtained forgiveness. Well, then are you going to fulfill your Easter duty? If not, you may rest assured that your poor soul will have upon it (when the time expires in which you should have gone to your annual Confession) a mortal sin. We hear careless people assert, if we are sent to hell we shall not be alone at all events. If it is all the same to these people whether they are saved or damned, let them find consolation in that. If they have the idea that they will have plenty of company in their misfortune, why should they trouble themselves about anything of the hereafter? But, poor souls, what do you say to such impious thoughts of the sinful bodies in which you are imprisoned? How many tears of bitterness and remorse will you have to shed in eternity? Jesus Christ has done so much for you, and you have made void all of His sufferings, and merits in your behalf, you will be separated from Him forever. Now, let us examine and see how it stands with the Confessions and Communions of those Catholics who are satisfied with one Confession each year, so that we may learn whether they live with a clear conscience or not? If, for a valid confession, nothing would be necessary but to enter the confessional and enumerate the sins, ask God for forgiveness, and recite a few prayers for penance, then sin, which is pictured to us in our Catechism as such a monster, would not be anything very awful. Nothing would be easier than to regain the lost friendship with God and to follow the path which leads to heaven, and of which Jesus Christ says, "that it is difficult to follow."

Listen, then, beloved brethren, to the words which Christ addressed to the young man who asked Him what good he should do to have life everlasting, and whether the way that

leads to heaven was hard? What did the Master answer? "The path," he said, "is narrow and very few persons tread it, and even those who follow it, very few reach the happy end of this path." Yes, truly, my brethren, some of you most likely, after having passed the entire year, without fear, occupied only with your temporal cares and worldly amusements, without having done anything towards your spiritual improvement and acquired no virtue, will come at Easter time, very reluctantly, to Confession, relate your sins as if you were reading from a story book, and say some prayers. And that is all. After it is over, you go your old way and do exactly whatever you have done before. When Easter Precept comes around to be fulfilled again, you act in the same way and continue until death summons you into eternity, and then you expect God to set aside justice and give you special grace to die well. You may rest assured that such confessions are fruitless, if not sacrilegious. To convince you more fully, let us now descend deeper into this matter. If our confession is to reconcile us with God, we must detest our sins sincerely; we must be repentant, not because we have to disclose our faults, evil doings and most secret crimes to the priest (these things we would rather keep concealed in our breasts), but because we have offended God; because we have estranged ourselves from the greatest Friend—and have despised the many graces by which God tried to draw us away from our sins. This, it is, which should soften the icy crust around our hearts, and make tears flow from our eyes. Then, if we are really repentant, we will hasten to repair the damage done and return quickly to our Saviour. In your dealings with your fellow-creatures, when a misunderstanding arises and a quarrel ensues by which friendship is dissolved among dear friends, would you not go to your friend after finding out that you were to blame and try everything to be reconciled as soon as possible to your friend or friends? Now, is it possible for you who have committed a sin through weakness or wickedness, to remain long in that state of sin if you felt true repentance? Would you not immediately seek the first opportunity presented to make a good confession and be reconciled again to God? If, instead of doing this, you remain for a whole year in the state of sin, and even find the blessed time of Lent very inconvenient to free yourself from sin, and if when Easter comes around you still persist in waiting until Trinity Saturday to satisfy the precept of the Church; or if the Church would say that we must go only every seven years at least, many of the yearly communicants would delay their confession seven years; or if the Church had no precept, they would wait until their sickness was declared fatal—it is because these kind of Catholics have neither repentance for the offences offered to God, nor the love they ought to have for their Creator. The comply with the regulations of the Church, that they may be able to tell their friends, "I have made my Easter Duty." The fact of the matter is that they have merely added another sin to their guilty consciences. If you, my beloved brethren, have real sorrow in your heart, would you keep those sins for a whole year upon your conscience? If you had truly the intention of leading a better life, most certainly you would show by your exterior conduct that you were desirous of progressing in virtue.

I will not speak of these creatures, who, for fear they will be refused absolution, confess only part of their sins, or who cover a shameless life with the mantle of virtue, and approach the Holy Table of the Lord, to eat and drink damnation to themselves, and deliver themselves over to the devil. I hope that all this does not apply to any of you here present, but I must repeatedly draw your attention to the fact that the annual confession cannot be satisfying to the soul.

Let me tell you what is necessary for a good confession, and you will clearly see that a confession once a year cannot be satisfactory. To obtain forgiveness, your confession should be sincere and humble, accompanied by a real sorrow for the offense given to God, and the firm resolution not to sin any more. I consider it very difficult, even almost impossible to bring all these conditions to confession, if you go only once a year.

What is a Catholic who makes a confession of his sins at the feet of the Priest? He is a sinner who throws himself before God with repentance in his heart, like one accused before his judge, and who cries out, "O my God, I am a miserable sinner, unworthy to be called Thy child; I have imitated the wicked by living a life contrary to God's Holy Law; I have had nothing but aversion for everything pertaining to religious duty: Sundays and holy days of obligation were for me only days of pleasure and dissipation: instead of being present at the Holy Mass, I went to dangerous places and satisfied my vicious passions, and not being content to live a vicious life myself, I enticed others to desecrate those days of prayer. I now fully realize the terrible state of my soul. I shall be damned if God has no mercy on me." This, my brethren, is the feeling of a Catholic, who hates his past sins and is sincere in the amendment of his life.

Now, tell me, do those who are satisfied to remain in sin for twelve months, and to whom Easter comes around only too soon, do those people confess like that? Our Divine Saviour knows the yearly confession of those unfortunate ones, who attend to their duty with great reluctance. Do they act like a sinner covered with sin and filled with remorse and repentance for their offences offered to God? Do they accuse themselves and deem themselves unworthy of the



When you plan your meals you never think of bread, yet you always have it, and if it is left off the table it is the first thing that is missed.

You can live without bread, but you can live without any other food with less hardship—think along these lines and the absolute necessity of bread comes home to you.

And because it is a necessity, its quality should be the best—quality in bread depends largely upon the flour.

Royal Household Flour has convinced the women of Canada that it is the best for pastry as well as for bread.

Try Ogilvie's Royal Household. Your grocer recommends it, because it gives such good results.

Ogilvie Flour Mills Co., Ltd.  
Montreal.

"Ogilvie's Book for a Cook" contains 130 pages of excellent recipes, some never published before. Your grocer can tell you how to get it FREE. 154

pardon for which they ask? No, they come to tell a story and they tell it badly, because they dissemble and try to appear as innocent as possible. Such a person will accuse his companions for having led him into sin. He has missed Mass on Sunday, but excuses himself under pretext of hard labor during week, or that his garments showed signs of wear; he ate meat on forbidden days as he did not wish to offend his friends who were not of his faith at his boarding house, and he tries to excuse himself and blame others for his sins. The husband accuses the wife, and the wife, her husband; brothers accuse their sisters, and sisters their brothers. At the Confiteor they say, "Through my fault," "Through my most grievous fault," and a few minutes later they excuse themselves and accuse others. There is no humility, no sincerity, no repentance,—such is the manner of those who go to confession but once a year.

The Priest can tell perfectly well from the way such penitents act, that they should be denied absolution, and endeavors to dismiss them with fatherly advice—telling them to come again in a week's time, after having made proper examination of their consciences, so that they may be protected from the danger of committing a sacrilege. They claim they have no time to prepare themselves, and if this Priest cannot give them absolution, they will go to some other Priest who is not so particular. There are some, who at least try to examine their conscience but come to confession with so much coldness that the poor priest is annoyed, and fears that they do not experience any regret for their sins. They really show no sorrow or pain for offending God. They come to confession and seem not to realize what they are doing.

There are Catholics, who after having apparently satisfied their Easter Duty, lead no better lives than they did previously, and are not any more careful to avoid sin. What is the mark of a good confession? The amendment of our lives. We have reasons to be alarmed at our confessions, when we lack the amendment.

How can your determination not to offend God any more be considered sincere if after your confession you return to your old sinful habits? You have accused yourself of breaking His Holy Law, and you go in the same way after your return from confession. Were not these the same sins you have been confessing yourself guilty of during the past years—once a year? And most likely you will accuse yourself of the same next year, if you are alive. All this happens because you have no sincere desire of serving God as good practical Catholics. You have gone to Confession because your membership in some Catholic society requires you to do so, or you forfeit all claim on that society as a member—or you have complied exteriorly with the wording of the Precept to avoid having your remains at your death placed in a non-consecrated cemetery. You have gone to confession every year only to add more sin to your old ones. You are not aware of how the devil deceives you. If he would advise you not to go to confession, he would frighten you and you would believe not. But, he is contented to permit you to remain in your bad habits, and to rule over you in that way. Do you doubt this assertion? Then, examine your life and see whether you have improved or not.

My brethren, be not satisfied with a single confession each year. You run every risk of being overtaken in sin and cast into hell after death. The same unhappy fate will meet you if from fear or shame you have concealed any mortal sin, or if you have made your confession without true repentance, and the firm resolution to do better for the rest of your days in this world. To those who do not confess, even at Easter-tide, I only say that they will find the evening of life coming to a close, sooner than they expect; they will not listen to the voice of the Pastor of their souls, or the admonition of their friends, and it will happen to them as it has to many—they will be cut down in their sins, verifying the words of Holy Writ, "You shall seek me and you shall not find me, and you shall die in your sins."

You, my brethren, pray our Risen Lord to grant you the blessed fruits of his glorious Resurrection, and during the Paschal Time, call to mind when you see the Easter Candle which represents Jesus Christ who

## THE MONTH OF MARY

Why is May chosen as the month in which we exercise a special devotion to the Blessed Virgin?

The first reason is because it is the time when the earth bursts forth into its fresh foliage and its green grass after the stern frost and snow of winter and the raw atmosphere and the wild wind and rain of the early spring. It is because the blossoms are upon the trees and the flowers are in the gardens; it is because the days have got long and the sun rises early and sets late, for such gladness and joyousness of external nature are fit attendants on our devotion to her who is the Mystical Rose and the House of Gold.

A man may say, "True, but in this climate we have sometimes a bleak, inclement May." This cannot be denied, but still so much is true that at least it is the month of promise and of hope. Even though the weather happen to be bad, it is the month that begins and heralds in the summer. We know, for all that may be unpleasant in it, that the fine weather is coming sooner or later. "Brightness and Beauty shall," in the prophet's words, "appear at the end and shall not lie. If it make delay, wait for it, it shall surely come and shall not be slack."

May, then, is the month, if not of fulfillment, at least of promise, and is not this the very aspect in which we most suitably regard the Blessed Virgin, Holy Mary, to whom this month is dedicated?

The prophet says, "There shall come forth a rod out of the root of Jesse, and a flower shall rise out of his root." Who is the flower but our Blessed Lord? Who is the rod or beautiful stock or stem or plant out of which the flower grows but Mary, Mother of our Lord; Mary, Mother of God?

It was prophesied that God should come upon earth. When the time was now full, how was it announced? It was announced by the angel coming to Mary. "Hail, full of grace," said Gabriel, "the Lord is with thee. Blessed art thou among women." She was then the sure promise of the coming Saviour, and therefore May is by a special title her month.

Why is May called the month of Mary and especially dedicated to her? Among other reasons there is this—that of the Church's year, the ecclesiastical year, it is at once the most sacred and the festive and joyous portion. Who would wish February, March or April to be the month of Mary, considering that it is the time of fasting, too? Christmas itself does not last for a month, and January has indeed the joyous Epiphany, with its Sundays in succession, but these in most years are cut short by the urgent coming of Septuagesima.

May, on the contrary, belongs to the Easter season, which lasts fifty days, and in that season the whole of May commonly falls and the first half always. The great feast of the ascension of our Lord into heaven is always in May, except once or twice in forty years. Pentecost, called Whit Sunday, the Feast of the Holy Ghost, is commonly in May, and the feast of the Holy Trinity and Corpus Christi are in May not unfrequently. May, therefore, is the time in which there are frequent halleluias because Christ has risen from the grave. Christ has ascended on high and God the Holy Ghost has come down to take His place.

Here, then, we have a reason why May is dedicated to the Blessed Mary. She is the first of creatures, the most acceptable child of God, the dearest and nearest to Him. It is fitting, then, that this month shall be hers, in which we especially glory and rejoice in His great providence to us, in our redemption and sanctification in God the Father, God the Son and God the Holy Ghost.

But Mary is not only the acceptable handmaid of the Lord. She is also Mother of His Son and the Queen of All Saints, and in this month the Church has placed the feast of some of the greatest of them, as if to bear her company. First, however, there is the Feast of the Holy Cross, on the 3rd of May, when we venerate that precious blood in which the cross was bedewed at the time of our Lord's passion. The archangel St. Michael and the apostles have feast days in this month; St. John, the beloved disciple; St. Philip and St. James. Seven popes, two of them especially famous, St. Gregory VII. and St. Pius V.; also two of the greatest doctors, St. Athanasius and St. Gregory Nazianzen; two holy virgins especially favored by God, St. Catherine of Sienna (as her feast is kept in England) and St. Mary Magdalene of Pazzi, and one of the most memorable in the annals of the Church, St. Monica, the mother of St. Augustine. These are some of the choicest fruits of God's manifold grace, and they form the court of their glorious queen.—Cardinal Newman.

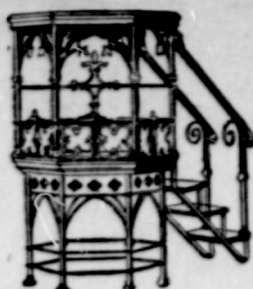
President Suspenders. Style, comfort, service. 50c. Everywhere.

died and rose again and now lives (forever), the light of the world, giving light to us, and delivering us from the darkness of sin—that you have the Holy means of delivering your souls during this precious time from the slavery of Satan, through the sacrament of Penance, in order that you may henceforth walk in the newness of life and merit, the life of everlasting felicity in Heaven, after your departure from this world into eternity. Amen."

## Cowan's Cocoa

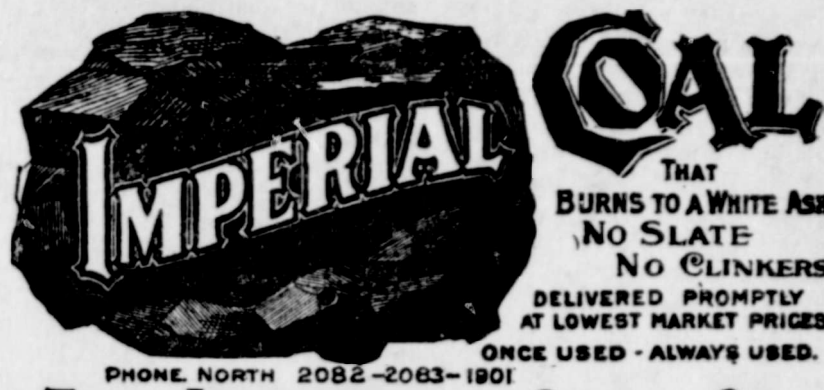
The Most Nutritious  
and Economical

## BRASS PULPITS

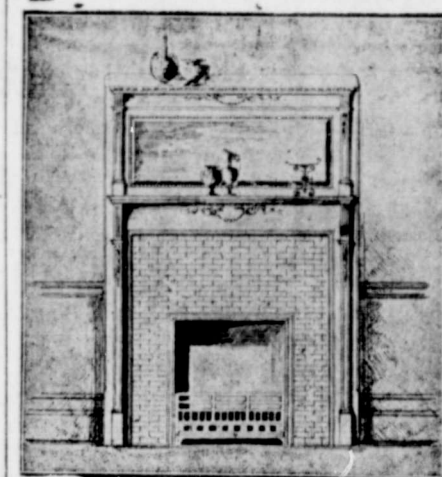


We design and build brass pulpits to meet all requirements. Write for designs and prices of our church metal work. Si ply state what you want.

DENNIS WIRE & IRON WORKS, Co., Limited  
22-26 Dundas St. London, Ont.



THE IMPERIAL COAL CO



Mantels, Grates and Fire  
Place Fittings  
also  
Floor and Wall Tiles

When decorating your house and changing the fire-place it will pay you to visit our show rooms.

## THE O'KEEFE

Mantel & Tile Co.  
97 Yonge St.  
Gerhard Heintzman Building.

## DRESS WELL

First, then talk business and you'll get a hearing. Don't buy expensive new suits—let me redeem your old ones.

## FOUNTAIN, "My Valet"

Cleaner and Repairer of  
Clothing  
30 Adelaide West. Tel. Main 3074.

## THE UNDERWOOD TYPEWRITER



WRITING IN SIGHT  
Strong, Durable, and Most  
Widely Used.

UNITED TYPEWRITER CO. Limited  
All makes rented and sold on instalment

## INTERCOLONIAL RAILWAY

ARE  
YOU  
ON  
THE  
LIST  
FOR  
1906  
?  
New and  
Revised  
Publications  
Descriptive  
of the  
Fishing,  
Hunting,  
Boating,  
Bathing  
Reached  
by the

## Intercolonial Railway

Will be issued in April.

Write:  
General Passenger Dept.,  
Moncton, N.B.

## GRAND TRUNK RAILWAY SYSTEM

### Trout Fishing

The season for brook trout is open, Algonquin Park is the fisherman's paradise.

### Tourist Tickets

To all principal tourist resorts on sale daily. Tourist season is opening early.

### To Cobalt

Through pullman sleeper leaves Toronto daily except Saturday, at 11.30 p.m., running through to Cobalt and New Liskeard.

For tickets and information call on Agents or address J. D. McDONALD, D.P.A., Room 308 Union Station, Toronto.



This is the Time  
to Organize a  
Brass Band

Instruments, Drums, Uniforms, Etc.

### Every Town Can Have a Band

Lowest prices ever quoted. Fine catalogue, with upwards of 500 illustrations, and containing everything required in a Band, mailed free. Write us for anything in Music or Musical Instruments.

WHALEY ROYCE & CO. Ltd.

Western Branch  
356 MAIN ST.  
Winnipeg, Man.  
158 YONGE ST.  
Toronto, Ont.

## Guaranteed Mortgages

### Improved Real Estate

This Corporation absolutely protects holders of mortgages guaranteed by it from any loss resulting from failure of a mortgagor to pay principal or interest.

Interest paid at the rate of four per cent per annum half-yearly.

Investors have as security not only the mortgages, which are allocated to their accounts in the books of the Corporation, but also the guarantee of principal and interest under the seal of the Corporation.

## THE TORONTO GENERAL TRUSTS CORPORATION

59 Yonge St., Toronto

### Luxfer Prisms

For more light.

### Ornamental Windows

For beautifying the Home.

### Memorial Windows

For decorating the Church.

Send for Information. See our Sample Room.

Luxfer Prism Co., Ltd.,

100 King Street West, Toronto

## An Eye Glass To Fit Any Nose

So do not think you are forced to wear spectacles until you have examined my latest importations from New York.

Eyes tested by the latest improved methods. Satisfaction Guaranteed. Special attention to repairs.

Office hours 10 A.M. to 5 P.M. Evening Appointments made.

MRS. K. HURLEY, O.R.

Graduate New York University of Optometry  
Office 72 Confederation Life Building.

## J. J. M. LANDY

416 QUEEN ST., W.



## CHALICES CIBORIA OSTENSORIA

Gold and Silver  
Plating and En-  
graving of all Al-  
tar Vessels at very  
reasonable prices.  
Write for quotations.

### MISSIONS

Supplied with Religious goods. Write for catalogue and quotations.  
Long distance phone M. 2758.

J. J. M. LANDY  
416 Queen St. West, Toronto