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"AD MAJOREM DEI GLORIAM."

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St. Mary's church was crowded to the doors Sunday evening by people anxious to hear Rev. Father Drummond S. J., reply to the sermon of Ven. Archdeacon Fortin, of Holy Trinity church (Church of England), on the practices of auricular confession. The text and substance of the sermon are as follows:

John xx. 23: "Whosoever sins ye shall forgive, they are forgiven unto them; and whosesoever sins ye retain they are retained."

Having undertaken to defend the practice of auricular confession, I feel like a boy that figured in a fairy tale I read in my youth. He was straight and well-made and as he passed through the land of the hunchbacks, where every man woman and child had a hump on his or her back, they pointed their fingers at him and called out jeeringly "look at the straight-back." Similarly, considering as I do the practice of auricular confession to be one of the most admirable traits of Catholic life it seems to me very odd that it should be singled out as a point for attack. The hump of sin which confession smooths away is treated as if it were something to be gloried in, while the process of smoothing away is condemned; and curiously enough those who condemn the "straightbacks", to keep up our parable, do so with very serious limitations. They seem to say that "straightbacks" are all very well once in a while, but that if they were to become too common it would be a terrible misfortune.

PROTESTANT INCONSISTENCY.

Here is a case in point. A little more than a month ago Archdeacon Fortin preached a sermon on auricular confession, the first part of which consists in the praise of confession. He quotes the Church of England morning and evening prayer: "If we say that we have no sin we deceive ourselves and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

In confession the archdeacon includes (and in doing so contradicts himself) not only confession to God but also confession to man. "Somebody," he says, "has wronged a neighbor it may be, and he does not see how peace is to be restored. He wants advice—he wants a friend, a mediator, who will hold out the olive branch to the companion of his happier days. He goes to his clergyman and opens his grief to him." "Or again," continues the archdeacon, "some doctrinal trouble vexes his soul. He cannot harmonize the providences of God with the doctrine of his infinite love and goodness. What is the proper course in such a case? Clearly it is to seek the aid of those who are familiar with such questions. Now, the confession that is allowed in the

AURICULAR CONFESSION

Father Drummond Demolishes Archdeacon Fortin

NEW AND CRUSHING REPLIES TO SLANDERS AGAINST
THE CONFESSIOAL.

Church of England proceeds on these lines. It is the most natural thing in the world."

So far I agree perfectly with the archdeacon. It is the most natural thing in the world to confess one's sins, but what I cannot for the life of me see is that, being such a good thing, such a blessed thing, it should suddenly become immoral because it is done regularly and scientifically. The archdeacon's argument may be summed up in this way. Auricular confession is sometimes excellent because it is performed sporadically and under the impulse of sentiment, but as soon as auricular confession becomes obligatory and covers the whole field of sinfulness it straightway becomes "this pernicious and monstrous custom which we reject and repudiate with abhorrence."

What would you think of a man who should say "roast beef is delicious, provided you eat it after a week's fast and only very rarely, but if you make a practice of eating it regularly, say once a day, and especially if your physician obliges you to eat it once a day, it becomes rank poison?" This may seem a ridiculous travesty of the archdeacon's argument, but it is really a mere translation of it into other terms. Of course that translation shows that there is not in his contention any rational process to which the term argument could be applied.

EVIL EFFECTS CATEGORICALLY DENIED.

But what reason does the Archdeacon give to support so extraordinary a contention? These are his words: "we reject it (obligatory auricular confession) because its tendency and uniform effects are deeply injurious to morality. God has wisely so constituted the human mind that its thoughts and feelings can be known to others only by its voluntary acts. Into this sanctuary certain clergy claim the right to enter." Thus his first reason is that the tendency of auricular confession and its uniform effects are deeply injurious to morality. This I most absolutely and categorically deny. On the contrary, I maintain and all Catholics will support me in this contention, that the tendency and uniform effects of auricular confession are the strongest bulwark of morality

in the world. Which of these assertions seems to you the more natural conclusion from the Archdeacon's premises? If, as he holds, auricular confession, when voluntary, is an excellent thing, how can the mere fact of its becoming obligatory render it deeply injurious to morality? Does it not rather seem that if it is really an excellent remedy the oftener it is applied to a case of disease the greater will be the consequent benefit to mankind?

THE CONFESSIOAL GUARDED.

But the Archdeacon has another objection to it. He says that certain clergy claim the right to have revealed to them the most secret thoughts and feelings, "however female modesty may shrink from the recital." I will presently explain that the Catholic clergy claim no right in this matter except what Scripture lays upon them, but before proceeding to state the proofs of the Catholic position, I must clear away, first of all, an objection which to superficial minds may have seemed a rather plausible one in the Archdeacon's mouth. He says:

"Some of the questions contained in standard Roman works, such as Liguori, to be propounded to penitents, are such as I dare not mention before this congregation. They are polluting in the extreme, and the marvel is that self-respecting men can allow their wives and daughters to be dragged through this mass of filth. Questions are often asked of young people which are a perfect revelation to them, and open up a vista of corruption, a depth of iniquity hitherto unknown to them"

A SERIES OF REPLIES.

The first remark I would make on this passage is: The Archdeacon's knowledge of Liguori and other standard Catholic theologians is extremely fragmentary and apparently borrowed at second hand from authors whose anti-Catholic bias makes their books a series of misrepresentations.

My second remark is that it is a fundamental principle, taught in all our books of moral theology, that in matters of purity no question should ever be asked that teaches the penitent anything as yet unknown, and if there is any doubt as to the prudence of the question, that question should not be asked.

My third remark, borrowed from Canon Scannell, is that the very same exception has been taken by atheists to the Bible as is taken by the Archdeacon and his fellow maligners to Catholic theology. There is no kind of crime treated of in our moral theology but such as is minutely described in the authorized version of the Bible. There is this difference, however, that in Catholic theology such wickedness is specified in chastly guarded Latin, whereas in the authorized version it is set forth in what to over-sensitive minds appears as too painfully explicit English. But the Bible and theology are protected by the same spirit that pervades both. None but the perversely reprobate could derive harm from the language of either. Vice in both is depicted in a manner which makes it, not attractive, but loathsome.

MISUNDERSTOOD BOOKS MISLEADING.

My fourth remark is: Books are very misleading, especially when misunderstood. No man living in a country, amidst people who can tell him all about it, will rely on travellers' tales related in a language which he only imperfectly understands. He will question the natives. This the Archdeacon has evidently failed to do, or he would never have made the absurdly false assertion that "questions are often asked of young people, which open up a vista of corruption, a depth of iniquity, hitherto unknown to them." The Archdeacon has many Roman Catholic acquaintances. He was once a Roman Catholic himself and no doubt frequently confessed his sins. Why did he not give us a leaf from his experience or consult some of his Catholic friends? How is it that no Catholic ever complains to the world that he or she has thus been corrupted? No Catholic, I say, except the disreputable horde of ex-priests who have been expelled from Catholic dioceses for immorality or drunkenness, or both.

THE EXCEPTION ONLY PROVES THE RULE.

My fifth remark is suggested by these last words. There are unfortunately, as there always have been and no doubt always will be some bad priests, who use the sacrament of confession

for the damnation of souls, but there never was a good thing that could not be abused. In fact the holiest of things are those that can be most abused. "Corruptio optimi pessima." Religion itself has been, is, and always will be prostituted by bad men to the vilest ends. Must we therefore condemn all religion? As well might we ask, if all bank notes should be burnt because there are many counterfeit notes in circulation. Unscrupulous ex-priests are the authors of this abominable ubiquitous slander against the confessioal. They know that a certain class of Protestants will believe anything about Papists and so they stuff them with a congeries of lies like "The Priest, the Woman and the Confessioal," and "Fifty years in the Church of Rome," books in which the author generalizes his own secret crimes and draws his facts from his own lecherous imagination. Doubtless the ministry of the confessioal has its dangers, but the priest is so surrounded by interior and exterior safeguards that he cannot fall from grace unless he be willfully unfaithful to that grace and unless he rashly seek out the occasions of sin.

My sixth remark is this. If auricular confession must be tabooed because a few bad priests desecrate it, so long as they are not found out and expelled from the ministry, then all physicians should, for a still stronger reason be shunned. For assuredly, where one priest misuses the confessioal, there are ten doctors who betray by word or deed, the confidence of their patients. Do people therefore give up consulting doctors? No: they simply shun the bad unscrupulous ones. And the parable is perfect. Just as the physician must ask delicate questions, for the cure of the body, so must the priest sometimes inquire into the most shameful diseases of the soul, and in such cases if female modesty has not shrunk from the commission of certain sins, neither should it shrink from the confession thereof. Thanks, however, to the physical and moral safeguards of the priest's life and the laws governing the confessioal, the danger of contamination is far less for the priest than for the physician. If Archdeacon Fortin and men of his stamp were consistent, they ought to institute a royal commission to examine what questions physicians put to their patients.

IS THE WILL SURRENDERED?

The Archdeacon proceeds, "One of the worst features of auricular and systematic confession, is that the mind and will are slavishly surrendered and placed in the keeping of another. The man gradually becomes the tool, the mere shadow of another." This again is, to any average, honest Catholic—and I invite

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TUESDAY, JANUARY 24 1899.

CURRENT COMMENT

The Montreal Star says Chiniquy was charged with every crime from murder down to the lesser offences. It adds: "Many criticize his judgment. He was certainly quite uncontrollable, as well by the Presbyterian Body as by the Roman Catholic Church".

There is a curious surface resemblance between Cardinal Newman and the late Charles Chiniquy, somewhat like the physical resemblance between Voltaire and the saintly Curé d'Ars. Both Newman and Chiniquy lived about ninety years, and spent one half of their lives in the Catholic Church and the other half in Protestantism. But here the parallel ends. When Newman became a Catholic he enjoyed the highest possible reputation for virtue and especially sincerity, and Protestants have never since questioned that reputation. When Chiniquy became a Protestant he had no reputation to lose, especially on the score of veracity, and since his perversion Catholics, who know all about him, have always spoken of him as one of the worst men that ever lived. Newman is the acknowledged head of an army of highly educated men and women who have entered the Church through his persuasion. Chiniquy is the acknowledged leader of that vile rabble of ex-priests who sell their souls for filthy lucre.

The secular papers that have made comments upon Chiniquy's death are very non-committal as to his virtue or the value of his books. All that a Presbyterian editorial writer for the Tribune could muster up courage to say, three days after the poor wretch's death, was that he was "a striking figure." So is Satan—very striking indeed. The same writer adds: "His book, Fifty years in the Church of Rome, has been widely read and has, RIGHTLY OR WRONGLY, largely influenced the mind of Protestants as to the work and status of the church in Canada." Note the phrase, "rightly or wrongly." Even a professed defender of

Chiniquy dare not say that he was right. But if that farrago of lies did really largely influence the mind of Protestants, what a despicable thing that mind must be!

The General Intention recommended to the associates of the Apostleship of Prayer for the coming month of February is "The Parochial Clergy." The Faithful need reminding that they ought to pray for the clergy, and especially for the parochial clergy who are, so to speak, the thews and sinews of the Church. Whosoever, by his prayers, contributes to the greater perfection of a parish priest thereby ensures the salvation of a great number of souls. He is investing his prayers where they will produce the most abundant returns.

KIPLING'S LATEST.

Though we read every line of "The Day's Work" three months ago, and have read innumerable eulogies of it since, we have refrained so far from adding our humble voice to the chorus of praise. We wanted to see if anybody would say what we thought. As nobody has, here goes.

In the first place, the book is no recent creation. Almost every one of the stories it contains has already appeared in some magazine or newspaper. The artist's signature, "W. L. Taylor, '95", on one of the pictures of "William the Conqueror," proves that that story in particular was first published more than three years ago. Hence the evident "labor limae," the triumph of handicraft.

The very name, "William the Conqueror," had already been used by Rosa Nouchette Carey of a man. Kipling's peculiarity consists in applying it to a woman, and this woman, as well as Miriam in "The Brushwood Boy," reveals the fact that Kipling is beginning to realize the potentialities of the weaker and fairer vessel.

That "Brushwood Boy" also reveals another fact—that Sir Galahad is, at bottom, with all Rudyard's rollicking realism, a favorite of his. God bless him for that revelation. Georgie Cotter forswearing dances and all worldliness, cleaving to his one dream-love, is an elevating, lovable personality.

"An error in the fourth dimension" has been unaccountably overlooked by the reviewers, perhaps because it was too genuinely American.

We purposely commended the work to one of the best practical engineers in America, and happily in the world, that he might read carefully and weigh in the balance "The Ship that found herself," "The Devil and the Deep Sea," and ".007." He took his time and reported that the engineering was unexceptionable.

"The Devil and the Deep Sea," of course, he said, was rather hard to swallow, but there was nothing in it absolutely impossible; only Mr. Wardrop must have been a genius, as is our practical C. P. R. critic.

In "Bread-upon the waters" Kipling handles the Scotch dialect better than the best literary Scotsmen. Nothing in Barrie, Ian Mac Laren and Crockett can touch Mc Phee's smooth and easily intelligible "broad Scotch."

One only fault do we find with this latest masterpiece of the contemporary wizard. The animals in "The Bridge-Builders" talk too long and so become metaphysical and obscure. They even drop into a fault of grammar—which is odd in Rudyard—when one of them says "the Woman WHOM we know is hewn twelve-armed."

ROSE LEAVES GATHERED

AT STE. ROSE.

Another year gone by, bury him deep under mountains of snow, let him go with the past sunsets and the sweet days dead, and welcome the bright New Year who like a young prince comes driving along, hardly two weeks old, although 99. LE ROI EST MORT VIVE LE ROI.

So Time goes on, IMAGE FLUIDE ET MOBILE DE L'IMMOBILE ÉTERNITÉ. I don't think I can put that into English, but it is very beautiful. On account of Time, life has become to us like a house long inhabited; we know the ways of it and feel at home in it. Children, "resting as lightly on the earth as bird upon the spray," die more easily: such a little while ago their spirits came from God, it is like going home to go to Him. What fear have they who have never soiled their white wings with the smirch of the world? But we, like those same children, shrink from venturing out into the cold, dark night, though we know all that our heart holds dear lies beyond. They say there is a dim and dreaded river we must cross and cross alone. Ah! yes alone. Thousands die every minute, yet we each die separately and alone with God.

"Alone? The God we love is on that shore, Love not enough, yet Whom we love far more, And whom we've loved all through, And with a love more true Than other love,—yet now shall love Him more:— True love of Him begins upon that shore!"

Let us then walk hopefully, nay joyfully, for God loveth a cheerful giver, over this little bridge called Time, which for us spans the two Eternities of past and future, equally long, and mysterious, but both of which are only present time to God. "How far, how far, O sweet! The past behind our feet Lies in the even-glow! Now on the forward way Let us fold our hands and pray. Alas! Time stays, we go."

Does it seem so long ago after all, that in our childhood's games under Napoleon the Great and the Grand (a picture in the old home) we frolicked galore? We did not know French then and thought "Le Grand" meant grand, written with a mistake somewhere. There was also a picture we liked a good deal called "Winchester Cross," being one of the many beautiful stone crosses erected in memory of the Queen Eleanor, wife of Edward 1st., who died, when with her husband and his army in Scotland and who was brought back, dead, by slow stages, all the way to London, to be interred in the burial place of Kings at Westminster. At every place they halted, the King caused a beautiful stone cross to be erected. These were called Queen Eleanor's crosses, the last being in London. How many people, I wonder, are aware that the great Hotel and Station of Charing Cross takes its name from CHÈRE REINE CROIX? Edward might well do so much for her who had saved his life in Palestine, after he had been shot by a poisoned arrow; she it is of whom Tennyson sings:

"And she who knew that love can conquer death, Who kneeling, with one arm about her king, Drew forth the poison with her balmy breath, Sweet as new buds in spring."

THE CATHOLIC FORESTERS.

We learn from the last number of the official organ of this excellent Catholic benefit association that the total gain of membership to the order during the past year has been 10,721, making the actual number now on the lists 65,979. From a financial point of view, too, the organization is in an equally satisfactory condition and it is a fact that the C. O. F. has now reached a position of permanency and solidity that puts it amongst the foremost associations to be found on this Continent, and all that is necessary to its future success is a continuation of the wise and conservative management which has characterized it in the past.

Such being the case we find it extremely difficult to account for the want of appreciation of this organization which exists in Winnipeg. One would naturally expect that the young men would flock in hundreds to obtain the protection and benefit to be derived from membership in the Foresters, but instead of this the addition of a single member to the local roll is a very rare occurrence. We are glad to hear that a determined effort is to be made by the members of St. Mary's Court to improve this state of affairs. They start out on the New Year with a good, substantial, fund to their credit in the bank and with a determination to at least do their best to double their membership during the coming twelve months. Considering the advantages they offer and the field they have to work in, it will be very surprising if they fail to realize their fondest hope in this respect. We heartily wish them every success and sincerely recommend every eligible reader to at once take steps to secure membership in the order.

AURICULAR CONFESSION

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those who are not Catholics to test my assertion by questioning their Catholic friends—is absurdly untrue. The priest to whom the confession is made very often does not know his penitent and it frequently happens that the penitent does not know the name of the priest to whom he confesses. He confesses to one priest here in Winnipeg one day, several months after to another in Montreal, later still to another in London, another in Bombay, another in Melbourne. Of which of all these confessors is he the slave? Of none. They all give him the same advice, because they have all studied the same theology. They are all acting as impersonal representatives of God. If the penitent is the slave of any one, he is the slave of God himself and of His law, which he finds every where the same.

I am fifty years old. I have been to confession at least three thousand times to fifty or sixty different priests in different parts of the world. Most of them are dead. Of which one am I the slave? No, they have each and every one brought to my soul a fuller measure of that truth which alone can make me free.

THE STATE OF LATIN COUNTRIES.

Consequently all the Archdeacon's tirade about the "crumbling away" of Latin countries is mere rhetoric. If Latin countries are crumbling away it is because a large part of their population is giving up the practice of confession through the influence of atheism and immorality. For it is fact which anyone can ascertain by himself, that Catholics

who go to confession regularly are remarkable for their morality, while those who give up the confessional are liable to lapse into infidelity, or at least, carelessness about morals. And after all, the Latin countries, which the Archdeacon abuses so roundly, are still the happiest people on the globe. There is more cheerfulness, sprightliness and general peace of mind at this very moment in Mexico, the United States of Colombia, Spain, the Catholic parts of Ireland, the Catholic parishes of Canada, than in all the Protestant countries of the world. The supremacy of money and of armies is no scriptural test of virtue. On the other hand the countries that have given up auricular confession are a prey to divorce, child-murder and suicide. In the very number of The Tribune which contained the report of the Archdeacon's sermon the announcement was made that in a Protestant part of Germany, in the space of ten years, 400 children had committed suicide. These were public school children who never confessed to a priest. Such crimes are extremely rare in Catholic countries.

DISTINCTION BETWEEN MORTAL AND VENIAL SINS.

The Archdeacon professes to quote from Liguori's moral theology. Has he ever seen it? I have my doubts, or he would surely have given some explicit reference. The work is in six volumes. How am I to find the passage he pretends to quote? However, I will examine his passage for what it is worth, premising a few remarks about the difference between mortal and venial sins.

When the Archdeacon exclaims in ill-feigned horror at this distinction he does not seem to be aware that he is flying in the face of his own Book of Common Prayer, which in the Visitation of the Sick says: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter." Now this "weighty matter," which the Archdeacon objects to, implies that there are other offences that are not weighty and thus implicitly recognizes the distinction between mortal and venial sin.

"The Catholic Dictionary," a recognized authority, says:

"The church holds that justification consists in a real renewal of man's nature by the grace of Christ, and cannot therefore

A New Departure.

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admit that one who is in friendship with a holy God is guilty of sins which in their own nature expose him to eternal death. The fact of justification implies a passage from death to life, from sin to holiness. On the other hand the church in accordance with the plain statements of Scripture and tradition (James iii 2; 1 John i, 8 and v 16) has defined (Council of Trent, session 6, canon 23) that no one not even the most holy, can avoid sin altogether "except by a special privilege of God, as the Church holds concerning the Blessed Virgin." Hence by inevitable consequence it follows that some sins are mortal, others venial. There is an analogy between human friendship and that of the soul with God, and just as some offences are sufficient to destroy friendship entirely, while others weaken it, so there are some sins which weaken the grace and love of God in the soul. There are some sins of which St. Paul says (Gal. v. 21) that they "who do such things will not inherit the kingdom of God," and these must be distinct from less serious faults which none entirely avoid. This is the basis of the distinction between mortal venial sins."

The principle of this distinction is recognized in the courts of law. Petty larceny is never visited with the same penalty as burglary or forgery. Nothing could be more immoral in its tendency than the lumping together of the greatest crimes with the smallest misdemeanors. But it must not be forgotten that venial sin is, in the eyes of Catholic theology, the greatest of all evils after mortal sin, worse than physical death.

LIGUORI'S MORAL THEOLOGY.

Now for the quotation from Liguori: "If a man has stolen a valuable thing, then he is guilty of mortal sin, but if he has stolen a small amount at different times, it is only a venial sin; but if all these small thefts in the aggregate amount to a valuable thing, he is bound to restore the last theft, whilst he may retain the former ones."

I have searched in vain through the six volumes of Liguori for this passage. It would have been easy for the archdeacon to give us the number of the paragraph, but he has done no such thing. Consequently all that I can do is to examine the passage on its merits. To steal a valuable thing is certainly a mortal sin. To steal a small amount from a very poor alman might also be a mortal sin, though if stolen from a rich man it would be a venial sin, because the harm done to him would not be great. So far the quotation is not very much astray, but the last part of it is quite unintelligible and neither I nor any other Catholic priest will take the responsibility of it.

Another passage which exercises the Archdeacon's soul is this, "When thefts are committed by children or by wives, a much greater quantity is required to make the sin mortal; and rarely are these held under strong obligation to restore." This I hold to be true and reasonable, because husbands and fathers are not supposed to be so incensed at appropriations by their wives and children as to expect them

to restore what they have thus appropriated. Of course it would be better that children and wives should so restore and they are always exhorted thereunto, but what Liguori means is that the obligation in these cases is not generally so stringent.

The Archdeacon's little joke about the Neapolitan rug hardly needs refutation. There are more places than Naples in which a cabman cannot keep a rug in his carriage. Petty larceny is unfortunately common all over the world.

PASCAL'S LETTERS ANSWERED.

Archdeacon Fortin makes much of Pascal's Provincial Letters against the Jesuits. He says it is "a book which has never been answered, which is in fact unanswerable." Unfortunately for the Archdeacon's knowledge of literature Joseph de Maistre, a writer on the same plane as Pascal, proved that his Provincial Letters were a tissue of garbled quotations so that he called the whole work "Les Immortelles Mentuses (the immortal liars) and Pascal himself regretfully admitted that he had trusted to a deceitful friend who manufactured most of his quotations. The only example given by the Archdeacon is manifestly false. The Jesuit Lessius never taught that a man could kill another for the theft of an apple. The fact is Pascal was in favor of the Jansenist heresy, and therefore very much afraid of the Jesuits, who successfully combatted that heresy.

THE POSITIVE SIDE.

The rest of the Archdeacon's sermon may be dismissed as irrelevant declamation. But now that I have done standing on the defensive, let me say a few words on the positive side of the Catholic doctrine. We think it unreasonable to go on recommending the Scripture and yet not learn its most obvious lessons. For instance, the Archdeacon gave as his text "Confess your faults one to another." James 5.16. Now this is evidently a command not a mere recommendation. If you read the context you will see that these words come immediately after the passage in which sick people are told to call in the priests of the church to anoint them with oil in the name of the Lord. It comes as a corollary of this command, "Confess your faults one to another that ye may be healed." But there is another passage of much greater cogency which I have taken for my text. In St. John's Gospel 20:21 we read: "Then said Jesus unto them again: peace be with you; as my father hath sent me, even so send I you. And when he had said this he breathed on them and said unto them: Receive ye the Holy Ghost." Note the solemnity of this preamble. The Father has sent Christ to do away with all sin, and now He sends them on the same mission. He gives them the Holy Ghost, the spirit of sanctification, of justification. And now come these tremendous words, the force of which the Catholic church alone realizes: "Whosoever sins ye forgive they are forgiven unto them; and whosoever sins ye retain they are retained." The very form of this proposition makes it exclusive, only two things can happen to a sin, that it be remitted or retained, i. e., not remitted. The dilemma is

perfect and inevitable. It amounts to saying: "Those only shall have their sins remitted who receive that remission through you." The other part need not be expressed because all those who do not approach the persons to whom this power is given necessarily have their sins retained, i. e., not forgiven. It is as if Christ had said what he really did say to Peter, "I give you the keys of the Kingdom of Heaven; if you open not the door no one shall enter therein." No mention is made of the people who are to get in by the window or some underground passage. Thus the word of Christ confer a power which is exclusive in the ordinary course of providence. To be sure, the uncovenanted mercies are open to all sinners who are unconscious of this, His provision, but the ordinary course of His providence is that sins should be submitted for remission or retention to those whose power Christ thus describes. But who are these persons? The apostles to whom He spoke, but not they only. The same power must be co-extensive with the object for which it is given. The object is the remission of sin. There will always be sin. Therefore the power must remain until the end of time. But where is that ministry? Not among our separated brethren, for we have just seen that the Anglicans who claim the power, reject it in their practice, and do not make it obligatory as Christ does. Evidently this ministry is nowhere in its perpetuity, in its universal practice, except in the Roman Catholic church.

WHY A DETAILED CONFESSION IS NECESSARY.

The priests who exercise this power must know the sins that are to be forgiven or retained. This supposes that the penitent makes a detailed confession. A confession in general terms will not suffice. We are all sinners, but what the priest must know is, if the penitent is sorry for his sins, determined to forsake them and to avoid the occasions of relapse. Now this he can only know if the sins are mentioned in number and kind. For instance,

if a man accuses himself of drunkenness, it makes an immense difference whether he has got drunk once in a year or once in a day. In the former case there is no confirmed habit; reform may be comparatively easy. In the latter case all the resources of prayer and self-denial will be needed to effect a reform. If the penitent is evidently still under the influence of drink, no priest would think of absolving him. He would retain his sin, i. e., he would tell him to come back when he was sober.

Nevertheless, just here it may be well to explain a fact which our separated brethren do not seem to understand. Although the penitent must state the kinds of sin and the number of times he has committed them, he need never mention any circumstance that would make himself or any other person known to the confessor. Especially must he avoid all useless or dangerous details. In point of fact, when it can be done many Catholics prefer to remain unknown to their confessor, and he has no right to inquire their names, nor can he in any way, by word or gesture, by act or omission, let the penitent see outside of the confessional that he remembers anything he has heard.

As to the moralizing influence of the confessional, we have the testimony of Mr. W. T. Stead, who says that the superior purity of Catholics in the slums of Edinburgh and Glasgow is due to the practice of regular confession. A Protestant gentleman once said to me: "I knew in one of the large cities of the United States a set of students who made a practice of laying siege to the virtue of women, and one of those who was the most skilled in this diabolical art, said there was no hope of succeeding with Catholic women because they went to confession." Only the other day Bishop Grimes, of New Zealand, passed through Winnipeg, and related to me an anecdote quite in point. When he was parish priest in Ireland, the Protestant parson said: "Father, have my two servant girls been to confession?" "You had better ask them themselves," said Father Grimes. "Oh, I know," replied the parson, "that you priests don't like to talk about these matters; but

I must tell you that when my servants go regularly to confession I feel quite safe about my silver plate."

In conclusion, not only is auricular confession a good thing, but it is the object of a special command in the New Testament. It purifies the soul and conduces to the morality of nations. It realizes as no other practice ever did the salutary effects of that old dictum of the Greek sage, "Know thyself." The man that habitually sifts his conscience and humbles himself before his fellow man, will find his accounts in perfect order when he is called to the judgment seat of Christ.

A New Boarding-House For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want. Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

Applications should be made to THE SISTER SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.



If you intend spending the winter in a Milder Climate... Write or call for particulars of..... rates, routes, &c..

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I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the small 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DAWSON.

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels so much better but it will take some time, he has been sick so long. You may use my letter and name on any of your circulars. MRS. MARY GORMAN OLIVER.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowen, Ph. G., Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WIEDNER.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for catarrh of the stomach. She had found such relief from their use she advised me to take them. I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROCKSTAR.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family takes the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets. ALFRED H. BLAVIER.

Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngsters' headaches. The headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change, he has been sick so long. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. R. W. FRICK.

A new style packet containing ten RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores - 10c per packet. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (250 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York - or a single carton (250 tablets) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and hardware stores. They banish pain, induce sleep and prolong life. One gives relief.



