

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XIX.

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NO. 964.

A Message of Peace.

There once was a pirate, greedy and bold,
Who ravaged for gain, and saved the spoil;
Till his coffers were bursting with blood
Stained gold.
And millions of captives bore his toll.

Then fear took hold of him, and he cried:
"I have gathered enough; now, war should cease."
And he sent out messengers far and wide,
To the strong ones only, to ask for peace.

"We are Christian brethren," thus he spoke;
"Let us seal a contract, never to fight;
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social crimes, the denial of the right of the State to absolute unquestioning obedience and devotion on the part of every citizen.

"It was in vain that Christian apologists like St. Justin protested in the name of the society against the vilest imputations, and against the reproach of unbecoming hatred of the human race. The Christians were loyal to the existing authorities, prayed for them, paid their taxes, wore soldiers' and sailors' bays, bore their share of the public burdens. A long series of ancient laws was invoked against them—laws against magic, atheism, sacrifice, high treason, illegal assemblies, introduction of new religions. One of the greatest of the Juris consults, the renowned Ulpian, is said to have framed an entire penal legislation against the Christians. While Meleto of Sardes persuaded the emperor that the new government was akin in age and purpose to the Christian religion, the pagans saw in the latter the cause of all the crowding ills of the State, of feasts, famine, pest, inundations, droughts, earthquakes, etc. Men like Ploiy the Younger, Epictetus, Galen, Marcus Aurelius, were mystified and angered by the steady resistance of the Christians to religious oppression, all the more so as the Roman authorities in the absence of any fixed doctrine, hierarchy or ethics, asked only an external submission. The concept of a supreme internal rule, like conscience, escaped them for they were ignorant of the doctrines in which it was based.

"From the injustice of the State the Christians appealed to public opinion. Their Apologists gave to the world the correct views of Christian doctrine. They published every slander and refuted it with suitable arguments. Accused of infamous crimes they demanded public trial and pointed to the sanctity of their daily life. They protected the innocence and purity of their assemblies. They demonstrated the absurdity of charging them with the sufferings of the Roman State. In general they appealed to the Roman sense of equity, and to the contempt felt by the better and more thoughtful men for the fierce unreasoning masses of the ancient cities. Knowing the Roman veneration for antiquity, they demonstrated the extreme antiquity of the Old Testament and they undertook to show that the Christian doctrines to be found, individually, piecemeal, in trawled shape, in the writings of the Greek and Roman philosphers. They are the first to make the proper sutures of the Christian fundamental teachings with the philosophies of Greece, notably with Platonism. Whatever is true, good, holy, admirable in the past, is a ray of the Divine Word, they say, penetrating the spiritual darkness. Scarcely dying for truth and justice sake without the approbation of Justin, Tertullian counts in the republican martyrs as sufferers for truth which is one and divine. Clement of Alexandria will have it that Greek philosophy leads men to Christ. Thus Christianity entered the domain of letters by a series of special pleas for existence, and though it had yet much to suffer from the State it had won a signal victory by the conformation of its own adherents, and by reducing its adversaries to an ignominious silence and the application of brute force.

"The personal conduct of the emperors toward Christianity is one of the most interesting chapters of the great struggle. The so-called good emperors, like Marcus Aurelius, were often its worst enemies, for they saw in it the destroyer of the national gods, who were, for them, the prop of the State. The bad emperors like Caracalla and Commodus are tolerant and even kindly disposed. A certain affinity between the head of a world wide state and a world-wide religion attracted the Emperors Tiberius, Hadrian, Alexander Severus, personal admirers of Jesus Christ. The Emperor Philip, son of an Arab sheik of the Hauran, is said to have been a Christian. If Decius tried to root out the religion Gallienus was friendly. The imperial women throughout the third century, from Julia Mamaea and Octavia Severa to the wife and daughter of Diocletian, are ever more drawn to the Christian religion. The choicer spirits could not but be attracted by the sublimity of so holy a sacrifice. Only the truth, it seemed, could inspire such confidence and so renew a society eternally dejected. Alternate blandishment and rage express the conduct of the astonished imperial authorities until the day came when they yielded to the magnificent fascination of a religion that had proved its right to universality by the same means as the Roman rule itself—endurance, sacrifice and faith, only of an infinitely higher kind."

No wonder that the ancient gods of the elements, so fit are they to inspire love and awe. Blessed are we in the faith that all beauty comes from the hand of one Creator, and He our own God. The splendid imagery of fireworship, the placid dreams of pantheism, the absorbing quest after Nirvana—what are they compared to the union of the soul with God, Our Father, Redeemer and Inspirer.—Sacred Heart Review.

tion; it depends upon receiving Him who alone imparts life, and with life, peace, happiness and satisfaction. Surely no other religious act is more befitting Easter-tide. Do not neglect this important duty.—New World.

GOLGOTHA.
BY REV. JAMES CONWAY, S. J.
Messenger of the Sacred Heart.
Dae north of Mount Sion, outside the walls of the city of Jerusalem, lay the hill of Golgotha or Calvary, probably so called from its shape and bare appearance, which resembled that of a skull of bald head. This was the place chosen for the execution of our Lord. Here also was the grave in which He gloriously arose on the third day. This place, which since the time of the crucifixion, underwent many changes, is now the site of the great church of the Holy Sepulchre, where the exact spot on which the Cross stood and the tomb of our Lord was situated, are still pointed out with much probability.

Every Catholic knows what is meant by "Easter duty," but the memory is a very unreliable faculty and too frequently causes us to forget this imperative obligation. One of the six general laws of the Church requires us to receive Holy Communion during the Easter time. This period extends from the first Sunday of Lent to Trinity Sunday, both included.

The Church gives the faithful every opportunity for complying with her laws. To suit the convenience of everyone, the time is extended for more than three months, or during one fourth of the year. This kindness and generosity should not be abused, for, although the greatest latitude is given, the spirit of the law requires us to receive the Blessed Sacrament on Easter Sunday or as near that great festival as possible.

At no other time of the year is it more becoming to receive the Body and Blood of Christ: no nobler act can terminate this penitential season: no higher ambition can actuate the fervent soul. It is Christian to desire to be, as far as human nature will permit, like the risen Saviour on that glorious day. He died to wash away the sin of the world, we should cleanse the soul from every stain of sin and resolve to offend no more. He permitted Himself to be laid away in the cold tomb, we should be buried to the folly and evils of the world; He arose glorious and triumphant, we should rise above and conquer the wicked tendencies of our passions; He was illuminated by a supernatural radiance, we should be clothed with the effulgence of divine grace. Every one of these effects is produced in the soul by a worthy reception of the Body and Blood of Christ in the Holy Eucharist. To receive this Blessed Sacrament on Easter Sunday morning is to be Christ-like.

It is certain that Lent can be ended by no action more acceptable to ourselves. We may fast and abstain, but more kind and charitable than usual, more punctual in attending to religious services and complying with our duties of life, and these actions impart a satisfaction and consolation that are inestimable: but after all they are not the interior joy and happiness of knowing that we are at peace with God by having every sin canceled and erased, nor the joy and happiness experienced by the consciousness of knowing that Christ visits us in person and nourishes our spiritual life with His Body and Blood.

Our Saviour does visit us in Holy Communion. It is impossible to think otherwise in the presence of the words: "This is My Body: take ye and eat: This is My Blood: take ye and drink. Do this for a commemoration of Me." These words forever bind the Son of God to an earthly habitation, forever keep burning the light of the world. He loves us too much and too well to leave us alone.

The world would be dark and cold without Him. The darkness of night would be ours were He not in our midst. What is true of the world in general is true of each individual soul. A coldness, a hardness and frequently a viciousness take possession of it unless it is nourished by the bread of life. You may enumerate many persons, even peoples and nations, who, though estranged from the sacraments, are nevertheless good and virtuous. That is because they share in the blessings which Christianity imparts and bathe in the light which radiates from the Son of God. They reject Christianity, but are perfectly willing to enjoy its benefits; they hate the religion of the Redeemer, but they must know that without it they would be no better off socially than pagans. These are out of harmony with their surroundings. Thousands enjoy blessings that were intended for others.

The Holy Eucharist, containing the Real Presence, sheds rays of light upon the world and in this all men share: it vivifies in a supernatural sense the soul who receives it, for "except you eat of the flesh of the Son of Man and drink His blood, you shall not have life in you." This vivification of the soul depends on your own co-operation;

possession of the Adorable Sacrament which was instituted at the Last Supper, the empty tabernacles of God Friday show that she is not forgetful of Calvary's Sacrifice, and she keeps her vigils at the tomb until the alleluia of Holy Saturday bid her prepare for the joyful Feast of the Resurrection.

CHINIQUEY AGAIN.
That notorious old hainb, ex-priest Chiniqey, who has been exposed so often in this country and Canada that he was forced to seek a new field in England, is having a glorious time fleeing the bigots over there. The Catholic Truth Society has shown up Chiniqey so thoroughly that no decent person would encourage him, but he finds plenty of vulgar creatures willing to pay an admission fee to hear his "tirades against Rome." So gullible are the English fanatics that Chiniqey is able to get money out of them without giving them in return even the mildest of his "terrible revelations." The Catholic Times of Liverpool, thus describes this latest phase of the "ex-priest's business:

"The supposed visit of Pastor Chiniqey to Manchester last week was a pronounced success. After advertising all over the town for several weeks that he would deliver lectures at the Churnet street hall on Tuesday, and at the Y. M. C. A. hall on Wednesday, he visited neither place, and if the conductors of the meetings redeemed their promise, received the proceeds of both meetings for doing nothing. To judge by the remarks made by the audience after the meeting they did not seem to see the morality of being made to pay for what they did not receive. On Tuesday evening, when the hall was full the chairman coolly stated that though Chiniqey was not going to deliver the lecture they had paid to hear, the money would still go to him. It is not everybody who can get his money without earning it, but a lecturer against the Catholic Church seems to be privileged. At the Churnet street hall those who considered they had been taken in were handsly told that if they wanted their money back they must leave their name and address. Naturally everybody did not care to go through all this ceremony for six pence, and thus many left their money for Chiniqey's benefit who were by no means disposed to do so, and as a matter of fact, up to the time of writing, the money has not been returned to those who complied with the arbitrary conditions imposed. Then, notwithstanding the fact that Chiniqey could not appear on Tuesday, he was still advertised in the Manchester Guardian to appear on Wednesday night, and it was not until the misguided people who wished to hear him had filled the hall that they were again informed that they had spent their money for nothing, and that he was once more to receive it without having descended to do anything to earn it. On this occasion, however, the conductors of the meeting said that those who did not wish to give their money for nothing could get it back at the door, and the stamped out of the hall must have made any one laugh who had the slightest sense of humor."

Unwittingly Chiniqey is doing more good than harm to the Catholic Church in England. His misrepresentations are resented by decent non Catholics when he was to appear at Manchester the Catholics of the town distributed extremely instructive leaflets containing truths about Catholicity and its traducers, and altogether the result is expected to be very beneficial to the Church.—Catholic News.

CATHOLIC PRESS.
As the worship we pay the Blessed Virgin is infinitely less than the divine worship which is due to God only, but immensely greater than the worship we pay to all the saints—for the saints are innumerable, but the Mother of God is one—so the gift of piety offers to her continually a love, a veneration, which is beyond all that we pay or is due to all the saints.—Cardinal Manning.

"You can make the clock strike before the hour by putting your hands on it, but it will strike wrong. You can tear the rosebud open before its time, but you mar the beauty of the rose." So we may spoil many a gift or blessing which God is preparing for us, by our own eager haste. He is weaving our lives into patterns of beauty and strength. He has a perfect plan for each. Don't pull at the threads of life. Don't endeavor to hurry the Almighty's plan. We must endeavor to live by prayer in our ignorance of life. God's love is often the motive of all delay—to give us unexpected and surprising blessings.—Sacred Heart Review.

The agony in the garden is the most pathetic of the scenes in the passion of Christ. Then He was alone, in darkness, and this anguish was so excruciating that He sweat blood. What was the cause of that terrible mental suffering? It could hardly have been dread of His crucifixion, for He desired to consummate His sacrifice. Was it not horror at the guilt of sin that He then took upon Himself—the guilt of all the heinous sins from Adam's time to the end of earth, the

guilt of sin so infinitely obnoxious to His perfect holiness—that made Him fall to the ground in extreme distress?—Catholic Review.

The religious exercises appropriate for Lent—evangelical sermons, the Way of the Cross, the public recitation of the Rosary, etc.—are well attended in churches everywhere; yet there are some Catholics who neglect these opportunities to acquire spiritual strength, and the most slothful among them, are the most destitute of grace. If they fail to acquire riches in the time of plenty, will not the hour of death find them beggars, and will they not lack for eternity what now they despise to amass? To day to day if you should hear His voice, harden not your hearts hearts!—Catholic Review.

While the six great powers of Christian Europe are guarding the interests of the Sultan of Turkey in Crete the Mahomedan subjects of that potentate, whom gladstone calls "the great assassin," are butchering Christians in Armenia. The Christians were in church when attacked. One hundred were killed, and the quarter of the town of Takat in which the Christians lived was given over to pillage for eight hours. This took place about the same time that an officer of the blockading squadron sank a vessel that was taking food to the starving Christians of Crete. Is the European concert nothing more than a Mahomedan agency in Europe?—New York Freeman's Journal.

Every one who approves laws against obscene or libellous utterances thereby gives his approval to the Papal condemnation of unrestricted freedom of speech and of the press, included in the famous Syllabus of Modern Errors. The Church stands for liberty, as against license on the one hand and despotism on the other. Those who oppose her teaching, knowing what it really is, do so because they are friends either of license or of despotism or of both. Freemasonic Secularism, when it is in power, licenses all that is worst and always tries to suppress all that is best.—Church Progress.

Even those Englishmen (and Americans) who do not "dearly love a lord" must admire the unique way in which a Catholic peer, Lord Bute, chose to celebrate the silver jubilee of his marriage. To Cardiff and Rhosay each he presents five thousand dollars, the income of which is to be presented annually "to some girl of the poorer classes whose marriage might be impeded by the want of such a sum." Lord Bute expresses the wish that in awarding the money the mayor "should remind the bride and bridegroom of the origin of the foundation, and read to them the first eleven verses of the second chapter of the Gospel according to St. John." The verses referred to are those which describe the marriage-feast of Cana, where our Divine Lord worked His first miracle at the intercession of the Blessed Virgin.—Ave Maria.

At the Way of the Cross devotions held every Friday evening during Lent, the whole congregation ought to turn towards the Station before which the meditations and prayers are being read. In all the popular devotions—including the prayers after Mass, the Angelus, the "Blessed be God," the Rosary, etc.—every one present is expected to join in the responses in a clear firm voice. Whenever the Holy Name of Jesus is heard, whether in a sermon, prayer, private conversation, or elsewhere, the head should be bowed; and the same sign of reverence should be given during the first half of the Gloria Patri—for example, when chanting after each of the Vesper psalms. These may seem like trifling matters, but they are a part of true Catholic practice and a neglect of them indicates a decline of the spirit of religion.—Church Progress.

There is hope for Professor Goldwin Smith. He is beginning to say good things. His latest epigram is a shaft at Rev. Lyman Abbot and his "higher criticism." Dr. Abbot, he says, "has put Christianity on rollers." On rollers, indeed, he and others are trying to move it from its ancient plane to one more on a level with modern science, as our old friend Hudibras puts it:

As if religion were intended
For nothing else but to be mended.

This privilege Professor Goldwin Smith appears to have thought belonged to the domain of history and political philosophy. Both he and the late Mr. Froude trundled the history of Ireland about on rollers long enough to please English audiences. Not in the same letter in which he condemns the roller and the jackscrew as engines for helping religion along he speaks of the failure of "the Jesuit fabrications to supply a firm foundation for religion." What these "fabrications" are he thinks it unnecessary to mention. This is part of the historical method adopted by chroniclers of his sort. One good epigram is supposed to compensate for a score of distorted facts and vague innuendoes.—Catholic Standard and Times.

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