



The Sacrament of Mercy.

God Having Been Rejected From the Human Heart Through Sin is Re-enthroned in Tribunal of Penance.

Father Walsh gave the following clear exposition of the Sacrament of Penance at Grand Mass on Sunday last in St. Patrick's Church:

Dear Beloved in Christ: In the Gospel of this, the third Sunday of Lent, we have recorded one of the many miracles wrought by our Divine Lord for the alleviation of human suffering. We witness the casting out of the devil from the body of one whom diabolic power had deprived of the use of two of man's noblest faculties, speech and hearing. We see the malice of the Pharisees who blasphemously dared to attribute to diabolic agency the miracle which they could not deny, and we recall another similar incident in the Gospel when a paralytic was brought to the feet of our Saviour, who, seeing the sufferer, uttered these words: "Son! be of good heart; thy sins are forgiven thee," and some of the Scribes and Pharisees said within themselves, yet not daring to voice their malicious thoughts: "Why does this man speak thus? Who is this that speaketh blasphemies? This man blasphemeth. Who can forgive sins but God alone?" Then Jesus, knowing their evil mind, challenged them, "Why do you think evil in your hearts? Which is easier, to say to this man—'Thy sins are forgiven thee,' or to say 'Arise, take up thy bed and walk?' Then—and let His words be observed since they declare the motive of the miracle He was about to work, and express the claim to the reality of which that miracle was a testimony: "That you may know that the Son of Man hath power on earth to forgive sins," turning to the man who lay helpless before Him, "Arise, take up thy bed and walk," and straightway the man arose, and went his way in the sight of all so that they wondered and glorified God. Who had given such power to men, and filled with awe exclaimed with one voice: "We have seen wonderful things to-day."

CHRIST'S MISSION TO OVERTHROW SATAN.

Now, do not, these two miracles point to the obvious conclusion that here, as indeed in all His public life, wherever and as often as Our Lord deigned the leper, healed the sick, restored sight to the blind, speech to the dumb, hearing to the deaf, or vigor to the palsied, expelled the demon and raised the dead to life, He willed by each miracle to direct men's minds to the end and object of His Divine Mission on earth: the overthrowing of Satan's kingdom in their hearts. "I am come, not to call the just but sinners to penance. I am come to seek and to save the lost sheep of the house of Israel. Those who are well have no need of the physician, but those who are sick, now I am come that they may have life and may have it more abundantly." Well did the Baptist fulfill his mission as the precursor, when by the river Jordan, seeing his Master approaching, he said: "Behold the Lamb of God, behold Him who taketh away the sin of the world." And this He does through the instrumentality of the Sacrament of Mercy, the Sacrament of Penance.

There is not a single dogma of the Christian religion which may not be said in some manner to have its counterpart in the innermost nature of man or to respond to some innate sentiment of his soul and to the traditions of the human race.

Now this intimate connection, this harmony between man's nature and the truths of his religion, shows us that divine faith and human reason, revelation and history, grace and nature, have but one and the same original source and ultimate end, namely, God, and perhaps in no other dogma of the Christian faith is this harmony between human instinct and Divine intervention more clearly evinced and more closely brought home to the enquiring mind than in the Sacrament of Mercy, in which man is reconciled to God by penance and contrition, Confession and Satisfaction.

DIVINE JUSTICE DEMANDS REPENTANCE.

Last Sunday we gazed on the brightness and majesty of the veiled Saviour and heard the words

of His Eternal Father, "This is my beloved Son," and we saw the reflected glory of our human nature when by the grace of Divine Adoption it is raised to a supernatural life, being transfigured to the likeness of Christ—"For as many of you as have been baptized in Christ, have put on Christ." But, alas! who has not broken the everlasting covenant of his Baptism, "who can say my heart is clean and I am free from sin?" None—"for if we say that we have no sin, we deceive ourselves and the truth is not in us." And as the sins committed after Baptism are man's personal and deliberate acts of infidelity to God, Divine Justice demands the personal and deliberate repentance of the sinner as an essential condition of Divine pardon.

Sin is the act by which the creature, allured and fascinated by some object which appeals to sensuality, avarice, or self-love, deliberately prefers and chooses the gratification of his concupiscence, and the possession of power, pleasure, or wealth, to the service of God and the attainment of the end for which alone he exists.

Sin is, therefore, a rejection of God, implied in the violation of His Law and the setting up on His throne in the human heart, of man's self-chosen idol to receive the homage and love due to God alone—"The Lord thy God shalt thou adore, and Him only shalt thou serve." Thus sin has two objects, the earthly and the eternal—the human and the Divine,—the former loved and chosen, the latter contemned and rejected,—consequently there must be in the remedy for sin a human as well as a Divine element, an overthrowing of the idol which has usurped God's place, a change of man's heart, renewing the allegiance he had forsworn. Yet even this—of God's gracious mercy, appealing to man's higher nature, in the interests alike of his present peace and future happiness, saying to him: "Know thou and see that it is an evil and a bitter thing for thee to have left the Lord thy God."

Penance as the only divinely-ordained and humanly possible means of man's reconciliation with God, is in its human aspect a virtue raised by God to the dignity and efficacy of a sacrament. To illustrate its conformity to man's instincts and methods of action, let us consider his manner of dealing with his fellow creatures.

PENANCE, MERCY AND PARDON.

When some offence has sullied a friendship, violated a right, or inflicted an injury; human instinct, public opinion, and the canons of society, demand an acknowledgment of the offence, with the apology of the offender, and some compensation adequate to the circumstances, before the breach of public order is repaired, the injury forgiven, and the friendship renewed. Now, God acts in a similar fashion by requiring man's acknowledgment of his sin in confession, his apology by Contrition, and his voluntary atonement through Satisfaction, and raises these three human elements to the supernatural power of the Sacrament of Penance, Mercy and Pardon. The truth of the power of Our Lord as Man to forgive sins is the foundation on which rests the doctrine of the remission of sin by means of the Sacrament of Penance and that which was His as Man He could exercise by the ministry of men whom He could associate with Himself in His mediatorial work. Thus He said to His Apostles: "All power is given to Me in heaven and on earth, as the Father hath sent me, so I send you. Whosoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed also in Heaven. Receive the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." These words place the matter outside the possibility of doubt or question in the mind of the Christian who believes in the personal Divinity of Christ and the reality of His divinely inspired Gospel. That men should possess power to forgive in God's name and with His authority their fellow-sinners is possible from the very fact that that power was possessed and exercised by Jesus Christ

Man, and that it was communicated by Him on men, we have the testimony of His own words, of the Holy Ghost who inspired the evangelists to record those words, and of the Church, His oracle, the "pillar and ground of truth," declaring to the world that in the Sacrament of Penance the grace of Baptism is restored when lost by sin, and that it is the only remaining refuge and salvation of the shipwrecked soul.

HOW MAN IS RESTORED TO FAVOR.

Thus does Jesus Christ, the Incarnate Son of God, exercise that power which as the Son of Man, He has on earth to forgive sins. Moved with compassion for the miseries of the prodigal sons of His Father, who, spending the substance of their divine birthright in riotous living, have disinherited themselves and sold themselves into the degrading slavery of sin, He restores them to the freedom of the children of God and reinstates them in the home which was theirs before they left their Father's home. This He does if only He can find in their hearts any sorrow which is supernatural and which springs from faith, if it be even that selfish sorrow which is rooted in a servile fear of eternal punishment, and the loss of heaven.

Rich in mercy, He bestows on them, whilst yet on earth, the means wherewith to discharge the debt due to Divine Justice, saying to each repentant prodigal: "Son, be of good heart; thy sins are forgiven thee,—go in peace and sin no more lest some worse things befall thee." "Know, then," says the Apostle, "that it is the benignity of God which leadeth you to penance, but according to thy hardness and impenitent heart, thou treasurest up to thyself wrath and revelation of the just judgment of God." But if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity for "the sorrow which is according to God worketh penance unto salvation." "And when thou shalt seek these—in the tribunal of penance—the Lord thy God, thou shalt find Him. Yet so if thou seek Him with all thy heart and with all the affliction of thy soul, for a contrite and an humble heart, O God, Thou wilt not despise."

Missions in City Churches.

On Sunday last missions opened in St. Patrick's and St. Ann's churches. In both churches very large congregations foregathered, and the closest and most prayerful attention has marked all the exercises. At St. Patrick's the women's mission is presently being conducted by the Dominican Fathers, Rev. Raymond Walsh and Rev. Albert O'Neill. Next week will be devoted to the men's mission.

At St. Ann's Rev. Fathers Zilles and Scholly, C.S.S.R., from Saratoga, are the preachers of the Lenten missions. These same preachers have conducted most successful missions at St. Agnes Church.

Father James Toner.

Rev. Father James Toner is now attached to the Cathedral staff of priests, in the diocese of Peterboro, Ont. The popular young priest took temporary charge of Douro, after the late Father Kietly's death; and the parishioners were heartily pleased with Father Toner's good work while in their midst. Father Toner's many friends will be pleased to hear of his success. A very brilliant future in God's service must, indeed, await his talent, piety, and ardor at work.

The True Witness is happy to thank the young priest, once more, for the interest he is taking in the success of our paper. We are not surprised to learn that the good people of Douro presented Father with a well-filled purse, in return for the ready and efficient services he did all of them. Du succès en masse!

Eulogy For the Grand Trunk.

In the London Times of February 4th, an article appears from one of their travelling correspondents descriptive of a tour through America, in which is the following appears: "By far the finest travelling I have done so far in America was over the Grand Trunk line from Montreal to Toronto. The Grand Trunk have admittedly a perfect road-bed. We ran at about fifty miles per hour on the International Limited, and none of the English railways could beat it for steadiness."

This eulogy from one who is a world-wide traveller is very gratifying to Canadian railways.

WELL DESERVED EULOGY.

A Gentleman by Birth, John Redmond's Career Has Been a Distinguished One.

We have already praised Rev. J. A. Macdonald's per-pictures of great British Parliamentary figures. The reverend editor of the Globe does not need our tribute of praise, even if we hope to be spared to enjoy the work of his truly gracious pen. Following is Rev. Mr. Macdonald's portrait of John Redmond, the glory of the Irish race at home and abroad:

"John Redmond is a leader in the fight. Indeed either as a leader or as a fighter he has few equals in Britain to-day. He commands the Irish Nationalists. He has seen that party grow from the beggarly dozen which as whip he used to round up for Parnell when a division was called, until in the last Parliament he led a contingent of eighty-four members as well disciplined, loyal and effective as either Asquith or Balfour could show. And certain it is that had Redmond been one whit the inferior of either the Prime Minister or the leader of the Conservative party the Nationalists would not to-day stand hopefully within sight of their promised land."

John Edward Redmond was born in 1856. He entered Parliament in 1881. During his lecture tour in Canada some ten years ago he boasted of having been elected, admitted and expelled all in one day. When he entered the House of Commons Gladstone was the great Liberal figure, and the Irish party had Charles Stewart Parnell, Justin McCarthy, T. M. Healey, Wm. O'Brien and John Dillon. He took rank at once, a mere youth though he was, as destined for leadership.

STOOD BY HIS CHIEF.

When the Parnell case smashed the Irish party Redmond was one of the few members who stood by his chief. The majority, under McCarthy and then under Dillon, seceded. Parnell's early death made a grave for the causes of division and the reunited party chose Redmond as their first leader. It speaks much not only for their devotion to their cause, that from that day until the present moment both sections have been absolutely united in their purpose and unanimous in loyalty to their recognized leader—certainly as much so as in the case of any other party in British politics.

The secret of this is in the character, ability and skill of John Redmond. Canadians who read only the brief and picturesque paragraphs brought over by the cables must remember that the spectacular demonstrations in the House or in the campaign in any party are only incidents. The ordinary and the regular has no news value. And those who have the notion that the Irish members are sinners against Parliamentary decorum beyond all others who dwell at Westminster would be surprised by the actual facts. On occasion even the "blue-bloods" show the same touch of Nature.

A CULTURED, POLISHED GENTLEMAN.

John Redmond is a gentleman by blood and breeding. His father was a member of Parliament, educated and polished. His own career at Trinity College, Dublin, was distinguished even among distinguished men. His social gifts and opportunities gave him the graces of the best society. His horsemanship is the admiration of Hyde Park, and he can follow the hounds with the best of the squires. Besides, he has the rare combination of capacity for handling details and the gift for eloquent speech.

In the art of oratory, genuine and exalted oratory of the old classical school, John Redmond, since Gladstone's day, is unmatched in either House of the British Parliament. He is one of the few men to whom it is a pleasure to listen for the very thrill of his speech. Rosebery at his best is a master. Lloyd-George has the divine fire. The rest are for the most part mere debaters. They can argue a case; when under strong feeling they can make a sensation. But John Redmond is one of nature's own spokesmen. He gives to noble thought its noblest expression. With a voice like a great organ, obedient to the artist-instinct, he can sweep the full gamut of human emotion, and make appeal to heart and conscience and will after the manner of the greatest classical orators of the past. The British

MEMBERS OF HIERARCHY

Accept Archbishop's Invitation to Attend Eucharistic Congress.

Archdiocese of Baltimore
Chancery Office.
February 20, 1910
The Most Reverend Paul Bruchesi, D.D.
Archbishop of Montreal.

Your Grace,
I am most sincerely grateful to Your Grace for the cordial invitation you have extended to me to assist at the Twenty-First International Eucharistic Congress which is to be held in your Archiepiscopal City from the fifth to the eleventh of next September.

I beg to assure Your Grace that it will be for me, not only a pleasure, but also a duty to be present at such a solemn event. I recall the pleasure I felt at the Eucharistic Congress of London, when it was decided to hold the Congress of 1910 in Montreal, and indeed, no better selection could have been made, for I feel that Montreal is, without exception, the ideal city of the North American Continent, to hold a Eucharistic Congress, by reason of the deep Catholic spirit and sentiments of its people.

I offer Your Grace with all my heart my sincerest good wishes that the Congress may be in every sense a great success and that it may also be a great triumph of love and devotion of the American people to our Eucharistic Lord.

I will most certainly do all that is in my power to enlist the co-operation of my Colleagues, and will, as requested by you, address a letter to the faithful urging upon them to take an interest in the Congress.

Assuring Your Grace of my sentiments of esteem, I remain,
Most faithfully Yours in Xto.,
J. CARD. GIBBONS,
Archbishop of Baltimore.

Victoria, B.C., Dec. 28, 1910
My dear Lord Archbishop,

You ask for an expression of my views upon the Eucharistic Congress. That gathering will surely mark an epoch in the history of the Church in Canada. The object of it is implied in the title. It is to be a grand rally of Catholics from all parts of the world around their Eucharistic Lord. As I write it is Christmas eve, and the words of the herald angels are still in my ears: "Glory to God in the highest, and on earth peace to men of good will" so runs the glad refrain. To give God glory and men peace, this was the purpose for which the Son of God became man. This too is the purpose of the Holy Eucharist, which is the sequel of the Incarnation and the means by which the

House of Commons is very intolerant of oratory, but when John Redmond throws the shuttle once even the Opposition benches begin to fill, and for the time some of the most impenitent anti-Home Rulers are caught in the web of his logic and rhetoric and magnificent eloquence.

VERY HARD WORKER.

Redmond is rather a serious man. T. P. O'Donnor is bubbling over with racy anecdotes and humorous sayings. On occasion he heartens the Nationalists, and when needful, he keeps them from taking themselves too seriously. But Redmond, like Dillon, is of sober temper, and is one of the hardest workers in Parliament outside the Cabinet. His place is by no means a bed of roses. He has unreasonable men and impossible theorists and extreme revolutionaries on his own side, men who, like himself, have been in prison more than once for their cause. Throughout Ireland he has many other followers who suffered in their persons and in their properties, sometimes foolishly, always cruelly, for what to them was Ireland's rights. It is no weak man's task to hold in check the Nationalist party. Opposed to him and to his party have been all the forces of reaction and privilege and arrogant aristocracy in England. It is to his credit that so uniformly and for so long he has held himself in control, and that, with but few serious exceptions, he has been able to guide his party through ebbs and flows in the direction of what most thoughtful Liberals of the world over felt and still feel is the only genuine and permanent solution of Britain's governmental problem, not in Ireland alone, but in the other portions of the Kingdom as well.

work of our Redemption is carried on.

First to God glory, and after this peace to men; for peace is "broad-based on justice", and justice gives each one his due. Do away with injustice, do away with wrong, and you do away with war. What is it that breeds war but the rankling sense of wrong not righted, of grievance not redressed? Now sin is the primal injustice, the great and aboriginal wrong. It is rebellion against the Most High; it robs God of what is due Him on every count, service, love, homage. Therefore till justice is taken away, there can be no peace between God and man. And so we read that when the Saviour was born into the world, "Justice and peace kissed", for He came to blot out with His blood the hand-writing of the decree that was against us, and to take it out of the way fastening it to the cross. This He did once for all on Calvary, where He offered Himself a holocaust to the Father. But He took measures the evening before, at the last Supper, to prolong His Sacrifice in the Church for evermore as a thank-offering and a peace-offering, under the forms of bread and wine. These are aspects of the Holy Eucharist which it would be well to bring into clearer relief and lay greater stress upon. Even as a sacrament, it is primarily to each one who receives it his thank-offering for Redemption wrought and applied, and the pledge divinely given of peace purchased by the blood of the Cross. For the Sacred Host received in Holy Communion is no other than the Victim of Calvary, and first gives "glory to God in the highest" that thence may follow "on earth peace to men of good will." This is the Eucharistic thought that comes to me, and I set it down.

The Holy Eucharist is the life and soul of our religion. What the sin is to the world of sense that the Eucharist is in the soul-world, that and a great deal more. The coming Congress will be to the whole world, and especially to this new world of ours, a great object lesson in faith and devotion to our Eucharistic Lord. And the fact that it is to meet in Montreal is in itself an earnest and guarantee of the success that will crown it. There is not in all the wide world a city better suited to be the theatre of such an event than the queenly City of Mary on the banks of the St. Lawrence, a city unsurpassed for the number and magnificence of its religious, charitable, and educational institutions. Those who are to come thither from afar and from overseas will have cause to be astonished at the things that they shall see. They will hear away memories of Montreal and its Eucharistic Congress that will remain fragrant with them to their dying day.

With earnest prayer for the success of your great undertaking, I remain, my dear Lord Archbishop, very sincerely yours in Xto.

A MACDONALD,
Bishop of Victoria.

A Tale of Differences.

A friend and subscriber sends us a letter, which we publish hereafter, and which tells its own story. In view of the movement abroad towards unity among the Irish of America, we do not care to venture any remark calculated to wound the feelings of any party to the issue; we are simply publishing our correspondent's statements. Here, then, is the letter itself:

2067 St. Hubert street.
Feb. 22, 1910.

To the Editor, True Witness:
Dear Sir,—Notwithstanding the fact that many of the members had previously subscribed, nevertheless, Divisions 1, 2, and 3 of the A.O.H., Board of Erin, Montreal, contributed \$175.00 towards the Irish Parliamentary Fund, to enable John E. Redmond to rule in London. The American A.O.H., under Mr. Matthew Cummings, here in Montreal, did not subscribe one red cent; I mean the Sinn-Feinners.

Yours very truly,
W. D. BURNS,

Mr. Burns, let us add, requested us to publish the above letter.

In the Convent of her Order, at Doon, Limerick, passed away on Jan. 21, Mother Mary Joseph, after a long life of saintliness and activity in the service of God. Her general, kindly personality was well-known to all who visited the beautiful Mercy Convent. This Convent is a busy hive of educational and industrial activity, and the nun, who has just died, was one of the chief assistants to the Rev. Mother.

A verbatim report of sermons delivered in St. Patrick's Church throughout lent will be found on the first page of every issue.