

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ,

D. FALCONER, Arch. of Larissa, Abbot, Delic.

LONDON, SATURDAY, APR. 18, 1903.

THE DEATH OF MRS. SADDLER.

Those of our readers old enough to recall events of forty or fifty years ago will be particularly grieved to learn that Mrs. James Saddler, the gifted authoress, is no more.

Many years ago her novels depicting Irish life in the old country and on this continent were highly appreciated, and they still continue to be read with interest by the younger generations.

All Mrs. Saddler's works had a purpose, and that purpose was to advance the interests of our Holy Faith and to uplift the Irish race; and untold good has been accomplished by the study of her many books.

Mrs. Saddler was a brilliant writer and an untiring worker. Her translations from the French were likewise numerous and very interesting.

Peace to the soul of the good and noble-hearted Mrs. Saddler! For Christ and His Church she did not spare herself, and we trust she is now enjoying the reward of her labors.

THE LESSON OF EASTER.

No one can go into any of our churches on Easter day without experiencing a feeling of exultation. The hymns and prayers pulsate with joy; the altars ablaze with lights and decorations; the ceremonies enacted with rubrical majesty and splendor.

It is a feast unfiled with sadness—a day indeed made by the Lord radiant with joy and hope, and set up as a sign of the triumph of Him Who hath blotted out the handwriting of the decree that was against us, which was contrary to us, and hath taken it out of the way, fastening it to the Cross.

"Destroy this temple and in three days I will raise it up," was His public challenge to His enemies. Strange words to come from a defenceless Man!

And stranger still in the ears of those who had derided His assumption of Divinity, had pursued Him with relentless fury and brought Him to bay. He was an Impostor, and, more, had stricken them with the sword of His denunciation!

But they had seen Him die and knew that the prediction could not be verified! They had seen Him wounded and maimed thing hurried to His doom, and had heard but a few women sobbing His dirge. A Messiah, forsooth! And so for to-morrow to gloat over prestige restored and to weave a tale that would be repeated at Jewish fairsides. But ere long athwart their schemes fell the light from the empty sepulchre, and their dreams of power undisputed were disturbed by the cries of joy from those for whom the path and the goal were clear.

This was a bitter drop in their cup of revenge. But they had solved knotty problems before, and they addressed themselves to this with every hope of success. All the forces of subtlety were brought into play to explain the event. And the explanations were foolish. There is no need to recount them. Christian writers have shown their futility. No one repeats them now but a few belated infidels.

For us to remember that "if the spirit of Him who raised up Jesus from the dead dwell in you; He that raised up Jesus Christ from the dead shall quicken also your mortal bodies because of His Spirit dwelling in you."

Love awoke in that sepulchre among the olive trees of the garden. It had been questing for centuries for its God. It had sat itself down at the feet of philosophers and learned little. It had toyed with wondrous webs of speculation and flung them aside. It had cast its own imaginings into stone and marble and adored them. But the heartache

was always there. Investigations and theories could not satisfy it. And the joy that had flamed in its heart at the thought that He who gave prodigies and loving words as alms to the sick and suffering was the One of its desire, died away when it saw Him on the Cross.

It had been lulled to sleep by deceit and sophistry and invective—nay, almost crushed to death through much passing and repassing of angry feet on the slopes of Calvary. But at the first flush of the Easter dawn it sprang into consciousness. Its eyes were open; its quest over, and the Cross, viewed erstwhile as the climax of dishonor, was taken to its heart as the most precious heritage. "He is risen; He is not here," falls like sweetest music upon its ears. "He is risen," it murmurs as it rose up on that morning of long ago to do battle for Him and His cause. Knitted to its soul was the faith that guided it, and deep set in its heart the hope that in the last day it would rise from the earth and see its God. Never again will it leave its Beloved. In stress and storm—for the enemies of Christ have their day—it follows Him. Its vision is keen and sees behind each threatening cloud the dawn of Easter.

And, after all, the world has no new devices for stopping the progress of Christ. These devices may be clothed in different dress, but they are the same as were concocted by old-time foes. Material force has been met and vanquished. Witness Rome with its tumultuous life and tremendous power proclaiming His glory. From the day also that Jewish plotters contrived to bring about the death of Christ, down to our own time, men have used the sword of the intellect against the Lord. It is no new thing, either Agnosticism or Rationalism. They were born centuries ago. True, they prevailed for a time, but they are forgotten even as Strauss and Renan are forgotten and as will be Haeckel and the independent thinkers who follow him. And Love has accompanied Him adown the centuries, chanting His triumphs in the family and school in hearts that minister unto Him the world over.

PENANCE AND CONFESSION. P. H. M., of Milwaukee, Wisconsin, writes to us on the subject of Confession, with special reference to an article on this subject which appeared some time ago in our columns. He states that he fully believes in the divine institution of the sacrament of Penance, inasmuch as the Holy Scripture tells us that our Lord conferred upon His Apostles the power of forgiving sins, saying:

"Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." (St. John xx., 23.)

He adds: "I hold and I know that it is not necessary at all times to confess one's sins to a priest in order to obtain forgiveness."

This statement is somewhat confused, and it is therefore difficult to tell exactly what our correspondent means; and the addition of the unnecessary words "at all times" in an ambiguous connection increases the difficulty.

From another part of his letter, however, the meaning appears more clearly, as he states that among the revelations made to the Blessed Margaret Mary Alacoque there is a promise that "Sinners shall find in My heart an infinite ocean of mercy." He argues that this must mean forgiveness of sin, and draws the inference that "without the mediation of the priest," forgiveness of sin is to be obtained by devotedness or devotion to "the Sacred Heart of Jesus."

Our esteemed correspondent also asserts that he is confident that the Holy Father, Pope Leo XIII., or his successor, will soon define dogmatically the doctrine which he lays down.

It appears clear to us that our correspondent means to say that devotion to the Sacred Heart of Jesus supplies the place of confession, rendering confession unnecessary, which is certainly an error.

The Council of Trent defined in session 14: "If any one shall say that it is not necessary by divine law to confess all and each mortal sin in the sacrament of penance for the forgiveness of sin, let him be anathema."

On the other hand, this duty of confession, which is implied in the obligation of receiving the sacrament of penance, is a positive precept to do a certain act, and when it is absolutely impossible to fulfill this precept, as a matter of course the penitent is excused from fulfilling it; but in this case perfect contrition or sorrow for sin founded upon a special motive of love for God inasmuch as He is infinitely good, is necessary that forgiveness may be obtained. This perfect contrition justifies the sinner even without actual confession, but not independently of confession, inasmuch as the desire of fulfilling God's law must be part of the penitent's disposition; and as confession

is of obligation by God's law there must be a desire to go to confession that the law may be fulfilled, or at least the desire to fulfil all God's laws, wherein the desire of confession is implicitly included. This is the teaching of Catholic theologians, who found it upon the doctrine of the Council of Trent and previous General Councils.

From this explanation it will be seen that our correspondent's error does not lie in the fact that he thinks sin may be forgiven sometimes, even when there is no actual confession. This belief would be true in the case of perfect contrition, especially when the penitent cannot follow up his contrition by making his confession. The error lies in this, that P. H. M. supposes, as we understand him, that devotion to the Sacred Heart of Jesus exempts the person from the obligation of confession in the case that he is in mortal sin.

The revelation made to Margaret Mary Alacoque is by no means contrary to the doctrine of the Church as we have explained it. The Sacred Heart of Jesus, which is, in substance, Jesus Himself, is and always was an infinite ocean of love and mercy before the revelations made to Blessed Margaret Mary; and the difference after the institution of the devotion to the Sacred Heart is that the divine graces are promised with special copiousness to those who cultivate and practice this specific and love-beggetting devotion; but there is no dispensation given thereby exempting the sinner from fulfilling the divine law to become reconciled to God through the sacrament of penance.

To our correspondent's prophecy that Pope Leo XIII. or some future Pope will soon define the doctrine he lays down, we have to say that hypothetical decrees of Popes which have not yet been issued ex cathedra, but are only foreshadowed by private individuals, have no demonstrative force. It is not necessary then that we should deal here with such a decree.

THE UNSPEAKABLE MEANNESS OF M. COMBES.

A despatch from Paris states that the Carthusian monks who manufacture the Grand Chartreuse liqueur have made complete arrangements for the transfer of their establishment to their new home which is near Vienna. They have purchased there a fine property on which their manufacture of the celebrated liqueur will be continued on as large a scale as was done in France. The Order has been definitely expelled by the French Government, and every petition of the monks to be allowed to return to their property and home has been disregarded by M. Combes, the Premier, who, as the reason for his obstinacy, states that the order was never authorized by the Government since its establishment in 1814, though surely, as it was never deemed necessary by successive forms of Governments and a variety of dynasties to suppress them during more than eight centuries, there can be no sudden reason for their ruthless suppression at the present time.

After the first expulsion of these monks in 1793, they returned to France in 1816, and it was after this they began to manufacture the celebrated liqueur which bears their name, and on account of which that religious Order is best known throughout the world. The liqueur when manufactured used to be brought from Grenoble to Chambéry where it was sold. The yearly proportion of profit sent to the chief house of the order at Rome was at first only about \$20,000, but the amount had increased during late years to \$200,000 annually, while the total amount is said to have reached ten times this sum or \$2,000,000. A large sum was paid annually to the French Inland Revenue department on account of this, and it has been the desire of the Government that the secret of manufacture should be imparted to a French Company so that the manufacture might be continued in the absence of the monks, but the monks have positively refused to give away the secret.

A pretext of which M. Combes has made use of for the closing of the house is that some of those engaged in the manufacture of Chartreuse are foreigners, but the fact is that thirty-seven are French and eleven foreigners, namely, five Swiss, three Germans, one Italian, one Dutch, and one Spanish.

The brothers believe that the purpose of the Government in expelling them is to get possession of their trade mark and factory, and the head of the Order is reported to have said: "We have had many offers to sell the secret, but that secret is ours only, and we mean to take it with us wherever we go." France will, as a matter of course, be deprived of the advantage derived from the manufacture of this liqueur on the departure of the monks, but M. Combes will have the satisfaction of having greatly annoyed a religious order.

Another matter which manifests the petty expedients to which Premier Combes has recourse in order to annoy the Religious Orders is that he has interfered between the railways and religious to throw upon the latter as heavy an expense as possible while they are travelling away from the country in obedience to the laws under which they have been expelled.

It came to the Premier's ears that the railways make a small reduction in the fares when a number of tickets are purchased. The like is done also in Canada and other countries, but M. Combes gave orders that this privilege should not be extended to religious, and in consequence of this prohibition the company of the railway of the Nord informed the Superior of a Convent whose House was closed by the Government, that "recent governmental instructions had been given forbidding them to grant reduced fares to members of religious orders."

Yet on the very day when this information was written, the Superiors received a letter from the South Eastern and Chatham Railway of England, to which country the nuns were going, stating that the express train would make a special stop at Ashford, to give them an opportunity of leaving the cars at the station most convenient for them, and a railway carriage would be reserved for them on the day they had named for their journey. Such is the difference between English and French politeness when Premier Combes is master of ceremonies.

PALESTINE.

The question whether under another form of government from that which holds sway over Palestine, that country might become what it was in ancient days, "a land flowing with milk and honey," is being warmly discussed by German papers, and especially by those published in the interest of those Jews who are engaged in the Zionist movement which, as our readers are aware, has been started for the purpose of promoting the re-settlement of the Jews in their former kingdom, especially of those Jews who have been driven, by persecution from their native land of Russia and Rumania.

Thirty-four centuries have almost passed away since Moses sent twelve scouts, one from each tribe of Israel, "to view the land of what sort it is; and the people who are the inhabitants thereof whether they be strong or weak, few in number or many; the land itself whether it be good or bad, and what manner of cities are therein," (Num. xiii, 19, 20.) These spies found at one place which was afterward called "the torrent of the cluster of grapes," this fruit so plentiful and flourishing that they cut off a branch with its cluster which two men bore between them on a lever.

They reported that the land "in very deed floweth with milk and honey, as may be known by these fruits."

A flourishing land it continued to be for many centuries after the time of Christ's life on earth, and until it was overrun by the followers of Mahomet, who ruled it with a rod of iron, oppressing the population with an unbearable yoke, and the country itself is now barren with a population of only about 600,000, whereas in the time of Joshua it supported about 3,000,000, and in the time of King David about double this number.

Is it because of a change in climate owing to the decrease of the annual rains that it is now degenerate? Or is the present state of the country due to the political and historical vicissitudes through which it has passed, among which the chief is mismanagement by the Turkish authorities?

Some have maintained that there have been very serious changes in the climate of the country brought on by the destruction of the forests; but for this theory there appears to be no foundation, as there is no good reason for the belief that the forests of Palestine were more extensive in Biblical times than they are now, or that the forests were ever ruthlessly destroyed. In fact there is nothing either in the Bible or the Talmud, or in Josephus, to lead to the belief that there has been any decrease in the annual rainfall since their respective dates. The climatic conditions and the causes which produce rain are the same now as they were in Biblical times, so far as they can be known. Yet a great part of the country is now a waste, stony and barren. Oppression of the people, and excessive taxation, together with governmental mismanagement have therefore evidently been the operative causes in bringing the country to its present condition. A Leipzig paper says in this connection:

"The people have in the course of time become indifferent to all progress, as progress signified only new oppression. There can be no doubt, therefore, that this historic land if put under proper care and correctly managed can be restored to its ancient flourishing condition."

In further proof of this, the same

journal points to the flourishing condition of the Wurtemberg colonies which were established near Jerusalem in 1868. These colonies, and particularly Sharon and Haifa "are garden spots in the land, and this in localities which before were desert land." Some of the new Jewish colonies are not so favorably reported; but the reason for this is that the new colonists there were not so good managers as those of the localities named, and had not their earnestness and enterprise.

On the whole, it seems to be well established that if Palestine were once more to come under the sovereignty of monarchs, or of a truly paternal government of any form it might become again the fruitful land which it was in days of yore.

We may further remark here that the facts here mentioned are a striking confirmation of the historical truth of the Bible, and of its antiquity, its various parts having been written at the period to which they are ascribed.

THE CORONATION BIBLE.

Our readers will remember that before the coronation of King Edward VII, the British and Foreign Bible Society, through its president the Marquis of Northampton, asked the King to accept as a gift from the Society a copy of the Bible published by them to be used in the ceremony of coronation in Westminster Abbey.

The annual report of the Society for 1902 makes mention of the fact, and also that the King graciously accepted the offer.

But it was afterward ascertained that the Bible to be used at the coronation must contain those Books and chapters which are usually called by English speaking Protestants "the Apocrypha," and as the Bibles printed by the Bible Society do not contain these portions of Scripture, it was impossible to accept the offer, and the presentation was accordingly not made, nor could the Bible Society supply the volume required.

The Books rejected by the British Bible Society are seven in number, viz., Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and two of the Maccabees. There are also twelve chapters of Esther and Daniel placed in the same category.

But since the coronation, the King, unwilling entirely to disappoint the Bible Society, has signified that he would be pleased to receive a copy of their Bible, which he would prize highly as a memento of the coronation, though it will not be the one actually used at this ceremony. This is undoubtedly intended as a salvo for the wound inflicted upon the Bible Society by the inference which must be drawn from the occurrence, that the Bible Society issues only a mutilated version of the Bible, and cannot produce even one correct copy thereof, according to the official Standard acknowledged by the Church of England; and all the Protestants of the British Isles and colonies are in the same quandary, inasmuch as they have no other Bibles than those furnished by the Bible Society, or defective copies of the same character. This is rather hard upon the society and on all British Protestants who have been reiterating as their creed for the last three hundred years, that they believe in "the Bible, the whole Bible and nothing but the Bible," while they have been accusing Catholics of not caring for the Bible, and of not entertaining due respect for the Holy Word of God.

They are forced now to admit that all the time while they were repeating their cry of triumph, they had themselves, and have still only a mutilated version, while Catholics alone have a complete Bible.

The copy of the mutilated version which is to be given to His Majesty will be a gorgeous book so far as gilding and royal red morocco can make it so, but these accessories will scarcely compensate for the radical defect that it is vitiated by very serious omissions. It will be inlaid with gold, and the covers will be decorated with Christian symbols and ornamental designs from the Catacombs of Rome. There will be a peacock which is intended to symbolize the Resurrection, and a lamp in the form of a ship, emblematic of the Church of Christ, with St. Peter at the helm and St. Paul at the prow.

It would puzzle an archeologist to find out what the Bible Society has to do with St. Peter, as the Protestants have held with great pertinacity that St. Peter was not placed by Christ as head of the Church of Christ, but that any other Apostle may have held this position—no matter who, so long as St. Peter were excluded from the office, the reason being that Catholics recognize that Christ made St. Peter head of His Church, and that the Pope is his lawful successor.

The placing of St. Paul at the helm of the ship is an acknowledgment that after all, Catholics are right on this point. We are pleased to see this

denance that English Protestants are returning so decidedly to the ancient faith which they abandoned in the sixteenth century. But the faith should not be taken up piecemeal, but as an indivisible whole. Faith is an integral part of the Law of God, regarding which the Apostle of Christ tells us that "whosoever offendeth in one point is become guilty of all."

If when His Majesty had been told by the Bible Society that they could not furnish a complete Bible, he had taken recourse to Cardinal Vaughan, the learned and eminent Archbishop of Westminster, there would have been no trouble about procuring a volume suitable for use at the coronation. The Catholic Church must, after all, be admitted to be the true guardian of the purity and integrity of Holy Scripture.

THE NEW C. M. B. A. GRAND SECRETARY. Our congratulations are heartily extended to Mr. J. A. Murphy, K. C., of Cayuga, who was appointed Grand Secretary of the C. M. B. A. of Canada at the meeting of the Executive of the Grand Council convened for the selection of a successor to the late Mr. S. R. Brown. The announcement came just as we were going to press with this issue of the CATHOLIC RECORD.

We have no hesitation in saying that Mr. Murphy will prove a most capable, enterprising and up-to-date Grand Secretary, and that the Association will rapidly expand under his management. That he is worthy of the honor goes without saying since his appointment was endorsed by His Lordship the Bishop of Hamilton, Right Rev. Mgr. Heenan, V. G., Vicar-General Keough and Archdeacon Laussie, and that he has the good will of many priests and prominent laymen.

Mr. Murphy has been practicing law for the past five years, with Colonel Thompson, M. P. for Haldimand. Prior to taking up the practice of law, Mr. Murphy was connected with the Times and Courier of Buffalo, and the experience gained while on that newspaper will now be of practical benefit to him in the editing of The Canadian, the official organ of the C. M. B. A.

"FRAE AULD SCOTIA."

The following paragraph from the letter of the Glasgow, Scotland, correspondent of the Montreal Star in its issue of the 4th inst. is significant, the more so as coming from an evidently unwilling witness:

In connection with the celebration of the Roman Catholic Hierarchy, that I was speakin' of a fortnight syne, the Very Rev. Donald A. Macintosh, a Catholic priest, preached a sermon in Glasgow last Sunday that has made us simple Protestant folk scratch our heads an' wonder gin we werna sleepin'. Protestantism, he said, was rinnin' its natural course. It was devourin' itself, an' its contradictions, incoherences an' endless contentions were turnin' it to rationalism an' naturalism pure an' simple. The sturdy an' Scottish form of Bible Christianity was doomed, an' was bein' sapped slowly but surely in its ain strongholds, an' some time, sooner than some folk thoct, the Catholic Kirk wad be alone in Auld Scotia in standin' up for the truth. Which seems queer doctrine to come frae a Roman Catholic speakin' in Protestant Scotland. Father Macintosh puts it a wee bit over strong, but there's nae doot that we arena the country we are in the matter o' guid, sound, "orthodox" religion, an' that the general public are tired, tired o' the bickerin' o' the kirks among themselves, when there's sae muckle hard wark waitin' for them to dae.

The Easter number of the Catholic Union and Times of Buffalo, N. Y., is a most creditable production. It contains photographs of every one connected with the publication of that great Catholic paper. We congratulate the editor, Rev. Father Cronin. Since he took charge of its editorial management, our esteemed contemporary is bright, enterprising and up-to-date—in fact, commendable in every respect. We trust Father Cronin will live long to continue the noble work in which he is engaged.

On the eve of her martyrdom St. Perpetua saw in a dream a ladder, the foot of which rested on earth, whilst its top reached to God; but a dragon guarded the steps of this ladder, and she placed her foot on the head of the monster and made it the first step in her heavenly course. Do as she did; despise the serpent, set your foot on his head, and you will in that way advance victoriously to perfection.

We have lists of the names of Catholics and non-Catholics, to whom Catholic literature would be welcome, from the pastors of Southern and Western parishes, missions and stations. If you are a subscriber to a Catholic newspaper or magazine and, after you have read it, would be willing to mail it regularly to some worthy person who would be delighted to receive it, send a postal to that effect to the International Truth Society, Brooklyn, and we will send you the name and address of some one who will greatly appreciate the publication you send.

Here you have a simple, easy means of exercising the lay apostleship.

CONVERSIONS.

The advance Church which has ditch and in other parishes in London study of the past it is incumbent of identity with the Reform impossible for the Papal, though accept the Pop.

"The Cask Book" is used gregation to 1 the work of the from official "Reformation in uncomprom which we hold informed that England the H was offered as Churches that confess Catholics now tercession of saints was inv at the present historical tring, and must the Catholic

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CATHOLIC.

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