MARIE HABILER

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CHATS '

EASTER SUNDAY

THE TRIUMPH OF CHRIST

day which the Lord had made : let u The festival of Easter is, above all things, my brethren, a day of joy. Just as we love the sunshine more after days of cloud and tempest, so also is our joy keener and more intense when it follows

It is for this reason that the joy of It is for this reason that the joy of Easter is greater than that of Christmas, or of any other season of the Christma, year. For we have been passing through a time of sorrow. We have beheld in Passion-tide our dearest Lord in suffering. We have beheld Him as the King of Martyrs, worthy of the title, because His pains were so far in excess of anything that mere man has ever suffered or could ever suffer. We have seen Him in His agony in the garden, when the could ever suifer. We have seen Him in His agony in the garden, when the sins of the whole world and of all time were presented to His vision and pressed heavily upon Him, filling His Sacred Heart with deepest grief. We have called to mind His betrayal by His trusted friend and disciple; His arraign-ment before impions and unjust judges.

Heart of our plessed Lauy when they knew that the Lord had risen indeed will be ours to-day, and we shall cry out in the words which the Church puts into our mouths: "This is the day which the Lord hath made: let us rejoice and be glad in it;" for "the Lord is my the control of the control

my salvation." Therefore, to-day the voice of praise and of salvation is in the dwellings of the just throughout the world."

"For the right hand of the Lord hath wrought strength;" the right hand of the Lord—that is, His almight power—has raised up Jesus from the dead. He has overcome death and opened unto us the gates of everlasting life. He has triumphed over sin, which brought death into the world, and is a pledge to us of that life which He will give to His faithful ones.

"Vivid dynamic reality" . . . No man who is really grounded in the truths of Christianity can be truly said to be ignorant, and the practical teaching which the early writers of the Dark Ages obtained from the pulpit and the confessional was of far more real intellectual in the confessional was of far more real intellectual and moral value than the farrago of grammar and elementary arithmetic imparted to an unwilling generation in Board Schools and such this book and that book of Holy Scripters was a shout of anger and denunciation. But Bolee's continued, calm exposures of His death. His resurrection, therefore, means our deliverance from sin and death, and is a pledge to us of that life which He will give to His faithful ones.

it, remarked that "the news that confronts us most in Catholic papers these days is the story of convert making."

Every paper I read sparkles with the story of conversions to the Church." We have truly entered on an era of convert making."

In that same paper was the report of the annual mission in the Church of the Paulists, New York, 43 converts; New Corese of Cody Officers of the Indian to Indian the Paulists, New York, 43 converts; New Corese of Cody Officers of the Indian to Indian the Paulists, New York, 43 converts; New Corese of Cody Officers of the Indian to Indian the Paulists, New York, 43 converts; New Corese of Cody Officers of the Indian to Indian the Indian

the annual mission in the Church of the Paulists, New York, 43 converts; New York Apostolate in Philadelphia at St. John's, 45 converts; Father Callaghan, the Veteran Sulpician in Montreal, 45 converts, and so on all over the country in hardly less degree the progress of the Church is measured by the converts received.

It is difficult to tell to what special activity all this is attributable. The Apostolic Mission House at Washington may be more the result of this movement than its cause. It may be only another sign of a deep and powerful movement that is stirring the activities of the Church to her very centre, and before this movement will have spent itself it will have swept hundreds of thousands of the unchurched masses into the bosom of the Church. The coming decade of years will undoubtedly see the highwater mark of this movement.

It is like the rising of the floods in the rivers in the spring time. A great storm with warm rains and rising temperature sweeps over the country from the South. It loosens the grasp of winter on the frozen North. It melts the snows, and from a thousand brooklets up in the mountains the trickling streams begin to flow until the volume of the rivers in the lowlands begin to swell, and with onward rush they carry everything before them.

The spirit of God Wno animates the Church breathes on the cold hearts of the floods for weare told that it is idle to look to the skies for "Artificial for ware and the processor of the demonstrate; they need conclusion. They do not need to demonstrate; they need only to say. It is very simple but it is not satisfactory to intelligences that have some sense of logic.

"It is unnecessary to appeal to the skies," says this modern college hand then proceed the demonstrate; they need only to say. It is unnecessary to appeal to say, it is unnecessary to appeal to God. Here is another strains to say, it is atheism in its last analysis. Is that the kind of Start analysis. Is that the kind of Start analysis. Is that the kind of Start analysis. Is that

sinful, and there comes a second spring in the Church.

In the meanwhile the most glaring need of the Church is the trained missionary who can go into the smaller towns and assemble the unchurched, and present to them in an attractive way the truths of the Church.

A keen observer of the trend of affairs among the people of the United States said recently: "There will be 500,000 people going into the Catholic Church in this country during the next decade of years if only the Church had the missionaries to receive them."

The great demand is for the trained missionary.



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THE SUICIDE OF THOUGHT

Heart with degree in the betrayals philoseryals per librariated to not and disciple; Hisarraign-this cruel condemnation and death. Despised and rejected by His own chosen people whom He had come to save, a robber and murderer preferred before the proper whom He had come to save, a robber and murderer preferred before the property of the things as in a special friends and supplied and a possible of Thought' in his "Orthorn, and finally led forb of the thought that the was forsaken by those whom He had chosen to be His special friends and disciples, with the call of the will. The before the His special friends and disciples, with the call of the will. The was dear, those whom He had chosen to be His special friends and disciples, with the call of the will. The was dear, those whom He had chosen to be His special friends and disciples, and who had been His constant companions in His public ministry. They all forsak his there can be no such thing as sin, and will realize the great meet the class with the call of the will. This, as Ni. Chesterton shows very companion to the whom all most dear, those whom He had chosen to be His special friends and disciples, and will realize the great meet the class will be the constant companions in His public ministry. They all forsak his properties of the will and a discovered that there are hen or such thing as sin, as the constant companions in His public ministry. They all forsak with the call of the will. This as shown that the was the search of the same than the was foreward the service of the same than the was formed that there are no such thing as sin, as the constant companions in His public ministry. They all forsak with the call of the will. The was the same than the was for the public ministry. They all forsak with the call of the will. The was the was an all states and the search of the same than the was foreward the was a subject to the can be a subject to the can all the states of the first the public ministry. They all forsak the can be not the same than the proper

After reading att. Altars," in the March number of the Cosmopolitan, we conclude that in ultimate analysis the anti-Christian movement in America is similar to that in England, as described by Mr. Chesterton, that it starts from the same principles, tends in the same direction and to the same end—social disintegration and anarchy. If it does not fully reach this end at some future time it will be because the common sense of many the proposition of the bark in the same and the proposition of the bark in the same and the proposition. The same area of ignorance, superstive barbarie; ages of ignorance, superstive barbaries; ages of ignorance, superstive anticon, option, option, option, option, option, option, opti

fore, means our deliverance from sin and death, and is a pledge to us of that life which He will give to His faithful ones.

Surely, then, we can have no greater cause for rejoicing than this. Pray, then, my brethren, that your hearts may be filled with the true spirit of Easter joy. "Ask and you shall receive, that your joy may be full; and your joy no man shall take from you."

intellectual superiority over their fellow men.

Mr. Bolee in the March Cosmopolitan continues, in utter disregard of his denunciators, to lay bare the true inwardness of the false moralists and incompetent, self-styled scientists who would be the teachers of mankind, without the capacity or equipment for the work.

We will note some of his references and opactations. Here is a representation. Mr. Bolce in the March Cosmopolitan Mr. Boice in the March Cosmopolitan continues, in utter disregard of his de-nunciators, to lay bare the true inward-ness of the false moralists and incom-petent, self-styled scientists who would be the teachers of mankind, without the

THE ERA OF CONVERT MAKING
One of the Bishops recently took up a

One of the Bishops recently took up a One of the Bisnops recently of the Lewis of the Lewis and glancing his eye over the tensmatched that "the news that confronts us most in Catholic papers these days is the story of convert making." Every paper I read sparkles with the story of conversions to the Church."

streams begin to now ustit the volume of the rivers in the lowlands begin to swell, and with onward rush they carry everything before them.

The spirit of God Wno animates the Church breathes on the cold hearts of the listless and the indifferent, and the sinful, and there comes a second spring in the Church.

What does the president means by "active faith?" Faith in what or in whom? Not in God, for we are told that "it is idle to look to the skies for help." Then what is this active faith? The fact is, in the sentence it is used in it does not mean anything. And we may be a sentence of the color of the color

Here we find another stump in the furrow. What is this "new creed?" Is there any man, woman, child or idiot in the United States who can tell us w at it is? We do not think there is. Some one has said the new creed is that there should be no creeds. But if there should be no creed? Thus the new creed begins by cutting its own head off. begins by cutting its own head off. Chesterton is right in calling it the Suicide of Thought .- N, Y. Freema 's Journal.

THE "DARK AGES" AND THE BIBLE

Wonderful is the very noble testimony that has been rendered within the past seventy-five years, by learned non-Catholic writers of sterling honesty and high repute, to the doctrines, customs and history of the Catholic Church, Drs. Gardner, Gairdner, Brewer, Spencer Jones, in erudite volumes in England, like the late Rev. Charles C. Starbuck in the columns of the Saved Heart Rev. in the columns of the Sacred Heart Review in the United States have borne witness to the true greatness of the Church, have shown forth her actual position in the onward march of the human race, and have stated her real doctrines, in salendid repulse of lesses were tree have

built up the scholastic philosophy can not have been wholly indifferent to learning and culture. The men who died in myriads on the plains of Syria to rescue the Holy Sepulchre can hardly have been devoid of love of Him Who



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Dr. Maitland openly declares his belief that "as to the degree of darkness in which those ages (from A. D. 800 to A. D. 1200) were really involved, and as to the mode and degree in which it affected those who lived in them... It has been a good deal exaggerated;" and as to the ignorance alleged among the people, "you will allow that they

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was the source and spring of civilization, the dispenser of what little comfort and security there was in the
things of this world, and the quiet
seriptural assertion of the rights of man."
May it be granted to us to leve our
Lord and to meditate upon Him in the
Gospels as some of these men did!
The old man, for instance, who died at

The old man, for instance, who died at

Ages:"
I do not recollect any instance in which it is recorded that the Scriptures or any part of them, were treated with indignity, or less than profound re-

May we carefully imitate the lessons hereby given us, and at the close of Lent may we know more about the Holy els and love them better than we

SPIRITISM AND ITS DANGERS

it is making amazing and even disastrous progress. And adds this convert son of the late Archbishop of Canterbury, there are probably many priests who have to deplore the loss of members interest awakened by its mystical influences. Moreover, spiritism now possesses its own literature and it is growing day by day and adding to the

growing day by day and adding to the volume of danger.

The claim of the spiritist is, says Father Benson, that by the mercy of Providence the legitimate desire of communing with the departed, friends or relatives, will be fulfilled. Further they claim that under certain conditions what the departed may have to communicate to the living must be of great spiritual or moral advantage to the latter. That the cultus has grown to great dimensions is evident from the latter. That the cultus has grown to great dimensions is evident from the fact cited by Father Benson that in the North of Eugland the organization of spiritism has reached such a point that buildings are set apart for spiritistic worship, hymn-books are issued and Sunday-schools developed. Although the term Christian is used, it is simply a tribute to the greatest moral teacher. a tribute to the greatest moral teacher and martyr ever known, as the Scientists themselves term it. As to the manner in which His personality is in-terpreted, says Father Benson, it is per-haps enough to say that He is called by spirists one of the greatest mediums

The first point of the Catholic teach-The first point of the Catholic teaching in this connection, says Father Benson, is that of Divine permission discarnate or disembodied intelligences from the spiritual world can manifest themselves in exactly the ways in which we are told by spiritists these astral bodies do manifest themselves. In the New Testament, the Lives of the Saints and in the very Ritual some of the and in the very Ritual, some of the and in the very Kitual, some of the phenomena not only can, but do, historically happen. Nevertheless, the Church parts company with the spiritists at this juncture and completely and finally denounces practices of spiritism. And, says Father Benson, the main reason is that spiritism * far as it touches proor degragated to a denial of the funupon dogma leads to a denial of the funiamental clauses of the Christian creed. Little by little Theism is the result of dealings with this species of mysticism. Moreover, there never fails to follow

HOMES



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upon spiritistic dealings a deterioration in morals. Even spiritists themselves admit with sorrow that this is the gradual process of spiritistic influences, and only the strongest possible kind of char-acters are able to resist for any length acters are able to resist for any length of time the sinister influences at work in spiritistic circles—a species of atmosphere whose tainting properties is a graduated process. Over and above these evils, there is the physical evil resulting from persistent enquiring into supernatural phenomena which cannot but disturb the nervous system.

The peremptory instructions of the Church are clear enough in regard to spiritism, and, says Father Benson, the reason she gives ought to earn the sympathy of all who look to the advancement of the cause of morality. In brief, the Church tells us that dabbling in spiritism is not the road to truth, but to

spiritism is not the road to truth, but to deception and error. While admitting the existence of evil spirits and the possibility of their manifesting themselves to souls still incarnate on earth she points out the extraordinary dangers that menace those who attempt by any backstairs entrance to neutrate regions. backstairs entrance to penetrate regions closed by the hand of God. And as a proof of these dangers, she points to the uselessness of the information pur the uselessness of the information purporting to come through those channels, and the injuries to body, mind and soul sustained by those who persist in such attempts. There is nothing to be gained: there is all to be lost. She oes not commit herself to any guaran tee of the truth of this or that particular SPIRITISM AND ITS DANGERS

It is impossible, says Father Hugh
Benson, writing in the Dublin Review,
to acquiesce in the view that spiritise is a negligible danger. Even among certain kinds of ill-instructed Catholics

or else it is a reality, and in that case, a silectory acquired to the truth of this or that particular incident or claim. She leaves us face to face with this dilemma; either whis or that affair is fraud, in which case is investigation is a waste of time, and a fruitful seed-bed of self-deception; or else it is a reality, and in that case, a sinister and perilous reality.-N. Y.

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our reliability.

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