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LONDON, SATURDAY, MAR. 23, 1907.

"I HAVE LOVED THEE WITH AN EVERLASTING LOVE."

These words, so often quoted and so little understood, may well give us an insight into the love of God for mankind. From all eternity they were murmured by God: on earth they were heard on the Annunciation Day, when at the answer of the Blessed Virgin the Holy Ghost framed within her of her best heart's blood a perfect body and joined to it a perfect soul and the Eternal Word came down from heaven and made it all His own. The Son of God became man to sweep away the barrier which stood between earth and heaven. He, a victim of justice and mercy, bore our sins in His body upon the tree and on Him the Lord laid the iniquities of

Coming into the world Christ proclaimed "for this I am come that I may do Thy will, O Father." And the Father's will was that He should suffer mission and from the beginning to the end of His mortal career every word and every action were devoted to its

We see Him, the Meek One, walking among men and doing good. We hear Him teaching a sin-ridden world doctrines of which its wisest philosophers had never dreamed and raising it by His moral precepts to a higher plane of purity and perfection. He is all ce. Though the Pharisees try to ensuare Him in His speech and term Him a wine-bibber and One possessed of the devil, His forbearance knows no bounds. He loathes the pretence, the shams, the hypocrisy of the Jewish princes; but to the sinner-the man lured away by passion, to the woman, a Magdalen enslaved to sensuality-He stretches forth the hand of charity and

The years of labor and preaching would seem enough to satisfy the world of the love of its Creator. For the world indeed it might be sufficient, but in the prodigality of His love God did not fear to lavish all favors upon us. On Holy Thursday we see Him changing bread and wine into His body and blood. This is yet not enough. He will give His life - the supreme argument-to prove how His Father loves the sons of men.

After the Last Supper He wends His way to the garden to nerve Himself for the scenes in which He must be the principal actor. The horrors of the Crucifixion are already before Him. When a Babe at Bethlehem, a Boy at Nazareth, and when in manhood's prime He taught His doctrine they were never absent from His mind, but on this them to be ready to sympathise with Him in this hour of sorrow. "My Soul is exceeding sorrowful; tarry ye here and watch with Me." Then, going about a stone's cast from them, the Lord Jesus knelt down and prayed. As He kneels amid the olive trees in the solemn stillness of the night, He sees and feels in spirit all the anguish He is to suffer on the morrow. He feels the cords on His hands, the spittle on His face, and the crown of thorns, and the mantle of derision, and in His cars is ringing the yell of triumphant hatred : Crucify Him ! Crucify Him ! But the cause of His sorrow lies far deeper than any dread of pain and ignominy. He beholds in fearful array all the sins that ever disfigured the souls of men. The history of the world is before Him.

Writes Cardinal Newman:

Writes Cardinal Newman:

"It is a long history and God alone can bear the load of it. Hopes blighted, vows broken, lights quenched, warnings scorned, opportunities lost: the innocent betrayed, the young hardened, the penitent relapsing, the just overcome, the aged failing; the sophistry of misbelief, the wilful, alone of passion, the obduracy of pride, the tyranny of habit, the canker of remorse, the wasting fever of care, the auguish of shame, the pining of disappointment, the sickness of despair: such cruel, such pittable spectacles—they are upon Him and in Him."

He turns His ayes to heaven and we

He turns His eyes to heaven and we hear that cry wrung from the anguished

price high and commits a crime un. unpardonable sin.

God's forgiveness and mercy. Christ knows the diabolical design of the apostate, but, yearning to save him, He says with ineffable sweetness: "Friend, whereto art thou come? Betrayes thou the Son of Man with a kiss." These words touch not the cold heart of the perfidious disciple. He gives the signal, and the raging crowd rushes in upon the Lamb of God and drags Him on to the city. A few days ago they saluted Him as King and cried out in admiration as they thronged the streets: "Hosanna to the Son of David!" But the popular approval is fickle, and to-night the cry of triumph

When He answers Annas as to His life and doctrine, one of the servants flings himself forward, and strikes Jesus on the mouth. How well the atrocity of this act comes home to us! But have we not, however, struck God more cruelly than that Jewish servant? Yes, more cruelly, for we know Him. for the sins of mankind. This was His He is with us daily, and how many times have we not lifted up a sacrilegious hand in mortal sin and struck Him, not once but a thousand times.

gives place to the yell of derision.

Christ goes from Caiphas with their false witnesses trying in vain to entangle Him in a mist of lies and calumnies, to Pilate-weak, vacillating Pilate-who washed his hands, as his descendants endeavor to do, of the Lord's blood. He, man of the world, with an eye on Rome and his future, will not stem the tide of hatred. But he tries to do so, in half-hearted fashion. It was the custom of the Jewish nation on the day of their paschal solemnity to have set at liberty one criminal for whom the people should petition. Knowing this, Pilate proposes to their choice Christ-and Barrabas, a notorious robber and murderer. But hear the infuriated Jews: " Not this man, but Barabbas." "What evil hath He done?" asks Pilate; and for answer they cry out with one accord : " Crucify Him !" "Shall I crucify your King?" asks Pilate. "Away with Him! We have no King but Caesar," is the answer. How we loathe this horrible injustice-the cowardice and injustice of Pilate! But think! Do we not betimes cry out that we have no King but liquor, but lust, but revenge. Do we not sell the Lord for less than thirty pieces of silver-for the passion of a moment—and drag Him through the mire of a polluted soul.

the Hands that fashioned the world are driven the nails, tearing bone and sinew. Slowly the cross is raised. Around it are His enemies; near by His own pure Mother, a gift of mercy at the well of Jabob. You can listen to fine merit of an agreeable to the hours pass—the end is of the far off. His Blood is after with the thin. The thorns are sticking like of flame through the skull.

The thorns are sticking like of flame through the skull.

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The thorns are sticking like of flame through the skull.

The thorns are sticking like of Jabob. You can listen to flame has not even the merit of an agreeable and elevated style!

Avoid Dangerous Books.

"It is related in the Acts of the Apostructions people. You had converted at Ephesus possessed. night they stand out in bolder relief. to us. The hours pass — the end is He turns to John and James and Peter, who accompany Him, and beseeches pain. The thorns are sticking like Dark loneliness weighs upon Him, for we hear that bitter cry : " My God, my God, why hast Thou abandoned Me !" Then the blood-stained face of Christ turns once more towards His persecutors, and they hear the words : 'It is finished." Christ is dead. Divine Justice is satisfied—and the world is saved. He can rest now. In His desire to save us the Father smote His Son, the image of His substance and the splendor of His glory. One tear, one sigh would have been more than sufficient for the redemption of a million worlds; but to show us the earnestness of His love, the Father made His Son drink the cup of suffering to the dregs. And how bravely the Son seconded the Father's design! When in the garden the army of evil fell like infernal spirits upon Him He paid the debt for our own evil thoughts. When in humility He stood before Pilate and the rabble that clamored for His blood, He atoned for our pride and vanity. And when the soourge tore His shoulders and gashed His holy body, He paid our debt

for our impurities. Let us so study the lesson of the crucifix during life as to be able to say when we put it to our lips at the hour of death: "Father, into Thy hands I commend my Spirit."

The Unpardonable Sin.

Father Price in the Pitteburg Observe

heart: "Father, if Thou wilt, remove this chalice: nevertheless not My will, but Thine be done."

Ohrist rises from the ground with renewed strength to meet His foes. The garden fills up with a band of infuriated ruffains led on by Judas, who sells His Master and thinks the price high and commits a crime un-

LONDON, ONTARIO SATURDAY, MARCH 23 1907

COUNSEL FOR READERS.

Cardinal Gibbons delivered a force-ful and opportune sermon at the Balti-more Cathedral last Sunday on a sub-ject which is becoming every day of greater importance. At a time when greater importance. At a time when books were never so numerous or so accessible, when the public is fairly stormed with newspapers from early morning until late at night, the Cardinal took the opportunity to preach on the necessity of discrimination in the choice of reading. His words carry weight—it is doubtful if any man in America can command a more respectful andiance—and at least a few respectful audience—and at least a few paragraphs from his discourse found their way into nearly every newspaper in the country—even into those, oddly enough, which most flagrantly offend in

enough, which most hagranty outside in the ways which he denounced.

The Cardinal began his sermon by pointing out the benefit of familiarity with the best of all books, the Holy

"The timely remembrance of an ap-"The timely remembrance of an appropriate sentence of Holy Writ," he said, "is a tower of strength in the hour of temptation and despondency. But we cannot conjure up these pious phrases unless we are familiar with the sacred text, and it is only by habitual perusal of the Word of God that we are familiar waters that the sacred text was the word of God that we can familiar ize ourselves with it.

DEPENCE AGAINST TEMPTATION. "When the demon of swelling pride and vain glory assails you let your battle cry be the words of the royal prophet: 'Not to us, O Lord, not to us,

but to Thy name give glory.'
"When the spirit of avarice haunts you let your antidote be the words of our Lord: 'What doth it profit a man if he gain the whole world and lose his

own soul?'
"When the demon of unhallowed desires endeavors to defile your soul, devoutly recall the words of Christ:
'Blessed are the clean of heart, for they shall see God.' Or the words of the patriarch Joseph: 'How can I sin

in the presence of my God?'

"When tempted with impatience on account of the loss of health or relatives, say with Job: 'The Lord gave, the Lord hath taken away. Blessed be the name of the Lord.'

"The Holy Scientific in and a long of the Lord." "The Holy Scripture is not only your weapon in time of war, but also

your companion in time of peace. Conference with God in the Sacred Volume diffuses around you a heavenly and delicious fragrance.

LEADS AMID MEMORABLE SCENES.

"With the Holy Scripture as your companion it will lead you into the most sacred and memorable scenes ever presented to the gaze of men. It ever presented to the gaze of men. It will take you to Mount Sinai, where you can contemplate Jehovah giving His law to Moses. It will enable you to follow the children of Israel in their devious wanderings through the desert till the Promised Land is reached. It will accompany you to the mountains of Judea, where you can listen to the prophets denouncing the iniquities of the Hebrew people.

"With the multitude you can sit on the grass and hear our Lord preaching His Sermon on the Mount. You can reverently stand beside Him while He is conversing with the Samaritan woman at the well of Jabob. You can listen to Him while He is preaching His last At last Calvary is reached. Through

refined but superstitious people. You can behold in imagination those sacred personages recorded in Scripture and listen to the very words that fell from

MOST FEARLESS PREACHER.
"The Word of God is the most fear most intimate friend will hesitate to remind you of your faults from a sense of delicacy and from a fear of being considered overcensorious. Even the ministers of God, though they are commended by the Hely Cheet 'to present manded by the Holy Ghost 'to preach bby Word, to reprove, entreat and re-buke with authority,' are cautious not to lay bare the diseases of the soul in their naked deformity from a dread of suggesting evil thoughts to the inno-cent or of giving personal offense to the guilty or of shooking the sensibili-ties of the hearers generally.

"But the Inspired Volume is never

ashamed to tell us the plain, unvarnished truth, for people can never suspect its authors of being personal.

CONVERSION OF AUGUSTINE.
"It was the reading of a passage in one of St. Paul's epistles that gave an Augustine to the Church. Seduced in his youth from the religion of his pious mother Monica into the Manichean heresy, Augustine became not only shipwrecked in faith, but also dissolute in morals. One day while in company with his friends, Alipius and Pontitianus, the latter related the extraordinary life and sanctity of St. Annual Company with marked

st. Paul open and his eye falls on these words, so well adapted to his condition: "Not in reveling and drunkenness, not in chambering and impurities, not in contention and envy, but put ye on the Lord Jesus Christ and make not provision for the flesh in its concupiscences." He read no more. From that moment dates his conversion to Good.

GOOD AND BAD NEWSPAPERS. "I shall conclude by making a few

practical suggestions:

"First—Rigidly exclude from your household all books and pamphlets which are hostile to religion and good morals. Never admit into your homes any newspaper or periodical which ventilates obscene news and licentious

scandals.
"There is one kind of literature in which we all indulge and of which we partsk) as regularly and with as much relish as our daily bread, without which life would be dull and tedious —a literature which has become a necessity of our being. I refer to the daily newspaper. Now there are good and bad journals, as there are clean and unclean animals.
"No kind of literature works more

mischief in a community than salacious journals. They contain not only news matter, but also advertisements of a most objectionable character.

"They have sensational news items which are a snare and a stumbling block to the innocent and unwary. Many youths of both sexes have learned from this impure fountain their first lesson in the dark mysteries of human descens in the dark mysteries of human depravity. Oh, how easy it is to taint the pure fount of youth, and who shall blanch the sullied snow of innocence? Advertisements which paint in glowing colors the attractive features of dangercolors the attractive features of dangerous haunts of amusement, advertisements of patent medicines and other drugs whose object is to defeat the inexorable laws of nature and of nature's God—what a terrible responsibility those publishers assume who admit into their paper such insidious poison! For every soul perverted they have a strict account to render to God and to society.

PUBLISHER REFUSED \$10,000.

"As an offset to these depraved journals I have known the proprietor of an upright paper of this state who refused an offer of \$10,000 rather than admit into the columns of his paper an advertisement suggestive of immodesty, though its indecency was thinly veiled by ambiguous phraseology. Would to God that all newspaper owners had

emulated this noble example.

"You would not permit a vial of poison to remain on your mantlepiece poison to remain on your mantepletes lest it might inadvertently fall into the hands of some members of your household. And will you allow to lie on your table an unclean journal which would instill poison of sin into the soul?
"The Lacedemonians commanded

the poems of Archilochus to be ban-ished from their city because, while his writings were beautiful and attractive in point of style, they were immoral in their character and tended to corrupt the minds of youth. What an example do these ancient pagans set to degenerate modern Christians who greedily devour a literature which undermines faith and morals and which has not even the merit of an agreeable and elevated style!

dangerous books treating of magic and other superstitions. These books they voluntarily collected together and burned, and their value was estimated to the superstitions of the superstitions. These books they voluntarily collected together and burned, and their value was estimated to the superstition of the superstitions. These books they of the superstitions of the superstitions. These books they of the superstitions of the superstitions of the superstitions of the superstitions of the superstitions. These books they of the superstitions of the sup

burned, and their value was estimated at fifty thousand pleces of silver. "My brethren, these books were not as hurtful as those which attack your faith. And if those early Christians destroyed their superstitious works re-gardless of their price, how can we re-tain in our possession books that utter the most blasphemous calumnies against the Christian religion?

"Second—The same motives which you have to eliminate dangerous publications should prompt you to exercise your zeal in the diffusion of sound lityour zeal in the diffusion of sound literature, particularily such as is explanatory of Christian doctrine. Circulate good books among your neighbors and you will be co-operating with the clergy in the propagation of the religion of Christ. You will share in the reward promised by our Lord-in these product of Them. these words: 'They that instruct others unto justice will shine like stars that instruct

for all eternity.'

"Third—Resolve during this holy season of Lent to set aside a certain time each day or night which you will devote to the reading of a religious book. Select for spiritual reading such venerable treatises of plety as have by their exceptional merit survived the wreck of time and have met the com-

mendation of succeeding generations.
"But, above all other books, choose
the Sacred Scripture. There is a special grace attached to the reading of
the Inspired Volume. It will impart

THE FRENCH SITUATION.

A press cablegram from Paris says a majority of the members of the French Episcopate held a private meeting on March 6 in the Catholic Institute. No results of their deliber-ations have been made public, but it is understood that they confirmed the decision to maintain the status quo in

the matter of the churches.

At Nantes, on March 6, a police court judge inflicted fines of \$3.20 upon each of twenty seven Ursuline nuns and a fine of \$5 upon the Mother Superior for persistently refusing to quit their convent in compliance with the law dispersing religious commun the law dispersing religious communities. The defendents pleaded that both the grounds and the buildings themselves belong to the order, which has been authorized to carry on educational work. The prosecution, while not contesting this argument, insisted upon obedience to the Act of Congregations, and at the same time gave warning that further refusal by the gations, and at the same time gave warning that further refusal by the nuns to leave the buildings would be followed by ejection. During the trial the court room had to be cleared, because of the demonstrations of a crowd of Catholic sympathizers who at the conclusion of the hearing accompanied the nuns back to their convent with cheers.

Abbe Jouin, of the Church of St. Augustin, Paris, is to be tried on March 14 by the Correctional Tribunal on a charge of "distributing a writing calculated to incite rebellion and civil

calculated to incite rebellion and civil war."

The matter of the violation of the Papal nunciature in Paris by the French Government is said to be in the hands of Austria.

The audience granted on March 4 by the King of Italy to Bonomelli, of Cremona, is regarded as significant of the altered times and of how the estrangement with France is gradually drawing the Vatican nearer to Italy, which has practically succeeded which has practically succeeded France as the protector of Catholic religious institutions in the East. Heretofore the Italian Bishops when in Rome refrained from intercourse with the Government, much more with members of the royal family.

A DIVORCE THAT IS FATAL.

The religious fakirs, who have pros-pered so much during the last few days in this country have at last fallen upon evil days. "Dowleism" is dead, upon evil days. "Dowleism" is dead, and its quondam "prophet" is regarded as a hopeless lunatic. Zion City has passed from his control and is now conducted as a purely business enter-

prise.

Now it is the turn of "Eddyism" to take the road to dissolution through the courts. The foundress of the cult made millions out of it. Her deluded followers poured their treasures into her lap and asked no questions. Now comes her son to ask the courts to protect him, as her heir, from the greed of the coterie that greed of the coterie that surrounds her in her dotage. He alleges that these friends of Mrs. Eddy are trying to get her fortune away from her. Perhaps they are, but if so, they are only following out the teaching of the once shrewd business woman who founded a religion as a means to amass great wealth. She made "Christian Science" pay, then why should not they get a share of the spoils?

It is stated that the present suit is brought to protect the property of the

brought to protect the property of the foundress of the "Christian Science Church" and not to injure the organization itself. That would be all very well if the organization did not essen-Science is purely a matter of business for those at the head of the cult.

The principle upon which it is based is that it is a "good business" or those in control. When the "business" is divorced from the creed, the latter will soon die of itself. It was the divorce that killed "Dowleism" and it will kill Eddyism in a few years if the separation is enforced. When the leaders of Eddyism fall to quarreling over the spoils the day of dissolution cannot be far off.—True Voice.

THE CATHOLIC CONFESSIONAL.

The Rev. Albert McKeon, S. J. L., of St. Columban, Ontario, Canada, has just issued a second edition of his excellent tract on "The Catholic Confessional and the Sacrament of Penfessional and the Sacrament of Pen-ance." This second edition was made necessary by the quick sale of the first and the demand for more. We can say of this enlarged and illustrated edition what we said of the

first; it is a clear statement of the Catholic doctrine on confession, and the Sacrament of Penance, supported by many texts from the Old and New Testaments carefully arranged and reasoned out. Catholics are often asked by their Protestant neighbors who are sincerely seeking information contians, the latter related the extraordinary life and sanctity of St. Anthony. Augustine listens with marked
attention to the narrative of his friend
and then replies with emotion: 'These
ignorant men take the Kingdom of
Heaven by violence, and we with all
our learning remain wallowing in the
mire of sin.'

"Retiring afterward into the garden,
he sits under a fig tree and gives vent
to tears. He is struggling between
virtue and vioe. While God gently
calls him upward to Himself his passions strive to chain him to the earth.
While virtue and vice are struggling
to the supremesy Augustine hears the
voice of a child uttering these words:
"Toile, lege, toile, lege, and knowing
that these were not the usual expres-

CATHOLIC NOTES.

It is persistently reported that Arch-bishop Bourne of Westminster will be made a Cardinal at the March consis-

A dispatch from Rome states that by order of the Holy Father, His Emin-ence, the Cardinal Vicar, has issued a decree ordering the first steps in the work of canonizing Pope Pius IX.

Right Rev. Mgr. Patrick F. Mc-Sweeny, D. D., rector of St. Brigid's Church, New York, and one of the old-est and most prominent priests of that archdiocese, died on Sunday evening, February 24, at his rectory.

Miss Alice Laurent, daughter of the chief of the Abenaqui Indians, at Pierreville, Canada, took the veil in Ottawa recently. She is the first Abenaqui Indian to become a nun.

The Rev. Henry Grey Graham, formerly a Church of Scotland minister at Avondale, Strathaven, who some years ago joined the Catholic Church and went to Rome to study for the priest-hood, has been ordained priest at the Scots College, Rome.

The complete writings of Bishop England of Charleston are about to be re-published in a set of seven volumes, by the Arthur H. Clark Company of Cleveland, to whom the Buffala Catho-lic Pablishing Company turned over

Archbishop Ryan of Philadelphia rounded out on Feb. 20 seventy-six years of a notable life. Fifty-four of these have been spent in the service of the Church. He was ordained in 1853, made coadjutor of the St. Louis diocese in 1872 and two years later appointed Archbishop of Philadelphia.

Archbishop of Philadelphia.

Rev. Jos. M. Ardia, the oldest Jesuit in the world, died at Loyola College, Baltimore, on March 1st. Up to a little more than two weeks ago the venerable priest celebrated Mass daily. Father Ardia was ninety-one years old, born in Naples and came to this country about sixty years ago.

Very Rev. Lord Archibald Douglas, very key. Lord Archibald Donglas, uncle of Lord Queensbervy, has been admitted into the Congregation of the Redemptorists at St. Joseph's church, Bishop's Stortford, England. Lord Archibald Douglas was formerly a diocesan priest, and in that capacity did good work at Manchester.

good work at Manchester.

The Pope received on Feb. 28, 400 pilgrims from Milan, who presented him with \$8,000 toward the support of the French clergy. The Pope's speech of thanks was greeted with applause, which was started by some women in the front row of the party of pilgrims. The Pope jakingly remarked: "In my time only the men applauded. I see time only the men applauded. I see now that the women have learned the art as well."

Those outside the Catholic fold who Those outside the Catholic fold who frankly think the Catholic nun is uncultured will soon receive a surprise. A Sister of Mercy of St. Xavier's Academy, Rhode Island, has just set music to Longfellow's beautiful poem, "The Day Is Done," and the work will soon be issued by a secular firm. Capable judges assert that the Sister's music is the most beautiful of any of the numerous settings that have been made of the poem.

Ill luck has attended "Archbishop" Vilatte, and the first schismatic church of Paris, where no services will be held again until "Archbishop" Vilatte clears himself of the charge of swinding. Suddenly and without warning ministerial officers called at the church, the Pare Legadre Monday at 10 in the Rue Legendre Monday at 10 o'clock and seized the miter and cross, from a Parisian woman, is returned.

Dr. Frederic E. J. Lloyd, whose re-cent lectures to non-Catholics in Chicago were so remarkably successful, deliver-ed his lecture on "Why I am a Cathoed his lecture on "Why I am a Catho-lic" before an audience of more than 4,000 people at the Auditorium in that city last Sunday evening. It was one of the most impressive gatherings ever assembled in a religious interest in Chicago and was very consoling to the lecturer and to the Paulist Fathers, and a whose avenings it was given under whose auspices it was given.
Dr. Lloyd's son Frederic sang "Lead,
Kindly Light" at the conclusion of the
lecture with fine effect.

YOUNG MEN AT THE UNIVERSITIES.

The presence of Catholic young men at non-Catholic universities is a world problem, and across the water they are solving it in a much more masterly way than elsewhere. There they seem not to live in a theory, but to accept a condition of affairs and provide for

At Oxford university it has been the custom to hold conferences in Msgr. Kennard's chapel and lectures have recently been given there by Father Bernard Vaughan, S. J. In previous