

# The Catholic Record

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

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### TAKE A LOOK INSIDE.

Daring Lent we are exhorted by the Church to endeavor "to know what man is, and what is the use of him; what is his good, and what is his evil." Is God an element in our lives. Do we honor Him as our Father and fear Him as our Judge?

### LOVE AND UNDERSTANDING.

If we do God's will we shall know of His doctrines. The soul of a holy man discovereth, sometimes, true things more than seven watchmen that sit in a high place to watch. If we begin to love we shall end by understanding that the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good. The realization of the truths of religion is in proportion to our advancement in virtue.

### AS WE ARE.

To see ourselves as we are may mark the beginning of a new life for us. If we penetrate the haze of indifference of worldly maxims, we may come upon a thing unexpectably vile and loathsome—a dead soul. Scourged by drunkenness, or impurity, or blasphemy, or disobedience, there it is before us. It sold itself to the devil and received as salary nothing but a momentary satisfaction, a brutal pleasure, a filthy delight, a sordid, perishable interest. It is not a pleasant sight. But we cannot expect to see any beauty in a soul that has wallowed in filth. But it belongs to us. And to facilitate ourselves to do speedily something for its welfare let us not forget that above our heads is hanging by life's thread the sword of God's judgments.

### THE HAMMER OF PENANCE.

Penance is a hammer to batter down the obstacles between us and our Creator. When we have our nose in the trough we have no taste for the supernatural. We turn back to God; we have contrition; sorrow of the will. We do penance. We realize that we are sinners. As such we pay the debts we owe to God. Penance may be a medicine as well as a satisfaction. St. Thomas tells us that penance, as a peculiar and particular virtue, means necessarily a punishment of the sinner.

### SAME DOCTRINE.

The "austerities of other days are not in vogue now. But when they were in fashion Tertullian could challenge the pagans to discover a Christian among the law-breakers. But penance has not been abolished. The guilt of sin is the same now as then and the words, "Unless ye do penance ye shall perish" are unchanged. It is not pleasant, but because God had willed it it takes the place of His anger.

### WAYS OF PENANCE.

We can use our daily trials to wipe out the temporal punishments due to our sins. Do not fuss about them, keep them under cover and treat them as God's mercy and love for you. Give something to the poor, and quietly, not through the channels of public subscription lists. Some of us are slack in this matter of aim-giving. We have our families, our personal needs, and there is, as a rule, nothing for the outsider. But suppose we pare down our expenses. The money given for drink could be set aside for alms. So far as fasting goes consult your confessor. But state your case without partiality for your appetite. "Create in me a clean heart, O God, and renew a right spirit within me."

### JAMES R. RANDALL.

The people of Maryland and Georgia are all eager in their efforts to honor James Ryder Randall. A monument will be erected to his memory. And when it is unveiled goodly speeches lauding the dead poet will be made. This, says the Syracuse Catholic Sun, is bitter irony. While Randall lived he had scarcely whereon to lay his head. He had no home; he never had any surplus money in all his life. In New Orleans he lived like a pauper in order to send as much as possible of his small salary home to his family. No man better knew the face of self denial than he, and now two Southern States that should have seen that he had bread, are building monuments to him.

### SOME REMARKS.

1. The man who can take it or leave it has his chance now.
2. The garrulous should try to understand the value of silence as a nerve soother and thought stimulator.
3. The individual who is a member of many societies should spend more time in the home organization. We venture to say that his wife can talk as intelligently as his club-brethren, and will tell no stories that need a sprinkling of carbolic acid.
4. The Catholic who boasts that he is ever prepared to stand up for his religion should get ready to kneel down for it between this and Easter.
5. And the little games to the accompaniment of cigars and mineral water may be discontinued to the improvement of the head on the morning after, not to say anything of character.
6. They who think that piety means a big prayer-book and a discriminating taste in sermons should have another think on the question.
7. The men and women who have the latest thing in scandal should buy a ticket for the country of decency and fair play. Cackling over the offal of slander and hawking it around from house to house is certainly a very ignominious business. And yet people who have souls and brains enough not to be fooled make mud-pies and live in cess-pools. They should cease playing the barbarian and come back to civilization.

### THE FACULTY OF FREE WILL.

By Cardinal Gibbons.  
Cardinal Gibbons preached recently at the Cathedral, Baltimore, on The Prerogatives and Responsibilities of Moral Freedom. The Cardinal's sermon was as follows:  
"Jesus commanded the blind man to be brought to Him, and He asked him, saying: 'What wilt thou that I do for thee?' And he said: 'Lord, that I may receive my sight.' (Luke, xviii, 31-43)  
"None is so blind as he that will not see. All are spiritually blind that are not enlightened by Him who is the light of the world, who is the true light enlightening every man that cometh into the world."  
"Is not he stone blind who is entirely engrossed by the desire for earthly riches and shats his eyes to the pearl of great price?"  
"Is not he blind who is wallowing in the mire of sin, who is leading a life of sensuality which leads to melancholy and despair?"  
"Is not he blind who is bending all his energies to the acquisition of honor and fame, and when he acquires it he fails to satisfy the cravings of his heart?"  
"Is not he blind who looks up to Heaven and contemplates the works of creation, but discerns not the existence of a Creator?"  
"Is not he blind who sees the hands moving in the clockwork of time, but fails to recognize the invisible hand which keeps these works in motion?"  
"Is not he blind who counts the days of his years as they flow by, but does not consider the ocean of eternity that lies before him?"  
"Now, Christ says to each of you what He said to the blind man: 'What is thy will? What wilt thou that I do for thee?'  
"Let your answer be to day like that of the blind man: 'Lord, it is my will that I may see and follow Thee. This is eternal life that we may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.'"  
"How sublime is the faculty of free will! It is a gift which distinguishes you from the brute creation, for man is the only creature on earth that enjoys moral freedom. It is a prerogative which you possess in common with the angels and which makes you like to God Himself. God and the angels and man are the only beings that have free will."

### RESPONSIBILITIES OF THE GIFT.

"What a tremendous responsibility is attached to this precious gift! If righteously employed, it becomes an instrument of unending bliss. If abused, it becomes an engine of endless destruction. If kept within the bounds of the moral law, it is a heavenly stream enriching the kingdom of the soul with fruits of grace and benediction. If it leaps its legitimate barriers, it covers the earth with ruin and desolation."  
"It is the exercise of the will that distinguishes the saint from the sinner, the martyr from the apostate, the hero from the coward, the benevolent ruler from the capricious tyrant. The names of Nero and Diocletian, of Ahab and Jezebel and of Judas and Herod are execrated by mankind because they abused their free will in gratifying their passions and inflicting sorrow and misery on their fellow-beings. The names of an Alfred the Great and a Vincent de Paul are held in veneration because they consecrated their will to their personal sanctification and to the welfare of their fellow-beings."  
"And it is so with us. If we are destined to be of the number of the elect, we shall owe our salvation under God to the right use of our freedom. If we are to incur the vengeance of Heaven, it shall be due to the abuse of our liberty: 'Thy destruction is thine own, O Israel.' In a word, our liberty is a weapon with which, like Saul, we will inflame a deadly wound upon ourselves, or it is a sword with which, like

Michael the Archangel, we can conquer the infernal enemy and win our way to Heaven.

"We should employ it: 'In resisting temptation and our vicious inclinations. We should be 'as free,' says St. Peter, 'and not as making liberty a cloak for malice, but as the servants of God.' Whom to serve is to resign. And St. Paul says that we are the servants of him whom we obey, whether it be God or Satan. 'Whosoever,' says our Lord, 'commiteth sin is the slave of sin.' What a degradation to fall from the sublime estate of freemen children of God to become the slaves of Satan! What a humiliation to cease to be heirs in our Heavenly Father's House and to become, like the Prodigal Son, the hirelings of a heartless taskmaster! 'Man when he is in honor did not understand. He is compared to senseless beasts and is become like unto them.'"  
"HOW TO SERVE TRUE FREEDOM."  
"Our Saviour told the Jews that the knowledge and practice of His precepts would secure for them true freedom. The Jews were ignorant that their freedom should be tested in question, 'We are the seed of Abraham,' they exclaimed, 'and have never been slaves to any man.' But our Lord replied that, though children of Abraham, they were in bondage so long as they were in sin. 'Amen, I say to you: whosoever committeth sin is the slave of sin.'"  
"Do not Americans sometimes talk in this way? 'We are freemen citizens and yield to no despotic power. But what will it profit us to enjoy the blessings of civil freedom if we do not enjoy the glorious liberty of children of God by which we are rescued from ignorance and can trample on sin?'  
"What will it avail us to be recognized in the public walks of life as free and independent citizens if in the circle of our own family and in the sanctuary of our own hearts we are lashed as slaves by the demon of passion; if we are slaves to a petulant temper, slaves to lust, to intemperance, pride and vainglory, slaves to public opinion, the moths captives of all tyrants?"  
"Who possessed the greater liberty Herod or John in his prison? Herod could move according to his good pleasure from place to place; he enjoyed civil freedom. His will was law to others; he had the power of life and death over his subjects. And yet his soul was bound in the chains of an unlawful attachment. John's body was confined in a dungeon but his soul roamed in unrestrained freedom through the Kingdom of God that was within him."  
"We should exercise our moral freedom not only in repressing temptations, but also in pursuing virtue, and particularly by an entire conformity to the will of God. We should study and 'prove what is good and acceptable and the perfect will of God.'"  
"The perfection of sanctity consists in the love of God, for 'love,' says the Apostle, 'is the fulfilling of the law.' And the perfection of the love of God consists in absolute conformity to His holy will—this is the closest and most constant subsistence between the Creator and creature."

### CHRISTIAN PERFECTION.

"Jesus Christ is the highest ideal of Christian perfection. He is 'the way and the truth and the life.' He came to teach us by word and example, and particularly by any one virtue our Saviour inculcates more forcibly than another it is this: 'That our heart and will should be in harmony with God's will. 'I came down from heaven,' He says, 'not to do My own will, but the will of Him that sent Me. My food is to do the will of Him that sent Me: what I may finish His work.' He became subject to Mary and Joseph, the creatures of His own hands, because He regarded them as the representatives of His Father. In His agony in the Garden of Gethsemane He thus prayed to His Father: 'My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt.' Every fiber of His sensitive heart recoiled with horror from the appalling and humiliating sufferings which awaited Him. But though His feelings revolted, His will remained steadfast; and again, after praying to be relieved, He added: 'Not My will but Thine be done.'"  
"What our Lord practices He preaches to us. He tells us that, though we prophesied and wrought miracles in His name, though we converted nations, He will know us not if our heart and affections are estranged from God. 'Not everyone,' He declares, 'that saith to Me, Lord, Lord, shall enter into the Kingdom of Heaven but he that does the will of My Father who is in Heaven, he shall enter into the Kingdom of Heaven.' He tells us that the harmony of our will with the will of God is the key that will unlock the golden gate of the heavenly Jerusalem and admit us to the fellowship of the children of God: 'Whosoever shall do the will of My Father who is in Heaven, he is My brother and sister and mother.' And in that beautiful prayer which He dictated to His disciples and with which we are so familiar He bids them to ask that they may accomplish the will of God on earth as the blessed do in Heaven: 'Thy will be done on earth as it is in Heaven.'"  
"And in exhorting us to make the will of God the supreme rule of our actions our Lord is echoing the voice of His eternal Father: 'My Son,' says Almighty God, 'give me thy heart. He does not say give me thy riches, thy lands and thy possessions, for these belong to Him already: 'The earth is the Lord's and the fulness thereof, the world and all that dwell therein.' He

does not say, My son, give the service of thy body, for that also belongs to Him. 'Thy hands,' says the prophet, 'have made and fashioned me.' And, besides, we readily bestow the service of our brain and hands on one who has already gained our affections. But He says: 'Give me thy heart and the affections of thy will, for this is all that you can call your own.' This is the only free, unmortgaged property you can offer Him."

### CONSTITUTE HEART AS AN OFFERING.

"If you lay on the altar of God a gift of gold or silver or precious stones, you make to Him an agreeable offering. But if you lay on the altar a heart subdued and attuned to the will of God you make the most acceptable offering that creature can offer to his Creator: 'A sacrifice to God is an afflicted spirit. A humble and contrite heart, O God, Thou wilt not despise.' And should you withdraw from the altar or from the hand of the poor a gift once made you would be conscious of doing a great wrong. But is it not a sacrifice to withdraw from the Lord a heart or will you had once consecrated to Him?"  
"But perhaps you will say: 'How am I to know the will of God that I may comply with his good pleasure?' It is true, indeed that God does not make a special revelation to any of us as he did to the prophets of old. Nevertheless, He gives to each of us a clear and positive manifestation of His will."  
"1. God reveals His will to us in the Holy Scriptures. In the parable of Dives and Lazarus, Dives on treated Abraham to send someone from the dead to his five brothers on earth. 'Let him admonish my brothers,' says Dives, 'to avoid my sinful life, so that they may escape the torments I suffer here.' Abraham replies to Dives: 'They have Moses and the prophets. If they will not hear them, neither will they believe if one speaks to them from the dead.' You will then discover the will of God in the Holy Scriptures, and particularly in the Gospel of His Son of Whom He says: 'This is My beloved Son, hear ye Him.'"  
"2. God reveals His will to you by the voice of His Church and her ministers, of whom our Lord says, 'He who heareth you, heareth Me.' He asks you to hear the words that are spoken to you in the Temple of God."  
"3. God reveals to you every hour of the day His will by the voice of conscience speaking without noise of within your heart. Scrupulously follow the admonition of this secret monitor."  
"4. You should discern the hand of God in the daily occurrences of life. You should regard all the events happening to you, such as poverty and wealth, sickness and health, life and death, and even the afflictions and persecutions arising from the malice of men; you should regard all these, I say, not as accidents and real evils, but as visitations controlled and directed by an overruling Providence. They are links in the chain of your immortal destiny; they are so many gifts in the dais of your glory. This is the teaching of the Apostle, who says that 'to them that love God all things work together unto good.' I consider the recognition of this truth the highest Christian philosophy and the practice of it the only substantial basis of genuine piety. You will never enjoy solid tranquility till you accept with composure and equanimity all the visitations which come from His loving hand."

### INSTRUMENTS OF DIVINE WILL.

"Our Saviour insinuates the same comforting doctrine. When He is arrested in the garden before His crucifixion Peter draws a sword in His defense. Our Lord thus rebukes him: 'Put thy sword into its scabbard. The chalice which My Father hath given Me shall I not drink it? He does not say the chalice which Judas and Caiphas and Herod and the Jews have given me. No. He regards them all as the unconscious instruments of God in the work of man's redemption. God used these vile instruments for the redemption and glorification of His Son, just as a father uses a scourge to chastise his child and then throws it into the fire. 'Do you not know,' says Pilate to Christ, 'that I have the power of life and death over you?' 'You would have no power over Me,' replies our Lord, 'if it were not given thee from above.'"  
"Blessed is the man who in every occurrence of life preserves in his heart an unalterable adhesion to God's will, through honor and dishonor, through evil report and good report, in sickness and in health, in prosperity and adversity. Blessed is he who hears the paternal voice of God in the thunder of tribulations that resound over his head, happy is he who has this short but comprehensive prayer often in his heart and on his lip: 'Thy will, O Lord, be done.' Twice happy are they who can say with the confidence of the Apostle: 'Who shall separate us from the love of Christ, and a loyal attachment to His will. 'Shall tribulation or distress or danger or persecution or the sword? I am sure that neither death nor life nor angels nor principalities nor powers, nor things present nor things to come, nor height nor might nor death, nor any other creature shall be able to separate us from the charity of God.'"  
"Whoever of you are animated by these sentiments are free indeed. Then, in all your movements you will be guided by the Spirit of God. 'And where the Spirit of God is there is liberty.' Then, indeed, you may be truly called the children of God. 'For whosoever are led by the Spirit of God they are the sons of God.' Then you will experience a foretaste of that happy condition and unalterable peace prom-

ised in the life to come when you shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

### THE HOLY FATHER AND LOURDES.

Just fifty years ago last Tuesday, February 2, 1858, a little peasant girl, gathering dead-wood in the woods of Lourdes, a little peasant girl who could neither read nor write, who differed in no way from her companions except in that she was an unusually good and obedient child, was privileged to behold Mary Immaculate herself, and to be the depository of her instructions. In her wonder and ecstasy she fell on her knees and repeated the salutation used by the Angel Gabriel: 'Hail Mary full of grace, the Lord is with thee,' and twenty years after, on the feast of Our Lady of Sorrows, after five months of suffering she died, saying: 'Holy Mary, Mother of God pray for me. During the fifty years that have elapsed since the first apparition, Lourdes has been visited by hundreds of thousands of devout pilgrims from all parts of the world, and miracles, striking, patent, controlled by the most searching investigation which modern science could bring to bear upon them, have become so frequent that they have long since ceased to cause surprise. Here is a very curious fact. Modernists and other rationalists have explained away the miracles wrought by Our Lord himself nineteen hundred years ago, but not one of them ventures to give an explanation of the "phenomena" which are constantly happening at Lourdes. Nineteen centuries hence, perhaps, the modernists of the day will be ready with a critical analysis, free from all control of logic or verisimilitude, of the wonderful miracles of our time. In the meantime, however, Catholics will understand the extraordinary conditions of Lourdes in the intercession of Our Lady of Lourdes, whose jubilee coincides with his own. Last Tuesday, the Legate of his Holiness, Cardinal Lecot, accompanied by ten Bishops, entered Lourdes in triumph, and was greeted by over twenty thousand persons with enthusiasm. "When Pius X. selected me," he said a little later in the day, "to represent him at this feast, he selected a friend of Lourdes, but my person counts for nothing. I represent here the highest authority on earth, the Sovereign Pontiff who wished to be present at this cinquantenary of Lourdes. This land has been the theatre of prodigious events; in all history there is no parallel to the sacred prodigies that have been wrought here during the last fifty years."

While the French Cardinal was addressing the people at Lourdes itself, Cardinal Richelmy of Turin, with four hundred plus Eminentissimas, was praying before the replica of the Grotto of Lourdes in the Vatican Gardens. After the rosy His Eminence reminded those present that the whole world was then commemorating the Jubilee of Lourdes and concluded with the significant sentence: "You must pray that the theories of modernism be permitted to cloud the minds of Catholics, and that the persecutions which the Church has had to undergo in France may not be unchained on our beloved Italy"—Rome.

### ONE YEAR IN THE CATHOLIC CHURCH.

Henry C. Grainger, formerly pastor of a leading Protestant church in Evanston, Ill., contributes the following to the New World:  
"In view of the sacrifices made in order to enter the Catholic Church, it is perhaps natural at the close of one year in the same to ask oneself this question: 'What has been gained by reason of the change?' Particularly is this so when the previous thirty years of ministerial life in totally different surroundings is taken into consideration."  
"There has been a positive gain. In what direction does this lie? Certainly no money value can be placed upon much that has been acquired. The laws are not for sale in the market place. Spiritual riches are not quoted on the stock exchange in these days, if ever they were. Says the inspired writer, 'I know thy tribulation and thy poverty, but thou art rich.' If not in material—as the results of the change—assuredly then in things spiritual. Here we must look for the gains. What are some of these? One is that inner peace of soul, which must be experienced to be fully realized, the quiet harbor, after the storm, the anchorage sure and steadfast. It has not been quiet in the soul because there was nothing to disturb, or annoy, or try; but owing to the fact that there was a power superior to all these; consequently they were kept in their proper place. We need not enumerate the crosses, since there has been grace sufficient to carry those."  
"Another gain has been a growing appreciation of what our Lord intended His Church to be, the visible abode—on earth—of His Real Presence. In the Sacrament of the altar, the Holy Eucharist, He is with His children—present, though mysteriously. This fact, though simple, is the most sublime fact of all facts comes home with peculiar and a constantly growing force to one who has been but a short time comparatively in the Church of Christ. It—this Real Presence—is the centre about which everything else revolves. With this goes of necessity the worship, the spiritual communion,

the vocal silence of the Mass, all that serves to impress one with the fact: This is Holy Ground! Bow down! Cover thy face! Call in thy wondering thoughts! God is here! To have gained any slight realization of such a truth is truly a 'gain' to be cherished, cultivated and prized far, far beyond any sacrifice that may have been made to attain unto it.

### THE CONFESSIOAL.

"Dear Father McKoon,—Your unique booklet will be more and more appreciated as it becomes known. The Confessional has long been a stumbling block for non-Catholics; you have turned it into a stepping-stone on the road to the true Church."  
Rt. Rev. Mgr. Lynch, D. D. M. R., Utica, N. Y.

"Repeated and careful perusal of your 'Catholic Confessional' has convinced me that, of all the literature on the subject, which has come to my notice in my missionary career, your pamphlet is the most satisfactory for the busy educated twentieth century man. I have recommended it in all my missions, and shall use my best efforts in the future, to give it a large circulation, because it meets so no other publication does, the peculiar requirements of our day."  
Rev. J. R. ROSSWICK, S. J., Jesuit Missionary, Marquette University, Milwaukee, Wis.

### CATHOLIC NOTES.

Hon. Harry Lee Dillon was on Sunday last received into the Catholic Church by Father Biscant Vaughan, S. J., Vicar and Vicar General, S. J., General Sir Martin Dillon and Everard Green (Rouge Dragon) were present. Mr. Dillon is the eldest son and heir of Viscount Dillon, and is J. P. for County Roscommon.

Cardinal Gibbons will go to London in July for the great international Eucharistic Congress which will be held there from Sept. 9 to Sept. 13. He goes at the special invitation of Archbishop Francis Bourne, of Westminster, London, under whose auspices the congress will be held.

Another English Princess will enter the Catholic Church, in Princess Patricia, of Connaught, niece of King Edward, whose betrothal to the Count of Paris, cousin of King Victor Emmanuel, is announced.

Two young ministers of the Protestant Episcopal diocese of Milwaukee, who for some years were engaged in teaching at an institution of that communion at Neshota Seminary, were received into the Catholic Church recently in New York by the Paulist Fathers. They are the Rev. Edward Hawks and the Rev. James H. Burne.

Not only French Catholics, but those of most countries will be glad to know that it is very probable that the Sacred Congregation of Rites will be able to conclude within the present year the cause of the Venerable Juan of Arc, and that the solemn beatification of the Maid will take place during the jubilee year in St. Peter's. Should this be the case, one of the most imposing pilgrimages ever organized in France will go to Rome, and it is expected that nearly half the French hierarchy will be present in St. Peter's on the occasion.

The Rev. Dr. L. A. Lambert, editor of Freeman's Journal, underwent, recently, a surgical operation on the right lung. Though still weak, he is able to say Mass.

The annual report of the Irish Association for the Prevention of Intemperance shows that steady progress in the good cause has been made. There is a substantial decrease in the drink bill, the number of licensed houses shows a falling off, and fewer arrests for drunkenness are reported.