

## The Catholic Record.

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London, Saturday, April 2, 1908.

## ARCHDIOCESE OF KINGSTON.

The hierarchy of Ontario, comprising the Most Reverend Archbishop of Toronto, and the Right Reverend Bishops of Peterborough, Alexandria, London and Hamilton, met at Toronto on Friday, the 25th ult., for the purpose of selecting three names from among which the Holy Father will probably choose a successor to the late Most Rev. Archbishop Cleary. The names will, as usual, be kept secret by the Bishops until the appointment is made by the Pope.

A recommendation signed by all the priests of the Archdiocese of Kingston was laid before the Bishops, praying that the Rev. C. H. Gauthier of Brockville be appointed. Father Gauthier was elected by the priests at a meeting held in the palace at Kingston on the previous Thursday.

## ILLITERATES.

A recent article in the New York Sun, in reply to a correspondent, refutes by undeniable statistics the pretence on which those who have been demanding an educational test for immigrants in order that the standard of American citizenship may not be degraded by the illiterate population of Europe coming to America to make their homes on this continent. The figures are taken from the last census, and they show that the States in which the American element is strongest have the largest percentage of illiterate whites, while those in which the foreign element has a very high percentage have a very small percentage of white illiterates.

The two Carolinas have an exceedingly small foreign population, while in the two Dakotas the percentage of foreigners is very large. The figures are the following:

	Percentage of foreigners.	Percentage of white illiterates.
North Dakota	44.58	8.8
South Dakota	37.09	4.1
North Carolina	25.45	23.0
South Carolina	25.1	17.9

## THE DELUGE.

The learned men of Europe and America, especially those who take an interest in the monuments and inscriptions which have been discovered in Egypt, Babylon and Assyria, are giving much attention to a recent discovery made by the Rev. Father Scheil, the renowned French Assyriologist. This consists in a new Babylonian account of the Deluge. It is a writing on clay brick tablets which are said to date from five or six centuries before the time of Moses, or about the time of Abraham, or at least of Isaac. The story has been deciphered for the most part, and it is found to be polytheistic, as it makes the heathen gods bring about the deluge, but when stripped of its polytheism, the history of the deluge which it gives is very similar to that recorded in the book of Genesis. In all these respects the story is very like that which was discovered by Mr. George Smith in Nineveh, and which was brought over to England and placed in the British Museum a good many years ago. These discoveries show that the history of the deluge was known at a very remote period to the Asiatic nation from Syria to Persia. They go far, also, in confirming the authenticity and antiquity of the writings of Moses.

## CONCESSION.

If reports do not exaggerate, it appears that the Manitoba Government is showing a disposition to operate the schools of that province on the plan adopted in Nova Scotia, namely, to allow Catholic schools to participate in the public grants for education, provided they are up to the standard required by law. As this arrangement will secure to Catholics the privilege of having religious education in their schools, it is said that nearly all the Catholic schools are about to place themselves under the provisions of the

Public School law. This mere tolerance of Catholic education is not all that is guaranteed under the Constitution, but as long as the Government may be willing to put a liberal construction on the school laws, the plan adopted may prove so acceptable to the Catholic minority that it may not be deemed necessary to insist upon further legislation. The plan is precarious, but it is the substance—freedom of religious education—which Catholics require, and if this be practically conceded there may be no further agitation, even though the letter of the law entrenches upon Catholic rights.

## SAYING GRACE.

A correspondent calls our attention to the fact that some Catholics say the prayer which is called "grace" before and after meals, standing, whereas others do so sitting, and requests us to tell which of these is the proper practice. Prayers, generally, may be offered in any respectful posture, according to the circumstances of the case, but kneeling is the posture generally to be recommended, because it is the most respectful towards God. This position, however, would not usually be convenient for the prayers recited before and after meals, and it is the usual Catholic practice to recite these standing. There is not, however, any condemnation against their being said sitting, and our correspondent will be safe in following the practice of the community in which he lives in this regard.

## PASSION-TIDE.

Sunday last, the fifth Sunday in Lent, is called by the name Passion Sunday, from the Latin word *passio*, which signifies suffering or enduring, though the English word *passion* is commonly used in a somewhat different sense. The name Passion Sunday, therefore, is applied to the day on which the Church begins the commemoration of the sufferings of our Blessed Saviour Jesus Christ.

These two weeks which precede Easter are named Passion-time, or Passion-tide, because they comprise the period during which the Church reminds us in a special manner of the sufferings and death of our Lord.

From the gospel of Passion Sunday and from the whole chapter, from which that gospel is taken, we learn that the Pharisees were plotting against Jesus, and that they had succeeded in embittering the minds of many of the Jews against Him by representing Him as a disturber and blasphemer, so that, notwithstanding the admission of the Pharisees on another occasion that He "did all things well," they now endeavor by all means within their power to entrap Him in His speech, and to bring opprobrium and public hatred upon Him. Nevertheless, they had not hitherto laid hands on Him, and the Evangelist tells us that the reason of this was that "His hour was not yet come," that is to say, the great festival time of the Jews, which Almighty God designed to be the period for the consummation of our redemption, had not yet arrived. On this festival day there would be a great multitude of Jews gathered together in Jerusalem from all parts of the great Roman Empire, and it was appointed in the designs of Providence that while this multitude would be there, the ineffable mystery of our redemption should be accomplished, so that the circumstances of Our Blessed Lord's miraculous life, His trial and unjust condemnation, His death on the cross, and glorious resurrection from the dead, might become generally known to the Jewish nation first, to whom God had originally made known his revelations and who were now to be first called upon to embrace Christian truth, and obtain salvation through the preaching and teaching of the long expected Messiah.

Already the Jews are seeking to put Jesus to death, for He said to them: "But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God: this Abraham did not." They claimed to have God for their Father; but Jesus said to them: "If God were your Father, you would indeed love me, for from God I proceeded and came; for I came not of Myself, but He sent me."

When Jesus proclaimed to them His divinity by referring to His eternity, saying: "Before Abraham was, I am," they were exceedingly angry, and took up stones to cast at Him, this being a method by which they were wont to put criminals to death. But He hid Himself from them and left the temple wherein He was speaking at the time.

It is to symbolize this concealment of Himself from the Jews that the crucifixes and pictures of Jesus in the churches are covered with purple during Passion-tide, and other pictures are covered also, because the devotion of this period is to be specially directed toward Christ crucified for us.

It was but a few days after this when Jesus, who had in the meantime gone to Bethania, returned to Jerusalem for the Paschal solemnity, and the multitudes, which are always fickle in their likes and dislikes, assembled to meet Him and greet Him as their Saviour and King. They cast branches of palm and other trees before Him as He came toward the city, humbly riding on an ass, and they cried out "Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel."

The Jews from all countries who thus received Him in triumph as their King, were aware of His good and wonderful works, and thus they testified their belief that He was the prophet whom they expected to come to deliver them from the power of the foreigners who ruled Judea. At this time, when many asked to have sight of Him for a moment, He foretold His death on the cross, but declared that this ignominious death was the prelude to His glory, thus foretelling, as He had done on several other occasions, His glorious resurrection.

It is to remind us of these events, and that we may profit by them to sanctification, that the Catholic Church observes the festival of Palm Sunday, on which palm branches are also blessed, that retaining them in our houses we may also bear in mind the sufferings of Christ and His death, which are symbolized by the palm branches, inasmuch as these are afterward reduced to ashes to teach us that Christ died and that we also are mortal. They remind us also of the triumphant reception accorded to Christ on His entry into Jerusalem, that we also may receive Him and joyfully accept His graces and benedictions.

The Holy Week, beginning with Palm Sunday, should be observed with special penitential dispositions, as it is the period when Christ atoned for our sins. We should do penance for those sins, which necessitated that we should be redeemed at so great a cost.

## THE MYSTERY OF OUR REDEMPTION.

It is not given to man to penetrate into the mysteries of Almighty God. God is infinite in all perfections, and to know Him thoroughly an infinite intelligence would be needed. As we are but finite creatures, knowing that our intelligence is confined within narrow bounds, it would be the height of folly for us to suppose that we can understand all the things that relate to God. We should be infinite ourselves, and therefore equal to God if such knowledge were within our grasp.

Those truths which relate to God, nature and to human salvation, but which we cannot understand, are called mysteries of religion, and though it would be the extreme of rashness to scrutinize them irreverently, and an injury to God, a calling of His truth to question, to deny them, it is an act of piety to meditate upon them reverently, and to endeavor to extend our knowledge and appreciation of them.

During this Holy Week the Catholic Church directs our attention specially toward the mystery of our Redemption through the blood of Christ, shed for us upon the cross. It is impossible for us to understand fully the intimate union of the Godhead with human nature, and the resulting infinite value of Christ's actions, and especially of His submission to an ignominious death for the sake of blotting out the sins of mankind. There are, however, many points in connection with this mystery which we can understand, and we may see also its complete conformity with the power of reasoning wherewith Almighty God has endowed us.

1. The enormity of mortal sin is appreciable by us to some, but not to the fullest extent. Sin is a turning away from God, an act of wilful disobedience to our Creator and Sovereign Master. It is contrary to God's law, and it prevents us from attaining the end for which we were created, which is, of course, the most important business we have to transact on earth; and because the God from whom we turn away is infinite in perfection, the sinner deserves the everlasting punishment to which his sin dooms him. Mortal sin is, therefore, very justly declared in the catechism to be the greatest of all misfortunes into which it is possible for us to fall.

2. It is of Catholic faith, and is

clearly revealed in Holy Scripture, that the sin of our first parents has been transmitted to us. This transmission of sin is more difficult of understanding, but the reasonableness of the doctrine will be seen in the fact that in the natural order of creation human nature is such that it is dependent in many things upon our associations, and especially on our relations to our parents and other members of our family. We may not be able to account for it why such should be the case, but experience must convince us that it is a state of things which exists inseparably with our nature. We grow up learned or ignorant, according to the care which has been bestowed by others, and especially by our parents, in our education. We become good or wicked, according to the moral principles which have been inculcated upon us, and the company we have kept. We inherit from parents many of their characteristics, some of which are advantageous to us during life, and others are perhaps physical or intellectual, or moral defects. The transmission of original sin, and the resulting loss of God's grace and favor, until we are restored through the merits of Christ as our Redeemer, and by means of the sacrament of baptism, is another form of the same general law by which we are made dependent upon parents and others.

3. We have need of a Redeemer, for it is of the nature of sin that it deserves punishment, and must be expiated. Penitential works have always been necessary in order to atone for sin.

The punishment inflicted on our first parents, as far as it was accepted by them in a proper spirit of submission, partook of the character of a penitential work. The sin-offerings or sacrifices for sin under the Old Law were also expiatory, and by penitential works the people of Nineveh averted the anger of God so that their city was not destroyed, even though Almighty God had sent His prophet to announce to them their imminent destruction on account of their sins.

Under the New Law penitential works are also necessary, for St. John the Baptist commanded his disciples to do penance though he also announced that the Messiah was already come, and would soon make Himself known. Christ commanded works of penance when He declared that His disciples should take up their cross, as He did, and He gave the example of penance by His patiently endured sufferings, that we might follow His example.

But our finite sufferings and self-mortifications are insufficient of themselves for the expiation of even a single mortal sin, which is an offense against an infinite God, and, therefore, in order that atonement should be adequate, it was necessary that an infinite person should atone for us, which could not be done by any one but God Himself. For this reason, God the Son, the Word, the second Person of the adorable Trinity, was made flesh, that He might endure the sufferings and death which could not be inflicted upon Him in His divine nature, and thus on Good Friday He paid for us the penalty to which we were subject by sin. Therein consists the essence of the mystery of our Redemption. Thus St. Paul says in his Epistle to the Colossians ii, 13:

"And you, when you were dead in your sins, and the uncircumcision of your flesh, He hath purchased together with Him, forgiving you all offences, blotting out the handwriting of the decree that was against us, which was contrary to us, and He hath taken the same out of the way, fastening it to the cross."

Again we learn from Rom. v. 10, that the satisfaction thus made by Christ for sin was more than sufficient to cover all the sins of mankind; for "where sin abounded, grace did more abound." Nevertheless it was not His intention to free us from the performance of works of penance, as we have already seen. He did what was necessary for us in the way of atonement, and what it was impossible for us to do, leaving to us the obligation of performing the finite atonement which is within our power.

THE JEWISH EXPECTATION OF THE MESSIAH.

THE CATHOLIC RECORD.—The Jew believes the Messiah is yet to come. Would you kindly inform me through your valuable paper what would be the best proof a Christian could use in an argument with such a person? and oblige.

G. I.

To answer G. I. fully would require a long essay, but we may indicate here as briefly as possible a few of the many proofs which may be adduced on this point, and which may be used especially with the Jews.

1. We have the miracles of Christ

and His Apostles, wrought to prove the divine mission of Christ and His Messianic office.

It is conceded by the Jews, and it is clear from reason that evident miracles are the divine confirmation and sanction to a mission which comes from God. Thus Moses was commissioned (Ex. iv, 1, 8,) to work miracle to prove to Pharaoh and the Jews in Egypt that his mission was divine. (Ex. vii to xii.) Many other miracles are recorded in the same book of Exodus and throughout the Pentateuch. We may here specify chapters 13, 14, 15, 16, 17, 19, 34, of Exodus; Lev. 9, 10, the standing miracle promised in Lev. xxv, 20, 21, that every seventh year the land should be allowed to rest, and that on the preceding sixth year the fruits of three years should spring out of the earth to supply food for the seventh year.

It is further seen from Ex. xiii, 9, that these miracles are God's proof of the divinity of Moses' mission, and a sign that God speaks through him:

"And it shall be as a sign in thy hand, and as a memorial before thy eyes: and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of Egypt."

Again: the divine mission of Moses was shown by the punishment of three leaders who presumed to dispute his authority and to assume the priestly office. Moses said: "By this you shall know that the Lord hath sent me to do all the things that you see . . . If the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive to hell, you shall know they have blasphemed the Lord." (Num. xvi, 28, 30.) It was done as Moses forecast, and his divine mission was authenticated.

The miracles whereby Christ's mission was accomplished exceeded those of Moses under many aspects. The miracles of Moses were performed by special command of God in each case: those of Jesus were done spontaneously. They showed the obedience of all created nature and of God the Father to His will. Diseases of all kinds were cured, sometimes by His word of command, sometimes by an act of His will only, and it was the same whether He were present or absent, as is shown by the case of the centurion whose servant he healed. (St. Luke vii, 7.) The winds and seas obey Him, the barren fig tree is withered at His word, and the dead are raised to life, even though they are in the tomb, and in a state of corruption.

Christ's resurrection from His sepulchre, by His own power, and after He had foretold it publicly, is rightly regarded as the climax of miraculous manifestation, and this occurred though the Jewish and Roman authorities took every precaution to prevent it.

Farther, Christ transmitted to His Apostles and to others who believed in Him the same power of working miracles which He possessed: even He promised that they should do more wonderful works than those He usually performed, and His promise was kept.

Now the question arises, were Christ's miracles and those of His disciples genuine? Did they really occur? We have all the evidence to prove their reality, which can be demanded for any fact we have not seen ourselves. All the Apostles and Evangelists who have written an account of Christ's life or of the Apostolic work, and who have given instructions on Christian doctrine and morality, were eye-witnesses to nearly all the events narrated by them, except two who witnessed them only partially, but even these two being on the spot where they occurred, had every means at hand to know the truth of the matter. These witnesses who have given us the books of the New Testament are eight in number, and their twenty-seven books or epistles, though written at different times and under various circumstances, are in perfect accord in regard to the facts related, being so harmonious that they form a grand whole, both as to doctrine and the events upon which that doctrine is based.

Premising that we make no reference here to the sublimity and excellence of the doctrine of Christ as they taught it, we say that these witnesses tell of facts or events which were public and palpable to the senses. They could not have been deceived regarding them, and even if they could have been in error, they could not have induced the Christians of their day to accept them, for thousands of these Christians had been themselves eye-witnesses of the same events.

Neither could they have persuaded Jews and Pagans to become Christians, for many of these were also eye-wit-

nesses to the events, and those who were not were in a position to ascertain the falsehood, if there had been any deception attempted.

The only hypothesis which remains wherein it could be maintained that there was any deception, is that the Apostles and Evangelists conspired with the thousands of first Christians to propagate a fraud. This supposition is simply an impossibility. It is unheard of that a conspiracy of fraud should have been undertaken for the purpose of propagating a pure and holy doctrine which forbids all fraud, especially as in the present case there was absolutely nothing to be gained.

So far were the original propagators of the gospel from hoping for any gain through teaching a false gospel that they were told by Christ Himself that they would be persecuted for His sake, and so truly did He speak that all became martyrs in testimony to their sincerity. St. John the Evangelist can scarcely be called an exception, though he died a natural death; for if he survived the persecutions to which he was subjected it was because he was miraculously preserved from death when thrown into a caldron of boiling oil.

Men, particularly a large number of persons at various times in different countries, and under varying circumstances, are not disposed to suffer death in attestation of the same facts which they know to be false. We admit that there have been comparatively a few enthusiasts or fanatics who died for their erroneous beliefs or opinions; but beliefs and opinions are speculative matters on which it was easy to be in the wrong. But these martyrs of Christianity attested public and sensible facts concerning which there could be no mistake. The enthusiasts we have referred to, by suffering for their opinions, proved their sincerity at least, though they were mistaken. The Christian martyrs showed their sincerity also, but in matters concerning which they could not be mistaken.

It is evident, therefore, that we have witnesses to Christ's miracles who were not deceived, who had no wish to deceive, and who could not have deceived others, even if they had so desired. Therefore their testimony is true. The miracles of which they speak are facts. The doctrines of Christianity are, therefore, attested by God, and Christ, who frequently appeals to His works to prove that He is the Messiah foretold by the prophets, is truly what he represents Himself to be, as when He said to the Samaritan woman, "I am He who am speaking with thee." (St. Jno. iv, 26.)

Here we might be told that the gospels and the other books of the New Testament are a recent fabrication not written by the authors to whom we attribute them. We have no space here to more than indicate that there is a chain of more than one hundred testimonies during the first three centuries, showing that the apostles and evangelists wrote them, and some of the witnesses quote from them so copiously that the books themselves could be almost reproduced from the writings of two or three of these witnesses, if the originals had been lost. There is, therefore, no doubt that the New Testament is the work of those who knew of the matter of which they wrote; and there are intrinsic evidences of this, among which we may mention the one fact that they always incidentally refer to the temple of Jerusalem as existing when they wrote, whereby it is seen that the books making these references were written before the temple was destroyed in A. D. 70.

This proof would not be invalidated if all the witnesses referred to were Christians, but it is greatly strengthened by the fact that they comprise not only Christians, but such heretics as the Gnostics, Ebionites, Montanists, Marcionites, and Pagans, such as Celsus and Porphyry, who attempted to refute Christianity.

2. We have treated this part of our subject somewhat lengthily on account of its importance. We have room only for a short reference to some other weighty proofs to the same effect. We may state that there are numerous prophecies in the Old Testament which refer to Christ very plainly, foretelling incidents of His birth of a Virgin, His miracles and teachings, His Incarnation, death, resurrection, and ascension, and the wonderful propagation of the gospel. We will specify four of these prophecies which are peculiarly striking, and which have been applied even by the Rabbis to the coming of the Messiah.

3. In Gen. xlix, 19, the blessing imparted by the patriarch Jacob to his son Judah announces that the sceptre of

royal power of taken from Judah shall be sent: it shall be the Messiah. The with the fact that Christ, Judah's nation.

4. In Daniel i prophecy of great occur within seven weeks are need as in Leviticus of days would not accomplishment of It follows that the rebuild Jerusalem xeg. B. C. 453, to the beginning sixty-nine weeks eighty three years in the middle of years, the Jewish succeeded by the cross, and that year and a half years should be firmly has been literally

5. In the two (Haggai) ii, 8, and is foretold that the shall fill the new Jerusalem with glory this temple was the seventieth year, the Messiah earth before the alone has fulfilled

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In his series Catholic Church Reason." Father ing to the world knowledge clots language and logically establish away.

His last sermon Histext was from of the Apostles, count of the first held in Jerusalem Divine Master sacrifice to redee Disciples and the From that coun Those who atten seen, heard a Christ." And y that at this coun disputing."

Father Pardo puting if Chr Church to guide wishes His Apost ors to use their mind: He wish question before He only promis that they teach true in matter But listen to the in the Acts: "the Holy Spirit this sound like these few unedu nounce on what It is only becat words of the Church: "Go whatsoever I and behold I even unto the word." They ment on a ver all discussion is The Father th was made. He to think that al written up the it up were sele ber, by a St Church. That held in Jerusa what Christ s all days even of the world."

And then said: "Our separa refuse to adm Church, and y admit all the the New Test thority of the Church is eithe If she is not, mitted into the the word of words, and so the Bible disap ble, and can b important a the real Word it is not to tru which she teach

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