SAINT VERONICA.

THE SAINT WHO OFFERED OUR LORD THE LINEN CLOTH LPON WHICH HE PUT THE IMPRINT OF HIS HOLY

Everybody knows what St. Veronics Everybody knows what St. Veropica did. Our Lord was on the way to Cal wary. He had already fallen once Simon had been forced to help to carry the heavy cross that was bruising our Lord's shoulders and crushing H'm to the ground, when, suddenly, "a woman, tall and imposing in appearance, holding a little girl by the hand, issued from a beautiful maneion on the left and threw herself is front of the procession. This was Sera 

we hnow the rest—how Veronics wiped the blocd and spittle from our Leri's Sacred Face and how that Sacred Face was miraculously imprinted on the lines

Now, who was Salut Veronica? Is Now, who was Saint veronical in there anything more known about her? Have the traditions of the faithful preserved for us nothing of her history but this one herois act? These are questions we might reasonably ask. In the Lives of the Saints (Little B. liandists) there are transmitted details about the life of Veronical Control of the Saints (Little B. liandists) there are interesting details about the life of Veronias which are at once edifying and instructive, and which answer some of these questions. Many of these are drawn from the Revelations of Stater Anne Catharine Emmerich, a pious nun of Westphalia, who died in the odor of sanc tity in the first part of this century.

First then with regard with the saint's ame. She was called Seraphia. The ame Veronica was given later. Some name Veronica was given later. name Veronica was given later. Some have tried to connect this name with the miraculous image of the Holy Face, by deriving it from the Latin word "vera" meaning "true" and the Greek word "ikon" image. The more generally received explanation of the name is this: It is a softened form of the Greek adjective the heartikes "the latin without near".

pherenikos," that is, "the victorious one," r "the one that has gained the palm." This epithet was given by the Greek poet.

Pindar to the victors in the Olympian games. The allusion is to the heroism of Veronica in pressing through the rabble and the soldiers, and her success in offer ing to our Lord the touching service which

has immortalized her.

She was the cousts of John the Baptist and one of Our Lady's companions in the Temple, and during their stay in God's house a tender attachment sorang up be tween her and the future Mother of the Meestas. She assisted at Our Lady's mar riage with St. Joseph. And when the Child Jesus was lost in Jerusalem and His parents were seeking Him sorrowing, it was Voronica who received Him into her house and gave Him food. A graceful legend, which has been put into verse by a Polleh poet, tells how the Blessed Mother and st. Joseph sought our Lord and how St Eizabeth was the first to find Him and to carry the glad news to Mary, who immediately exclaims: "Well, then it must have been either in the Templa over Van have been either in the Temple or at Ver onica's you found Him."

Veronica, according to one of the Apertyphal Gospels—that is, one of the Gospels which the Church has not received as less an historical value - was the woman spoken of in the eighth chapter of St. Luke's Gapel. When Pilate was casting around for some way of saving our Lord from the fury of the Jews, he made an ap peal, this Gospel says, to the people, and asked if there was no one to bear testi mony in favor of our Lord. Then a woman, by name Veronica, began to cry out from afar off: "I am the woman who had an issue of blood. I touched the bem of His garment, and immediately the issue of blood which had lasted twelve years stopped." Three very ancient missals, one of the Ambroslan rite, another belonging to the Church of Jean in Spain, and a third found in Aosta in Italy, seem to con-firm this. For in a certain Mass the who wiped our Lord's Face, while the Gospel of the Mass is that of the woman who was cured by touching the hem of our Lord's garment, taken from St. Luke.

At the marriage at Cana, she prepared a basket of flowers to decorate the table: She was one of the Holy Women who followed our Lord, ministering to Him; or rather while Martha provided for her wants, Veronica looked after the Holy

She was instrumental also in bringing St. Mary Magdalen to our Lord's feet, giving her no peace, visiting her in time, until she drew her from her irregular

After the Passion of our Lord, she shared in all the events of the First Easter day and of Pentecost, and through every thing preserved most carefully the linen cloth on which our Lord's Face had been cloth on which our Lord's Face had been imprinted. Philip of Bergamo tells us that "Veronica, a woman of Jerusalem, a disciple of Christ, distinguished for hold ness and purity, was summoned at this time from Jerusalem to Rome, with the handkerchief of our Lord. This was by handkerchief of our Lord. This was by order of Tiberius Cosar, and the care of a valiant soldier Volusian, who was a favorite at court. The Emperor was confined to his bed by a severe illness. He fined to his bed by a severe illness. He had no sooner admitted this very holy woman and touched the picture of Carist than he found himself completely cured

After this miracle, the prince conceived a great veneration for Veronica."

This cure of Tiberius throws some light on the stories found in more than one writer of the great interest the Emperor took in the religion of our Lord. He sent to Pliate for a report of all that had been done in the case of our Lord. He pro posed to the Roman Senate to have our Divine Master numbered among the gods of Rome. And it was said that he had a tatue of our Lord erected in his palace

before which he burned incense. With regard to the whole matter the Bollandists say this: "What concerns the linen cloth given to Saint Veronica is beyond doubt for orthodox Caristians;

deux in France, there is a pilgrimage in her honor. At Rouen and at Valencienpes, throughout Northern France and in Belgium, Saint Veronics, under the name

of Venice or Venice is invoked by women in all their aliments.

These details, which are given only on the faith of the revelations of pious souls and traditions still current, may help to stir up a spirit of faith, may lead some at least to honor this great soul, and so obtain for many the spirit of fortitude and the contempt of human respect, both of which are so much needed in our day.

From Pilate's court, with rude acclaim, To Calvary's steeps the rabble came. Soldier and priest and proud Pharises Snared with the people their boisterous gle

With goaded stick and idle jest Around their Victim they mocking prest, A hapless Man, oppressed and sore, Burdened with the weight of the cross He bore.

Onward driven with faltering tread A crown of thorns upon His nead, Blood-drops trickle from wounds in His face Taunted and tortured to the fatal place, When loud and long on the startled air His cry of anguish is echoed the e. But ere He mounts to His tree of doom A light breaks through the gathered gio A woman waits with pitying hand, To brave the hate of that hostile band

From her head she snatches her kerchief white,
And then, before the wondering sight Of soldier, priest, and murderous horde, the wipes from the face of her wounded Lord

The blood and sweat which had gathered there.
From twisted thorn and heated air. Only a moment did the mob delay; Then, rudely brushing the woman away, They hastened on with impatient shout, Their brutal sentence to carry cut. But safe in her home that afternoon Veronica treasured a priceless boon-A kerchlef changed from white to red By the blood her trusted Lord had shed.

Like her, for misfertune our heart would bleed, And the voice of sorrow our pity heed, Some soul to its Calvary our hand delay, By wiping the blood of its wounds away.

WHEN YOU WILL HAVE NO PARENTS.

Some one said to a Grecian general "When was the proudest moment of your life?" He thought a moment and said . "The proudest moment in my life was when I sent word home to my parents that I had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you can send word to your parents that you con-quered your evil habits by the grace of God, and become external victor. Oh, desolse not parental anxlety?

The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you, and find them gone from the house, and gone from the neighborhood. Cry as loud for forgiveness as you may over the mound in the churchyard, they will not answer. Dead! Dead! And then you will take out the white lock of brow just before they buried her, and you will take the cane with which your father used to waik, and you will think and wish that you had done just as they wanted you to, and would give the world if you had never thrust a pang through

their dear old hearts.
God pity the boy who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better if he had never been born-better if, in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he is no balm powerful enough to heal the heart of one who wanders about through the disual cemetery, wringing the hands and crying: " Mother! Mother!" had been coffined and sepulchered

WHAT DOES THE FAST AMOUNT TO?

The principal thing, in keeping Lent, is the fasting, as we call it, on one meal. Now, if we actually were reduced to only one meal in the twenty-four hours it would be pretty severe; but, in point of fact, we have the collation, at which eight ounces, or half a pound, of solid food is allowed. Now, that is as much as many people would take anyway at tea time. And then you can have a cup of coffse or tea and a small piece of bread in the morning. So, when we come to sift the matter, the fast hardly amounts to more than this: that the breakfast is rather a light one. And then, for those who really have hard work, even what is left of the fast goes by the board alto-

Well, next there is the abstinence from Well, next there is the abstinence from flesh meat. Some seem to think this dreadful. "Oh!" they will say, "I can't eat fish; it make me sick." Indeed? Perhaps you are not very hungry, and do quiring it to be eaten; and if it has such a bad effect on you I would let it alone and try something else. And though fish is so uneatable, perhaps an oyster or two might now and then be worried down.—Paulist

Severe frosts and freezing blasts must come, then come frost-b.tes, with swelling, itching, burning, for which St. Jacobs Oil is the best remedy.

Knights of Labor.

The Knights of Labor aim to protect their members against financial difficulties, etc., Hagyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast,

beyond doubt for orthodox Caristians; and it is the unanimous opinion of all the writers that Saint Veronics brought the holy picture to Rome."

After this it is believed on the faith of very strong testimony that Saint Veronica passed into France. At Soulac, near Bordeny in France, there is a pillogimen as well as swelled neck and crick in the back; and as an inward specific processes. back; and, as an inward specific, possesses most substantial claims to public confi-

dence. Minard's Liniment cures Dandruff. THE LABOR QUESTION.

text, "Why stand ye here all the day idle?" he said that it was not clear that in that parable which he had chosen for his text whether our Saviour intended to say anything definite upon the absorbing question of the hour. He meant to point out the absolute gratuitousness of God's gifts; that man had no claim even upon exist ence and still less upon those higher privileges which come to him through the supernatural order. He who created men by His creative act redeemed them by the same gratuitous act. He meant to show the Jews that though they had been the chosen people of God since Abraham went forth out of that

CHALDRAN KINGDOM and became the founder of that marvel lous race which existed even to the present hour, still the Gentiles, whom they looked down upon and despised, should be called into the same kingdom and enjoy the same privileges as the Jows, and that they almost bordering on revolt, which was being felt, that men were laboring for too low a recompense and for too long a period It was being felt not only by the laboring classes but by those who employed them that the conditions were not just, and wanted revision. There were others who went further, and identified the labor question with a form of political belief which had obtained the name of Socialism, and who laid down as absolute law that

PRIVATE PROPERTY was a wrong, that other men should be compelled to labor, and that the wealth of the world should be cast into a common treasury to be administered not by individuals but by the State. He would not there comprehend Socialism in all its various aspects. The truth was one and indivisible, and always presented the same front, but error presented a diversity of aspect because it was error. They differed because the system which would argue against the lawfulness of private property was funda-mentally wrong, contradictory of human and of divine law, and therefore it was unlawful for any Catholic to aggregate himself to associations of that kind which would reduce the mass of man IN A SHORT TIME THEY WOULD HAVE AN

from His Hotiness the Pope in which that form of error would be condemned. With regard to labor, he asserted that it was a law absolutely universal; that it had its roots in God; that the first great worker was the Almighty Himself, and worker was the Almighty Himself, and that there was no more pregnant lesson taught in the pages of Holy Scripture than that in the opening chapters of Geneets, where God was described as working for six days, whatever the six days might be, and resting on the seventh. Labor, then, was an aboriginal law in which every body lay bound, and woe to the man who would attempt to live a laborless and an idle existence. Woe to him, because he was contradicting the law and the constitution of his nature. In olden days, stitution of his nature. In olden days, even in the most civilized states, labor was regarded as unworthy of the man who three fifths of the community lived in condition of seridom. In that condition Jesus Christ found mankind. That was the problem which our Lord had to face Labour was an indispensable necessity Carist, on the other hand, had come free men and to abolish sisvery. How was He to free men and yet reconcile them to a life of labor? That was the problem which faced Him when He came upon earth. He solved it

Himself, and it was an indisputable fact that they had in the nineteenth century that precise condition in which our Lord and Saviour found the world. Gad came down to soil His hands, as it was considered in those days, by taking upon Himself a condition of labor. Onristianity seemed by its teaching and its ethics to be in a person. Ohrist, by becoming a laborer and living a life of ideal perfection, was able at one stroke to break the bondage which bound three-fifths of the civilized world in always. Economy would be reasoned. world in slavery. Freemen would never have taken upon themselves the task of labor had not the first example been given by Him who was first, and who voluntarily became last They therefore ssw that the ground was cut from under the feet of those wno advocated Spialistic theories - that Socialism, at least, which would introduce a dead level in society.
Order was the first law of heaven, in which the Omnipotent dwelt. "Some are and must be better than the rest," and yet there were

BY BECOMING A LABORER

BARNEST AND MISGUIDED MEN who would persuade the poor, who were suffering, not because of the law of labor, out for other reasons, that they would be able to ameliorate their condition for world a sort of millennium, where everybody would be good and happy. When society was sick of delusion it would have to go back and sue for a new lease of life from that Courch which created civilization, and which sustained

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THE FURMATION OF CHARACTER.

"The danger from our own will,"
The third of Dr. Sullivan's lectures on questions of the day at the Italian Church, Hatton Garden, on Sunday morning was devoted to the consideration of the great problem of the day—the relations between employer and employed. Taking for his text, "Why stand ye here all the day idle?" he said that it was not clear that in that parable which he had chosen for his text whether our Saviour intended to say anything definite upon the absorbing question of the hour. He meant to point out the absolute gratuitousness of God's gifts; have a lowering countenance, or a worldly or extentations, vain glorious countenance, or a cunning and discembling countenance. We know man by their look. We read men by looking at their faces—not at their features, their eyes or lips, because God made these; but at a certain cast and motion. and enape and expression, which their features have acquired. It is this that we call the countenance. And what makes this countenance? I'be inward and men-tal habits; the constant pressure of the mind; the perpetual repetition of its acts. Y u can detect at once a vain glorious, or conceited, or foolish person. It is s'amped on their countenance. You can should be remunerated in exactly the same way. They could see that he (the pracher), surveying the liturgy of the Counch, would be led by the Gospel of the day to touch upon that labor question which occupied the mind of every think ing man in the country at the present time. By labor was meant the prol uged and sustained exercises, either of the mind or of the hand, for some definite end. By the labor question which labor at present stood—that was to say, in the condition of dissatisfaction, aimost bordering on revolt, which was being felt, that more ware a labor to say that the property of the say in the condition in which labor at present stood—that was being felt, that more ware a labor to say in the condition of dissatisfaction, almost bordering on revolt, which was being felt, that more ware a labor to say the labor at present stood—that was being felt, that more ware a labor to say the labor at present stood—that was being felt, that more ware a labor to say the labor at present stood—that was being felt, that more ware a labor to say the labor at present stood—that was to say, in the condition of dissatisfaction, almost bordering on revolt, which was being felt, that more ware a labor to say the labor at present stood—that was to say, in the condition of dissatisfaction, almost bordering on revolt, which was being felt, that more ware a labor to say the dissembling, certain correlation on the face as legibly as if they were written. Well, now, as it is with the countenance, so it is with the character. G.d gave us our intellect, our heart and our will; but our character is comething different from the will, the hart and the intellect. The character is that intellectual and moral texture into which all our life long we have been weaving up the inward life that its first and the intellect. The character is comething different from the with the character is comething different from the with the character is comething different from the suit is with the character. G.d gave us our intellect, our heart and ou the shuttle is always going, and the woof is always growing. So we are always forming a character for ourselves."

WHY THE INDIANS LIKE THE

The New York Sun says: "In considering the Indian problem it is worth while looking at Canada's relations with her red men. I think it was Gen Custer who said that Canada was pos-cessed of a lot of fish eating savages who are physically, weak and naturally docile, whereas our Indians are meat-caters and whereas our Indians are meat-eaters and are consequently vigorous and pugnacious. The facts are against the proposition. It is true that of Canada's 124 000 aborigines the great majority are a wretched and beggarly lot of fish-eaters, but she had 26 000 buffalo hunters, or plains many proposite like and Signary and plainsmen precisely like our Sioux, and she has a number of very uncertain at d unpleasant savages in British Columbia, who eat fish, it is true, but prefer carlt on and mountain goat, or, failing all threare said to eat their human captives with great relish. Taking all kinds together or separately, as you please, Canada has never had an Indian war or a tribal revolt. Riel's two rebellions were half breed uprisings, confined to what used to be called the bois byules or French "breeds." Two bodies of men deserve "breeds." Two bodies of men deserve nearly all the credit for this immunity from expense and blood-shed in Canada

They are the priest and the trader.

It is an interesting fact that on more than one occasion like that of the last Riel uprising the Canadian Government has relied upon (or at least has been indebted to) the good offices of Catholic indebted to) the good offices of Catholic oriests in restraining the fierce plane Indians from taking part against the whites. A kindly, modest, scholarly old missionary, Father Lacombe, then as Calgary, in Alberta, kept the Bloods, the Sarcis, the Piegans and the Blackfeet all at peace and on their reserves during the two penny war, though the bucks were very uneasy, moody, and anxious for a row when he began his diplomatic work. Father Lacombe and other priests have t ld me that the question of personal safety had never entered into their dealings with They were not in bodily danger in the old days of the buffalo or earlier when they were the first white men in the Indian country. This is true of the Cat priests here as well as in Canada. This is true of the Catholic stabbing of Father Craft was like the slaughter of the squaws by Col. Forsyth, an accidental outcome of a disorganized and sudden attack. The reason why pricets may come and go from tribes at peace to tribes at war, at any and all times, is that they have established a frank, honest, and friendly footing with the savages. I do not believe that it is even largely because they are men of peace. It is rather because they learn and speak the with the Indians, share what they have with them when it is possible, and act in what we would call a brotherly or, as they would prefer to call it, a paternal rela-tion to them."

A FRUITFUL CAUSE OF INSANITY.

This is a question that from time to time is discussed in scientific journals, and when one sees the vast number of broken down, listless and prematurely old men found in every community, one is almost forced to admit that the race is deteriorattog. The causes leading to this decline in manhood are various, and among them may be mentioned overwork, mental strain, loss of sleep, over indulgence of appetites, and excesses of various kinds, all leading to shattered nerves, loss of vital forces and premature decay, and often to insanity. To all thus suffering Dr. Williams' Pink Pills come as a boon They build up shattered perves, earlen the blood, stimulate the brain, and reinforce the exhausted system. All who are suffering from any of the causes that break down and enfeeble the system should use these pills, and will find then a sure and speedy restorative. Dr. Williams' Pink Pills are sold by all deat ers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brock ville, Ont.

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tery of Christ transfigured. But tunately, they only that underst appreciate the beauty of the Lord forth in the majestic ritual. The that our worship is a more cer that our worship is a mere cerempty and void of meaning, is gether undeserved if we consignorance of many—shall I say our people. The Church unfold their eyes, year after year, the ma allegory of the Christian life, sunderstand it not, simply becarefuse to seek the key.

At this season the liturgy is a full of mystery. You must h impressed, dearly beloved, with a ferences between the Divine serviand at other portions of the ecoyear. The first intimation of chon the eve of Septuagesims when

MARCH 7, 1891.

N Y. Catholic Review. SHORT SERMONS FOR PEOPLE.

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that we do not endeave more to to go up into the "bigh mountals under the guidance of our Holy in order that we may see Chris figured before us! The entire of Mother Church is replete with

Second Sunday in Lent. Matt. xv What a pity, dearly beloved that we do not endeavor more fr

THE MYSTERY OF LENT.

on the eve of Septuagesima where considering the Alleluia was su. The Church emphasized the characteristic and tion twice as it would not be he until it came to approprie the until it came to announce the g of the Risen Lord. Then came t of the Rieen Lord. Then came to f Septuagesima, the mystical minding us of the capitivity of In the liturgy of the period before the capitivity of Israel, which is cour present bondege in sin, is corought to mind, just as, after will abound with references to discounts "when the capital courts courts "when the capital courts courts courts "when the capital courts capital courts courts courts courts courts courts capital courts courts capital courts capital courts capital courts courts capital courts capital courts capital capital courts capital c "the heavenly country," where than who has successfully passe the espitivity of sin shall rest I ness. St. Augustine tells us the of these periods and the manner ing them: "There are two the which is now, and is spent in the tion and tribulations of this life; which shall be then, and shall be then. which shall be then, and shall be eternal security and joy. In figure we celebrate two periods: the tir Easter, and the time 'after East which is 'before Easter,' sign which is 'before Easter,' signormow of this present life; the after Easter,' the blessedness of state. Hence it is, the the first in fasting and prayer, second, we give up our fasting ourselves to praise. The purple tragesima was simply to prepar penance of Lent. In the reseason the deacon and sub dallowed to retain their dalmati of joy, but now even these are reappearing only on Lectare emphasize the short period Church allows her children be Church allows her children being on the closing scenes of demption. The folded chas in Cathedral and collegists are indicative of penance, folded as a matter of trad when the chasuble was what indicates "a little house," enveloping the wearer, it was a fold it to admit of the deacons assistance required of them. assistance required of them. fold is retained to distinguish ments from that of the celebr

> mas morning is suppressed : and prayers all refer to the Church is doing; the gradus by the mournful Tract, so-call the protracted chant. The the protracted chant. The longer dismisses the faithful ring Ite Missa Est, but in ring the Musea Est, but had continue their prayers by Lord, Benedicamus Domino while the people are told their heads to God, the priethem another pentiential p taries ego a practice, which a few placer, was quite gen of putting up a large pu which shut off the sanctua-holy mysteries were celebra view of choir and people; a perance to be undergone could behold the Divine Ma by their sins: The number of the Lenter

> the sub deacon chants the Ep

off this chasuble and resumes

has finished; the deacon le

before singing the Gospel sagain only after the Commun

again only after the Commun while either of the ministers i the functions proper to his of allowed to wear a vestment th belong to his order. Every liturgy of Lent indicates th Mother Church. The bym angels brought from Heaves

terious. Forty, says St. Jes punishment and effiction. punishment for sin, lasted f forty nighte; the ungrat were : fillcted by the Lord f in the desert. Ezechiel, president on his right side for Moses, the type of the Law
type of the Prophets, approa
after an explatory fast o
Our Lord chose this myst
for the duration of His fo number, therefore, of Lent down from the very beginn gestion of sclemnity and a to appease the wrath of G

ue from ein. In Lept the Church cons In Lent the Church con-dren as engaged in an unc-thence she encourages then soling words of the 90 h I which are found through of the season, and which to to the Lord for protection she teaches us three great she gives us object lessons out of the details of the co Jews, which resulted in th the Christ. Day after da she brings out some point enables us to understand t Secondly, by retaining the structions which she one Catechamens, who during were preparing for baptic two principal thoughts, of that we are not obliged if tism as were the Catechur Church; and another of

us think of and pray for