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LONDON, ONTARIO, SATURDAY, APRIL 14 1906

The Catholic Record. DIVINE REVELATION. LONDON SATURDAY, APRIL 14, 1906.

Father Pardow, S. J., in his sermon at St. Patrick's cathedral, New York, on "The Catholic church and Divine THIS IS THE DAY THAT THE LORD HAS MADE.

Revelation," said in part: "We saw last Sunday that the method On the festival of Easter the church of learning by authority is a perfectly legitimate one, sanctioned by the trib-unal of reason, provided the credentials dons her robes of triumph : her voice. sad and waiting during the week, becomes exultant, and throughout her of the teacher are authentic. To depy this would be to blot out, as by one stroke of the pen, all the history of the wide domain she sounds the Paschal watch word : "Alleluia. This is the past ages. "Not one of us ever saw Alexander" or day the Lord has made : let us be glad and rejoice therein. "

"Not one of us ever saw Alexander the Great, Julius Caesar, Pompey or even Napoleon; and yet we are perfect-ly sure that they existed and that they performed great deeds of prowess. How have we gained this knowledge? Oaly by the way of authority. Truth, there-fore, can be surely known by means of the authority of the teacher. "My topic to day is that particular kind of truth or knowledge called reve-lation. In a certain sense all knowledge is a revelation. History reveals the We may not dwell on the joy of the first Easter. We remember how the persecutors brought Christ to bay. We know how they gloated over the bruised mangled Body and rejoiced that His history was finished and would vex them no longer with His assumptions of divine

origin. But we know that Jesus of is a revelation. History reveals the vagaries, the follies, the crimes of man-kind. Science reveals the wonderful Nazareth brought back the tide of blood to the pulseless heart, and came forth from the tomb to the living earth laws of nature; that is to say, it lifts laws of nature; that is to say, to our the veil that hides the truth from our Science does not create. Most again, as the conqueror of dea h and Science does not create. hell. The light from the empty sepul eyes. Science does not create. Most of us have eyes and see not; we have sight, but not vision; we do not penechre dispells the suspicion ct its disciples. His teaching, then. is true. Doubt vanishes from their minds and

By Father Pardow

sight, but not vision, we do not pene-trate beyond the vell. "When Sir Isaac Newton beheld the apple drop from the bough of the tree to the ground, that apple became a revelation to him, or, rather, a revealer. they face the world, certain, though having no weapon but a cross, of ultimate triumph. Clear is the path It led him from the apple tree and its and clear the goal, and they place the fruit to the farthest star in the im-mensity of space. It revealed to him feet of man on the path that leads to the laws that govern the movements of the myriads of worlds revolving around us. No doubt other people have seen apples fall before Newton; but these the eternal gates. A forlorn hope surely for twelve men, poor and mostly unknown, from Judae's hamlets, but people had eyes and saw not : Newton had eyes that saw, and so he became a no lear troubles the hearts buoyed up by the hope of the imperishable crown, and great teacher. "I come now to a far higher kind of no doubt those who had seen the Lord

many times in broad daylight during revelation, not the revelation made by the creature, but that made directly the space of forty days-who had be held Him, who confirmed the trath both of His promises and teachings by

the creature, but that made directly by the Creator H'mself through Jesus Christ, our Lord and Saviour. "'All things,' said Christ, 'whatso ever I have from the Father, I have made known unto you." Now, God does not give to mankind of the store house of His atemal territy as a spice. go forth, and in a world seamed and scarred by fanaticism and vice, domihouse of His eternal truths as a scien-tist gives a theory. When God speaks, all must accept His infallible teachings. nated by learning and the force of arn s they sow the seeds of Christianity; and All must accept it is in fillible teachings. What He lovingly communicates to His children may be beyond the grasp of their minds, but they are o accept it as true because coming fina Him Who can neither deceive nor be deceived. into its keeping they give the living personality and power of Christ to create and foster humility and purity and charity, to ennoble n on and nations, to calm our anxieties, and to make us,

"When in the days of Christ's mortal life men found, indeed, no flaw in His divine credentials, but refused to accept in doubts and misgivings, turn to Him with the words "Thou hast the words His divine treachings, but reliesed to accept His divine teachings, they were going against reason. Thus we read in the sixth chapter of St. John that some of the disciples murmured when He told them He would give them His flesh to them He would give them His flesh to eat. They did not deny that He had given sight to the blind and raised the dead; but they could not see with their tiny minds how He could do what He eaid He would; and so, gauging the divine omnipotence by their own limited power, they refused to believe, declar-ing, by walking no longer with Him, that what they could not understand could not be true. They were thus, the first Protestants protesting against His teaching, though not against His cre-dentials. To those who stagger under the burden of sorrow Easter comes and points to the resurrection, awaiting all who die in the grace of the Lord. Death is always sad. It is going home, we know, but to see the empty chair,

the same time tolerate any principles contrary to the teaching of her Divine Founder. On this point she must ever be as she has been, absolutely unbend-ing; but she can be, and is, most toler-ant of persons, even as Christ Himself wat. It is not for the church to judge here for the light has amcaded in page

how far the light has succeeded in pene-trating into this or that individual conscience; she leaves that to the Searcher of Hearts."-New York Freeman's Journal.

CATHOLIC SCHOOLS IN THE UNITED STATES.

London, Eng., Tablet, March 24, 1906 Writing in reply to Mr. Davitt on the school question in the United States, the Bishop of Rochester, U. S., 83**y**8 :

"Oar parochial schools court the examination of the University Regents of the State of New York, though not obliged to submit to its test, as they receive no money from the taxes or public funds, that they may demonstrate to friend and foe alike that the secular education in our religious schools is equal and even superior to that in the state schools-schools revelling in abundance of money, legally, but un-justly, taken from the taxes of Catho-lies and Secularists, we out any squirming or tenderness of conscience on the

politics of Ireland, but as Mr. Davitt has chosen to lug in American affairs, as a warning to Catholics in Great Britain, let me give some of my experi-ence as a caution to the same body lest they should be inveigled by the Michael Davitts of to day, as others of the same ilk manipulated the unsophisticated of New York city over sixty years ago. In the first decade of the nineteenth century, when Catholics in New York, or anywhere else in the United States, or anywhere else in the United States, were an unconsidered quantity in point of numbers, the various religious sects had denominational schools supported by taxes. When twenty or thirty years later immigrants began to arrive in in-creasing numbers, the Secularists of the day set up a cry for secular education. creasing numbers, the Secularists of the day set up a cry for secular education. Their cry was loud, and Secularists carried the day. Religionists of vari-ous sects joined with them in the hope of crushing Popery. As the Rev. Nicholas Murray, a renegade Irishman, put it, with the Bible and the secular school as the two stones of the mill, Popery would be ground out of the children of these immigrants. The Protestant sects little thought at the time that it was the Bible and every About 1837, Bishop Dubois, then Bishop of New York, sought a compro-mise with the School Board. This

mise with the School Board. This board assigned a Public school building in the neighborhood of his cathedral to In the heightorhold of the datafatt to the use of the Catholic children of the district, with none but Catholic teachers, but in which there should be no teach ing of religion. This compromise soon ended in inevitable failure. The members of the cathedral parish then built a school-house of their own, and cast off the unholy alliance. Then Bishop A WORD WITH OURSELVES Hughes, the valiant champion of Catho-lic rights, a leader among men, became Bishop of New York. He took up the their advocate and hero in the back. Sceing the futility of a contest, while his own people failed to scand by him, he gave up a useless contention, and declared publicly, in impressive and prophetic tones, that the day had come when the building of Catholic schools should precede the building of Catho-lie schools. men and women to look at this question from the real viewpoint, and to cease this irrational antagonism to dogma? "Whatever progress has been made along any lines of human development has been due to dogma. Social ques-tions rest on social dogmas. Literary constitues rest on literary dogmas lic churches. This is the work in which Catholics in America are now engaged. Priests and people realize the evident truth that with the ending of the Irish and Why should not religion rest on its own dogmas? It was a dogma that made us the great nation that we are. 'No taxation without representation' was the socialogical dogma which the thir German immigration (the two sturdy and brave races that have built up the Church in America), large churches without schools will be a waste of money toon colonies sent back to the mother and energy, for in a generation or two these churches will be as empty as the non Catholic churches, victims of secucountry in reply to her demands; and that dogma was more powerful in the upbuilding of the United States than the guns of Lexington and Bunker lar and godless schools, now are. It required many years to learn that an essential requisite for successful Catholic shools was an abundant supply of trained and competent teachers Our priests are learning how to direct and manage schools ; our Brothers and Sisters of mary religious communities, conscious that their chosen life work demands progressive study and pre-paration in normal training schools for teachers, are establishing these in their With our Catholics thoroughly aroused to the necessity of Catholic schools without state aid or state interference the steady advancement of our church is beyond the danger line. The new generations of our people will rival the old faith and loyalty of their ancestors, thanks to God's schools in which they have been educated and trained. It is loyalty to Christ's church and her teaching that the world of to day needs. -0-

RESURREXIT SICUT DIXIT. Antigonish Casket.

Catholic Record.

Antigonish Casket. The Gospels are trustworthy history; the most critical examination made by those who are not at all friendly to Christianity has not been able to prove them anything else. They give us a brief history of Jesus Christ, Whom even infields admit to keep a great and good Man. But He claims to be more than man : He claims to be the Son of God. It was on this ground that the Council of the Jews declared Him wor hy of death. He was a blasphemer they said, because He made Himself the Son of God ; and und ar the law of Moses the punishment of blasphemy Moses the punishment of blasphemy was death. He had repeatedly claimed the right to exercise divine authority. The Sabbath day was a divine institu-tion; yet He said: "The Son of man is lord of the Sabbath." He took apon Himself the office of driving from Temple these whom the guardians the of the Temple - the High-Priests-allowed to come there for the purp s of traffic. And when He was chal-lenged, to show credentials for His authority, He said, "Destroy this temple and in three days I will raise it up, (John 2; 19). He spoke of the temple of His body. When asked for a sign from heaven He replied that the only sign He would give them was the sign of Jonas the Prophet—"As Jonas was ing or tenderness of conscience on the part of the latter. I have no desire to interfere in the politics of Ireland but as Mr. Davitt be in the heart of the carth, three days and three nights." (Matt. 12:40) The people did not understood His meaning, but that was their fault, not His. To those who were more intimate with Him and who followed Him as His with Him and who followed Him as their Master, He made His meaning clearer still. He told them of all He was to suffer, but He never failed to add that He would rise again from the dead. "Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and they shall condemn Him to the scribes.

and shall deliver H in to the gentiles to be mocked and scourged and cruci field, and the third day He shall rise again." (Matt. 20:18, 19) And it all happened as He had fore-told. They saw Him betrayed. From a distance at least they saw Him dying on the cross. They knew that He was pronounced dead by the Roman officers, that H is hady was taken from the cross and shall deliver H m to the gentiles

that His body was taken from the cross and placed in a tomb hewed out of the solid rock; that the entrance to this tomb was closed with a large stone, sealed with the seal of the synagogue; sealed with the seal of the synapsite, and that the tomb was guarded by soldiers sent by the High Priests. And now they deslare to the world that on the third day after His death, they went to the tox b and found it empty went to the torb and found it empty-this much even His enemies admit. But the Apostles say that on the same day they saw Him alive; that at first they thought it was a ghost, but that He called them to touch His hands and feet; that He talked with them and ate with them that they say Him at ate with them; that they saw Him at various times and in various places durng forty days; and that on one occasion He was seen by as many as five hundred

at once. Now, if this were not true, what motive could these men have,-Peter, James and John, Matthew and the rest James and John, Matthew and the rest —what object could they have in cir-culating such a tale? If this story of the resurrection were not true, then the Apostles know it was not true, and what had they to gain by giving to the world such a monstrous lie? Christ had promised them His resurrection as the crowning proof of His divinity. If He did not rise again, H_{\ni} was an im-poster and they knew it. If Christ did not rise again, His discioles had been not rise again, His disciples had been most cruelly deceived, and they should have been the first to denounce should have been the first to defound Him. What had they to gain, let us ask again, by spreading a falsehood ? Would it bring them wealth or power or fame ? But He had taught then to despise all these things; He had given them to understand that these things would never be theirs. If He had pro posed to found a kingdom in this world and to make then princes therein, we could understand why they should try could understand why they sholld try to keep up His name even after they knew Him to be an imposter. But what was it He did promise them? Persecution, suffering and death. "They shall deliver you up to be sufficied, and shall put you to death, and you shall be hated by all nations for My name's sake hated by all nations for My name's sake (Matt. 24.9). This is what He bade them expect; this is the treatment them expect; this is the treatment they knew they were likely to get if they began to preach the religion of Christ. He had been put to death, and they could expect no better fate. They had nothing to hope for in this world. What about the next? Here is what He bade them look to. After foretell-ing their sufferings He said, "He that shall persevere unto the end shall be saved." He told them that when the Son of Man should come in the clouds of heaven, with great power and of heaven, with great power and majesty, they should sit beside H m to judge the world. Here was something worth working and suffering for. But if He did not rise from the dead, then He was an imposter, and His promises of a reward in the world to come were worth absolutely nothing. By preach-ing His religion they would suffer per-secution in this world without any hope of a reward in the next. Wors, that of a reward in the next. Wors' than this; if Christ were an imposter, and they, knowing this, revertheless preached His religion, they too would be imposters; and as such, instead of being rewarded in the next life, they would pass from this world in which they had suffered so much into the suf-facing of a termity

by keeping up the imposture—even if they could succeed in doing so—noth ing to gain but everything to lose both in this world and the next. Even if by keeping up the imposture—even in they could succeed in doing so—noth ing to gain but everything to lose both in this world and the next. Even if they could keep up the imposture successfully—but how could they do this? Two or three men might make up a clever lie, and agree so well upon it that their evidence could not be shaken, but can it be believed that five hund, ed men could do the same? When five hundred men give united testimony to what they have seen with their own eyes-and no man's testi mony differs in the slightest degree from another's-we have one of the strongest possible proofs that they are telling the truth. Testing the matter, then by the calm, cold process of reasoning, we cannot come to any other conclusion than that the Apostle told the truth. As to the fact of Jesus having been desd and buried; as to the fact that H is tomb was found open and empty on the morning of the third day, we have the testimoay of H is enemies no less than that of H is friends. And as to the testimoay of the Apostles that they saw Him alive on Easter Sunday, and for forty days after, this testimony, tried by all the rules of evidence, can-not but be true. They could not all telling the truth. Testing the matter.

not but be true. They could not all be deceived themselves; and they had no motive for deceiving others, but rather every motive for telling the

truth. Now, in what manner did the Apostles announce the Ressurrection? Did they pass the news secretly from mouth to mouth? Did they speak of it in a hesitating manner, as men afraid that they would not be believed, and afraid of the consequences to them-selves if they were not believed? No. On the day when they first truth. selves if they were not believed? No. On the day when they first began to preach, the city of Jerusalem was filled with strangers from all parts of the world.—"men from every nation under heaven," St. Luke tells us. And it was before an andience of this description that Peter arose and said: "Ye men of Israel, hear these words. Jesus of Israel, hear these words. Jesus of Nazareth . . . you by the hands of wicked men have crucified and slain

. This Jesus hath God raised up again, whereof we are witnesses." (Acts 2. 22, 23, 32.) There was no (Acts 2. 22, 23, 32.) There was no secrecy, no timidity here. But men who make very bold statements in ad-dressing a crowd are often found cau-tious and hesitating when they stand before a judge in a court of law. How does Peter speak when he is summoned before the Council to explain the cure of the lame man. "Be it known to you all," he says, "that by the name of Our Lord Jesus Christ of Nszareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth before you whole." (Acts 4. 10) Before the multitude, be fore the judges, the language is the fore the judges, the language is the same. But there is still a more critical audience—an audience even more diffi-cult to please than the interpreters of the law. It is a body of scientific men chit to prease that the interpreters of the law. It is a body of scientific men-wise with all the learning of their time, and proud of their wisdon. The most learned men of the world at the time of the death of Christ were to be found in Greece, in the city of Athens. Before these grave philosophers Paul appeared in the Areopagus, and this is how he addressed thom: "God, Who made the world and all things therein, being Lord of heaven and earth hath appointed a day wherein He will judge the world in equity by the man whom He hath appointed, giving faith to all by raising Him up from the dead." (Acts 17:24, 31.) St. Paul had been one of the enemies of the Chris-tion process the law the law the law the dead

of joyfal hope. We can enter into the spirit of the church which sprinkles spirit of the church which spinkless her liturgy with alleluias at this season. Every time that joyous note is sounded it finds an echo in hun-dreds of millions of Christian hearts, which say with the Psalmist: "This is the day which the Lord hath made; let us be glad and rejoice therein." (Ps. 117:24)

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THE CRUCIFIXION.

(READING FROM "BEN HUR.")

The people had their wish ; the Nazarene was dead ; yet they stared at each other aghast. His blood was upon them! And while they stood staring at cach other the ground commenced to shake; each man took hold of his neighbor to support himself; in a twinkling the darkness disappeared and the sun came out, and everybody, as with the same glance, beheld the crosses on the hill all reeling drunken-like in the earthquake. They beheld all three of them, but the one in the centre was arbitrary; it alone would be seen, and for that it seemed to ex-tend itself upwards and lift its burden and swing it to and fro higher and higher in the blue of the sky. And every man among them that had jeered at the Nazarene, every one who had struck Him, every one who had voted to crucity Him, every one who had voted to crucity Him, every one who had marched in procession from the city, every one who had in his heart wished Him dead—and they were as ten to one-felt that He was in some way individually singled out from the many, and that if he would live he must get away as quickly as possible from the menance in the sky. They started to run ; they ran with all their might: on horseback, camels and in chariots they ran, as well as on foot; but then, as if it were mad at them for what they had done and had taken up the cause of the unoffending and friendless Dead, the earthquake pur-sued them, tossed them about and flung them down, and terrified them still more by the horrible noise of great rocks grinding and rending beneath them. They beat their breasts and shricked with fear. His blood wa upon them! The home bred and the foreign, priest and laymen, beggar, Sadducee, Pharisee were overtaken in the race and tumbled about indis-criminately. If they called on the Lord the cutraged earth answered for Him is farm and dealt them all allies. It in fary and dealt them all alike. It did not know wherein the high priest was better than his guilty brethren ; overtaking him, it tripped him up also, and smirched the frirging of his robe and filled the golden bells with sand and filled the golden bells with sand and his month with dust. He and his people were alike in the one thing at least—the blood of the Nazarene was upon them !

CATHOLIC NOTES.

His Holiness, amongst other audi-ences granted last week, received in special andience the Right Rev. Dr. Ronald MacDonald, Bishop of Harber Grace, Nfld.

Rev. Patrick J. Daly, rector of the Church of St. Francis de Sales, Rox-bury, Boston, whose total estate was within \$60,000, left \$40,500 of it to the state charities.

Bishop Conaty, of the Diocese of Monterey and Los Angeles, has ap-proved the plans of a new Cathedral, which will be one of the most elaborate architectural monuments in the Southwest. Rev. E. J. Farmer of St. Thomas church, Zanesville, O., some days ago received a New York draft for \$115 and an unsigned letter. The writer stated that twenty years ago he had cheated Father Farmer in a business deal and the draft was restitution.

NES, NOVA SCOTIA. have been troubled ars, more than half liver has been torpid gish and my Digest-

gish and my Digest-rall this time I tried called remedies, but permanent relief, ne year ago I saw an ement of Vita-Ore, y I had never before d I sent for a pack-trial, as advertised, al package gave me-eficial results that I ed to give it a thou-al, to see if it would rely cure me. taking three meror s, or four altogether, el strong and hearty, rery pain removed y body. It is over a ce I first tried Vita-hat I have had an-to judge of the value ementy, Kezla Rand.

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rising from the dead. And these men

JOY FOR THE SORROWING.

of eternal life."

Is our Easter gladness genuine ? We can answer the question by seeing our lives square with the words of St. Paul : If you be risen with Christ seek the things that are above.

WORTHY OF STUDY.

"A most striking fact in testimony of the truth of Catholic faith is that a Catholic never leaves the Catholic church on his deathbed, or when the certainty of immediate death stares him in the face. And, on the contrary, the In the tace. And, on the contrary, the reader will find that very many Protest-ants and others, when about to face the judgment seat of God, when the shackles of this world have fallen practically from them, embrace Catho-lic faith and become members of the Catholic obverth "The reader will be Catholic church. The reader will be astonished if he will but note in the execution of criminals how many turn to the Catholic church in their

to the Catholic church in their last hour; how many sick at our hospital do likewise, and how often the priest is called in to attend the deathbeds of non Catholics. It has been said that other religions are better to live in, but the Catholic religion is better to die in. Waat is this but saying that the Catholic religion is the true relig ion? Even Philip Melancthon, one of the chief of the great Reformers, advised his dear mother to die in the

Oh, the ineffable peace that is ours when faith has taught us thus to see God through all creatures as through a transparent well ! Then darkness be-

questions rest on literary dogmas. Science rests on scientific dogmas.

The Lamp, organ of the extreme high wing of the Episcopalian church, quotes the following from Truth:

Hill. "Science on her side is most dogmatic. At first she gropes along the dim passages in which Nature hides her scientific secrets. Science dabbles in theory after theory; but the moment theory crystallizes into proven fact, science becomes as rigid and as unbend ing as the very granite rocks. Nay, ofttimes science does not wait to be absolutely dogmatic, until she has reached the bed-rock of indisputable

fact. She is dogmatic even in her theories. "Those who see in evolution the only solution of the riddle of the universe are the most intolerant of men. verse are the most in our at on heat, though their statements rest on no certain proof, such as would stand be-fore a jury of impartial thinkers. "Truth of all kind must be dogmatic and intolerant, otherwise it is not truth

at all Were Christianity a bundle of human opinions, it would be absurd in deed for it to be intolerant. But Christianity, that is the Christianity of Catholic religion, not Protestantism. Christ, such as He taught it to man

kind, is no theory. It is a divine reve lation ; it is the full message from the Father transmitted to each and every ne of His children unto the end of time.

If there be a holy loveliness, a divine sanctity, very pleasing to God, and of special edification for us who are older, special edification for us who are older, in sight of an innocent girl of sixteen years offering her whole life gladly and irrevocably to the service of Him Who gave it first, there is also joy and edifi-cation to be gained from a truly re-pentant soul, that offers all its remain-ing days to (God's service design but ing days to God's service, daring hum-bly to trust in His pardoning love and

tian name: he knew the Jewish side of the case properly: yet he became the most zealous preacher of the religion of Christ.

So we see that the Apostles spoke not secretly but openly; not timidly but boldly: they spoke to all who would listen. There was no whittling down of doctrine to make it pleasing to everyone. Whether it was a to everyone. Whether it was a popular audience, a court of justice, or a school of philosophers, their message was al ways the same, and spoken in the same language: Jesus Christ Who was crucified, hath risen from the dead, whereof we are witnesses. In a word, they spoke as men who are annuncing what they know to be a fact, as men whose only hope of being believed is that "truth is mighty and shall prevail."

shall prevail." And how was their preaching re-ceived? That first sermon of Peter's was followed by the conversion of three thousand persons on the spot. These had seen Jesus in the Temple These had seen Jesus in the rearries and in the streets of Jorusalem; they had seen Him dead upon the cross; and now they believe that He has risen from the dead. Then let us think of the millions of Christians who, within the next three centuries, gave them selves up to be torn by wild beasts, to be twisted on the rack, to be burned by slow fire, because they believed in the resurrection of Jesus Christ from the dead. Let us look at the Christian Church growing steadily from a little handful of men in Judea and Galilee handful of men in Judea and Galilee till it covers the whole earth, and let us ask ourselves what it means. It is the testimony of nineteen centuries to the belief that as Jesus Christ "by dy-ing on the cross showed Himself a true mortal man, so by raising Himself from the dead He proved Himself God." What is the meaning of the Church spread throughout all nations? It is the testimony of nineteen centuries to the hope that as Christ rose glori-ous and immortal from the dead, so we also, if we be found faithful, shall they had suffered so much into the suf-fering of eternity. Such was their position. If Christ did not rise from the dead as He promised, then instead of being the Son of God He was the greatest im-postor that ever lived, and those whom He had chested had nothing to gain

From Mexico comes word of the death of Rev. Jose Apaya, probably the oldest priest in the world, in his one hundred and sixth year. He was ordained a priest when twenty-eight years of age, and for seventy eight years he had been in one monastery or church or another.

An evidence of the spread of the Gaelic revival in Ireland is furnished by the fact that at St. Patrick's Day this year services in the Irish language were conducted in St. Patrick's Cathedral. Dablin. It is said to be the first time for many centuries that such services have been held.

vices have been held. The Order of Chivalry, with which the Right Rev. Dr. Brindle, Bishop of Nottinghan, has just been decorated by the King of Spain in connection with the reception of Princess Ena into the Catholic Church, bears, says the Catholic Herald, as its full title the "Royal American Order of Isabella the Catholic." It was founded exactly ninety years ago (on March 24, 1815) by King Ferdinand VII. in order to recog-nize the services of those who defended the Spanish possessions in America, the Spanish possessions in America, which have now passed away from Spain, probably for ever.

Spain, probably for ever. Rev. Anthony Guggenberger, his-torian, philosopher, preacher, dramat-ist, for many years professor at Canisius college, Buffalo, has gone to his eternal reward. He died at 9 o'clock on Wed-nesday morning of last week, at the Sisters' hospital, that city, where all that medical skill could devise, or the most prinstabing care on the part of