

# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BAPTIST.

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## Lent and Its Challenge.

(Written for THE REGISTER.)

Last week we spoke of Lent as one of the cures of Cant or hypocrisy and meant to be understood somewhat in this sense. As symptoms of disease disappear of their own accord as soon as the system is restored to sound health, so Cant, which is but the sound of hollowness and insincerity in the religious nature, drops out of notice and is heard no more in those who strive to be honest with God and themselves.

Now is there any such thing as honesty in religion possible without watchfulness, care and pains? Is nature so enamoured of virtue, and so little liable to depart from the straight lines of goodness, justice and rectitude, that it may be safely left to its own instinctive guidance? Why the constant clamour against wrongdoing, corruption, sin, if we are quite powerless to stem the tide bearing these in upon us?

When fire has got such full possession of a burning building that there is no chance to extinguish it, onlookers fall back listlessly, deploring the catastrophe indeed, but making no efforts to do what they know is simply beyond their power. But how different their behaviour, how they plan and hurry and work, sparing neither pains nor risk, when they see a chance of controlling the destroying element, and saving property?

All comparisons fall a little short of their purpose, but this is not a bad illustration of the state in which we find ourselves. We are in the midst of dangers from within and without, irresolute and weak, yet playing for a stake which is nothing short of eternity. The way, indeed, is opened before us, for redemption is universal, but it depends upon ourselves whether we walk in the narrow path that leads to salvation, or be carried along with the heedless crowd, on the broad road which ends in everlasting misery.

And since it must be either the one or the other of these endings—for there is no mean—common sense cries out as well as religion, for the highest assurance we can get that our steps are directed aright, and carrying us every moment towards heaven. Surely, in this at least, no room should be left for avoidable mistakes. Surely the whole matter should be steadily locked into, not with the gross eyes of nature, but with the keen far-reaching gaze of faith.

And what is the first thing, or at least one of the first things, faith reports? That it is an easy task we are engaged in? Surely not, or it would not have so much to say about the straight way, and the narrow gate; nor dwell, with such iteration upon the necessity of denying ourselves daily, giving up the cross and following not the instincts of nature, but the hard uphill road that leads to Calvary. What means the brief but comprehensive direction "Be ye like Me," unless there is a call to deny His ways? And where is the likeness of a life of easy-going comfort, with what of luxury we can command, thrown in, and the bleak, bare orb wherein He began His earthly career, or the bloaker, bare core whereon He ended it?

Indeed, if we were not so used to it, we should be as much shocked as ashamed at the sight of the gross inconsistency between what we profess and what we do. When St. Paul speaks in one sentence of his glorifying in the cross of Christ, and in another tells how he chastised his body and brought it into subjection, there is no self-contradiction, no want of logic. His belief prompts his action, his action illustrates his belief. There is no room there for insincerity or Cant, no severing of his powers, to devote his talk to God, and all the rest to himself; as is unfortunately too often the case with easy-going Christians.

For is it not notorious that though Christ has told us, in very unmistakable terms that not everyone who cries Lord, Lord, shall enter into the kingdom of heaven, we are yet, very commonly at least, quite contented with a service that goes no further than profession? We rejoice in the promise, but shut our eyes to the conditions, without which the promise is of no avail. Redemption indeed is universal. Christ died for all, but saves only those who turn to Him in loving obedience. And this is the practical difficulty. Do you obey? Do you by the spirit, that is, the grace of God, mortify and keep down the works of the flesh—no matter what the effort may cost—and fashion yourself, soul and body, upon the likeness of Him who did, not His own will, but the will of the Father? If you do, then, at every step of the process, you are making your own, you are incorporating into yourself, more and more of the Redemption, and so growing towards the measure of the age of the fullness of Christ. Crying out Lord, Lord, is easy, but useless; doing the divine will is not so easy but indispensable to salvation.

Here, as has been said above, all risks of self-deception should be avoided. Here, a mistake is of everlasting consequence. Yet, to all seeming, it is easily enough made. The world, with its allurements of wealth and place and power, pride of the heart, the beauty and incompleteness of women, weakness, selfishness, passion and all the rest, is a small matter to meet and master the whole of them? There is one way surely of doing it, with complete success, and it is to make us certain that that is the way we are following, and not put ourselves in any position, that the Church, with tender solicitude, calls around her, two or three times a week, for the whole time of Lent, to make our duty so clear that the claims of self-respect may be added to the power of virtue, in turning ourselves in the right direction.

## Sudden Death of President Faure.

PARIS Feb. 16.—M. Felix Faure, President of the Republic of France, died at 10 o'clock to-night, after an illness of three hours. Apoplexy was the malady. About 6 o'clock M. Faure, who was then in his study, went to the door of the room of M. L. Gall, his private secretary, which is contiguous to the study, and said: "I do not feel well. Come to me."

Felix Francois Faure, President of France, was born in Paris, Jan. 20, 1841, and was quite a self-made man. He was a journeyman currier in Touraine for some time, but eventually became a merchant and ship owner at Havre, with which town he was especially identified. He had served as deputy mayor there during the Franco-Prussian War, and as captain of the Mobiles of the Seine-Inférieure gained the ribbon of the Legion of Honor. Elected to the Chamber in '81, he was appointed Under Secretary of State for the Colonies in the Gambetta Administration, formed in November of that year, and held the same office in the Ministries of M. Jules Ferry, '83, M. Rieunier, '85, and M. Tirad, '87. In May, '91, he became Minister of Marine in M. Dupuy's Cabinet, and was appointed Vice-President of the Chamber. Naturally his business position at Havre made him an authority on shipping, commercial and colonial questions. On the retirement of M. Casimir Perier in January, '95, he was chosen President of the Chamber, and held the office until M. Brisson. His popularity had continually increased since then, and the success he gained in his exalted position is undeniable. He went to St. Petersburg in September '97, to return the visit of the Emperor, and there the definite announcement of the treaty of alliance between France and Russia was made.

## Funeral of Mrs. H. F. Ellard.

"Leaves have their time to fall  
And flowers to wither at the north  
wind's breath  
And I, too, must be all—  
That has all seasons for thine own,  
O Death!"

"Geraldville" is the name of the Fitzgerald family, Mount St. Louis, has been overshadowed by the death of Mrs. H. F. Ellard, who died Feb. 2nd at her home in Norway, Michigan, at the premature age of thirty-five years. She had a sickle, which was highly esteemed after a short illness of six days, and died at the age of thirty-five years. Mrs. Ellard was a daughter of the late John Fitzgerald and a noble woman of culture and refinement. Widely known as is the fair name of the Fitzgeralds, she was highly esteemed and a general favorite among a large circle of friends who sincerely deplore her untimely demise.

The loss is great and keenly felt. Mr. Ellard mourns for a cherished and adored wife, who will never more grace and adorn his life with an supremacy of happy home; four small children are left motherless; her brothers and sisters are again plunged in mourning; and a blank is left in the social rank where Mrs. Ellard took a first place. The sad news of her illness, Miss Nellie Fitzgerald left for Norway and arrived in time to attend her in her last moments. The remains were conveyed to Pelphost, Ontario, where they were met by a large number of old friends who sorrowfully followed them to their birth-place Mount St. Louis. Scrawling friends sent many floral offerings which adorned the costly casket and seemed emblematic of the beauty and brightness of the life which has just closed. The funeral took place on Tuesday morning 7th Feb. and was attended by a large concourse of people who filled the church to overflowing. The pallbearers were: Messrs. O'Neill, Labey, Lottus, Shanahan, Hadya and Moran. A sad service was held at the home, presided over by the Rev. J. Sheridan. The choir were ably assisted by Rev. M. J. Geary. During the offertory he sang "O Salutaris" in a clear sympathetic tone which deeply touched the large congregation present. At the conclusion of the service, Rev. Father Sheridan delivered a most affecting funeral discourse from (Ecclesiasticus xii. 6).

"Man shall go into the house of his eternity and the mourners shall go round about in the street."  
These words of Solomon are sadly pronounced on the occasion, "which we are engaged in to do a son has gone, and the use of her eternity and mourners are accompanying the corpse to the grave. Everything connected with this occasion—the long funeral procession, the habitually cheerful expression of your faces, cheerful day to a positive one, and a sad and low and silent in the grave lately opened to receive these remains, all these testifying that a loved

one has passed away, leaving mourners not a few.

The solemn chanting of Requiem Mass, the dark vestments of the sacristans, the wailed in mourning of the sacristans of the house of God with their mournful hangings indicate the grief of the church at the departure of her who has been lately taken from amongst her members. But why do we have good reason to hope that from the members of the church militant on earth to move for all eternity among those of the church triumphant in heaven. While we sympathize with the family and friends and offer our best prayers for their repose, we are compelled at the same time to say the conviction is forced upon us that all is not disaster. There is a ray of joy piercing through and dispelling the gloom. Through the dark cloud of sorrow by which we are overshadowed, shines a brighter ray of hope, emanating from the consciousness we feel of the virtuous life of her whose loss we deplore. I shall not dilate on her virtues, you have seen and observed them. I have but heard them related and I am sure they amply justify our joy that they have earned for her an immortal crown. Can I not go to give you enjoy, nevertheless I should hope that on all you who know her life and virtues they will not be lost to an example. What I purport here is to say that you, as you have followed her remains to the grave, you will follow with in spirit her soul into that land which it has reached in reality.

Whether has the soul that but a few days ago lay in the corpse taken its flight? It has passed as we shall all one day pass—"into the house of Eternity." What do I say? Into Eternity! What is Eternity? You have its sound. Do you realize its import? You do not, but I can give you a full view of it. Can I hope that St. Augustine tells us that it is as easy for one of us to hold the sea in the hollow of our hand as to comprehend the full meaning of Eternity. No matter what your ideas may be concerning it, it is still a height, depth and breadth, immeasurably above, below, and beyond the limit your ideas have reached. Exaggeration is often possible, but here is a subject on which there can be no over statement of language or exaggeration of fact. But why this impotence of language and inadequacy of conception? Because eternity is a species of infinity and consequently our limited finite faculties cannot comprehend it. We may, therefore, think that we are trying to grasp a tale on it but we can never understand it? And this incomprehensible eternity must spend either in heaven or in hell.

We have further to reflect that whilst eternity is to last forever, we shall be without a moment's pause or interruption either in the happiness of the Blessed in heaven or in the misery of the damned in hell. When we suffer pain in this world we are relieved in thinking, that after some time its intense view of it abate "The poor sufferer, writhing under the most excruciating tortures in the morning hopes to feel better in the evening; and in the evening hopes there will be change before morning, and even though it is to be his lot to be in pain without a moment's pause or interruption either in the happiness of the Blessed in heaven or in the misery of the damned in hell. 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