CHATS WITH YOUNG MEN

AN EASTER HYMN

Hail Easter morn, hail new-born Life, Forth rising from the grave ! The Lord hath conquered in the

strife, Who died from death to save. Let the heavens weep for joy, and

In fragrant flowers bloom.
While we acclaim the glorious birth
Of Life from out the tomb.

Let children's happy voices ring In thankfulness and praise; Let virgins whitest blossoms bring And dew-besprinkled sprays.

Halleluia, halleluia, still, Till echo speak the song, And every heart with gladness

And every soul be strong.

Where now, O grave, thy victory? Where now Death's cruel sway The spell is broken, we are free, And bright is all our way.

To thee, sweet Jesus, thanks be given; To thee our all we owe—

The joy of earth and hope of heaven, And faith which conquers woe, BISHOP SPALDING

"IT IS FINISHED"

The evening light begins to glimmer again upon Calvary, the three crosses, and the little group that waits for the end; and as it falls upon the Face of Christ the look of agony is gone. He has cried alike on God and man to have pity on His tortured soul and parched body, and each has answered. Now, in that face, bleached by the darkness of the soul, and the eyes, sunken with sorrow, a new look begins that rises, those who stand by watch Him, until the whole face is radiant once more. The breaths come fuller and fuller, the body nailed by its extremities begins to lift itself higher and higher till strength is gained sufficient for Him not only to speak, but to utter a cry so loud and triumphant as to startle and amaze the officer who has watched many die but not as this Man diss. The cry peals out like the shout of a king in the moment of victory, and an instant failure and labor and bitterness are behind Him forever. "It is fin-

Christ's work, then, is "finished on the cross-finished as bread is finished from the mills and fire, that it may be eaten; as wine is finished after the stress and tramplings of the wine-press-finished as a man's body is finished in the womb of his mother and brought forth with travail. It is finished for a new and glorious beginning. The enormous process which has crushed and mangled Him in His assumed nature begins effectively to carry on that same work of Redemption in the Human Nature of His Church.

And yet we, His friends, live for the most part as if He had never died. Compare the life of a culti-vated, fastidious pagan with the life of a cultivated, fastidious Christian. Draw the two from corresponding classes and set them side by side. Is there so enormous a difference? There are a few differences in the religious emblems of the two. one has an Apollo ; the other a crucifix. The one has an Egyptian god dess with her son in her arms; the other has the Immaculate Mother of God with her Holy Child. Their is different, their dresses, their houses-all those external matters that are wholly indifferent to the soul's life. But are their virtues so different, their outlook on eternity, their sorrow beside open graves, their hopes beside new cradles? Even before Christ died children loved their parents, and parents loved their schildren. Even before Christ died chastity was a virtue. Are we advanced now in that purity of heart without which no man can see God? Even a Roman emperor once preached self-control and practiced it. Are our own houses any better models of the peace of brethren who dwell together in

Did Christ finish His work, merely in order that society might decay no further? God help us! As we look at what is called Christian society today it seems as it Christ had not

Yet there is this vast river of grace pouring from Calvary, the river that ought to be making glad the City of God. Here is this enormous reservoir of grace, bubbling up every sacrament, soaking the ground be-neath our feet, refreshing the air And we still in our hateful, false humility talk as if perfection were a dream, and sanctity the privilege of those who see God

in glory.

In Christ's name, let us begin. For Christ has finished.

THE PASSION OF CHRIST

The passion of our Lord Jesus Christ is a subject which makes the highest appeal to man's love and sorrow.

It excites our love because through it we realize how dear we are to God. The Shepherd laid down His When she had thus said she turned life for His sheep. In moments of high devotion men who would not ing; and she knew not that it was pass for heroic would express and feel readiness to die for a given cause. And if the manner of death weepes were not particularly terrifying or horrible, man of that type might actually submit to it for love's sake. Our Lord submitted Himself to thou hast laid Him, and I will take torture that would in the actual Him away. endurance make the stoutest human spirit quail, and there was no detail turning, saith to her: M of agony and outrage that He did (which is to say, Master.)

not know by divine foreknowledge.
And every moment of pain, besides
the sorrow proper to it, was fraught with an anguish of recollection and anticipation that made each instant and to your Father, to My God and to

an eternity. Our Lord's suffering was mental and physical. The agony in the garden was the evidence of supreme mental torture. Horror, dread, the pains of despited love, the sense of futility kills the sustaining force of high effort, drove the precious blood in unnatural current through every or unnatural current through every pore. The scourging at the pillar inflicted primarily physical pain. It is an eloquent answer to those who do not realize the value of chastising the body to bring it into subjection The crowning with thorns humiliated the Saviour with the shame of mock-

saking heaven, was repudiation by God and man. The love that made it all possible and the sin that made it necessary must surely appeal to the affection of the redeemed and the sorrow of the sinful.—Mgr. Benson.

ing ingratitude, and His death on a

darkened earth and under a for-

OUR BOYS AND GIRLS

EASTER MORNING Wake, children all, while yet the

Holy Morn Comes down the Eastern Way, Awake, and sing the deathless glad ness born

Hark! How forgotten all their winter fears, From budding bough and limb,

Pour forth their hymn !

Lord, The world with folded hands

And prayerful eyes, upon the lilied sward And "He is risen!" to the risen day

Pours forth the joyous song; Angelic voices in soft harmony The strain prolong.

O, may our souls escaping evermore From clouds of care and sin, On this glad morning all triumphant

To Heaven with Him.

-ELEANOR R. COX

THE EASTER LILY

of churches is not only because they are the most perfect of floral type, social manifestation of religion. but because of their symbolic mean-

One beautiful old belief about the his own staff in the temple in the evening. The next morning, the dry rod of Joseph was found green and blossomed with lily flowers.

Another pretty legend is that Mary legend.

THE STORY OF THE RESURRECTION AS TOLD BY ST. JOHN

dork into the sen chre : and she saw the stone taken away prayers, and forms of prayers have from the sepulchre.

sepulchre. And they both ran together, and to be as certain as with the Our that other disciple did outrun Peter, Father, or the Hail Mary. - New and came first to the sepulchre.

And when he stooped down, he saw the linen cloths lying; but yet

he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. And the napkin that had been about His head, not lying with the linen clothes, but apart, wrapped up

into one place.

Then that other disciple also went in, who first came to the sepulchre and he saw and believed. For as yet they knew not the

Scripture, that He must rise again from the dead. The disciples therefore departed again to their home. But Mary stood at the sepulchre

without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre. And she saw two angels in white, sitting, one at the head, and one at the fact, where the body of Jesus had

been laid. They say to her: Woman, why weepest thou? She saith to them, Because they have taken away my Lord; and I know not where they

Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to him: Sir, if thou hast taken Him hence, tell me where

Jesus saith to her: Mary. She

Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father. But go to My brethren, and say to them: I ascend to My Father

your God. Mary Magdalen cometh, and telleth the disciples. I have seen the Lord, and these things He said to me.

Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace

be to you.

And when He had said this, He showed them His hands and His side. The disciples therefore were glad when they saw the Lord.

He said therefore to them again Peace be to you. As the Father hath sent Me, I also send you.

When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost.
Whose sins you shall forgive, they are forgiven them; and whose sins

you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with

them when Jesus came.

The other disciples therefore said to him: We have seen the Lord.
But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you.

Then He said to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side; and be not faithless, spread the devotion of the Rosary, but believing. Thomas answered, and said to

not seen, and have believed.

Many other signs also did Jesus in
the sight of His disciples, which are not written in this book. But these are written, that you

may believe that Jesus is the Christ, Between our eight and Paradise, the Son of God, and that believing, you may have life in His name.

HEARING MASS

The Mass is a dramatic representation of the Passion of Christ. It is meant for the eyes, but not for the eyes The lily is regarded as a saint exclusively. Least of all, is it meant among flowers, and the reason lilies as a magical performance where are so largely used in the decoration mere physical presence is all that is The Mass is a public and efficacy is not alone for the priest True, he is set aside to offer the Sacrifice, but he offers it in the lily relates that the candidates for name of those assembled. Except the Virgin Mary's hand after having sought the Lord's blessing, each left uses the plural "we." He exhorts him. those present to pray with him "Orate fratres"-"Brethren, Pray." It is taken for granted that the congregation is following each prayer. Though the priest is using on her way to the temple, plucked Latin, nearly every prayer book has a lily, and upon pressing it to her complete translation of the liturgy. a lily, and upon pressing it to her breast it became white. Lily of the Virgin, "Madonna flower," and sevto the lily and have reference to this to gue. They are to be said in concord with the priest. Even illustra-tions accompany the prayers, so And on the first day of the week, worship of our faith would be better Mary Magdalen cometh early, when understood, and its benefits propor-

that it is easy to follow the celebrant of the Mass. If this method became more common the central act of tioned to this understanding. Other com the sepulchre.

She ran, therefore, and cometh to should be the very prayers that have Simon Peter, and to the other dis-ciple whom Jesus loved, and saith to of the Church, the blood and the them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

Peter therefore went out, and that so stirring; none present such a stirring; none present such as stirring; none present such other disciple, and they came to the living realization of the Providence of God. Familiarity with them ought

ST. DOMINIC

World.

BY HIS DEBT TO CATHOLIC AGES

What people of today-including non-Catholics—owe to the achieve-

had been lecturing at Brighton, Eng. | of \$690 per miner. land, on "St. Dominic and the Friars Preachers." A Presbyterian after with the capital invested it appears listening to the lecturer said that that 1,000 companies made in 1917, never before had he so fully realized the meaning of two thoughts panies, over 100 per cent.; and 8 com-from Sacred Scripture: "We are panies over 1,000 per cent. These debtors," labored and ye are entered into their ex Secretary

labors." The work of St. Dominic and his great order is well calculated to draw such a remerk. The recollection of like these on the working time of what wayside preaching in the Middle laborers on the one hand and the Ages did to reclaim whole sects of people who had become estranged hand do not indicate a specially favorable economic situation of the person to speculate on whether a workers. The insecurity of earnings like result might not be accomplished is great and therewith discontent

time of intense social unrest and of wages. A reformation in this still greater spiritual ferment, as the matter is imperative, and the first lecturer pointed out. To repair the means to effect it will be the operation of mines under one control, so himself to the cause of the poor was as to cut out the element of compethe ideal of St. Francis of Assisi. It tition.

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was the special inspiration of St. Dominic to meet the needs of the intellectually bewildered. It is imthe Dominicans from the year 1200

onward. At that time Europe was dominated in a peculiar way by the influence of the East, which impregnated the University of Paris with a kind of Pantheism built up on the philosophy of Aristotle. This developed into Manicheism, or Dualism, and from this arose the heresies of the Waldenses and the Albigenses. These were a menace to Europe when St. Dominic appeared.

He knew that men must be taught above all to dwell upon the life, suf-ferings and death of Christ, and that heretics mut be fought with weapons as intellectual as their own. To disand on the second he modelled his Order. The Dominican is equipped by study, based on prayer and con-Him: My Lord, and my God.

Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have breaching.—The Pilot.

AT EASTER TIME

The sunset, like a flaming sword, Offers its red fire to our eyes-A symbol of earth's Lord.

The crocus shows above the ground Its glowing lamp of yellow flame, It seems a letter of the Name Which choirs of angels sound.

An altar all the fair earth is, The Christian mind the priest, The greatest thinker or the least Is acolyte of His.

For nature gives us what we bring, Not more, nor any less; The meaning of her varied dress Must in our minds first spring. Thus Easter gilds the opening year,

Because Christ is our joy;

The sunset brave, the crocus cov. Reflect Him bright and clear. Nature's a sphinx to those who know Not Resurrection time! We read her well; in every clime Faith makes her meaning glow.

-MAURICE FRANCIS EGAN

MINERS AND MINE OWNERS

The St. Louis Amerika for February 6 gives excerpts from and comment on a recently published state ment of the Bureau for Labor Statis tics, concerning the labor time of 40,509 soft coal miners in 401 mines of 18 states. This public out our contention of some time ago that miners, far from desiring to work less than heretofore, have been suffering from enforced idleness.

In Utah the mines have been in operation from one fourth to threefourths of the full time ; in Colorada, Illinois, Indiana, Iowa and Kentucky from one-fourth to full time; in Alabama, Kansas, Maryland, Missouri, Pennsylvania, Tennessee, Virginia. West Virginia and Wyoming, from one-half to full time; in New Mexico, Ohio and Oklahama from threefourths to full time. Arkansas is not mentioned in the report, but from what we know from actual experience PROTESTANT CLERIC IMPRESSED it would rank among the least fav

ored states. In the report of the commission appointed by the president for ascer-taining the facts in the coal miners' strike, the United Mine Workers figments of Catholics in the past, was a ure with a statement from their sta-strikingly summed up the other day tistician about the profits of the mine by a Protestant minister in England owners. One great coal company after he had listened to a discourse earned in 1918 six times as much as on only one phase of old time Catho- in 1914; another one made in 1917 18 seven times as much as in 1914; and lic activity.

Father Pope, a well known speaker these profits amounted to an average

From a comparison of the profits and "Other men have figures correspond on the whole, with made during the strike. Commenting on these figures the

gains of mine owners on the other tor heretics today it only the facilities were available.

St. Dominic started his career at a even more important than the scale even more important in a scale even more important than the scale even more important in a scale even more important in a

"Besides the excellencies who own the mines will have to explain several intellectually bewildered. It is impossible for the student of European history to ignore the two great rehistory to ignore the two great re-ligious orders, the Franciscans and possible to pay the miners better wages without raising the price of coal. Coal mining is not merely a private business. It is an industry, quite essentially connected with the interests of the community. There fore the President's Commission will have to shed such a flood of light on the whole affair as to leave no corner unilluminated."-S. in the Guardian.

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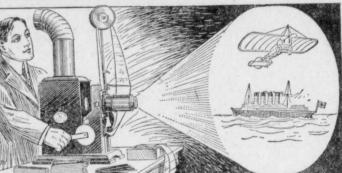
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