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THIRD SUNDAY AFTER EASTER

The absurdity of the claim that Holy Scripture may easily be understood by all, is shown by the complaint of the Apostles put before us in tro-day's gospel. "What is this," they asked "that He saith, a little while?" If even the Apostles, who were constantly instructed by Him for three years, could not understand all, that He has said to them, how folish to assume that men without special divine [guidance can correctly understand Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture? Let us, therefore, the correct interpretation of the words of Holy Scripture? Let us, therefore, admit the Apostles what do the words of Holy Scripture? Let us, therefore, admit the words of Holy Scripture? Let us, therefore, admit the words of Holy Scripture? Let us, therefore, admit the words of Holy Scripture? Let us, therefore, the scripture and let us ask to-day with the Apostles what do the w

ignominious death and also to inspire them with strength and consolation by the promise of His return. "A little while and you shall not see Me," I shall be taken from you and shall be delivered to an ignominious death on the Cross. Do not be scandalized in Me and grieve not excessively, for "again a little while and you shall see Me," for on the third day I shall again rise gloriously from I shall again rise gloriously from dead. The world will rejoice bethe dead. The world will rejoice because of My death, while you weep and mourn, but your sorrow will be turned into joy. This prophesy of our divine Saviour was fulfilled. The Apostles truly mourned at the suffering of their Master. Scripture relates, for instance that when Peter in the court of the high priest beheld our Divine Saviour he weet hitterly, and withdrew. The high priest benefit our Divine Saviour he wept bitterly and withdrew. The two disciples journeying to Emmaus, as St. Luke relates, were sorrowful and grieved because of the departure of their beloved Teacher. And so, no doubt, were all the other disciples. On the other hand, the scribes and high priests regioned because they believed priests rejoiced because they believed that they had put Jesus out of their We know also that the sorrow of way. We know also that the sorrow of the Apostles was of a short, duration, for Christ arose from the dead on the third day and their sorrows were then changed to joy. This is what Christ meant when He said: "A little while and you shall not see Me, and again a little while and you shall see Me." you shall see Me.

St. Augustine, however, applies the 2. St. Augustine, however, applies the words to this earthly life. In the early time of the world men often lived to great age, some reaching even the number of nine hundred, yet even that was a little while. This little while was gradually shortened. Yet how brief is the longest life on this earth! In comparison with eternity, it is hut brief is the longest life on this earth! In comparison with eternity, it is but a little while. The prophet David tells us: "For a thousand years in thy sight are as yesterday, which is past" (Psalm lxxxix, 4), "What is your life," asks St. James, and he answers: "It is a vapor which appeareth for a little while and afterwards shall vanish away" (James iy, 15). The hody, taken from (James iy, 15). The hody, taken from (James iv, 15). The body, taken from dust, lives but a short time and again returns to dust. This little while may we are young, but when we grow older we quickly realize that life is truly a 'vapor which appears for a little while

Nevertheless, my dear Christians, we

man of Christ. But dying? There that solid Blessed Thomas was and act as did Blessed Thomas was also and act as did Blessed Thomas was also and act as did Blessed Thomas was also and the property of the product of th

terpretation of the words of Holy Scripture and let us ask to-day with the Apostles what do the words "A little while" mean. I will endeavor to answer this question as it is answered by the Fathers of the Church.

1. Our Saviour addressed these words to His disciples after the Last Supper, in order to prepare them for His ignominious death and also to inspire them with strength and consolation by

And Joseph comes forth a growing son, great and splendid St. Joseph, with son, great and splendid St. Joseph, with all the fine lessons which are caught into his life. He will teach a forget-ting world the beauty of a true home, for he will turn our eyes to Nazareth, and the home where childhood was obedient (and the child was God); where motherhood was resplendent; where authority was pre-eminent. where authority was pre-eminent; where mutual love was a golden chain let down from heaven; where labor was holy and created hands toiled for and fed the divine.

One of the striking qualities of the Irishman is his wonderful power of speech. He is naturally an orator. It is no wonder, therefore, that some of the most brilliant orations in the English language are the product of Irish genius. It ought to be interesting to the modern reader to examine some of the most notable passages in the speeches of Irish orators, especially those speeches which were delivered during the stirring and exciting debates on the subject of Catholic Emancipation. Many of these are now so long out of print and so rare that a brief mention of them may be of value. Such selections were better made a brief mention of them may be of value. Such selections were better made without reference to date or order of delivery, as one would make selections from the lyrics and notable passages of the poets. The mood of the passing moment should be wholly responsible for the specimen presented. One of the most brilliant of Ireland's orators was Charles Phillips. It must be confessed that his style was of a sort of grandlloquence rather than true oratory. But it was a style admirably adapted to the time and occasion. Charles Phillips was one of O'Connell's ablest assistants in the long fight for Catholic emancipation. He was born in 1789 and died in 1859. He was a Protestant, but a powerful He was a Protestant, but a powerful hater of bigotry, and solemnly refused, to use his own words, "to interfere with a blasphemous intrusion between any man and his Maker." As to his power and success, it need only be said that he was once accused by grave lawyers

Eczema was Spreading

TILL D.D.D. CURED IT

This is a translation of a letter written us in French, on April 16, 1910, by Mr. Dan Babineau, Cap Lumiere, N. B.

"The sublime Creator of our blessed creed never meant it to be the channel of a courtly influence, or the source of of a corrupt ascendency. He sent it amongst us to heal, not to irritate; to associate, not to seelude; to collect together. Bills the heaptigmal days expected.

land: "The Catholic clergy of Ireland are rare examples of the doctrines they inculcate. Plous in their habits, almost primitive in their manners, they have no care but their flock, no study but their Gospel. It is not in the gaudy ring of courtly dissipation that you will find the Murrays, the Corpingers, and the Moylands of the present day,—not at the levee, or the lounge, or the election riot. No; you will find them wherever good is to be done or evil to be corrected—rearing their mitres in the van of

-rearing their mitres in the misery, consoling the captive, reform the convict, enriching the orphi the convict, enriching the orphan; ornaments of this world and emblems of a better; preaching their God through the practice of every virtue; monitors at the confessional, apostles in the pulpit, saints at the death-bed, holding the sacred water to the lip of sin, or pouring the redeeming nuction on the agonies. ing the redeeming unction on the agonies

of despair."

One of the passages in Phillips' speeches most virulently attacked by the great Lord Jeffrey in his Edinburgh Review is the following panegyric on the Irishman:

"I think I know my countrymen; they cannot help being grateful for a

they cannot help being grateful for a benefit; and there is no country on the earth where one would be conferred holy and created hands tolled for and fed the divine.

Yes; good St. Joseph, the world needs you, the church needs you—the Church of Him Whom you served long ago in Nazareth.

BRIEF SPECIMENS OF IRISH

ELOQUENCE

One of the striking qualities of the Irishman is his wonderful power of speech. He is naturally an orator. It is no wonder, therefore, that some of the most brilliant orations in the English language are the product of Irish genius. It ought to be interesting to the modern to ught to ught to be interesting to the modern to ught to ught to be interesting to the modern to ught to ught to ught to be interesting to ught to ug able, are the ways of God, and it is not for us to attempt to fathom them. We know our duby; let us pray that we may do it; let us pray that all men may know and do their duty; but let us not usurp God's place by pronouncing sentence against those whose lives taught us what our own lives ought not to be."

Counterfeit coin is a ville imposture; the counterfeit a public sergery. If expression, the rapidity of their ideas, expression, the rapidity of their ideas, and the energy of their gesture. In short. God seems to have formed our country like our people; he has thrown round the one its wild, magnificent, decorated rudeness; he has infused into the other the simplicity of genius and the seeds of virtue: He says audibly to us, 'Give them cultivation.'

The dullness of the Scotch mind never appeared more clearly than in Jeffrey's

"approx which appears for a little while and then vanishes."

Nevertheless, my dear Christinas, we take such great pains about this little while agreeable. We may be compared to the rich man deared who enlarged his barn and said: "I will eat, drink, and make good other." This fact shows how little force there who enlarged his barn and said: "I will eat, drink, and make good other." This fact shows how little force there and whose shall those things be which thou hast provided?" We read in the life of Blessed Thomas More that when his prevented to the provided? We read in the life of Blessed Thomas More that when his prevented to the provided to the particular of the his provided. The provided was the severe criticisms of the Edin but has provided? We read in the life of Blessed Thomas More has the his provided to the p D. J. Donahoe, for New World.

"LET US HATE NOBODY"

While skimming over the morning paper in search of foreign news and chatty locals and spicy personals, the reader would give a little start of surprise if his eye were to alight upon a leader with the above title. The thoroughly Christian sentiment that it expresses ought certainly to animate us.

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A writer in the Catholic Times of a Catholic government has been in power for the past twenty-four years, the rights of the Protestant minority

decorated rudeness; he has infused into the other the simplicity of genius and the seeds of virtue: He says audibly to us, 'Give them cultivation.' "

The deliness of the Scotch mind never appeared more clearly than in Jeffrey's criticism of this speech. He objects to the word "elude," and to the term "decorated rudeness." "We do not elude those who are trying to outwit us," says the critic, "but to catch or entrap us; still less do we elude by means of humor." Evidently Phillips knew his Irishman better than Jeffreys. "What can be the meaning of rudeness being decorated and wild? The one epithet is a pleonasm and the other a contradiction." It may be so; but the best modern landscape gardeners will not agree with the critic any more than Matthew Arnold would do in his estimation of the Lake poets.—Selected by D. J. Donahoe, for New World.

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cake perfectly, in three minutes, with Cowan's Icing. Eight delicious flavors. Sold everywhere.

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A writer in the Catholic Times of Liverpool commenting on the fear expressed by Protestants in England that under Irish Home Rule the Protestant minority in Ireland would be oppressed by the Catholic majority, says that there need be no doubt whatsoever as to Catholic giving a course deep. olics giving a square deal to their Pro-testant fellow-citizens. He instances the case of Belgium where, although Catholics are in a majority, and although a Catholic government has been in the counterfeiter is a public enemy. If, however, we see someone happy in the possession of a few brass and pewter trinkets in the firm persuasion that they are gold and silver coins, we ought to regret that he is so deceived about their true worth; and we ought to use all honorable means to undeceive him, both for his own sake and for the sake of his neighbor whom he may unintention.

are respected and safe-guarded. In-deed, the Protestants of Belgium are given more than their rights by the Catholics of that country.

In Belgium there is no established Church, but the State contributes to-ward the support of every church. Al-though in a population of more than both for his own sake and for the sake of his neighbor whom he may unintentionally defraud in exchange. Though his trinkets are almost worthless and are not all what he supposes them to be, shall we improve matters by performing a war dance on him and his gimeracks? The deeper our conviction and the more intense our feeling on any proposition the more likely are we to despise and reject whatever opposes what we main-

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The same will be true of Ireland, there is not the slightest doubt, when she is given an opportunity to govern herself. In the South of Ireland where Catholics have always had a large majority over Protestants, the relations between people of both religions has always been kindly.—Sacred Heart Review.



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