PASSION SUNDAY

"Thou hast set my tears in thy sight, as also in thy promise." (Ps. lv, 9.) God has promised to set our tears in His sight, to come to our assistance when we are in trouble, and to comfort and strengthen us with His grace. We cannot go through life without meeting Jesus on His path of suffering, that is to say, without suffering with our Master, without being convinced of the truth of the words: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matth. xvi, 24.) Whenever anything unpleasant, annoying or unfortunate befalls us, we meet, as it were, Jesus carrying His Cross. In such cases we may learn much and derive much comfort from our Lady's sorrow, when she met her Divine Son laden

with the Cross on the way to Calvary.
What a night of agony must she have passed after taking leave.
Him! She spent the weary hours in weeping, not in sleep, for never for a moment could she forget that He whom she loved most on earth was in the hands of His enemies. It is most painful to witness the agony of those whom we love without being able to alleviate it; and it is almost unbearable suffering not to know what their cruel fate is. Fear and anxiety work upon our imagination until we picture them enduring the most horrible tortures. How slowly does time pass, how long is every minute, and a night spent in such

agonizing fears seems an eternity!
What must have been our Lady' sorrow when she learned that he Divine Son was in the hands of His most bitter enemies, from whose hearts the thirst for His Blood had driven out all human sympathy!

The night at last came to an end and St. John, the beloved disciple entered, his face pale, his eyes dim with tears, and his voice trembling so that he could hardly utter the terrible words: "Jesus is condemned to death." How different was the message brought by the angelic dis ciple from that brought years before by the angel! Gabriel greeted our Lady as blessed among women, but St. John greeted her as the most sorrowful Mother. Yet the angel's message was inevitably followed by that of the Apostle, and if we reflect on this fact we shall perceive Mary's greatness revealed in her er: "Behold the handmaid of the Lord; be it done to me according

to Thy word." After receiving these tidings she rose up and went out, accompanied St. John, Mary Magdalen and other holy women. She was determined to witness the fearful sacrifice that her dearly-loved Son was about to offer for the sins of the world. Her motherly heart shrank from the awful sight to be seen in the streets of Jerusalem and before Pilate's tribunal, but her love of Jesus gave her strength and enabled her to endure unspeakable anguish of mind. Standing in the street leading to Calvary, she awaited with dread the coming of her Son. What a spectacle did she behold! As St. Bernard says, she saw Him, not in the glory of His majesty, but overwhelmed by shame, crowned with thorns, stained with blood, driven forward unmercifully by cruel ruffians, abused, ill treated and enfeebled. He cast upon His Mother a look expressive at once of His agony and submission, as if He would say: "Thy loyalty gives Me encouragement; stand by Me in My sufferings unto the end!" St. Ambrose thinks that our Lord greeted her with the words: "Hail, Mother," and that she replied: "Hail to Thee my Son." But even if no sound passed their lips, their eyes spoke clearly enough. Their meeting was indeed full of pain, and yet it was full also of consolation and encouragement. Think of it, whenever any thing painful befalls you. Imagin that Jesus is looking at you with love and sorrow, as if He were saying "Art thou alone in thy suffering ?
Did I not suffer still more?" Jesus meets you whenever a temptation occurs to lead you astray, and whenever any inclination or passion tends to deceive you and turn you from the He looks at you and "I have no dearer wish than that thou shouldst be true to Me.' May He meet you when you are in the midst of merriment and happi ness: amusement turns so easily to sin unless our Lord's gentle face marked by suffering, warns us to use moderation and self-control. For the salvation of your souls I beg you to be always members of that faithful

Let us accustom ourselves to meet our Lord everywhere, i. e., always to remember His holy teaching, in all things to strive to please Him and do His will, and to regard everything as permitted and directed by Him for our welfare. If we do this, Jesus will meet us wherever we go, in all our troubles and anxieties.

band accompanying our Lady, especially when Jesus is dragged

away by His exasperated enemies and forced to bear His Cross. Stay

with Mary and with her be true to

Jesus, even if men speak agains

despise our religion and all faithful

love of God. He, and he alone, is

true Christian who stands firm in the

day of temptation when wrong principles do their best to confuse

him, and when adherence to Jesus

involves the loss of all earthly

Him, ridicule His teaching

the way of consolation.

FIVE MINUTE SERMON difficult, dangerous and unpleasant the king edid not apply to Prince circumstances takes Jesus as his Boris. There are no children from example, turning to Him in childlike trustful prayer, he will often experi ence wonderful peace and happiness Yet sometimes our Master, as He meets us, denies any sensible consolation to our suffering souls, and our hearts remain dry, lonely and cormented by fear and anxiety; we return from prayer with apparently no more comfort than when we had

ecourse to it. But when meeting Jesus affords us no consolation, His grace strengthens us through His promises. Prayer may have no perceptible effect upon as, but the thought of our Lord's promises will confirm our resolution to abide by what is right, to press forward without wavering, and not to let our inward dryness make us doubt God's grace, which will never

abandon us in our efforts.

Sorrowful as our Lady was when she met Jesus, His glance reminded her of the blessing promised to those who endure unto the end. May she ever be your protectress, that both in joy and sadness you may seek com fort in Jesus only, and even if you feel neither consolation nor plea in prayer, doing your duty and striv ing to do right, the intercession of the holy Mother of Sorrows wil obtain for you strength to persevere reminding you of the grace promise us here, and of the everlasting life awaiting us. May we be guided by Mary's hand until we meet Jesus in eternal happiness. Amen.

### TEMPERANCE

LENT AND TEMPERANCE

"I'm going to swear off for Lent," ion, as they came from work. surely it was a good resolution May the maker have the grace and strength of will to keep it! In som churches pledge cards are given out in honor of the Sacred Thirst. They bind those who sign them to abstain from intoxicating liquors during the seven weeks of Lent. Temperance in the home for even a few week neans a great deal for the family And the man who can let liquor alone for Lent can get along without it en tirely if he really wants to. husband who gives his money to his wife, instead of to the barkeeper will be surprised at the increase in nome comforts. There will be food for the table, and fuel and clothing and the children will not be objects of pity - and often of scorn-to their ompanions.

How can any head of a family with even a spark of manhood left, look at his own wife and children, starved and ill-clad, and yet keep on contributing to the saloonkeeper' income? One young man was brought to his senses—after losing reputation, work, and money in hi orgies—by hearing the liquor-seller children refuse to eat bread with outter a half an inch thick on it. They must have jam, too, they insisted. And they got it. The drunkard asked himself: "When did my children taste butter?"

did they have enough bread even?'
He went back to his wretched home, got out his tools, and begged another chance at the shop. He got it, and made good. His wife and children soon showed the change that had taken place in the hom and the one-time drunkard held his nead up once more

In the struggle he had the prayers of his good wife and little children to aid him. And he heard no angry reproaches for what he had been. Patiently, kindly, firmly, his wife stood by him till the victory was amplete Vears after when they vere out walking, one holiday, the saw a wreck of humanity-ragged odden with drink—crumpled into neap on the sidewalk. As the crowd closed about the wretched object the redeemed drunkard spoke his acknowledgment of what he owed to his wife: "Only for you," he said,

I would have come to that." The holy season of Lent is a time of grace for all who seek it. The oderate drinker who "swears off" in honor of the Sacred Thirst may vercome the habit altogether. It is good time, too, for wives and others and children to redouble their prayers for husbands and fathers, that they may turn away from temptation. — Sacred Heart

### THE POPE REFUSES DISPENSATION

A despatch from Rome states that Pope Benedict has refused the request of Emperor Francis Joseph f Austria-Hungary for the necessary dispensation for the marriage of the Austrian archduchess who wed Crown Prince Boris of Bulgaria

The Pope insists that this dispen sation can only be granted if the heir the Bulgarian throne again

ecomes a Catholic. When King Ferdinand, as crown ince, married Princess Marie buise of Bourbon-Parma, in 1893 prince, the family of the princess insisted on the condition that the issue of the marriage be brought up in the Catholic faith. A constitutional amend ment to this effect was passed by the Bulgarian Parliament.

In 1896, however, the king's eldest son and heir, Prince Boris, then only two years old, was "converted" to Jesus meets us in two ways, as the Orthodox faith, the Orthodox Thomas à Kempis points out-one is Greek Church being the national the way of promise, and the other faith of Bulgaria. This was done to effect a reconciliation between He meets us with consolation. If Bulgaria and Russia. The condition any one keeps his eyes fixed upon stipulated by the family of King Jesus in His suffering, if any one in Ferdinand's first wife in marrying

second marriage. King Ferdinand himself, it is reported, after being epulsed by Pope Leo XIII., recently

nade his peace with Rome. Curiously enough, the chief object of the young prince's "conversion, which had been a marriage between him and the Grand Duchess Olga daughter of Czar Nicholas, had "fallen through." The marriage was "fallen through." The marriage was to be announced at King Ferdinand's coronation in 1912, but never was The chief reason is believed to have been the refusal of the Czar's laughter to marry Boris, the grand duchess, according to general report been in love with the Grand Duke Dimitri. With the failure of this marriage began the gradual estrangement between Bulgaria and Russia.—True Voice.

### GENERAL INTENTION FOR APRIL

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

SOLDIERS' WIVES AND CHILDREN

In the General Intention for July ast we had occasion to study one bhase of the war which is raging in Europe. The spectacle the non-combatant population presented in Belgium, Poland and Northern France, sent a thrill of horror through the entire world Devast ated towns and villages lay every where, and out of them were seen helpless mothers and children, home ess and hunger-stricken, moving in droves along the country roadsides seeking food and shelter to keep themselves alive. The heartrending ight appealed to the charitable in stincts of humanity, and food, clothing and the other necessaries of life poured in from neutral countries to those victims of the war. Serbia and Montenegro have since been added to the ravaged nations, and scenes of desolation similar to those mentioned bove have been witnessed, when housands of unfortunate women and children, forced from their homes by the cruel exigencies of war had to vander aimlessly through the land, eeking the wherewithal to live.

This topic of non-combatants and

heir sufferings calls for ample evelopment; for the war is becom ng worldwide in its effects; its victims are no longer confined to Europe. There are millions of omen and children who are living thousands of miles from the seat of war, who have never seen a shell or eard the boom of a cannon, but who nevertheless are enduring sufferings oftentimes as acute as those underone in the war-zone; for they are reeping over losses already sustained, or they are living in suspense at the dreadful uncertainty of the future. In Australia today and in Canada, as ell as in Europe, there are millions living in agony of heart, mothers and children whose sons and fathers are one to war and who scan the cas nalty lists each day in fear and trembling lest names near and dear to them may appear among the killed and wounded. Trusting in Divine Providence and in the efficac of their fervent prayers, they live on in hope that their own may be pre served from the missiles of the enemy. But the suspense is agoniz ing; there is a limit to the endurance of human feelings; and we may ssert in all truth that these, people at home are victims of the presen war as well as those who are living in the devastated countries men-

tioned above.

To thousands of mothers, wives hildren the dread tidings hav already come which have change the tenor of their lives; tidings which have turned their hope into fear and added to their suspense an element of sorrow. When the newspapers give the name of some dear among the killed or the wounded new form of martyrdom appears in home. The laconic phrase, "Killed in action," or "Wounded," sends a pang through hearts which only those who have experienced it can describe. "Killed in action" conveys at least a tone of finality; it tells those interested all they need to know to complete their sorrow. the single word "Wounded" lacks de tail, and the imaginations of wive and mothers, excited by anxiety and affection, conjure up scenes that may or may not have taken place; their imaginations see loved ones bathed in their blood, writhing in torture, or gasping for life as they lie stricken in the trenches.

Friends at home have at least the melancholy consolation of knowing that the stretcher-bearers, ambulance orps, hospitals, etc., will take their places and do their duty; but how much more satisfactory it would be if the gentle care that love and ties of blood could command were close by to nurse the stricken back to health. Many have already crossed the ocean to be near their wounded sons and husbands, to give them care and sympathy; but how many others are there—the greater number, in fact—whom circumstances prevent from flying to Europe, and who must pine away at home awaiting the arrival of unsatisfactory letters from the front to tell them how it fares with those they love. They trust that all may be well in the end, and yet the fear remains with them that death may ultimately claim their own; they trust surgical science, and the rest of it, and yet the fear is always lurking somewhere that they may have to see their own loved ones going through life crippled or mutilated in body and handicapped in so many ways. Are not those,

then, who stay at home to nurse their sorrow, real victims of the war: And do they not deserve our sym pathy ?

But there is something more pathetic still. Even the crippled soldier carries within his bosom throbbing human heart; he can still respond to sympathy; and the pros-pect of meeting him again keeps up the courage of those at home. But how many times since the beginning of the present war have the cables brought the sad news to families that a bullet or a bomb had done its fatal work, and that husbands and fathers had died in battle. To this Canada of ours, heretofore so peaceful and peace-loving, the sad news has been often flashed across the ocean during the past twenty months. "Killed in action" is the crude euphemism em ployed to tell a tragic story. But it does not tell all; it does not tell that when the deadly missile quenched the spark of life out of a soldier it also sent its shaft of sorrow into the soldier's home. Our soldiers' wives and children feel their losses more poignantly than they should under other conditions, for the Atlantic ocean separates them from the scene of struggle, and the consolation of hearing a last word or of obeying a last wish has been denied them The three words, "Killed in action," have shattered hopes tearfully nurtured for months, and one must needs have a hard heart who will not sympathize with those who have received news that their loved one are lying dead in France or Flanders It is to those victims of the war the heartbroken wives and mother and children of the fallen, that the sympathy of our Holy Father is going He invites us during the ent month to pray for them that God may strengthen them in patience and in submission to His holy will. even had this kind Father not spoken it would be our duty in some way to give words of comfort to those stricken families, to help them to endure their woes in a Christian spirit, to carry their sorrow bravel; and with generous resignation.

To weep with them that weep doth ease some deal;

But sorrow flouted at is double death To all those afflicted ones our own sympathy should be hearty and bundant. We are quite aware that sympathy is cheap, that it cannot give back sons to their mothers, or athers to their children; but the mankind kindred will at least help those at home to live down sorrow: it may teach them that the have a nobler duty to perform than

to sit down and weep.

And yet sorrow is a sacred burden if borne in the right spirit it will profit both the the mourned. Besides, Christians cannot hope to be exempt from carrying their crosses; the war has provided the families of our fallen soldiers with theirs. And hough the memory of the courage and the sacrifice of the men who have died will always be a precious heirloom, those at home will hardly ever forget that the memory was

nce bathed in tears. Sympathy in a tangible form has dready been shown to the families of our brave men who have fallen or who are still fighting at the front. Here in Canada a public spirit has been aroused, and vast sums of money have flown into the Patriotic Fund to meet the pressing needs of soldiers' families. But this is only a drop in the bucket; the Patriotic Fund and kindred works meet onl the needs of the moment. Canada has undoubtedly a big problem she wishes to do her duty adequately bread-winners to fight her battle And the longer the war will last the greater the problem apparently will

The one great truth that should oring about submission to God's will in the present strife, and resignation in the tragedies which are liable to come home to all of us in this time of war, is the fact that God sees what is going on, and knows why it is going on, and that when the moment comes to put a stop to it all He will not fail to do so. If ever this submission and resignation were needed it is at the present time when blatant writers and speakers, in their folly, are proclaiming that Christian ity has failed, and that if God were just God the European cataclysm should not have happened. How shortsighted are those men! How narrow is their purview! It is not Christianity that has failed, but the lack of it. Christianity teaches rulers and statesmen to be just; it orders them to check their ambitions. If they do not listen, Christianity has no coer ive power to make them listen. But God can afford to wait; for His own reasons He permits the evil that mer commit; in His own good time He will know how to balance accounts.

Meanwhile we may deplore the corrow and misery that the present war is bringing in its train, but let us pray God to hasten the day when peace and good will shall reign again mong men. Let us especially the loving Heart of Jesus to lighten the burdens and soften the trials endured by the families of the soldiers who are fighting at the front. May those men escape the dangers of war and return safely to the bosom of their families!

E. J. DEVINE, S. J.

A truly militant Catholic is not so nuch one who fights for the faith against malice or ignorance as one who by means of the faith constantly fights against sin and love of sin in his own heart and soul.

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