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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones

POPE LEO XIII.



SATURDAY, APRIL 11, 1903.

CALENDAR FOR NEXT WEEK.

APRIL.

- 12—Easter Sunday.
- 13—Easter Monday.
- 14—Easter Tuesday.
- 15—Wednesday in Easter Week.
- 16—Thursday in Easter Week.
- 17—Friday in Easter Week.
- 18—Saturday in Easter Week.

THE DOUBLE ASPECT OF HOLY WEEK.

As, on the one hand, we go to press before the end of the week, so that our subscribers in a railway radius of five hundred miles may get their Review before Sunday, and as, on the other hand, our readers in the far west may not receive their copies till Easter Sunday or Monday, we think the best way of putting before them ideas in harmony with the double aspect of this Holy Week, the tragedy of Good Friday and the dawn of hope on Holy Saturday, is to make two extracts from Father Tyrell's informal meditations, "Nova et Vetera," a perfect treasury of beautiful thoughts, which we reviewed at considerable length some four years ago. The first extract is headed "Attractiveness" and reads thus:—

"If I be exalted from the earth I will draw all men to Myself." There is doubtless an exaltation of soul which comes from suffering and from the cross, which "draws" men by a spell. An uncrucified Saviour had never exercised such a strange spell over the heart of man. This is indeed the mark of a genuine spiritual advance and approximation to the cross, that others are more drawn to us, and we to them. It is not the senseless self-annihilation of the fakir or dervish which attracts, but that which results necessarily from a loving devotion to the service of others; the self-sacrifice of the Good Shepherd who gives His life, not for nothing—as it were despising God's good gift—but for the sheep. It is from the foot of the Cross that Mary attracts us to herself most powerfully. The Cross of Christ is the very centre and nucleus of attraction, and each one as he hears it becomes himself magnetized with its mysterious influence. There is a pseudo-austerity and spiritual exaltation that lifts us above our fellow sinners, and makes them shrink from us in awe. But the

more we compare ourselves with God, the wider and deeper our grasp of His fulness, the more infinitesimal does the difference between saint and sinner, or sinner and sinner, appear.

The second extract, entitled "Life from Death," is here given.

"I await the Resurrection of the dead, and the life of the world to come." Faith is the substance of things hoped for, the evidence of things not seen; and thus the last article of our creed in order of synthesis, is the first in order of analysis. It was this expectation of the future life, far more dimly apprehended than by us, the "looking for the reward," "for a city whose builder and founder is God," that nerved the Old World saints to subdue Kingdoms, work righteousness, and the rest (Heb. xi.); to live as strangers and pilgrims on earth. Still more in the fuller light of Christian revelation have martyrs, virgins, confessors, reformers, laborers, sufferers, lifted up their eyes to the hills of eternity, those far-off mountains whose peaks are bright with the coming day, and from whence come our help and our hope. In looking for the resurrection of our mortal dust, for the re-gathering and the re-quickening of dry bones and scattered fragments, we are pushing the madness of hope to its extremity; of hope in lost causes, disappointed ideals, frustrated designs; of hope in Him who is the Resurrection and the Life, and who brought Lazarus from his grave. He who can say "I hope," or rather, "I wait, as for a distant but certain event, for the resurrection of the dead," can never despair, however dark and puzzling God's ways may seem to him.

A DEFENCE OF OLD MAIDS.

A certain Miss Van Vorst having asserted that Jeanne d'Arc was the only old maid that ever accomplished anything, Mr. Robert J. Burdette delivered himself of the tirade we reprint below, prefacing it, however, with the remark that the writer is sorely handicapped by his exclusively Protestant outlook. How much stronger would his reply have been had he not excluded the better half of Christendom. The sisterhoods of the Catholic Church are filled with old maids far nobler and more successful than Florence Nightingale. She spent most of her life in the comforts of a pleasant home and scintillated for a time only in the Crimea; they die in harness. The latter part of the following Burdettism is better than the beginning.

"The gifted author had better quit writing so much and read a little more. Jeanne d'Arc is not so lonesome in the world of spinster achievements as all that. What is the matter with Queen Elizabeth, Helen Gould, Florence Nightingale, Sister Dora, Grace Darling, Clara Barton, Susan Anthony, Frances Willard, to say nothing of Jephtha's daughter and the Queen of Sheba? Is President Carey Thomas nobody? Is Jane Adams doing nothing?"

"There is Flora McDonald, who disguised 'Prince Charlie' in her petticoat and saved his life. What about Mary Russell Mitford, Joanna Baillie and Miss Edgeworth? Charlotte Cushman was something that no married actress of her time approached.

"Did you ever know an old maid who wasn't nurse, teacher, seamstress and stepmother to all the children of her six married sisters, if she had so many?"

"More are the children of the spinster than of the married wife," saith the prophet. If all the women married and raised families who would take care of the children? A family without an old maid aunt is a rose garden without its perfume. And, speaking of spinsters, what's the matter with Miss Marie Van Vorst?"

MISSIONARIES ARE ARMING THEMSELVES.

Victoria, B.C., March 22.—The steamer Tartar, which arrived from Yokohama and the Orient, brought news that some of the Roman Catholic missionaries in North China are arming themselves and the missions because of the fear of further Boxer uprisings.

Obituary.

The funeral of the only daughter of Mr. and Mrs. Frank Boyard took place last Sunday from their home, at 324 Bannatyne avenue, 3 p.m., to St. Mary's church, where services were conducted by the Rev. Father McCarthy, after which the remains were interred in St. Mary's cemetery. Many beautiful wreaths were laid on the casket by sympathizing friends and neighbors. Mr. Boyard is at present at the coast, and could not arrange to get home in time for the funeral.

Among the wreaths and sprays of flowers were: A beautiful wreath from Elsie and George Trescott; cross, Mrs. C. Scott; wreath, Maud Chambers; sprays, Mary Watt and Agnes Watt, Emilia Rabin, Mr. and Mrs. Marsh; Mrs. Jackson, E. Waters, Mrs. J. W. Hartley, Harold and Frank Huffman, Ethel Buchanan, W. A. Dallis, D'Arcy and Flossie McElroy, and Mr. Smith; marked with deepest sympathy to dear little May. The bearers of the casket were Masters Willie Barry, Willie Buggie, Willie Murphy and E. Jobin; under Mr. Kerr's supervision.

The little girl was not quite five years old, but a favorite with all who knew her. Mr. and Mrs. Boyard and their little daughter had boarded some time ago at Mrs. Wood's boarding house, on Adelaide street, and became acquainted with many who will regret to learn of the death of little Mary.

Rosie Restivo, aged seven months, daughter of Mr. and Mrs. Frank Restivo, died early on Monday morning at the residence of her parents, 485 McDermot avenue. The funeral was held on Tuesday at 10 o'clock to St. Mary's Church, thence to St. Mary's cemetery. The flowers covering the casket were many and very beautiful. Among them were a large cross and crown, Dominico Azarello; crescent, Antonio Petuillo; heart, Geran Giureppi; heart, A. Gelusa; star, F. Fahitto; cross, Z. Nazane; wreath, Deghagh Earso; Maltese cross, M. Fahito; sprays, Mrs. Frank Nurt and Mrs. J. H. Braden; large cross, Jos. Badalie. The bearers of the casket were Kathleen Jackson, Sadie Hunter, Alberta Jackson and Rubie Baker. Much sympathy was felt for the bereaved parents by their many friends and neighbors.

On Wednesday last His Grace the Archbishop received a telegram from Rev. Father Gauthier, pastor of Auburn, Maine, and formerly of Brandon, Man., announcing the death of his sister, Miss Philamene Gauthier, informing His Grace that he would reach Winnipeg with his sister's remains on Holy Saturday, and inviting the Archbishop to the funeral at St. Agathe on Monday next. It is doubtful if Mgr. Langgevin will be able to attend; but Rev. Father Blais, O.M.I., and Rev. Dr. Trudel will go. Miss Gauthier had many dear friends in St. Agathe and Winnipeg.

OLD FRANCISCAN MISSION FOUND.

W. W. Calhoun, a well-known citizen of Austin, Texas, has discovered the ruins of an old Spanish mission near that city. He has found several interesting relics in the ruins, including an ancient basin in which the holy water was contained. So far as known there is no historical mention of the existence of this mission.

It is supposed that it is one of the chain of missions that were established about two centuries ago by the Franciscans, extending northward from the Gulf Coast through San Antonio to the San Faba river, a distance of probably 400 miles. Further excavations will be made.

The Book-Lover relates that a wag, having witnessed an unusually villainous performance of Hamlet, observed: "Now is the time to settle the Shakespeare-Bacon controversy. Let the graves of both be dug up and see which of the two turned over."



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