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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

THE POPE AS MEDIATOR. Press despatches announce that the Pope has offered to mediate between Spain and the United States, both Governments having accepted him.

WE BEG TO DECLINE. A few days ago we were favored with a request from one of the yellow journals of the New York to enter into a clubbing arrangement with the CATHOLIC RECORD.

SISTERS FOR THE KLONDIKE. A band of zealous Sisters of Mercy are on their way to the Klondike to care for the adventurous miners who have gone and are going to that frigid region, and who are exposed to so many perils and risks from hardships of every kind, and especially from the inclemency of the weather.

COMING TO THEIR SENSES. The Italian Government is becoming aware that there is throughout Italy a strong reaction in favor of restoring the Pope's rights, and the thousands who take part in religious festivals, notably the vast multitudes who joined in celebrating the recent canonizations, force the Government to see, whether it will or not, that the Papacy is taking a firmer hold on the affection of the people, and the Government which does nothing for them but impose excessive taxes is losing proportionately.

EDUCATION IN QUEBEC. The Protestants of Quebec have obtained from the Government of that province an order in Council whereby the standard of teachers' qualifications will be raised. There will be five grades of diploma granted, the lowest

of which will be the elementary, to obtain which four months' training in the Normal schools will be required. The other grades will be, respectively, the advanced elementary, kindergarten, Model School and Academy diplomas. The change was first asked by the Association of Protestant teachers, and was then also urged by the Protestant Committee of the Council of Public Instruction, and it is expected that it will be of great benefit in increasing the efficiency of the schools. The action of the Government in acceding to the request of these Protestant educational bodies is a new evidence of the readiness of the Quebec Government and the Catholic majority in the province to grant all possible facilities to the Protestant minority to bring their schools to the highest state of efficiency.

THE MARRIAGE VOW. Templar, which is the Canadian organ of the Knights Templar, has the following in regard to the indissolubility of marriage: Three divorce suits from Toronto and one from Montreal are awaiting the attention of the jury at the Ontario Court.

A BUSINESS MINISTER. Milwaukee has had a minister who carried off the prizes for the largest number of marriages made by one man, the prize being the profits received in marriage fees. The Gretna Green blacksmith, who generally united about 400 couples per annum, did not near come up to this notorious "marrying minister," who, according to the Milwaukee papers, averaged 1,000 marriages yearly, and in some years reached 1,200.

ANOTHER SPIRITUALISTIC FRAUD. We have not denied that in the so-called Spiritualism, wherein the spirits of the departed are supposed to make communication with the living, there is sometimes a reality which gives a flavor of truth to the manifestations rendering them attractive, and leading the unwary to give credit to the revelations made by these means.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperado. A man's time, when well husbanded, is like a cultivated field, of which a few acres produce more of what is useful to life than extensive provinces, even of the richest soil, when over run with weeds.

JINGOISM VS. PATRIOTISM. It is a habit with the members of certain anti-Catholic organizations to make a display of their pretended unswerving loyalty to the throne of Great Britain, and to cast aspersions or doubt upon the fidelity of those who are not members of the same society. Especially do they endeavor to throw the stigma of disloyalty upon Catholics, and newspapers in sympathy with these societies persistently keep up the cry that Catholics cannot be loyal to any Government inasmuch as they give allegiance to the Pope, whom they delight in calling "a foreign potentate."

It is, of course, well known that the allegiance owed and paid by Catholics to the Pope is purely in the spiritual order, with which civil Governments have no concern and over which they have no control, but the societies above referred to, whether Orangemen, so-called "Sons of England" or the P. P. A., have a purpose in misrepresenting Catholics, to whom they are so bitterly opposed.

In the United States the same tactics have been followed by the anti-Catholic societies, and some have asked, "Where would Catholics be found in the event of a war with Spain, a Catholic power?" The representatives of the defunct Know-Nothingism and Apalism have insinuated or openly asserted that the Catholics generally would be traitors to the country of their birth or adoption.

This un-Christian language and sentiment is certainly not patriotism, and, when uttered in the form of a petition to the Almighty, is nothing less than blasphemy. It is directly opposed to the teaching of the gospel, even if it were the case that the Spaniards entertain a hatred for Americans, except that they are naturally indignant for the hostility which has been manifested in America toward them.

When it comes to the point, the Pope would never dissuade Catholics from loyal support of the arms of the United States, nor would all the Catholics obey if he did. A meeting held a few weeks ago in Detroit for the purpose of giving expression to the public sentiment in favor of the relief of Cuba, and to take measures toward this end, made this matter clear. Bishop Foley was one of the speakers, and the News-Tribune report says: "It remained for Bishop Foley to arouse the greatest enthusiasm of the evening when he promised the fealty of American Catholics."

The venerable prelate did not pronounce dogmatically on the point whether the Cubans have sufficient reason to justify their revolt against their Spanish masters, but he did not hesitate to declare his personal opinion that such is the case. He is evidently convinced that Spain governed the country for the sake of the profits to

the Spanish treasury, rather than for the greatest good of the people. He said: "No doubt much could be said in favor of war at the present time, but that is not a question for us to decide. International law does not take part in humanity. Here are a people struggling for their liberty and pouring forth generously of their heart's blood. Whether Cuba had a right to revolt or not is a matter of personal opinion. There is no one to say that the American colonies did not have the right to revolt in 1776, and I believe that Cuba has the same right now."

We are assembled here to take steps toward the relief of the suffering in Cuba. The Government has wisely taken in hand the distribution of the supplies that may be raised, and I think the officials have acted most wisely in sending them on boats which carry, in addition to the provisions, a few rapid firing guns.

Reverting then to the question of war, and to the statement of some professing patriots, that Catholics would not fight against a Catholic country, the Bishop continued: "Fear not, gentleman, it is said that because Spain claims to be a Catholic nation it will weaken the patriotism of American Catholics. It will not weaken one, whether he be Bishop, priest or layman. If this Government decides war to be necessary you may rely upon the patriotism of every Catholic of the country, from Archbishop to layman."

Archbishop Ireland spoke recently to nearly the same effect when interviewed by a reporter on the subject, with a view to the publication of his sentiments, and it may be taken for granted that these are the sentiments of the whole Catholic hierarchy and people of the United States. Nevertheless, it is not their desire that war should be declared for the mere pleasure of fighting, and if the cause of humanity requires the intervention of the United States in Cuban matters, it is even then better that the purposes of intervention be effected by diplomacy than by bloodshed, notwithstanding the desire of the Illinois chaplain who would have Spain blotted from the list of European nations.

From the reception accorded to Bishop Foley at the Detroit meeting, another lesson may be derived by which it would be well for the members of the anti-Catholic societies on this side of the line to profit. During the period when Apalism flourished, Detroit was its hotbed. The enthusiasm with which Bishop Foley was received is an evidence that the waves of bigotry lose their force when the people return to their sober senses, or when common sense resumes its sway.

We say nothing of the disaster to the Maine warship as a cause for war. It may be considered a certainty that neither Spain nor the officials of that country had anything to do with the explosion; and it is highly probable that it is rather to be attributed to carelessness on the part of the absentee officers who went to enjoy themselves elsewhere, while leaving subordinates in charge of the vessel.

EASTER SUNDAY. The festival of Easter, which is called in the language of the Church *Dominica Resurrectionis*, the "Sunday of the Resurrection," or Pascha, is the first in rank among the festivals of the year. It is the day on which our Lord Jesus Christ rose triumphantly from the tomb, being victorious over sin and death and the powers of darkness.

The English name for Easter is supposed to be derived from the name of the Anglo-Saxon goddess Eostre, whose festival was celebrated about this time of the year, so that in origin, the word has no reference to the Christian mystery celebrated on the day. But Pascha is the Hebrew word Pesach put into a Greek form, and signifying passage. Almighty God instituted this festival under the Old Law, in memory of the deliverance of the children of Israel from the bondage of Egypt. This deliverance was effected through numerous miracles wrought by the hand of Moses, whereby many disasters were brought upon the land of Egypt, owing to the refusal of the king or Pharaoh to allow the Israelites to go into the desert, a three days journey, away from the abominations of Egyptian idolatry, to offer sacrifice to God.

This appeared to Pharaoh an unreasonable demand, and, instead of acceding to it, he increased his oppression and the burdens imposed on the people, and not till ten fearful plagues were sent upon Egypt in succession was Pharaoh's obstinacy overcome, to the extent that he gave permission for their departure, which afterward regretting, he sent an army to turn them back in order to put them to work again. This army was destroyed. When the waters of the Red Sea were miraculously made to open a passage for the Israelites to pass through, the Egyptians followed, and on Moses' stretching forth his hand toward the sea, the waters returned and the Egyptians were overwhelmed in them.

The last of the ten plagues which afflicted the oppressors was the death of the first born in every house of the Egyptians. The Hebrews were ordered to sacrifice a lamb on the fourteenth day of the month, just before the permission was given for them to depart, and to put the blood upon their doorposts, so that the houses whereon the crimson mark was seen should be passed over by the destroying angel who should come by night to kill the first born of the Egyptian families. Thus the Hebrews escaped the plague; and this day was appointed as the great festival of the Jews for all time, being called the Pasch, or passage, because the angel passed by the houses of the Hebrews, sparing them, and passed into those of the Egyptians to inflict the decreed penalty upon them. It is generally held that the word implies also the passage of the Israelites through the Red Sea.

The Christian festival is called by the same name Pascha, because the Resurrection of Christ occurred during the Paschal solemnity, being on the second day of the celebration, and just as the Jews were delivered from their bondage, so we are delivered through the Resurrection of Christ from the bondage of sin and eternal death.

Of the importance of this mystery we are assured by St. Paul in 1 Cor. xv. The Apostle tells us in this chapter that unless we hold fast the gospel he preached, we have believed in vain, and among the gospel truths to which we must specially cling he mentions the Resurrection: "Now if Christ be preached that He rose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again, and if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God: because we have given testimony against God, that He hath raised up Christ, whom He hath raised up, if the dead rise not again. . . . and if Christ be not risen again, your faith is vain, for you are yet in your sins."

It is thus seen that the Resurrection is the principal mystery of the Christian faith, and on its truth Christianity rests as on a sure foundation. Hence it was of great importance that it should be attested by unimpeachable evidence. To this end we have the testimony of the four Evangelists, two of whom were eye-witnesses of the fact, and the other two being contemporary witnesses were in a position to know the truth. Sts. Peter and Paul also testify to it, and from St. Paul we learn that Christ appeared after His Resurrection, first to Cephas or Peter, then to the eleven, and after to more

than five hundred whom many who were dead, say, were dead, knew of the those who had by special revelation by God. He wrote short h ment, though Resurrection granted the w life, as being tians, and they nesses also to t

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The Chu the words "This is th made, let u in." (Pa val of grea day of Chr demption. affliction w Passion-tid tones of jo place in t which are Easter Su Paschal th Sunday.

Take up Your Cross. Oh! after weary life is there still to be another weary waiting for our deliverance and our rest? If we must burn, let it be with the fire of love now, not with the fire of chastisement hereafter. As to those who may be lost I confidently believe that our heavenly Father threw His arms around each created spirit and looked it full in the face with bright eyes of love in the darkness of its mortal life, and that of its own deliberate will it would not have Him. Which of the dead have avoided hell? Those, and those only, who on earth took up the cross, and took it up daily, and so, and only so, and always so, have followed Christ.—Father Faber.