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It Won't Rub Off

CHURCH'S Alabastine

EASTER SUNDAY

RISE WITH CHRIST

The is steen, file is not here? (Markavi, 6)
To-day we celebrate the glorious feast of the Resurrection, and joyfully we sing; "Allelujah," because Christ has accomplished our redemption. I will endeavor to speak to you to-day of the spiritual resurrection of the sinner, and implore God that He may grant to us the grace to rise from the grave of sin to a new life of grace.

St Augustine tells us: "All that happened at the crucifixion, the burial, and the resurrection, did not take place only for our redemption, or in order to make us believe these mysteries, but also that we should regulate our lives accordingly." From the Resurrection we should learn that, as Jesus rose from the grave, so should we arise from the grave, so should we arise from the grave of sin, begin a new life and persevere until the end. "Christ did not stay in the grave long, and rose in the early part of the morning," said St. Bonaventura, and so should we rise early from the grave of sin, not late, that is, not leave it until the evening of our selection. of those whose cattle are suffering from stay in the grave long, and rose in the early part of the morning," said St. Bonaventura, and so should we rise early from the grave of sin, not late, that is, not leave it until the evening of our lives. The wise Sirach says: Delay not to be converted to the Lord, and defer it not from day to day" (Sirach v. 8). There can be no delay more dangerous than the delay in saving our souls. If the sinner returns to God he will receive forgiveness, no matter how severe ceive forgiveness, no matter how severe ceive forgiveness, no matter how severe and how many his faults have been. Therefore do not defer your penance from day to day, but come quickly from the grave of sin. Lazarus, as also the son of the widow of Naim, and the daughter of Jairus, arose from the dead, but died again. Jesus alone conquered death, for after his Resurrection He did not again descend to the grave, but after forty days ascended gloriously into heaven. We should endeavor to follow His example. After we have into heaven. We should endeavor to follow His example. After we have risen from the grave of siu, by the reception of the Sacrament of Penance, we should keep our good resolutions, and avoid the occasion of sin. "For as Christ is risen from the dead by the glory of the Father, so we also may walk."

should keep our good resolutions, and avoid the occasion of sin. "For as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Romans vi, 4). Christ has given us to understand habits at the hard of our worning it is to fall back into sinful habits after having received the pardon of our sins, for He said to the sick person in Jerusalem: "Behold the un art made whole: sin no more, lest some worse thing happen to thee!" (John v, 11). What worse thing than a sickness of thirty-eight years can there be not instituted that the six person in separate that it is the six person in the said to the six person in Jerusalem: and the conselvation of the Republic. In one is not mought less as not somewhole: sin no more, lest some worse thing happen to thee!" (John v, 11). What worse thing than a sickness of thirty-eight years can there be reported or the said that the second of the sin in the second of the sin in the second of the sin in the second of the second of

THE FEAST OF EASTER

Christmas is the feast of love, but Easter is the feast of faith and joy. On this day, which so well named "the day of days," we celebrate the resurrection of Jesus Christ, and, at the same time, with unutterable joy, we salute the dawn of our own fresurrection. The Paschal solemnity comes to say to man: Thou shalt not die; the tomb shall receive thee as the earth receives the grain—to germinate in the silence of years and spring forth glorious and immortal. At this time to the pure soul everything speaks of resurrection. Nature, which seems to sleep through the days of winter, clothes herselfagain with verdue and joy; upon the branches, yesterday so dry, bloom to-day the lovilest flowers; all creation, glad with new life, seems to say to us: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall tie not much more clothe you, O ye of little faith?"

Within the Church, on this glorious day, the elaborate decorations recall the joy of this great dogma. Instead of mourning and the signs of sorrow, are seen ornaments, beautiful in color and joyful in suggestion; rich embroideries cover the altars; lights and flowers adorn the tabernacle; the bells ring out their most joyous peals, and from the sanctuary arises the heavenly melodies of "Alleluia, Alleluia, Alleluia."

The firm belief in the resurrection and the eternal life is one of the essential truths of Christianity. Outside the Christian Church death is, and always has been, the king of terrors; but by the resurrection of our Lord, and through His love for us, the Christian may look upon death without terror, as the entrance into the true life—which is eternal life with Jesus in heaven. In triumph over death, hell, and the grave we may joyfully cry out: "O death, where is thy victory? O death where is thy sting?"

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and with it the reverence for law, the sense of duty toward the community, and even toward the generations yet to come? Would men say, "Let us eat and drink, for to-morrow we die?" Or would custom and sympathy, and a per-ception of the advantages which stable government offer to the citizens as a whole, and which orderly self-restraint offers to each one, replace supernaturay

liturgy of the Church is without sorrow and mourning. Holy Church, consoling us with hope, tells us that after the sufferings of this life a shining crown will be placed upon our brows, and we shall rejoice in the boundless happiness of the wisdom of God. Let us therefore with St. Paul say: "Thanks be to God who hath given us the victory through our Lord Jesus Christ."—Paulist Calendar. liturgy of the Church is with and mourning. Holy Church

RELIGION NECESSARY FOR THE REPUBLIC

which their hands have made, and which the consequence is relapse into sin. Therefore, my dear Christians, allow this experience to teach you to avoid the occasion of sin, so that you may not expose yourselves to the danger of being lost for all eternity.

"If you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory" (Col. iii, 1 4). Amen.

which their hands have made, and which they feel to be the work of their own and which they feel to be the work of their own allow they feel to be the work of their own and place to the commence and social institutions were the foundation it rested on to crumble away.

Suppose all these men cease to believe that there was any power above them, any future before them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multiple of recompense save that one thought of a recompense save that one thought of recompense save that one thought of a prighter crown when one thought of a prighter crown when they shall have finished their task.—Catholic Sentinel.

WHAT IS "RELIGION"?

A deplorable phase of educational methods prevailing among us is that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multiple of the problem of the mand which they find they done in a daylor life of laws and commerce and social have finished their task.—Catholic Sentinel.

WHAT IS "RELIGION"?

A deplorable phase of educational methods prevailing among us is that their consciousness of individual force an

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genders, were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep . . . would the moral code stand unshaken, and with it the reverence for law, the

offers to each one, replace supernaturay sanctions and hold in check the violence

of masses and the self-indulgent impulses

History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples. It is an old saying that monarchies live by bonor, and resulting the monarchies live.

It is an old saying that monarchies' live by honor, and republics by virtue. The more democratic republics become, the masses grew conscious of their own power, the more do they need to live not only by patriotism, but by reverence and self-control; and the more essential to their well being are those sources whence reverence and self control flow.—Intermountain Catholic.

A deplorable phase of educational methods prevailing among us is that shown in the tree and easy handling of terms used to express one's thought. Characteristic of the slip-shod superfi-

who should know better, play with words consecrated to a fixed and definite meaning to introduce, as a natural consequence, confusion worse confounded in the ideas words are used to convey. One fancies that the words "religion" and "religious" should be sacred in this regard. They connote a something so fundamental, a something so essential in our being; they suggest a notion so concrete and objective in our relations, that one finds it difficult to grasp where the possibility of equivocation can enter in. They are, moreover, in their etymology, defined by a use runping back through the ages, a clear-cut, fixed and well determined use describing accurately to the thoughtful mind the mental picture they are intended to portray.

man's common sense assures hin that the only true explanation of his origin is that which allirms him to be the creature of God, from whom we have all that we possess, on whom we depend absolutely, to whom we altogether belong. From this our essential relation with God our Creator, is derived our duty to worship Him as our first beginning and last end. The dependence being absolute, the duty of worship extends to every element of our activity, physical and mental. Just as the fact that we derive our bodily origin under God from our parents lays upon us certain obligations in their regard recognized by reason as flowing out of this limited dependence, similarly, reason tells us that our relations to the unseen God impose upon us our highest duty of acknowledging our dependence on Him, and of worshiping Him as our Creator. The acts of this worship which natural reason thus prescribes, belong to the virtue which, time out of mind, theologians have called religion. The significance of it all is clear.

Naturally, therefore, one is amazed to find men juggling with the word and, in our late day, reading into it a meaning as false as it is unheard of among us.

of the individual?

The Alabastine Co., Ltd. 56 Willow St. - Paris, Ont.

Commissioner Draper, in his last annual report to the Department of Education of New York, assures us that, "in the world discussion of the matter (the teaching of morals in the schools), 'religion,' morals,' and 'ethics' are being used with appropriate discrimination." And as his own discriminating contribution to the discussion, he adds: 'Perhaps 'religion' may be said to mean one's belief deduced from one's leclinas, even more than defiance of certain laws that invariably operate throughout all time and space. —America. luced from one's feelings, even more than rom his thinking concerning his relations to a Being superior to himself

One does not like to insinuate that, in One does not like to insinuate that, in thus stating what the term "religion" signifies, Mr. Draper meant to construct a basis broad enough to support the plea for unsectarian, undenominational religious instruction to be later built thereon, but surely, he will not expect his readers to be content with his "perhaps, religion may be said to be." Any standard dictionary will tell us that it is "Recognition on the part of man of some higher unseen power as having control of his tion on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence and worship; the general mental and moral attitude resulting from this belief with reverence to its effect upon the individual or the community; personal or general acceptance of this feeling as a standard of spiritual and practical life."

Right here, it may be added, we find the fundamental grounds of Carlotte the fundamental grounds of Catholic opposition to makeshift schemes of interdenominational religious instruction in schools. As part of his recognition of the higher unseen power controlling his destiny, a Catholic affirms that God has made known, through revelation, certain truths which constitute the essentials of Christianity. The revelation the Cath-

Commissioner Draper, in his last annual olic accepts in its entirety, with loyal report to the Department of Education obedience and submission of mind. Be-

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A word painting by Canon Sheehan



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A word painting by Canon Sheehan that is worth reproducing at this season is quoted in the Dublin Leader.

To-day a child in its mother's arms came into my garden. I looked at it to which material things have reached. The yellow curls, thick and close and fine as silk floss, falling down upon his neck; the clear, limpid eyes, beaming with pure delight; the white teeth, and his ineffable joy as he played at hideand-seek behind his mother's neck; and then, becoming suddenly serious, stroked then, becoming suddenly serious, stroked his mother's cheek and started at her with eyes of wonder.

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RICHES A A recent th striking title, Wealth." Prob great possession few have inde few have inde handicap in ma tendency to pa sire for achieve surrounded by what he has rat suspicion of int offered friends of envy and gr of envy and gr kindred things feels an hones and responsibi its possessions selfishly would of all. The m with the rest riches are co-chance for usef

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A successful motto: Do no anything for s COL We should bring out our good humor an and not to tr which will obli which will obliaffection. Cai petty cares of truded upon of little more the little of this I making other with whom wand pleased w tender of o thoughtful of i One of the athing which ent would raunder any cithing which or sensibility

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