

The Catholic Record.

"Christianus ubi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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"THE MAN WITH THE HOE."

Mr. Edwin Markham takes himself too seriously. He evidently thinks that his poem "The Man with the Hoe" is an epoch-making deliverance, and he writes and talks about it as if it were a veritable mine of wisdom. Now if some good friend would take Edwin aside and tell him that his vivid and forceful portraiture of life as he sees it can be understood without aid of commentary he might be induced to refrain from making any further remarks on the individual with the hoe.

EDUCATION.

State-education is the greatest menace to the stability of any people. Reason is against it; and experience proves that it is, wherever existing, the prolific mother of evils for the body politic. "If the mental wants of the rising generation," says Herbert Spencer, "ought to be satisfied by the State why not their physical ones?" The reasoning which is held to establish the right to intellectual food will equally well establish the right to material food; nay, it will do more, will prove that children should be altogether cared for by the government.

Again, the individual who cherishes the delusion that the modern system of education fashions moral and respectable citizens, would do well to examine the countries wherein it has reached its highest development. For example take Germany, the land of Public schools and spectacles. Illiteracy is almost unknown there, and yet the prisons do not lack occupants, and immature lads are, though versed in Hegel and Kant, experienced in crime and immorality. In 1872 a cry of warning was raised against the demoralizing influence of what is practically godless education; but it was heeded. To-day Professor Benschlag, a man who is accustomed to be listened to with respect, called attention to the decay and disintegration of the highest ideals of public life. "There have been other periods," he says, "in the history of Germany where a lower type of morality prevailed; but there has been none other that has been so characterized by a spurning of all the sacred possessions of the inner man." Denial of the existence of God is considered the acme of culture and education. Their writers wallow in filth and make the glorification of adultery the theme of their productions.

And this happens in a country that has been held up to us as a proof positive of what education can do for the advance of civilization.

A short time ago we heard an educational faddist decanting on the necessity of what he called a solid education. The much educated boys were admonished to go thoroughly into every subject, etc.

They might do it if they had the years of the patriarchs, but under present conditions they have not the time. They will be quite content with surface work just enough to make a showing at exams so long as the educational autocrats will persist in ignoring the laws of the mind. We often pity the urchins who must have a bowing acquaintance with all the ologies and who are being undermined in body and brain by a reckless, unreasonable system of cram work.

A MEMORY OF EASTER.

A few years ago our business compelled us to journey to a little village not very far distant from what is now a great commercial centre. It is not marked on the map, and its title village is like some honorary degree, a mere mark of courtesy. Dreary wastes of moor and hill and swamp are the prominent features of that outpost of civilization; and its tenants, great crowds of gulls and a few farmer and fisher-folk. We fell to wondering, for the glamour and fascination of the marts of men held then our senses in thrall, how human beings could live in a loneliness that was stifling. Perhaps the driving rain that laughed at the efforts of our mackintosh to keep it out, and the flying rags of clouds and the sea beating sullenly against the shore, contributed not a little to put us into

an unpleasant frame of mind. And yet, as we sped over the rutty, muddy roads to our destination, and caught glimpses of cultivated land, we could not but give our gauds of praise and admiration to the men who freed it from the wilderness, divested it of boulder and stump and set it forth as a proof of what can be done by self-reliance and courage.

"Here you are, sir!" We jumped out of the wagon and made our way to what auctioneers would call a commodious farm-house. We were given a cheery welcome by the owner—a man in the prime of life, clear-eyed and clean-limbed, and his wife a matron with winsome face and gray-blue eyes bright with the light of health and good spirits.

What struck us was their accent and refinement of manner. The man who seemed so absorbed in his fishing smacks had evidently played a part in life beyond the confines of that isolated spot, and the sweet-voiced wife had been side by side with him. Perchance a hungering for the smell of the warm earth and the flowers—the fever that falls betimes upon those who live amidst the whirl of machinery and the smoke of factories—had driven them to their home by the sea. We do know, however, they were happy; and in after years we learned from whence it came.

When the rain ceased we strolled out to hear what the waves were telling to the night. Many a time have we tried to glean some knowledge of their secrets; but the darkness that folds you in its soft, sable arms tells them only to the silent, throbbing stars. Mayhap they were chanting in their own way a hymn of praise and peace, for the morn was Easter day.

Since then we have seen many returns of the sacred festival, but none has such an abiding memory as the one we spent in the little rustic chapel. We see it all plainly—the few hundred worshippers, with a tender reverence playing around and softening their weather-beaten, bronzed features; the priest radiant with the beauty that looks out from the faces of little children. We can hear, too, the story of the Resurrection as it fell from his lips.

We have heard it with beauty of diction and gesture in grand cathedrals; but the sermon that day—simple, direct and full of pathos, remains with us still and the rest are gone. Perhaps the love of the old man's heart throbbled in its every sentence and sent it warm and live-giving into the souls of his auditors. The text was "Rabbont." He described the hush that fell upon the city after the tragedy of Calvary, the exultation that dwelt in the hearts of those to whose ambition and avarice He was to be no longer a menace, the new sepulchre in the garden below the southern slope of the hill. There came the flush of the dawn tinting the olive trees, and the figure gleaming with light before the eyes of the sentinels. What must have been the anguish of the loving heart of Mary when she found the sepulchre empty and heard the voice saying, "Woman, why weepest thou?" "Sir," she makes answer, "if thou hast borne Him away, tell me where thou hast laid Him: and I will take Him away." What a piteous supplication and how worthy of the least heart that give it utterance. Take Him away—yes, weak woman, bespelt with sorrow and weary vigil, love would give you strength to do that and to defend it even though the affrighted legionaries returned to despoil you your precious Burden.

The man whom she takes to be the gardener says "Mary." What voice is that—awakening many memories and leaping with joy to her soul. The tear-bedimmed eyes are lustrous now with a great gladness, for surely it is the voice that made music in her heart that day in Simon's hall. One upward glance and then the salutation "Rabbont." Yes, the Master who closed his eyes in ignominious death brought back the tide of blood to the pulseless heart and came forth from the tomb to the living earth again as the conqueror of death and hell. He had kept His word. It was no dream or fleeting vision. Many times did the apostles see Him during the forty days. The certainty of the reality removes all suspicion that the Master of three years was not the Messiah foretold by the prophets. It

gives them a faith firm and fearless—a faith that bids uncultured men go forth on the most forlorn hope the world has ever seen. Scarce known outside their fishing hamlets, uninitiated in the ways of the world, with no power, material or intellectual, to commend them for the enterprise, and with no doubt as to success, they go forth to all climes with the message of the Risen God.

Was there ever madness like unto this? Who amongst all those who saw the Eastern stranger the first time on the Applan Way could dream that the tidings which lay not in his heart, would make their Rome not only grander and nobler but immortal. And yet their city "had all the arts and conveniences of life." Its forum was the world's centre, and its power was in many lands and peoples. She had her orators who fanned to white-heat the love for motherland; she had singers who wove into immortal verse the glories of the days when Romans were the iron hammers of the world; and others who sang for the crowds who lounged about the baths and cared more for a well-rounded period than the unravelling of the mysteries that hung about them.

To this people was to be told the story of the mighty deed wrought by a Jew who was God, and whom they should recognize and adore as Master. Surely an idle tale or a trick of a foolish mind! And yet the same stranger saw that day he stood in the Janiculum above the horizon and knew that the whole world would be bathed in their splendour.

We remember well the concluding words that, all fragrant with love and hope, sank into our heart: For I know that My Redeemer liveth, and in the last day I shall arise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God, Whom I myself shall see, and my eyes shall behold, and not another's.

What matters it to labor and to suffer though the tired heart stagger under the burden, when in the land beyond the grave we shall be happy in the care of the Father.

SOCIETY DOINGS.

The following extract is from the "Society Notes" of an Ottawa daily paper. If this is the social intellectual food on which Ottawa "Society" people are fed, and which is palatable to them, they have our deepest sympathy:—

Are you fond of horses? If so, you will, I know, be glad to hear that pretty Lady Fay, Col. Tarnes's mare, whose leg was broken at the ice races here about a month ago, is really mending splendidly and was brought back to her own stable to-day. I shall not soon forget a visit after all. Lady Fay had to be strapped up in linen to the ceiling, and the poor leg, much bandaged, hung in a very hopeless sort of fashion, and the fine large eyes were sad and wistful. But she behaved like a little lady, and received her visitors with dignity, shaking her beautiful silky mane, which is about as fine as a woman's hair, and listening to our tender words of sympathy with almost human appreciation. She knew we were sorry, and could do nothing but stroke her gently, and tell her so. It all at once reminded me of where Isabel Carnegie, "just looked into his eyes and smiled, and Paul understood." You can imagine my regret the following day to hear that, after all, Lady Fay had to be shot. The doctors had given her up—nothing more could be done, and shot she certainly would have been, had not Col. Turner, at the very last moment, scoring all expense in even the chance and hope of saving her, telegraphed to Waterbury, N. Y., for a celebrated veterinary surgeon, Dr. Thos. Blant, an Englishman, who is quite the foremost man in his profession, in the New England States. He arrived, and he operated on the leg, not cutting, but scraping the bone, and each day since the dear little patient bruto put up a game fight, and to day for the first time helped herself about on the sore leg. She was brought home, carefully covered with blankets, in a covered van, just like a lady in an ambulance from the hospital.

BIRDS AND THE CRUCIFIXION.

Canadian Messenger of the Sacred Heart. A number of bird myths are associated with the legends of the Cross. From the folk-lore of more than one nation comes the story that when the sparrow mocked at the sufferings of Our Lord, a swallow, perching upon the fatal rod, sang tender notes of love and consolation. The crossbill has never sung a note, and is the most silent and most sombre of birds. The crossbill wears forever, in the strange shape of the beak and the red stain of its plumage, tokens of his efforts to draw out the agonizing nails. The robin, too, by breaking a thorn from the crown, received on her breast a drop of Sacred Blood, which still tinges her ruddy feathers. The thrush carried the whole crown away, and her red coat still shows how she was wounded in the effort.

The punishment of falsehood is to suspect all truth.—John Boyle O'Reilly.

"CHRISTIAN MARRIAGE."

A Clear and Convincing Discourse by Rev. J. M. Mackey.

Cincinnati Catholic Telegraph.

Last Sunday evening Rev. J. M. Mackey delivered a lecture on "Christian Marriage," which for clearness of argument, conciseness of diction, and general excellence, deserves a high place in the literature on this all-important subject. The full text follows:—

"The natural family is the foundation of civil society. The Christian family is the foundation of spiritual society. Spiritual society is organized, governed and brought to perfection by the church. The source of the natural family is marriage. The source of the Christian family is Christian marriage. That the Christian family may take its rise from the matrimonial union as its source Jesus Christ lifted up the marriage contract from a state of nature to a state of grace—from the world of nature to the world of grace. He made the bond of an office of nature a mystery. He made it a true sacrament. That is to say, He made it an efficient sign of sanctification and salvation. A sign of this kind effects what it signifies and signifies what it effects. This great act Jesus Christ puts forth as Matthew, records, when he reaffirmed the divine institution of marriage and restored it from the corruption of time to its primitive purity and unity, and made its bond and yoke indissoluble. Then it was that the Son of God uttered these words: 'He who made man from the beginning made them male and female. For this cause a man shall leave father and mother and shall cleave to his wife, and they two shall be one flesh. Therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder.' Thus it was that Jesus Christ sanctified marriage anew, and lifted it out of the corruption into which it had fallen and made it a channel of grace to the married pair. Thus it was that He made marriage the source of the Christian family and a means of recruiting His own mystic, moral and social body—the church whose union with Him it pre-

longation of the creative act. The institution prolongs the creative act indefinitely through the ages. And its nature is such that in it two intelligences, two lives become so interwoven, so interpenetrated as to form but one heart, one soul, one principle of life. As a contract it is not rescindable. Other contracts are rescindable and may be dissolved at the will of the parties who have made them. The marriage contract is singular and different from all other contracts in this that once made it is independent of the parties who made it. It is independent of the will of the married pair. They have no power to rescind it. They are bound by a mysterious power, which has enchaind them in a common life, from which they henceforth depend. This mysterious power is the hand of God, author of our nature, giving a sacred and religious character to the marriage bond. 'What God hath joined together let no man put asunder.' This character is the specific note which distinguishes the marriage contract from all other contracts entered into by men. 'Matrimony est, sui vi, sui natura, sui sponte, sacrum'—Marriage is sacred by its own force, its own nature, and from the fitness of things. This fact is confirmed by the historic monuments of all peoples. History shows that marriage was always celebrated with religious ceremony. So faithful has been the conscience of the race to the tradition of the divine institution of marriage.

"The disobedience of man inflicted a mortal injury on his nature. This nature so injured he transmitted. The rage and fury of the passions profaned marriage. Woman, who was the companion of man, his subordinate equal, became his slave (Gen. III.). She was no longer his inseparable companion, bone of his bone, and flesh of his flesh, inseparable as flesh and bone in the living body. Man became a sensual despot. He treated woman with injustice and cruelty. He repudiated, sold, donated or traded as a slave the mother of his children. The divine institution of marriage was everywhere impaired and tottering toward utter ruin. No people were exempt from this corruption. No one dared ask the question, Will marriage ever again be honored as at its institution? will it ever be released from its awful corruption? "Nevertheless, Jesus Christ began his public life by the redemption of marriage. His presence at the marriage feast of Cana, in Galilee, did public honor to marriage. Accompanied by His disciples, He sanctified this particular marriage and showed His appreciation of the reverence manifested toward this divine institution on the part of the guests. It was a great occasion and one which was observed with religious solemnity, as is manifest from His presence. Soon after this wedding Jesus Christ professed by a question put to Him by some Pharisees concerning divorce as it existed by divine dispensation among the Jews, and puts forth a great fact

in relation to marriage. Recalling the fact of its divine institution, attributing to God the words uttered by Adam, He rearms the institution and declares: 'He who made man from the beginning made them male and female. For this cause a man shall leave father and mother and shall cleave to his wife, and they two shall be one flesh. Therefore, now they are not two, but one flesh. What, therefore, God hath joined together let no man put asunder.'

"Behold the act that lifted marriage from a state of nature to a state of grace and made it a Sacrament. Behold a union whose bond is so strong and indissoluble as to be, as we learn from St. Paul, a fitting expression of the union of Christ with His church. Behold the Christian yoke imparting to the souls that are to bear it the strength to support it; the grace to carry it, to perform its offices, to discharge its duties, to enjoy its fruits and to bear its disappointments and burdens. This is the blessing the sacrament that sanctifies the married. Let us prove this point.

"The principle that unites Christ and His Church is the principle of grace. Now, as the union of the married pair is the sign—the copy of the union of Christ with His Church—the principle of this union must also be grace. Grace, therefore, makes the bond itself. And hence the bond is a bond of grace and not of nature. The bond is, therefore, in the sphere of grace, which is a spiritual and supernatural sphere and wholly subject to divine authority. As it is not in the natural and temporal order, civil or secular authority can make no laws that reach it. It is above and beyond their jurisdiction. Civil law has merely civil effect as to property.

"The principle that unites Christ and His Church is efficient and fecund in adding members to His social or moral body by bringing souls to Him. The grace of the marriage bond, to be a true copy of its type, as St. Paul says it is, must also be efficient, active and fecund and tend to the extension and the support of the union of Christ with His Church. It, too, must generate members of the body of Christ, and so extend, sustain and perpetuate His union with His Church. This is clear, for it is plain to all how Christian marriages recruit the membership of the Church at the baptismal font.

"The Church itself has crystallized all these results in a single phrase, 'Marriage is a sacrament.' St. Paul says: 'Husbands, love your wives, as Christ also hath loved the Church, and Christ loved the Church to such a degree, that He gave Himself for the body, of His flesh and of His bones. We could not be more closely united to Him than His body, His flesh and His bones were united to His Divine Person. And membership in His Church unites us to Him as intimately as that. The love of the husband and wife is compared to the union of Christ and His Church. The union of husband and wife is called a great mystery—'Marriage is a sacrament.' St. Paul says: 'Husbands, love your wives, as Christ loved the Church to such a degree, that He gave Himself for the body, of His flesh and of His bones. We could not be more closely united to Him than His body, His flesh and His bones were united to His Divine Person. And membership in His Church unites us to Him as intimately as that. 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THE BARGAIN REDEEMED. The Artist's Picture and How it Saved Him.

BY KATHERINE PEARSON WOODS.

All of us have heard the story of the artist who sold his soul to the devil for the power of painting to the life whatever subject he chose; but not all of us know the whole story of the bargain, how it was broken and what happened thereafter, as it is told herein.

His name was Camillo, and there were scenes in his life which he did not care to remember, and which, consequently, he painted over with others even less comforting. At the age of fifty his memory was a charnel-house of dead recollections; his wife had left, his children quarreled with him; most of his friends had wrangled with him; and he had wrangled with a large fortune and a great name for himself. It was not strange, therefore, that at this very period he should be notified by the devil of the termination of their contract and the consummation of the bargain.

He was in the habit of painting the portrait of a man of his own time, and he had just finished a portrait of a man of his own time, and he had just finished a portrait of a man of his own time, and he had just finished a portrait of a man of his own time.

It was perhaps in virtue of his trained artistic sense, perhaps of his ambition, that Camillo decided to paint, not the dying or sorrowful Saviour which so many artists have attempted and failed, but something still more difficult—the Christ of everyday life. By his contract with the devil he was able to reproduce his subject to the very life. It was a wonderful picture. Just what form the features wore, or the color of the hair and beard, I am not able to describe, for, in fact, no one who saw it could ever remember any of these particulars.

What they did see, and could never forget, was the face of a man of sorrow and acquainted with grief; cast off by those whom he loved; despised, poor and rejected; yet with a wondrous gladness in every line, as if one who had come to do the perfect of his life. His lips were parted in a half smile; the eyes were wonderful—a full, soft, pure to behold iniquity, searching to the very ground of the heart, tender with infinite tenderness.

Camillo could not stand before those eyes; he saw himself in his face upon the floor, weeping bitterly, and thus he lay when the devil came to claim him. But the painter knew not even that the fated hour had struck; he heard nothing of the clamor raised by the fiend, who saw that his prey had escaped him.

When at last, too blind with weeping even to read the hour upon his horologe, the artist rose to his feet, there on the floor lay the hellish contract, signed with his own blood, and he knew himself delivered.

For an hour he was in an ecstasy; then he beheld him of his custom, upon the completion of each picture, of giving a supper to his artist friends, reading their envy in their faces, and receiving their congratulations. On this occasion he could be no longer so happy, for he had been known to occur at other times; but a sober and decorous banquet—Camillo could see no reason against it. The picture was surely the best he had ever painted.

The guests were curious and amused at their host's altered mood, but followed his lead with well bred readiness until the cloth had been removed and wine set on the table. Then Camillo arose and took away the veil from the Face of Christ.

There was, for a moment, a wondrous silence. Then, with a great cry, a woman, painted and decked with jewels, the gifts of many lovers, a woman who had sat beside the host and been sorely vexed—or professed to be—by the the decorum of the feast, this woman sprang to her feet, and, with blanched face and wild white arms beating the air, fought her way blindly towards the door.

"Let me go," she cried, "ere it slay me! Let me away before His eyes burn me to ashes!" Another guest, a young man with the winecup at his very lips, flung aside the ruby poison, fell on his knees, and sobbed; others fainted; one even drew his sword upon the artist, calling him a devil who could so torment them; one by one all departed from the banquet hall, and Camillo was left alone.

He was very pale, and his hand trembled as he again let fall the veil over the Face of Christ. With the earliest dawn of the next day, Camillo was on horseback and away to visit Padre Antonio, for he did not on this occasion send for the Father to come to him.

Arrived at the priest's house he made a general confession of all his sins that he could remember. "You cannot doubt, my Father, that I am sincerely penitent," said the artist; "is there any compulsion on me to make this confession?"

"None," said Padre Antonio; "none, unless it be the Face of Christ." "Aye!" returned Camillo, "I am a free agent, and as such I am free to do as I please. I have broken my bargain with Satan, I vow henceforth to forsake my ill ways and evil companions, and to live righteously from this day forward."

"The Lord give thee grace to do so!" said Padre Antonio. "But at the same time, my Father," pursued the painter, "you must admit that there are some excuses for me. I inherited evil tendencies, I was badly brought up; my friends have betrayed me, my own wife was false to me, and my children are rebellious and ungrateful."

made of myself. You remember me when I was ragged little artist's model; look at me now! And I have never—though under a compact with Satan—committed aught that men call crime. I have lived a life of pleasure, but have I harmed any man?"

"Thou shouldst know," said the holy man. "I do know," returned Camillo, "Well, give me thy penance, and let me return home with a clean heart and a quiet conscience."

"There is a veil upon the face of thy picture?" asked the Father. The artist assented with a troubled glance. "Then be thy penance this," said Padre Antonio; "to place the picture in the room of thine house thou dost most frequent, and to remove the veil. And when those eyes have read so deeply in thine heart that thou seest thyself as they see thee, then come thither—if thou wilt—for absolution and the blessing of peace. Now God be with thee. Farewell."

Camillo went his way homeward with a heavy heart. "And but now I was so happy and so blest," quoth he to himself. "Was it well done of the Father to disturb my peace?" he asked. Yet he did not neglect to perform his penance.

A week later he sought the priest once more. "My Father," said he, "I am a far worse man than I dreamed. How dared I ask for absolution? For when I had hung in my studio the picture you wot of, lo! I looked around the walls, and—alas! I cannot tell thee. Alas, that I should have wrought evil to so many souls! Think you that I can never atone?"

"Thou shouldst know," said the priest. "Return, and look once more on the face of Christ." So Camillo returned. And the next day he rose early and went his way to the house of that woman artist who had painted the picture of the Face of Christ.

"Thou and I," said the artist, "have done much evil together, shall we now do much good?" And the woman agreed. So she sold her jewels and her fine raiment and what she had, and Camillo did the like; and they found other women known to them both, and gathered them into one house, and persuaded them to live a godly and virtuous life. Then Camillo went away to his own home, expecting to look without fear into the Face of Christ. For, indeed, there was nothing frightful there, but looks of tender love and eyes of searching purity.

But the next morning he went to the chief picture dealer in the city, and ordered him to go to the artist's house and buy the picture of the Face of Christ, which bore the name of Camillo. Now Camillo was, as has been said, a great painter, and the surface of his picture might have been covered with gold coins without reaching their price; so when this had been done there was left of his fortune only a tiny cottage, into which he moved with his one sole treasure, the only relic of his great fame—the Face of Christ. For all those evil and lewd pictures had been burned with fire.

"Now do I indeed repent; now may I be absolved," quoth Camillo; and with a happy and peaceful heart he went his way to the house of Padre Antonio. "God give you peace, my son; you have done well," said the priest. "Thou has a poor home, but a wealthy heart; where is she who should be partner of thy bed?"

"My wife?" cried Camillo, springing to his feet; "why, Padre, thou knowest she was false to me!" "And thou?" cried Padre Antonio. "Camillo went his way back to the city, and was ill done of the Padre to disturb my peace," he said. "Alas! I was just now so happy!"

But he did not forget his penance, and the next day he sought the Father again. "Father Antonio," he said, "thou hast been faithful to my poor soul. Help me to find my wife." So the priest aided him gladly, and they found the wife of Camillo sunk in misery and degradation that for many days she escaped their search.

"But should I not forgive her, who have been myself forgiven?" said the artist tenderly, and he took her home, and pleaded with her to live a better life, and dealt kindly with her. And the Face of Christ hung on the wall, unveiled.

Then, after a day or two, came Camillo and his wife, and there were tears in his eyes. "Father Antonio," he said, "the Lord has shown me myself. I have been a bad son to old Marietta, my grandmother, a bad husband to my wife, a bad father to my children. My sins caused their error, the poison of my life corrupted them. Help me to atone."

So Padre Antonio helped him, and they sought out old Marietta, whom he had neglected many years, and before them all the artist humbled himself, and they fell upon his neck with tears, and forgave and were forgiven. Only Marietta, who had forgotten by this time the sins of his boyhood, and remembered only his glory and great name, maintained that she had nothing to forgive.

So Camillo took her home, and his children dwelt near by in houses of their own, and all were happy and at peace among themselves. And the Face of Christ shone down upon them from the wall. But they had few friends in the city who cared to enter their humble dwelling; for it was a fearful thing carefully to meet those pictured eyes.

Now when he had so dwelt for many days, Camillo came again to Padre Antonio, and said, "Father, may I yet be absolved?" But Padre Antonio did not answer. "We will do so," said the painter, "is there yet more to do?" "Thou shouldst know," said Padre Antonio. "I know not," said Camillo, sorrowfully. "I have done all that can be done; even the slightest tie of friendship that hath bound my soul in former days have I sought to reunite; and if the friend had wronged I have besought forgiveness."

"Hath it been always granted?" asked the priest. "Yes," said Camillo, "for to some the wrong hath been that my poison hath so tainted their souls that they have wronged me; and that wrong is hard to pardon. But the others have forgiven."

"Thou shouldst know. What does the Face of Christ tell thee? My son, when thou hast won His absolution peace will be thine." Then Camillo went home very sorrowful, and yet happy, for he felt that he could now look calmly and fearlessly into the eyes of the Christ; yet also he would have liked well the priest's absolution. So when night had fallen and he was left alone with his masterpiece, he knelt down before his canvas, and, folding his hands like the hands of a little child at prayer, he looked upwards into the pictured eyes.

And the Face of Christ shone down upon his soul. The eyes were very searching, well down to the loving and tender; the parted lips seemed to smile like the lips of a mother over her naughty child. Then Camillo fell upon his face with a great cry.

And in the morning he went back to Padre Antonio. "Ab, my Father! how dared I ask for absolution? I, who knew not the smallest fraction of my sin! What are all offenses against my fellowman to my sins against Him?" "Ah! what indeed!" said Padre Antonio. "I called myself with his foes, I rejected His love, I cast Him out of my heart; I caused those to sin for whom He died."

"And I also," said Padre Antonio. "And yet he forgives; he has always forgiven; that craves me," said Camillo. "There is no effort in it with Him—He forgives freely. There is no little by little in it; I have come back to him step by step, but He has carried me always in His heart. Padre Antonio, what shall I do to be saved?"

"Go back," said the priest, "and look once more on the Face of Christ." So Camillo went back, and knelt all night long before his masterpiece, and the eyes of the Christ shone down into his soul. And a great sorrow came upon him, and also a great joy; a great anguish and a great peace; because the love without him was greater than the love within, for the first moment in his half century of years he felt all its weight.

Therefore, between the joy and the anguish, his heart broke, and his soul was drawn up into the ocean of love, eternal and illimitable. And in the morning they found him lying dead beneath the eyes of Christ, with the peace of heaven upon his pallid features. "The Lord Christ hath absolved him," said Padre Antonio.

THE EASTER EGG.

Curious Customs in Christian Countries.

We make our Springtime holiday and take our eggs to the city, and give away to our friends. Then at this welcome season, boys, let's see! Each kind of each shake hands with each, each to each a brother; Next Easter holiday may each again see merry birds sing, and sing himself, while hear birds are ringing. —Old Song.

Of the three great annual festivals of the Christian Church—Christmas, Easter and Whitsuntide—Easter, the day of resurrection, takes precedence, and the early Church history is often spoken of as the Queen of Festivals; for on Easter day depend all the movable feasts of the year.

Although Easter is a movable feast, it is held the first Sunday after the first full moon upon the 21st of March, it seldom falls in March oftener than twice in a year. This is a very significant fact, for the Latin name Aprilis is derived from a spring, to open or set forth; and as Easter is the festival of new life, so is April the month of the year full of budding life and hope. The Saxons called it Ostar (which signifies rising) also Easternmonth, in which month they held their feast of Easter, Easter or Eostor, probably derived from the still older Astarte of Eastern nations.

It also used to be called the Great Day. The French call it Paques, from the Greek Pascha, and still older Pesch (Passover); and the English paschal is applied to the lamb of which Christ and His disciples partook before His crucifixion. In some districts of England the old people still use the word pasch.

Strange to relate, although Presbyterian Scotland retained many of the old customs belonging to the various saints days and the festivals of the Church of pre-Reformation times, the only day observed in Eastertide is Pace Saturday.

It is one of the gala days of the children throughout the length and breadth of the land, and is eagerly looked forward to. Even the thriffling Scotch housewife relaxes her economy on this day, and gladdens the children's hearts by dying eggs for the afternoon games. For weeks ahead all the onion skins have been carefully preserved; the clippings of red flannel or turkey-red material of every kind are treasured up, and then a halfpenny (one cent) is expended on "cutbar" and logwood. The onion skins dye a rich yellow brown, and red rags produce a soft shade of red, and the "cutbar" and logwood dye the eggs magenta and purple. The farmer's wife sends her contribution to her little friends in canary yellow—the result of butter dye—and with possibly half a dozen eggs apiece the children of the countryside collect in some old grass field, where the soft moss, found only in very old pasturage, forms a cushion for the eggs.

How happy and merry every one is! As the eggs are tossed, now high, now low, they challenge each other; and what shouts of glee when in the general meloe a number of the eggs are broken.

In the north of England the eggs are rolled and tossed on a Sunday afternoon in the field adjoining the parish church; and eggs and oranges are freely exchanged between acquaintances and friends. The oranges are supposed to typify the bitter herbs of the Passover feast. In Scotland and Ireland children

are taught by their nurses to crush the eggshell after eating its contents, or to push the spoon through the bottom of it. This is so often seen here, because eggs are so seldom eaten out of the shell. This shell-crushing is a relic of a great superstitious belief that witches lived in empty eggshells and made boats of them, casting spells upon the household.

The use and exchange of eggs had a special symbolism attached thereto by the pagan nations before the Christian era. Eggs were of the greatest importance then, and entered largely into the sacrifices and oblations poured out upon the fields to secure good crops. They represented fullness and plenty, and the saying "as full as an egg is of meat" dates from the earliest records.

As the hidden life within the egg could be called forth to light, so did the earth cherish the seed, and of her fullness produce smiling crops to gladden the hearts of herdsman and tiller of the ground.

Coming to the children's custom of dyeing and playing with eggs, we find that it dates from the fourth century. During the forty days of Lent the use of eggs for food was strictly forbidden. All were good Catholics then, and there were no heretics to whom the eggs might be sold. The Church could compel her children to obey, but she had no power to restrain the home from producing, and so in every household the egg-basket overflowed with plenty. This was the children's opportunity, so the eggs were boiled hard, and then they became excellent playthings.

Dyeing in bright colors to attract the little ones is the next development, scarlet and the various shades of red being particularly popular; first because of its brightness to the childish eye, and second, because red was the color of the Church, and therefore blessed.

In France during the Middle Ages there were many curious customs relative to Easter eggs. Before Eastertide began the priests paid a round of visits blessing and receiving eggs. The largest eggs were picked out and sent to the King as a tribute.

After High Mass in the chapel of the Louvre on Easter day huge grayly decorated baskets of gilded eggs were carried to the royal presence; the attendant chaplain blessed and distributed to those present.

Then comes the substitution of the artificial egg of sugar, pasteboard, ivory, etc., the cover or case for some daintier gift. Beranger and other writers refer to the fabulous sums of money spent upon luxuries enclosed in Easter eggs.

In Germany and the North of England there is a common belief that hares lay eggs; and when a hare is seen bounding over the fields in March, which gave rise to our saying, "As mad as a March hare," the children clapping their hands, crying, "Hare, hare, good little hare, lay plenty of eggs for Easter day!"

Connected with the story of Easter eggs we must tell of the legend of the bells. In the Catholic countries of the Old World the bells are not rung during Passion Week and an ancient nursery fancy was that they went to Rome to be blessed by the Pope. But they returned on Easter morning bringing presents of scarlet eggs from the Holy Father to his good children; for presents are always looked for when one comes home from a far country. The joy bells came first, and the angels, drawn from heaven by their joyous peals, filled the egg baskets of the children. The death bells came back, too, but brought nothing for Easter is full of joy only. So even in the Easter of the children the bells tell of the joy and the eggs tell of the gifts of love Christ brings to the little ones.

In rural Switzerland the egg dance of Easter Monday is the present day from what it was in the Middle Ages, and in describing an egg dance made famous in history we can better understand the history of the modern custom.

Early in the sixteenth century, Marguerite of Austria was governess of Flanders, and as was customary then, she visited her castle of Brou, near Bresse, on the western slope of the Alps, and there she decided to spend Easter. Philibert the Handsome, Duke of Savoy, who was hunting in this district, duly went to pay his respects to the fair chateleine of the castle. It was Easter Monday, and all were merry; the various Easter games were played, and the dancing on the green was joined in by all. The old men amused themselves by shooting at a barrel of wine; his arrow stick in the wood he gained the privilege of drinking all he wanted, or as the saying went, "Jusqu'a merci."

Then the great egg dance, the special dance of the season, began. A hundred eggs were scattered over a level space covered with sand, and the young couple, taking hands, began the dance. If they finished without breaking an egg they were betrothed, and not even an obdurate parent could oppose the marriage.

After three couples had failed, amidst the laughter and shouts of derision of the onlookers, Philibert of Savoy, bending on his knees before Marguerite, begged her consent to try the dance with him. The admiring crowd of retainers shouted in approval, "Savoy and Austria!" When the dance was ended and no eggs were broken the enthusiasm was unbounded. Philibert said, "Let us adopt the custom of Bresse." And they were affianced, and shortly afterward married. Philibert did not long survive his

happy marriage, and in 1511 his devoted Marguerite erected the lovely Church of Notre Dame de Brou to his memory. There the tombs of Philibert and Marguerite may still be seen, a perpetual memorial of the medieval observance and its "dauve des œufs."

It will indeed be a misfortune if these old customs are allowed to die out. They belong to history, and give us more real information regarding the manners, customs and social life of our ancestors than volumes of written history can. It is from such traditional customs that we can best learn and appreciate the strong power the Church held over the daily life of her children in olden times—a power which incited above all things the absolute necessity of reverence.

We are educated as our forefathers never were. Education is the all pervading cry, but with this universal education we have lost power of reverence. We may laugh at the simple faith and credulous beliefs of bygone superstitious times, but have we anything equally beneficial for the guidance of our daily lives to show as the result of our superior knowledge?

The attention of the pupils of our schools ought to be drawn to these old customs. In place of the history lessons, so often a recitation of dry, hard facts and dusty information, a weary task to the uninterested child, we might interweave with the necessary hard study a lesson of how our forefathers lived and moved and had their being, influenced in their simple, happy lives by the practical lessons taught them at successive festivals by the Mother Church.

Each holiday season comes down to us laden with the influences of the past, for in the chain of life there can be no broken link. In observing them we but reverence the heritage we have received. May we never forget that as we have received so much we should hand them down unscathed to the children who are to come.

THE LEADING AUTHORITY OF THE CHURCH.

The Congregationalist in a recent issue cites Mirvart's late definition as an example of the waning of Catholic Faith, and pretends to find in the Church's refusal to recognize in her subjects the right of private interpretation in doctrinal matters, an obstacle to the future conversion of non-Catholics and on occasion of future secession to many intelligent people at present within the fold. The forecast of our contemporary, though solemn and significant, excites no anxiety in the Catholic breast. We notice it simply to call attention to the fact that what seems to our contemporary the great offence of the Church against the dignity of human reason, seems to us most reasonable, and to assure him that there is in the whole range of Catholic doctrine no dogma more agreeable to the sane Catholic mind than which asserts the absolute incompatibility between Catholic Faith and the right of private interpretation in doctrinal matters.

An understanding of the attitude of the Church on this matter is impossible to those outside the fold, simply because they refuse to form a clear idea of the mission of the Church as instituted by Christ. There are but two possible conceptions of a Church—either we must consider it as an aggregation of individuals each enjoying the right of expounding to himself the written word of God and so absolutely independent of all others in all his belief, or we must view it as a living, teaching organism, a body commissioned to represent God on earth and to teach men in His name. No one who has read the New Testament can pretend to accept the former definition as is evidenced by the fact that the "reformers" who promised the greatest liberty to human reason still demanded a certain agreement among their followers in what they were pleased to call "essentials." If this idea of the Church was held then, surely, any authority which would attempt to saddle its own doctrines on such sufficient judges of God's truth would be of tyranny; but that no such idea of the Church prevails at present is simply proven by the various confessions to which non-Catholics are compelled to subscribe as an essential condition of Church membership. There then remains but one reasonable conception of the mission of the Church, namely, that it is a Divinely commissioned teaching body endowed with the prerogative of teaching religious truth in the name and by the authority of God.

This definition of a Church once admitted, not only does infallibility with its consequent exclusion of the right of private interpretation in doctrinal matters appear rational and agreeable, but so essential a characteristic of such Church, that any religion not claiming such divine prerogative does, by its very absence of such claim, convict itself of its own folly. To pretend to teach truth in the name of God; to pretend to teach in virtue of a Divine commission, and still to admit that in that teaching there is no guaranteed against error, is surely as great a travesty against reason as the human mind can conceive of. To assume that Eternal Truth in the enjoyment of omnipotence has taken no means to protect itself against error, is certainly an assumption that does small credit to Divinity. Then there must be some way which God has established to convey His truth to men; His whole truth and the truth undefined. The Gospel narrative can surely be relied on to indicate what that way is, and so let us glance back at it. Whoever reads the Gospel must admit that if there

is anything in it that is beyond the possibility of doubt, it is that Christ constituted the Apostles a teaching body when He says: "Going therefore to teach all nations; * * * teaching them to observe all things whatsoever I have commanded you." Their teaching was to include all truths taught by Him with never a distinction between the truths taught by Him and afterwards to be recorded by the inspired writers and those which would not thus be recorded. Now, truth is not of a nature to exclude development, and so the Master, who in private word or veiled parable, sowed the seed of future belief, was as much the teacher of the teacher of this ulterior development of truth as is the sower of seed the sower of the fruit which is but the development of the seed once sown. But the question may be asked, How does any proof of infallibility result from such Divine Commission to teach, even admitting that the Apostles were thus warranted to develop any truth left by Christ in the germ state? What guarantee can we have that the Apostles might not, when no longer under the spell of the Master's presence, pervert the truths taught by Him? Let us remember that the very raison d'être of the apostolic commission was to supply the absence of Christ from earth until the end of time and we will at once understand that the commission was to endure as long as such substitution would be required. Now, if we consult St. Matthew (Chap. 28, v. 20) we find that not only was their commission to endure throughout all time, but that throughout all time, they were to enjoy the guarantee of perpetual union with Christ, the "Way, the Truth and the Life;" "I am with you all days, even to the consummation of the world." Now, then, since the Catholic understands by infallibility nothing more or less than the perpetual union between the teacher and the eternal truth, a union which renders the teacher impossible to be deceived, can one see in this promise of Christ anything else except the guarantee of infallibility for His name to those whom she has been commissioned to teach?

The exclusive right of the Catholic Church to the succession of the first apostolate is so clear that even those to whom the name Catholic was once a term of execration, now pose as Catholics. And the exclusive claim of the Church to teach infallibly, instead of giving offence to intelligent Catholics, is, on the contrary, one of the strongest proofs of her Divine commission, giving to her children the assurance of the possession of the truth, as Protestants' inability to lay claim to it is a real proof of its consciousness of its lacking Divine origin—Providence's Visitor.

ST. PETER IN ROME.

Sacred Heart Review.

Protestants are very fond of stating in a superior kind of way that St. Peter never lived in Rome. Thinking that to prove this would completely leave Papal claims without a leg to stand on, they have dwelt upon the unsatisfactory evidence that exists to support the Catholic assertion that St. Peter lived for some five-and-twenty years in Rome, that he was the first Bishop of Rome, and that he was martyred there. The following extract, however, from the London Spectator, which can hardly be accused of leaning towards Catholicism, shows how the truth of the Church's claim in this respect is making itself felt among the most enlightened of our separated brethren:

"It may at once be said that opinion has the whole gone, with the traditional or Catholic view as to St. Peter's residence in Rome. The entire trend of the new school of Roman archaeology, as represented by Professor Lanciani, is towards the acceptance of persistent tradition where not contradicted by patent facts. If this principle is applied to Roman classical archaeology, it also holds good in regard to the Christian antiquities of Rome, and we must not be deterred from holding to it by the manufactured 'relics' of which the Church has at times been so prolific. The literary arguments for the Patrine residence in Rome are more indirect than direct, but taken together they uphold the Catholic tradition. First, the Babylon from which St. Peter dated his first epistle could not have been Babylon on the Euphrates, but meant Rome, just as it means Rome in the Apocalypse, in which prophetic words the passage 'Rejoice over her that heaven, and ye holy apostles and prophets; for God hath avenged you upon her.' The most obvious meaning here is that the coming fall of Rome seen in vision by the seer of Patmos is a divine vengeance for the murder of St. Peter and St. Paul—the two apostles who at that date had actually suffered martyrdom in Rome. But the most positive evidence is that derived from actual monuments. We have first the portraits of Peter and Paul accepted as genuine in the fourth century, concerning which Professor Lanciani writes that they were 'carefully preserved in Rome ever since their lifetime, and that they were familiar to everyone, even to school children.' Next it is certain that Constantine raised the great basilicas over the tombs of both Peter and Paul, thus showing that there was no doubt early in the fourth century of their having suffered martyrdom in Rome. Pope Damasus also put a memorial tablet in the Catacombs, whither their bodies are said to have been transferred for a time. The houses of Pudens and Aquila, where Peter is traditionally said to have lived, were turned into orator-

ies,—this is not so forcible. The date of June 29 was early accepted as that of Peter's execution. Christians and pagans alike began to name their children Peter and Paul, and the work-ers in metals and stones began to reproduce in Rome the likenesses of the two great Christian martyrs. It is inconceivable that this last step should have been taken unless Peter was in some way known to the Romans; an obscure Jewish preacher in a distant part of the Roman empire would have been of no significance to the citizens of Rome. Such is the general evidence for the R-man residence of St. Peter, which, taken with the persistent tradition, would seem to an impartial mind to possess a fairly adequate weight."

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Leaving the Church for conscientious reasons, such as a thing were possible, could not excuse the breaking of a vow of celibacy made to God. "Doubtful" asked: "Do the souls of the departed ones ever appear on this earth?"

While one cannot accept the many "ghost stories" which are told, and should be very incredulous regarding these and visions unless substantiated by irrefutable testimony, yet it is possible for spirits to appear to man. Moses and Elias appeared to the Apostles in the Transfiguration, and they feared that Christ was a spirit when He appeared among them after the resurrection. He did not say such a Catholic in the event of the death of the parents or their failure to do so. Non-Catholics obviously cannot perform the first duty, and would not be likely, except in few instances, to do the second. They are therefore ineligible as sponsors at Catholic baptisms.

"Is it a sin for Catholics to go to Protestant churches to listen to the music?" Considering the fact that many Protestants neglect their own services in order to hear Catholic music, it seems as though a Catholic might find sufficient attraction in the sacred music of his own churches. To join in here-lic worship is a sin. There may be times when for urgent social reasons, such as to attend a Protestant church, Christ while having sin-lovers sons, and His Church, though opposing heresy, is ever anxious for the salvation of heretics, and it is not because of hostility to non-Catholics that she forbids her children attending other places of worship. Catholics, believing as they do in the "Real Presence," and in their own Church what is really

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"A Penitent" said that "we read in one of the Gospels that heaven and earth shall pass away, but my word never." Please explain the meaning of heaven passing away.

"Heaven and earth shall pass away, but my word shall not pass away" is explained in two ways: First, that "heaven" in this case means the firmament, and that it and the earth shall both pass away; second, taking it as meaning the abode of bliss, it is merely used as if Christ had said, "the earth will pass away, yes, even if heaven will pass away before my word shall pass away" thus emphasizing the truth of His words. In either sense the idea is the indefectibility of the words of Christ.

"M" asked: (1) "Can grandparents stand sponsors for their grandchildren?" (2) "Can a non-Catholic stand sponsor for a Catholic child who has Catholic parents?" In the Catholic Church grandparents would be allowed to serve as sponsors, though younger persons would be preferable, because more likely in the course of nature to survive the parents, and at their death see to the religious education of the child. Sponsors are to answer in the name of the child at baptism, and thus declare a belief in the doctrines of the Church, and they are to see that the child is brought up a Catholic in the event of the death of the parents or their failure to do so. Non-Catholics obviously cannot perform the first duty, and would not be likely, except in few instances, to do the second. They are therefore ineligible as sponsors at Catholic baptisms.

"S" asked: "Is it a sin for Catholics to go to Protestant churches to listen to the music?" Considering the fact that many Protestants neglect their own services in order to hear Catholic music, it seems as though a Catholic might find sufficient attraction in the sacred music of his own churches. To join in hereical worship is a sin. There may be times when for urgent social reasons, such as funerals or weddings, it is excusable to attend a Protestant church. Christ while hating sin loves sinners, and His Church, though opposing heresy, is ever anxious for the salvation of heretics, and it is not because of hostility to non-Catholics that she forbids her children attending other places of worship. Catholics, believing as they do in the "Real Presence," and in their own Church what is really

"the house of God," and their respect for it is not helped by attending the churches of other denominations, where the congregations realize that they are but meeting places, and where the Catholic, by almost unconscious absorption, imbibes an indifference to things spiritual.

"Married" says: "A Catholic young man married a Protestant girl, in the girl's house. Can he call himself a Catholic, and has he the right to go to confession and Communion the same as before?" From the form of the question it would appear that the marriage was performed by a minister of one of the sects, and it does not appear whether the girl was baptized or not. If not, there was no marriage in the eyes of the Church. Where the decrees of the Council of Trent have been officially promulgated, the presence of the priest of the parish and two witnesses is essential. The young man can certainly go to confession; whether he should receive absolution and be permitted to go to Communion is a matter for his confessor to decide after hearing all the circumstances, which are not clearly set forth in the question.

A question with the rather paradoxical signature "Doubting Catholic" reads thus: "Why does the Church allow one or two Catholics to be divorced and able to remarry, while poor persons with better reasons are only able to get a separation?"

Father Doyle said that one who doubts the truth of the doctrines of the Church can scarcely be called a Catholic. While the writer evidently insinuates the slander of the enemies of the Church regarding the power of money in obtaining dispensations and divorces, it would be well to remember that Henry VIII. was rather a rich fellow, and that the Church forfeited England rather than grant him a divorce, though Luther about the same time was more liberal to a German prince. Americans who recall the Bonaparte-Patterson case and the Pope's attitude then will readily acquit the Church of this charge. The impression of some Protestants, and at least one "doubting Catholic," is that the Church has occasionally sanctioned divorce, allowing one of the parties to remarry during the lifetime of the other. There are causes which render a marriage void from the beginning, such as "defect of consent," close affinity, illegality of contract, defect of age and other invalidating causes. In these cases the Church after inquiring into the matter, declares the marriage null and void from the beginning. This is not divorce, but a decision that no marriage ever existed, because of some impediment which made the contract void. But a valid marriage consummated between baptized persons cannot in any case be dissolved. God has joined them together, and that sacred bond no one, not even a Pope, can break asunder. If in some particular cases this law may happen to be burdensome, especially to those who have not been waiting either in prudence in their choice or in justice and kindness towards their partners, the hardship to the few is small compared with the immense good derived by society at large.—Philadelphia Catholic Standard and Times.

OUR EVERYDAY DUTY.

What a glorious day it will be for the cause of Catholic truth when our people really understand their position in America in relation to their Protestant fellow citizens! When each and every one of us, instead of living selfishly an almost useless existence (as far as our obligation to spread Catholic truth is concerned), will be inspired with a desire to offer to all men that blessed gift of which it has been our inestimable privilege to have received from God! When the consciousness of possessing the greatest treasure of time or eternity will be felt by us in our inmost souls, and when our loyalty to Christ and to His Church will take such possession of us that we will be most eager to sow the seed of faith that God may reap the greater harvest of souls!

There are many earnest hearts sighing for that day, many sanguine hearts hoping for it, many willing natures working to bring it closer to us.

Let us all ask ourselves what we are doing to conquer the world for Christ and the Church. Are we showing in our lives the beauty and blessedness of the faith we profess? Are we chaste, sober, honest, upright, earnest? Do the teachings of the Church show themselves in our conversation and actions? Are we better than our non-Catholic fellows? Have we nobler thoughts, higher ideals, purer and better conceptions of life and its duties? Have we a keener consciousness of God's providence? Do we carry our faith into our every day dealings or do we keep it for Sunday display only? Are we more just than those who follow false teachings, more merciful, more charitable? Or do we live our lives utterly unconscious of, or wilfully ignoring the duties and obligations imposed upon Catholics by the gift of faith?

Let every Catholic remember that upon him to a certain extent depends the salvation of those outside the Church. Let each one of us remember that he owes not only a duty to God but to his neighbor. The duty he owes to his non-Catholic neighbor is, first of all, good example. A drunken Catholic can not very well point to himself as an example of the efficacy of Catholic truth to arouse the conscience, and beautify the spiritual life of those who know it. A dishonest Catholic, one who is too sharp in his business relations, makes but a very poor

exponent of the teaching of the Church with regard to the laws that should govern Christians in their dealings with others. An unchaste Catholic, one who professes the religion of the God of purity, and yet lives directly contrary to that religion, excites only the disgust of the earnest-minded non-Catholics who know him. A Catholic whose tongue is continually dripping slime in the shape of nasty stories or profanity, closes the door of the Church in the face of those who might be led to take the first step by edifying conversation. A sinful, unworthy Catholic of any kind is the greatest stumbling-block in the path of those whom the promptings of Divine grace is leading back to the true fold. Unworthy Catholics are continually undoing the work which is being performed in this country by the apostolic men who devote their lives to showing to our non-Catholic brethren the truth and beauty of the Church of Christ.

Then there are the Catholics who are not bad, but apathetic. Catholics who are content to save their own souls, but whom it is hard to arouse to the glory of bringing back to the Catholic Church those who are as worthy of the faith as we are, but whose minds are shackled by the prejudices of centuries and who can not take a step forward without our help and encouragement. Catholics indifferent such as these should arouse themselves from so fatal a condition of mind and interest themselves in winning the world for Christ. Many ways will suggest themselves if there is a will. Example, prayer, teaching, the dissemination of Catholic literature—all these are excellent ways; but of course, through all, and in all this work there must be the spirit of the apostles, the prayerful, powerful, yet humble spirit of those who were sent to teach all nations. Without this spirit—dependence on Our Lord and submission to His will—our best efforts will come to naught.

There is work for each and every Catholic man and woman in this field. God gives us the light to see the opportunities to do good that lie around us. Sacred Heart Review.

FIRST PROMISE OF LORD TO BLESSED MARGARET MARY.

"I will give them all the graces necessary for their state of life."

Though our friends rebel at the thought that the Apostle told the whole truth when he said, "If any man think himself to be something, whereas he is nothing, he deceiveth himself," yet in calm judgment we must acknowledge that we are indeed nothing so far as our capability of doing of ourselves anything meritorious for eternal life is concerned. The words of our Divine Lord Himself confirm the fact: "Without Me you can do nothing." Still, with St. Paul we may add: "I can do all things in Him that strengtheneth me."

God gives to every man sufficient grace to work out his salvation, yet He promises to those devoted to His Sacred Heart a more abundant participation in the treasures of His love. He engages to give them all the graces necessary for their state in life. It is a most beautiful feature of the Providential work in the vast scheme of creation, and that he has only to correspond with the grace of God (which will never be wanting to him, and he will attain his eternal destiny—the unending bliss of Heaven.

Countless are the saints of God in every state of life. The Catalogue enumerates kings, queens, peasants, religious, parents, soldiers, beggars, hermits, and persons in the thousand other vocations followed by men, but the saints whose names are not inscribed in the Canon probably exceed by unthinkable numbers those whose sanctity has been declared by the Church.

We are so apt to think that sanctity is, as it were, a plant so rare that it flourishes only in some rare-off climate under certain extraordinary conditions, it would cause merriment for some persons to hear their neighbors or friends called "saints," those neighbors or friends who do not spend long hours in the Church, who do not perform great penance, who do not wear solemn faces or repel others by their severity, but who seem to perform their daily tasks and mingle with their fellow men very much as they do themselves; and yet to the All-seeing eye of God these persons may be very great saints. The secret of their sanctity is this: their lives are passed in conformity with God's Holy Will; every word and thought and act is directed to His greater glory; they are fulfilling perfectly their part in His eternal plan; "Doing ordinary things in an extraordinary manner."

The devotion to the Sacred Heart of Jesus is most conducive to the attainment of this perfection, for by means of the Morning Offering every thought, word, action, prayer and suffering is directed to the glory of God. This includes not only direct acts of virtue but those so-called indifferent actions, such as eating, sleeping, talking, the innumerable movements of body and soul, the thousand sufferings, inconveniences and humiliations each man encounters daily—all these are turned into eternal treasures by the true Philosopher's Stone.

In return for this zeal for His glory, our Divine Master, who is far more desirous of our salvation than we ourselves, promises to pour out abundantly His precious graces, to give to each soul devoted to His Sacred Heart His aid in meeting courageously the trials of life; His help in bearing the cross it is the lot of each to carry; His love to console him amid his varied sufferings—in a

word all the assistance necessary to enable him to become a saint; to attain the place in Heaven Almighty God has destined him to occupy, to fulfil his part in the inscrutable designs of an All-wise Creator. It is therefore of great importance for all members of the League to exert themselves to great fidelity in making the Morning Offering and, when possible, renewing it during the day, so that they may lose none of the graces that our merciful Lord has promised to the faithful disciples of His Sacred Heart.

STATE OR PARENT.

Father Gasson Shows Who has the Right to Educate the Child.

Rev. Thomas I. Gasson, S. J., of Boston College, Boston, Mass., delivered another valuable lecture on ethical subjects in Boston College Thursday evening. His topic was "The Existence of the State for the Citizen or the Citizen for the State." He spoke in the part as follows:

"The vexed question as to whom the right of the education of the child belongs can easily be solved philosophically by considering that far more general problem, viz., does the state exist for the citizen or the citizen for the state? The various theories upon this all-important subject can be divided into two classes, viz into the class of philosophers who maintain that the object of the state is to secure the citizen in the enjoyment of his life and property, and into the class of philosophers who teach that the citizen exists for the state.

"This latter view, is the leading thought in the legislation of Lycurgus, and it was this peculiarity that gave Sparta her marked character, and distinguished her in so striking a manner from all the other states of Greece. Lycurgus was resolved that the Spartans should be a nation of soldiers. To accomplish this result he placed the complete training of the boys under the control of the state and introduced a system of state fatherhood that overthrew entirely all parental rights over the young. Every child after birth was subjected to a public examination of its physical condition. The weakly and the crippled were exposed on Mount Taygetus. In his seventh year the boy was taken from his mother's care and given over to the state teachers or trainers, who taught the youthful Spartans all the gymnastic games, exercises and movements that were calculated to harden the body and to strengthen the muscles. They were forced to wear the same garments winter and summer, and to bear the privations of hunger and thirst. Literature, eloquence and philosophy were to be despised, although the boys were permitted to sing martial airs.

"A Spartan was allowed to marry when he had completed his thirtieth year, but even then he was still under public discipline, and was not permitted to take his meals with his wife. The men messed together and slept at night in the public barracks. Not until he had reached his sixtieth year was the Spartan released from public training and from military service. The individual in this system was nothing, the state everything. The individual existed solely for the state. The Christian theory of statehood is at utter variance with the Spartan view. According to Christian philosophy the state exists for the safeguard of the individual and for the protection of inalienable private rights. The rights of domestic society are not derived from civil society, for the individuals compelling a state must necessarily exist before the state can have existence. The individuals and the family are certainly prior to the state, and hence it is impossible that the rights of the family should be derived from the state. Now, no society can lawfully claim to control or modify rights which it did not originate.

"Bearing this in mind, the question of education resolves itself into this, viz: To whom does the child primarily belong? If to the state, then the state should have complete control of education. If to the parents, then to them belongs the sacred right of giving the child that well-proportioned development of his faculties which will enable him to secure by legitimate effort his well-being in this life and his happiness in the life to come. The state has its province, and that province is not to go beyond its own limits and to usurp inalienable private rights, but to protect the citizen in his home and in his sphere of action."

THE BARK OF ST. IGNATIUS.

Nothing, is so admirable, children, as the confidence wherewith the saints abandoned themselves to the guidance of Providence. You shall soon see that they act more rationally than the people of the world would, who, at every step invoke prudence, foresight and so forth. St. Ignatius Loyola had been on a pilgrimage to Jerusalem. On his return, the vessel in which he had sailed landed him at the Island of Cyprus, where he awaited an opportunity to return to Italy. There were three different vessels in port; the first belonged to the Turks, who were little likely to admit a Christian on board. The second, a Venetian vessel, was spacious and comfortable and well appointed. Finally, the third was small, old and rickety. Several passengers interceded with the captain of the fine vessel that he might receive St. Ignatius on board, as he was a very holy man, and a worker of miracles. "I receive no one gratis," replied the captain very shortly, "and besides, if I am a saint, he has no need of my vessel, he can walk on the sea like St. Peter." St. Ignatius was, consequently, obliged to content himself with the little rickety bark, that being the only chance left him. But what was the result? The three vessels set sail on the same day and in the same weather. All at once a frightful storm arose; the Turkish vessel was buried in the sea; the handsome Venetian vessel went to pieces on a sandbank, and every soul on board perished, and it was only the little bark that reached the port in safety, a few days later. Providence watched over His servant.

imitation of CHRIST. Of the Joy of a Good Conscience. The good man's glory is the testimony of a good conscience. Have a good conscience, and thou shalt always have joy. A good conscience can bear very much, and is very joyful in the midst of adversity. An evil conscience is always fearful and unquiet; sweetly shalt thou rest, if thy heart upbraid thee not. Never rejoice except when thou hast done well. The wicked never have true joy, nor feel interior peace, for "there is no peace to the wicked," saith the Lord. And if they say: We are in peace, and there shall no evil come upon us, and who is there shall dare to harm me. Believe them not, for suddenly the anger of God shall rise and bring their deeds to naught, and their thoughts shall perish. To glory in tribulation is not hard to him that loves; for so to glory is to glory in the cross of the Lord. Short-lived is the glory that is given and received by men. Sadness ever accompanieth the glory of the world. The glory of the good is in their own consciences, and not in the mouth of men. The joy of the just is from God and in God, and their rejoicing is in the truth. He that longeth after true and everlasting glory careth not for temporal. And he that seeketh temporal glory, or doth not from his soul despite it, shows himself to have little love for that which is heavenly. Great tranquility of heart hath he who careth neither for praise nor blame. Easily will he be content and at peace whose conscience is undefiled.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, April 14, 1900.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain,

Yours faithfully, in Jesus Christ, D. D. FALGOUT, Arch. of Larissa.

THE "MISSIONARIES."

The Rev. B. F. De Costa, who was not long since converted to the Catholic Church from Episcopalianism, the immediate occasion of his conversion being the ordination of the practically agnostic Dr. Briggs to the American Episcopalian ministry, made the following home thrust at the mission which Bishop Potter is endeavoring to establish on the Philippine Islands to convert the Filipinos to Episcopalianism.

Dr. De Costa said:

"This nation is going to send to the Philippines an army of missionaries under an agnostic Episcopalian to close the Catholic churches there and to confiscate their property. They are sending the Bible to the natives who have had it as long as we have, and have more faith in it than the majority of those who are going to teach it to them. Let them mind their own business and convert home people or themselves."

THE PHONOGRAPH.

An interesting incident occurred at the opening of the lecture on the marvels of science to be delivered by the Rev. Albert Biever, S. J., at the Catholic Winter school at New Orleans, Archbishop Chapelle of that city, who is now at Manila in his capacity as Apostolic Delegate to the Philippine Islands and other territories recently acquired by the United States from Spain, addressed the Winter school by means of the phonograph. His words were clear and distinct. They were in part as follows:

"Although far away, His Grace said that his spirit and his heart were ever with the Catholics of New Orleans, and he hoped to accomplish his important mission and return ere long to this city. He sent his blessings to the Winter School, and invoked the blessings of heaven upon the Winter School, its officers, patrons and well-wishers, and concluded with giving all of them his solemn benediction. And the voice added, 'may the grace of God, the Father, the Son and the Holy Ghost be with you, now and forevermore. Amen.'"

POPE AND EMPEROR.

The warmest and most cordial greetings sent to the Holy Father, Pope Leo XIII., on the nineteenth anniversary of his birth came from the Emperor William of Germany.

When it is remembered that not very many years have elapsed since Germany had in operation the severe penal code against the Church which was inaugurated by Bismarck, it will be seen how great a change has taken place. It is due to the determined stand taken by the late Herr Windthorst and the Catholic party in the Reichstag that the condition of Catholics has been so much improved. The present Emperor has shown on many occasions his good will toward Catholics, but as he was under the tutelage of the man of blood and iron, it required great courage on his part to show good will where Bismarck had manifested undying hate and had so taught his pupil. The Catholic party, however, by their determined resistance to oppression also showed that they were not to be trifled with, and all these causes worked together to bring about the present happy result.

POPE LEO XIII.

On March 1st, the birthday of Pope Leo XIII. the Holy Father completed the sixtieth and entered upon the ninety-first year of his age. A reception was held in the throne room of the Vatican to commemorate the event, which was a highly interesting one to the whole Catholic Church. It is a rare thing for men to reach so great an age, and rare also for a Pope to complete his twenty-second year in the pontificate, as Pope Leo XIII. has

done. A congratulatory address was read to the Holy Father by the dean of the Sacred College, Cardinal Agostino di Santo Stephano, who is one of four Cardinals still living who were in the conclave which elected Pope Leo. The sight at the reception was a magnificent one with its brilliant colors, the red robes of the Cardinals, the purple of the prelates, and the silver helmets of the noble guard combining with the white dress of the Holy Father to form a grand guard spectacle.

POPE ALEXANDER VI.

The Toronto Catholic Register of 5th inst. contains two letters addressed by Mr. J. F. Waters of Ottawa to the editor of the CATHOLIC RECORD complaining somewhat bitterly of our refusal to publish in our columns a continuation of his attack on Pope Alexander VI. on which we have made some comments, defending Pope Alexander VI. against attacks which have been made upon him by many historians.

We communicated to Mr. Waters the reason for our refusal. Our comments on his lecture were courteous toward himself personally, and did not entitle him to space in our columns for what we and our readers would regard as defying reading matter in a Catholic paper.

Pope Alexander VI. has been much maligned by historians, and even some Catholic writers have joined in the general outcry, but it has been abundantly proved that the charges brought so freely against him were calumnies. Mr. Waters repeats in a general way these charges, without specifying the acts which justify them according to his opinion. We therefore do not deem it necessary to deal with the matter at present any more fully than to make these few remarks.

SUN WORSHIP IN NEW YORK.

The latest religious or irreligious fad in New York is, according to the special correspondent of the Detroit News Tribune, Sun-Worship, imported from Persia by a "chief priest" who is called by his followers "Mantra Magis," but whose almost unpronounceable personal name is Dr. Ooman Zaradushtanish.

It is scarcely to be credited that in this age of enlightenment and universal education, there should be any to embrace this form of heathenism which was generally supposed to have died out long ago, but it appears to be a matter of course that among a population which has grown up amid influences wholly secular, and without any religious teaching in the schools, the way is prepared for embracing any superstition, however gross, and it is asserted that Sun Worship has some thousands of followers on this continent, most of them being in New York itself. It is, after all, not very surprising that where Theosophy, so called Faith Cure or Christian Science, Mormonism and Spiritualism find votaries, the exploded Pagan superstitions of past ages should also be revived with some measure of success.

The "High priest" of the New York Sun worshippers declares that through the influence of his system of worship, "the sun's rays can be made to enter the human soul, driving out darkness and shadows so that one may remain forever in the enjoyment of peace and prosperity."

Every one who is able to put together a few high sounding sentences of meaningless rubbish like this, appears to be sure, in this age of general education, to gain proselytes to the most absurd crudities which masquerade under the name of a new religion.

The most curious part of Dr. Zaradushtanish's religion is that he sums up the duties of sun-worshippers by saying that "sun-worship does not teach asceticism, but simple living on vegetarian diet."

If this is the sum total of human duties under the new religion, the world might well afford to do without it a little longer.

ATTEMPT TO ASSASSINATE THE PRINCE OF WALES.

While the Prince of Wales was at the Northern Railway Station at Brussels on Wednesday, the 4th inst., at 3:35 p. m., being about to start for Copenhagen to take part in the celebration of King Christian's birthday, a desperate attempt was made to assassinate him. The would-be assassin jumped on the footboard of the Prince's saloon car as the train was starting, and fired two shots point blank at his Royal Highness, missing him. The young man was immediately arrested, and

was found to be a tinsmith of Brussels sixteen years of age, named Sipido. He gloried in his deed, and declared that he would make the attempt again if he should get the chance. He was preparing to fire a third shot just as the station master knocked down his arm, and at the same moment several persons assisted in arresting him. During the confusion he was severely beaten.

Sipido declared that his reason for the attempt was that the Prince was the cause of thousands being slaughtered in the South African war.

The Princess of Wales was with the Prince, but neither of them was injured.

Before the train left the Prince requested that the would-be assassin should be dealt with as leniently as possible.

There is a possibility that the outrage was committed at the instigation of the Anarchist Societies, but these societies strenuously repudiate the deed, but from what Sipido himself said, and from his extreme youth, it is more probable that he is a foolhardy sympathizer with the Boers in the present war, and that he took this method of taking vengeance on the heir to the British throne. It was asserted, however, in the Belgian Raad that it was instigated by the Anarchists, and some French papers express also this opinion.

THE DEATH OF DR. ST. GEORGE MIVART.

A cable despatch announces that Professor Dr. St. George Mivart, formerly Lecturer on Zoology at St. Mary's Hospital Medical School, and professor of Biology in the University of Louvain, died in London, England, on Sunday, April 1.

Dr. Mivart was recognized to be an eminent scientist, and he has long been regarded as one of the most prominent Catholics in the world of science, in which he ranked high; nevertheless, he several times, especially since 1893, showed a disposition to wander away from Catholic truth, and to maintain publicly opinions which no Catholic hold.

This is probably to be attributed in a great measure to his early education as a Protestant, and partly to his high estimate of his own inerrancy. He was a native of London, having been born there in 1827, but became a Catholic in 1844, at the age of seventeen years.

He was educated partly in Protestant, and partly in Catholic institutions, finishing his education in St. Mary's College, Oscott. He was called to the Bar in 1851, and became afterward a fellow of the Royal, the Linnean, and the Zoological Societies.

He was the author of a number of works, most of which were connected directly or indirectly with the natural sciences. Among them were "The Genesis of Species," "Types of Animal Life," "Elementary Anatomy," "The Origin of Human Reason," etc.

In the Nineteenth Century of December, 1893, he published an article entitled "Happiness in Hell," wherein he endeavored to show that a Catholic may believe that hell is not a place of positive punishment, but is simply a condition of "natural beatitude" wherein souls are merely separated from the enjoyment of the vision of God. This cast suspicion on the Professor's orthodoxy, and his article was condemned by the Roman Congregation of the Index. Dr. Mivart submitted to this adverse decision, and expressed regret for the article. But in the Fortnightly Review and the Nineteenth Century for January, 1900 two articles appeared from his pen under the respective titles: "Some recent Catholic Apologists," and "The Continuity of Catholicism," in which he developed his former notion that Catholics are free to accept the definitions for the Church in a sense different from that which the Church intended. On this theory he drew the inference that we need not believe that Christ was born of a virgin, that he actually rose from the dead, etc.

This theory is entirely subversive of Catholic faith, and contrary to the decree of the Vatican Council, which lays down plainly the teaching that: "Of all sacred dogmas, that sense must for ever be held which our Holy Mother Church has once decreed, nor are we ever permitted to depart from that sense under pretence of a better understanding thereof." Hence, also, Cardinal Vaughan, finding the Professor obstinate in holding to his views, pronounced him unworthy of receiving the sacraments, and forbade his priests to admit him thereto, until he should sign an unequivocal profession of faith withdrawing his erroneous opinions. The professor manifested consider-

able bitterness against the Roman Congregations in the course of the discussion, and attacked them generally, as well as the Cardinals and the Pope himself, especially in reference to Galileo Galilei and his own former article on hell, and he even withdrew his former submission on this last subject.

We are not told in the telegraphic announcement of his death whether or not he finally submitted before his decease, but it is to be feared that he did not.

We regret the obstinacy of the aged professor in the closing months of his brilliant career, but we may presume that his intellect was somewhat dimmed by insidious disease, whereby he may perhaps be less culpable in his rebellion against the Church than present appearances indicate.

EASTER SUNDAY.

The feast of Easter, which occurs on Sunday, the 15th inst., is the day on which is commemorated the glorious resurrection of our Lord and Saviour Jesus Christ from the dead when He had been part of three days and three nights in the tomb, according to the Hebrew mode of counting the days and nights.

The word Easter is supposed to have been derived from Eostre, a deity in whose honor the ancient Saxons celebrated a feast: in the month of April, and thus the descendants of the Saxons in England transferred the name to the Christian festival, though it had no connection with the heathen celebration which occurred at nearly the same time at which we celebrate Easter. It is only in the English language that this anomaly exists, as the Latin and Greek word pascha is the root of the name of this festival in other European languages, it being called pascha in Latin, Italian and Greek, paques in French, etc.

In Exodus xii. 11 the great feast of the Jews is named in our Duany version of the Bible "the Passover" or "passage of the Lord," as in the following text:

"It is the phase (that is the passage) of the Lord. And I will pass through the land of Egypt: that night and will kill every first born in the land of Egypt. . . . and the blood shall be unto you for a sign in the houses where you shall be: and I shall see the sign and shall pass over you; and the plague shall not be upon you to destroy you when I shall strike the land of Egypt. And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations with an everlasting observance."

This records the institution of the Paschal festival among the Hebrews. It was instituted by Almighty God to so commemorate their miraculous deliverance from Egyptian bondage and idolatry, to effect which He inflicted upon the Egyptians the fearful punishment of the ten plagues, the last and most dreadful being the death of the first born in every Egyptian household.

The word Phase by which the festival is here called is simply the Hebrew word pasach, or in the more modern Hebrew, the Syro-Chaldean of our Lord's time, pascha, suited to the pronunciation of the Latins, who could not readily articulate the Hebrew guttural. In the New Testament the word pasch is used.

As the feast of the Pasch was instituted in memory of the Jewish deliverance from bondage, and was celebrated by the sacrifice of the Paschal lamb, so it was specially suitable that the deliverance of mankind from the power of the devil, which was to be effected by Christ, the Sacrificed Lamb of the new covenant, should take place on the same festival.

The paschal festival of the Jews began on the 14th day of the first month according to the Jewish calendar, and ended on the 21st, lasting seven full days, as it began and ended in the evening. As it began on Thursday, in the year of Christ's crucifixion and resurrection, on that day Christ eat the paschal lamb with His disciples, and instituted the adorable Sacrament of the Eucharist, which was to be also the Sacrifice of the New Law.

On Friday He was crucified, dying to atone for the sins of the world: on Saturday He remained in His sepulchre, and on Sunday morning early He arose from the grave, triumphing over sin and death and the powers of darkness.

St. Matthew tells us that

"When it began to dawn towards the first day of the week (Sunday) came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here: for He is risen, as he said. Come and see the place where the Lord was laid." (St. Matt. xxviii. 1-6.)

By direction of the angel the wo-

men went to tell the apostles what they had seen and heard, and were met by Jesus, whom they recognized and worshipped, after which they went on their way to give the news to the apostles.

From St. Luke's account, we learn that other pious women were with the two already mentioned, and accompanied them when they brought the information to the apostles, who, however, did not believe, but thought it an idle tale. They became convinced only when they themselves had seen Christ risen.

Of so great importance is the mystery of Christ's resurrection from the dead, that St. Paul says in I Cor. xv. 14:

"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 not raised up if the dead rise not again. For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain, for you are yet in your sins."

It is because this mystery is of so much importance that it was necessary it should be established by the most indisputable evidence. The resurrection was necessary to complete the triumph of Christ over Satan, and our redemption, according to the above declaration of the Apostle. It was also the miracle which above all others establishes to the satisfaction of mankind the divinity of Christ and the truth of all His teachings.

Hence, to show that He had truly risen from the dead, Jesus remained forty days on earth, teaching and instructing His Apostles, conversing with them, eating at table with them, allowing them to hear and see Him, to touch the wounds in His hands and feet and side, and to be thus assured that He was with them as surely as before His death on the cross. He was seen by them frequently, sometimes by two or three together, sometimes by all, and at one time by 500 of His disciples together, until at last they beheld Him ascending into heaven.

The Apostles could not have been mistaken in regard to the fact frequently brought to their notice, neither could they have been deceivers of mankind in regard to it. They could not have had any interest in concocting such a deception. They had no temporal interest, as they had nothing to expect from the world but persecution and even death after the most fearful tortures. Christ Himself had told them they would be persecuted for His sake, and He encouraged them to perseverance only by holding out the promise of an eternal reward: "Your reward shall be very great in heaven."

But what eternal reward could they expect if Christ had not really risen from the dead? He would have been only a deceiver, since He had frequently foretold both His death and resurrection, and they could no longer place confidence in His promises. Their continuance of the deception would be but extreme folly, and it is beyond possibility that so many witnesses should agree to keep up that deception in the face of the opposition and persecution they had to expect from both Jews and Gentiles.

In fact the Apostles and other disciples were men of sincere virtue, and their sole purpose in preaching Christ was to make men virtuous and lead them to the everlasting reward of heaven. It is impossible that they should have desired to deceive the world, and their testimony to what they were themselves witnesses of was unimpeachable, if we can under any circumstances or through any weight of human testimony be made sure of anything we have not ourselves seen.

The resurrection of Christ is therefore an absolutely certain fact, on which our hope in Christ is founded. We must be assured that as Christ rose gloriously and immortal from the dead and ascended into heaven, so shall we arise from death to eternal life if we are faithful to His holy law. This is the Christian's hope, which places Christianity above all those empty religious systems which are based upon mere human fancies, and which have no foundation in the actual revelation made by God to man.

QUESTION AND ANSWER.

From "The Question Box," by Father Lentz.

Q. If you want us to read Catholic literature, why do you not like Catholics to read Protestant literature?

A. In asking you to read our literature we have no other desire than to have you learn the truth. When we wish to know what you are teaching, we buy your books and read your literature in order to know precisely what you do teach; but instead of imitating our example, I find that the most of my countrymen listen to every mountebank who gets up to speak, and believe him, although he may be as ignorant of what Catholics believe as are his hearers themselves.

MAN'S SEARCH FOR TRUTH.

Archbishop Keane's Plea for High Ideals.

Archbishop Keane, formerly rector of the Catholic University at Washington, gave an interesting lecture in St. Louis recently on "Christian Schools." He spoke in part as follows:

"The desire to lead the future and to lift the veil that surrounds every life is inherent with everyone. Yet it is not determined by choice, but by the central intelligence, with all of its wisdom and love, and while man has always been powerless to raise the curtain of the future, he has never ceased in his endeavor to look forward and to strive after ideals. The effect has ever been uplifting, if not successful. The destiny of kings depends upon divine intelligence, and this intelligence deals with all of us reasonably. The star of destiny has always pointed to the great ideals of truth, of right, of the nobility of the soul.

"Napoleon said that 'the French are the only people who go to war for an ideal.' He knew that ideals are nobler than selfish interests; and although I have no mind to detract from the chivalry of the high minded French nation, yet not alone to them belongs a monopoly of this characteristic noble as it is. Believe that not every interest excludes all ideals. The greatest interests are bound up with the highest ideals. In the life of the world Napoleon saw two great motive powers at work—ideals and interest. To be impelled to action by ideals, he said he considered a far nobler thing than to be impelled to action by interests, and that high-mindedness he claimed as the exclusive honor of the French nation.

"Napoleon had his own idea in all the march of his wonderful career. It was the ideal of the restored empire of the Caesars, himself its Augustus, Paris its Rome.

"It was no plan of Providence, but the creation of his own brain. His star was a flaming meteor, which, after its awful rush of fiery light, exploded and left only darkness behind. The interests of mankind are all the better for the great failure.

THE TRUE IDEAL.

It is not meteoric, leading to explosion and darkness. It is an ideal shining with the light of truth and leading toward welfare. It is a providential illumination leading to better things. There is a providence that shapes our ends. Its aim is the welfare of mankind.

"It points the way and the means for its attainment, and chosen souls are gifted with the power to see it and lead their fellows in the upward way. Such a man unquestionably was our Washington. He would not, like Napoleon, claim to be a genius who could remodel the world. He was far better. He saw the right and wrong of things. He was strong and fearless to follow that light toward the truth and the right. He had no thought of selfish interest and the crooked ways that led to it. So he was fit to be the instrument of Providence for the nation's good and the good of the world.

"True civilization is the organization of human society for mutual help—for the greatest good to the greatest number. All governments are but the agents of Providence, and none has the right to exist save for the good of the governed.

"In the history of the world there have been

THREE DOMINANT IDEALS.

the Oriental, the Graeco-Roman and the Christian.

"The mind of the Orient was haunted by the mysteries of existence. Her pyramids are but gigantic monuments of regal haughtiness which frowned down upon an oppressed people. The religion of the Orientals made them slaves of nature and only promised a deliverance from the curse of existence. The social organism made them bear rulers who were supposed to come from the gods. The distinctive monuments of this Oriental ideal is the Sphinx, which through the centuries frowned down on the people who had cemented the stones with their sighs and tears. There was no hope in the Star of Destiny which the Orientals cherished.

"The Graeco-Roman ideal was the opposite of the Oriental. The charms of existence with which they invested all life served to make them believe in the development of the human to the utmost. In religion, their ideal was Olympus, the incarnation of human possibilities, while in their social life the domination of the few made the lower masses only stepping stones for the success of the rulers, who were supposed to be the nearest approach to Olympus or the highest development of the human. From this view of life sprang Epicureanism and Stoicism, both of which were fought by Socrates. They did not want to be disturbed, and when he persisted in doing so they gave him hemlock. Then came Virgil, followed by Tacitus, who turned the eyes of the world toward the East, whence the Star of Destiny came and gave us

THE MODERN IDEAL.

"The Star said: 'I am the Way, the Truth and the Life.' He made good His words by the wonders of His life. Previous forms had failed because they were one-sided. Christ was no longer an awful cosmic force; He was love, the author of all human possibilities. Man was no longer the cursed plaything of fate, no longer the Prometheus, snatching fire from heaven or chained to the rocks, but the offspring of the Infinite. This new ideal showed nature and man and God in harmony, for as the apostle so beautifully expressed it: 'All things

are yours because you are Christ's and Christ is God.'

"The life of mankind has always been a struggle between the forces of interest and those of duty. Militarism is the very opposite of Christian brotherhood. History shows how governments have not always followed courses for the public good. Therefore, there have been revolutionary outbursts, which were but the crystallization of the sense of oppression. One of these outbursts gave birth to Napoleon; another to Washington. How vast a difference there was between the two! Napoleon followed the Graeco-Roman ideal, and he and his power are gone forever. Washington followed another ideal. Behold the nation he builded.

"It was the Christian ideal which fired the soul of Washington. It was this consecrated his sword, and enabled him to lead his country to victory. If ever man fought for an ideal, Washington did. No patriot or statesman ever pointed out more clearly than he the way to be a happy nation. The life of Washington was a life of strong resolves, based on strong convictions. His fundamental principle was that the Christian ideal was the true one for the individual and the nation. This conviction was the mold of his character and the motive power of his life. It was that that made him upright, admirable and capable of such vast usefulness to his fellow-men."

"Continuing, the speaker delivered a brilliant eulogium upon Washington, in which he pointed out ideals which he thought that he fought for. He insisted that this is a Christian country, above all things, and that he would have had generous unselfishness, morality and the Divine as the three ideals of this country. 'Recent events made our international relations more extensive than formerly, and henceforth we must take our part in the sorrows and tribulations of the world. There is a feeling abroad that we will enter into this new relationship with more of a feeling of our strength than of our responsibilities. It is our bounden duty to correct this, and remember that with nations as with individuals, the greatest good to the greatest number is always our aim.'

"WASHINGTON WERE ALIVE. He would not have us desert any of our ideals. How can we afford to do so? Would we leave this generous unselfishness? God forbid. Can we forget that morality must underlie all of our life as a nation? Never, would Washington have us leave God out of our ideal? He said that he hoped the time would never come when American youths would seek an education abroad for fear they would lose the love of country which ought to characterize them. Even so were he I may place to-night, he would protest against agnosticism, that we should be robbed of the Christian ideal in our schools, for he pleaded for Christian instruction. One of the greatest dangers of the present time is this veritable loss of God in the schools. But the Christian ideal will live on, and may she ever follow her star of destiny. Then may we all in peace and abundant assurance that our country is safe for all time.

JESUIT ON EDUCATION.

Sound and Logical Statement by Rev. J. F. X. O'Conor, S. J.

Rev. J. F. X. O'Conor gave a very interesting lecture on "Education" recently before the Quil Nunc Club, New York. Others who spoke upon the subject were Professor Nicholas Murray Butler, Rabbi Gotthell, Vernon Davis and Rev. W. E. Merrington. Each O'Conor's paper was marked by a clear and thorough knowledge of the educational question, and a logical statement and argument, which forced the truth more effectively than a more rhetorical treatment could have done.

Father O'Conor said that as he was invited to speak as the representative of one of the oldest educational institutions in Christendom, which had, at present, 52,000 pupils in its schools in nearly every important city in the world, he would advocate the principle of thoroughness which their seventy years' course of training for the professor's chair entitled them to claim the standard of excellence. "Education," he said, "characterizes the whole child, its character, mind, and, in particular, its reason, powers, judgment, and will. Education today was in no little measure learned rather to train the senses, the eye, the hand, to the detriment of mental training. The memory was developed by piling up scientific facts which grow swiftly out of date, rather than by developing the intellect, which never grows old. From a utilitarian standpoint the trend is to

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"The speaker treated of what education does accomplish, what it does not and what it ought to do. On examination of the courses of study and schedules of time for the subjects, day, and the results achieved, he found that the method teaches by measure of success, number, length and general information of science facts. But on account of incre-

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forced the truth more effectively than a more rhetorical treatment could have done. Father O'Conor said that as he was invited to speak as the representative of one of the oldest educational institutions in Christendom, which had, at present, 52,000 pupils in its schools, in nearly every important city in the world, he would advocate the principle of thoroughness which their seventeen years' course of training for the professor's chair entitled them to claim as the standard of excellence.

"Education," he said, "should train the whole child, its character, its mind, and, in particular, its reasoning powers, judgment and will. Education to-day was in no little measure leaning rather to train the senses, the eye and the hand, to the detriment of mental training. The memory was developed by piling up scientific facts which grow swiftly out of date, rather than by developing the intellect, which never grows old. From a utilitarian standpoint the trend is to

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The speaker treated of what education does accomplish, what it does not, and what it ought to do. On examination of the courses of study and the schedules of time for the subjects each day, and the results achieved, it is found that the method teaches with a measure of success, number, language and general information of scientific facts. But on account of increasing

the subjects taught, these very topics are not mastered as well as five or six years ago, and it does not develop the distinctively mental powers, the reasoning, judgment and will, to the extent that such important faculties rightly demand. Education to-day ought to be more thorough than at any time in the world's history, for there is need of the best educated men to solve problems more numerous and more complicated than those ever before presented. The mind should have the cohesion, flexibility and tenacity of steel, and be as true as steel to wisdom and truth. This is

THE EDUCATION NEEDED

for the twentieth century—men's minds guided by wisdom and truth. One sees much assertion of knowledge and assurance that is appalling to thinking men. People with superficial knowledge are ready to discuss the deepest and vastest subjects without other preparation than their own conceit, and rush in where angels fear to tread. This is the natural outcome of superficial training where "a little knowledge is a dangerous thing." Education in art, social life, science, literature for a Christian people, without religion and Christianity, would not be education. For Christians there should be not merely "education and religion," but "education in religion," for it becomes an integral factor of education with art, social life, science or literature.

A sound civilization must depend upon sound popular education, which must develop what is best in man and make him not only able but good. Religion is the condition of morality, and morality is even the condition of the physical preservation of a nation. So necessary has it been, that there never was a civilization worthy of the name without religion. The Spectator in a recent number says that every Christian well knows that "it is essential for the English people to be a religious people," and the same may be said of the American people.

"RELIGIOUS TRAINING" has not been given the place to which it is pedagogically entitled," says the Churchman, and Professor N. M. Butler, in the Educational Review, says "that the integrity and completeness of education must be restored," and proposes that this be done by giving religion its rightful place in the pedagogical programme. It must be, as he says, "not education and religion, but education in religion."

For this education in religion he suggests various methods. Education should train the mental faculties of the child to the full extent of its powers, but with wisdom and judgment, and form the whole character. This can not be well formed without the moulding influence of religious teaching, not apart from, but altogether with, that of the intellect in science, art, social life and letters.

NOTABLE CONVERSION IN FAR-OF INDIA.

An English Lady who had Passed Seventeen Years in an Anglican Sisterhood.

From the Catholic Examiner, Bombay.

The Protestant Society for the propagation of the Gospel among the Maharratt inhabitants of Poona, which, under the direction of the Cowley Fathers, is greatly helped by the so-called Wantage Sisters, has suffered a considerable loss by the conversion of one of its members to the Holy Roman Catholic Church. Miss Mary Rowles, or Sister Prisca, as she was called in her lifetime, just like her brother, who is a clergyman in England, and all her relatives at Wantage. About seven years ago she joined the Wantage Sisters, a religious community in connection with the Cowley Fathers; during the last thirteen years she was employed at Poona. In every respect an accomplished lady, refined and highly educated, with a perfect knowledge of French and Maharrati, she was headmistress of a school for native girls. She enjoyed the full confidence of her superiors in England and in India and had endeared herself to the members of the whole community, as it became clear from the many letters written to her after her conversion had been made known.

According to her own statement it was last Whit-Sunday, 1899, whilst at Mass (as Ritualists call their celebration of the Holy Eucharist) when an interior voice told her to become a real Catholic by openly entering the Church which is established by Christ, and not by an act of Parliament, like the Church of England. That voice she had oftentimes heard on former occasions, but never with such a force and overwhelming power. The thought entered her mind, "If that Cowley Father there standing at the altar is not validly ordained, how can he consecrate bread and wine into the body and blood of Christ? How can he dare to absolve us when we confess our sins to him? There is certainly with regard to valid ordination in the Roman Catholic Church—and our own people assert it without contradiction—and therefore so many distinguished Ritualists, preferring certainty to doubts, have gone over to Rome. Consequently I can do nothing better than follow their example and become a Roman Catholic at once."

In that state of mind Sister Prisca paid a secret visit to the convent of the Nuns of Jesus and Mary. Here she was advised to speak first to her Protestant superiors on the subject, to explain her doubts and difficulties to them and eventually to declare that it was her intention to become a Roman Catholic. She did so. One can imagine the consternation of the Protestant lady superior, whose assistant and counsel-

lor Sister Prisca was. Her confessor, a Cowley father, saw in the whole affair the work of the devil and cautioned her against this awful illusion. However, Sister Prisca was of the opinion that it was the work of the Holy Ghost, who enlightened her mind, opened her eyes and showed her the way by His prevailing grace of assistance. But she was told to remain alone in her cell and have no intercourse with the other sisters. The ring was taken from her finger and the silver cross from her breast. In her solitude she prayed and reconsidered the step she was about to take, and she waxed stronger in her resolution. It is a noteworthy fact that never in her life had she spoken to a Roman Catholic clergyman. So she called a second time at the Convent of Jesus and Mary and settled everything. She mentioned also that she wished to become a nun of their congregation.

As the most feasible arrangement it was decided that the Parel Convent where there is a resident chaplain who might impart to her the necessary instruction preparatory for her reception into the Catholic Church.

She parted in peace from the Wantage community and arrived at Parel Convent on Trinity Sunday, March 25, 1899. In due course of time she received conditional baptism, made her first real Communion, and His Grace the Archbishop of Bombay administered to her the sacrament of Confirmation. As she did not wish to return to the world, it was left to her own choice to ask for admission into any of the religious orders in India. She preferred to remain with the Nuns of Jesus and Mary. Accordingly she started for Agra, where they have a novitiate. Though forty seven years old, she joined the young postulants of the congregation there, and was clothed in the religious habit of the novices on the 14th of January, 1900, the feast of the Holy Name of Jesus, and is now called Sister O'Mia, in remembrance of the blind girl who received her eyesight by a miracle of our Lord.

TRICKY BRAHMINS.

The Rev. Father Billiard, S. J., in Trichinopoly (writes the Bombay Catholic paper), baptized on January 1, the wife of Mr. Ramasawmy Iyer, a Brahmin lady. There are now several excellent Brahmin Catholics at Trichinopoly, and we can only congratulate the reverend missionaries for the success of their patient labors. It is not to be wondered at, on the other hand, that some dishonest Brahmins should not scruple to employ the vilest tricks just to get a little money from the Catholic clergy under the pretence of becoming Christians. When a high casteman, especially a Brahmin, lends apparently a favorable ear to the arguments of the priest the latter does not grudge giving him a little assistance if necessary, just as he would do if any other stranger or poor man was to ask him for some help. But some dishonest men have gone about from place to place promising to become Christians. In some cases they received even baptism and disappeared after some time. It is quite possible that these rogues get baptized several times passing by different names in different places in order to get some means of subsistence. Rev. Father Billiard has also received several letters from these roving sham converts. The Brahmins who have been converted in Trichinopoly were either tried for long years before being baptized or were the relatives of those who had already become Christians. We fully endorse Father Billiard's opinion that unless a Brahmin be kept under instruction and probation for a long time he cannot be relied on, and all his entreaties to be converted within a short time are generally bound up with self-interest of some kind or another. This is especially the case with would-be converts that are not locally well known.

PROPAGATION OF THE FAITH.

The obligation of every Christian to spread the good odor of Christ can not be too much insisted upon. It would be the worst kind of heresy to assert that the propagation of the faith is the exclusive work of priests; and until the laity realize that they are in duty bound to cooperate with those who labor to spread the Gospel, countless souls will continue to sit in darkness and the shadow of death. One of the most gratifying results of the missions to Protestants in our country is the opening of the eyes of Catholics to the vast harvest field in which they are called to labor.

At a mission given not long ago to the non-Catholics of a little town in Massachusetts, the interest was such as to excite the wonder of those of the household of the faith. As early as 5 o'clock in the morning the church was thronged with non-Catholic workmen, all eager to hear the instructions; and throughout the day there was a crowd at every service. The Methodist minister of the place and his wife were regular attendants, and other non-Catholics were heard to say that they had not missed a single sermon. "No wonder Catholics go to church when they have such preaching!" And these poor people had yet to learn about the Adorable Sacrifice and the life giving Sacraments of the Church. It is for Catholics to continue by word and example the work so auspiciously begun. "If only Catholics everywhere were what they ought to be," writes a correspondent in describing this mission, "the kingdom of God would surely come."—Ave Maria.

A NEW FEAST.

A Decree from the Holy See declaring the Venerable Bede to be a Doctor of the Universal Church appoints as his feast May 27th, the anniversary of his death. St. Bede's Day is at present October 29th, but in 1901 and afterwards it will be May 27th.

Like that other Northumbrian scholar Alcuin, Bede made Europe his debtor. He had studied every science which survived the ruin of the Roman Empire, and after his death at the Jarrow Convent, where he had spent sixty two years of his life, his work, especially his "Ecclesiastical History of the Nations of the Angles," were so widely read that the Anglo-Saxons regarded him as the pride of their nation. William of Malmesbury and Simeon of Durham have preserved from the narrative of a fellow-worker of Bede's, a full account of his last days, which shows in what a salutary way he ended his life. Though suffering severely from asthma, he continued to pray, to instruct the younger monks, and to carry on his literary work until death took him away.—Carmelite Review.

A PROTESTANT ON THE BLESSED VIRGIN.

What a change has taken place in the religious world, says The Ave Maria, when a non-Catholic writer is found to pen words like these in explanation of the Blessed Virgin's place in Christian worship and the reasonableness of our devotion to her! "The passage may be found in a recent book by Hamilton Wright Mable entitled 'The Life of the Spirit.' Our best thanks are due to the kind friend who called our attention to this precious little volume, which we have quoted once or twice before: "Man must needs have the love of

CHURCH ATTENDANCE.

Ministers of the Gospel are generally credited with goodness, but they do not, as a class, enjoy a reputation for good sense. It is astonishing how foolish pious men can sometimes be—with out trying hard. (We do not, of course, refer to that kind of folly which is wisdom in the true sense.) These religious leaders are forever complaining of empty pews, and yet they themselves are the cause of it. It may be true that many persons have no use for religion, and, seemingly, no belief in a hereafter. It is unquestionably true, on the other hand, that grace is superabundant—like water and air and sunshine. And preachers ought to remember that grace is oftentimes wondrously swift in its action. Like St. Paul's jailer—who was ready to commit suicide one minute and was on his knees the next, crying, "What must I do that I may be saved?"—countless persons who are entirely taken up with worldly affairs for six days of the week are sometimes eager to hear the Gospel preached in all its sternness when the seventh comes round. But, instead of taking advantage of these good dispositions, and reminding their flocks of the hereafter and the judgment, too many ministers discourse on secular subjects, thus emptying the pews which they complain are not full.

During the past week a non-Catholic gentleman of our acquaintance sent us a clipping from one of the Chicago papers of Monday having this headline in bold type: "Five Leading Pastors on Foremost News Topics of the Day." Dr. Jackson talked on politics, Rev. Mr. Satter discussed on strikes, Brother Lazebny expounded his views on the Beer war, etc. Not one of these men preached on the Gospel; and they are a sample lot. The wonder is not that so many people seldom go to church, but that they go at all. They may not be hungering for bread; but if they were, the preachers have only a stone to reach them. It was said to the Pharisees of old, "This people honoreth Me with their lips, but their hearts are far from Me." Whatever the hearts of many modern preachers may be set on, they do not honor God with their lips, even in the pulpit, even on the Lord's Day.—Ave Maria.

FATHER SHEEDY ON "AUTHORITY IN RELIGION."

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXX.

A courteous Lutheran correspondent... works. All this may be natural, but it is not necessary, nor is it by any means inevitable.

As to Pietism, I do not deny that some of its schools may, like some Methodist schools, have emphasized religious emotion rather than holy living, and thereby even aggravated the Antinomian tendencies of Luther's own words.

MEANNESS.

If we were asked to give from our many years of experience the most striking example of meanness that has come under our observation we should without hesitation point out the subscriber who has received a paper for two, three or four years without paying for it, and who, when he receives a written notice that a collector is about to call for the arrears, requests the postmaster to notify the publisher by a postal card on which is written the legend, "Paper refused."

Can anyone be more dishonest than the person who, week after week for a year, two, three or four years, takes a paper, on which much money, time and labor have been spent, and then when he may be pressed to pay what he owes, returns the paper marked "refused"?

Methodism, as we know, is a development of the Reformed wing, not of the Lutheran wing, of Protestantism. A Methodist, therefore, has not the immediate interest in defending Luther which a Lutheran has.

works. All this may be natural, but it is not necessary, nor is it by any means inevitable. We have Luther's express and repeated testimony that this was not the effect of his teaching that justification is anterior to love and holiness, and independent of them.

How little Luther's perfunctory declaration concerning the work of the Holy Spirit after justification had really entered into Lutheran consciousness is shown, not only by the tremendous uproar arising over Olander's declaration that sanctification is essentially involved in justification, but also by the bitter indignation of the fanatical extremist Flacius after Luther's death.

Luther's moral development, unlike his religious, appears defective and coarse. Yet undoubtedly, such as his standard was, he very much wished his disciples to live up to it. He did not propound his doctrine of justification to encourage anything which he viewed as loose living.

My correspondent thinks that I have not fully stated Luther's position towards the Jews. I thought at first he meant that there was a better side which I sincerely hope that there was. However, I find on re-examination that he means that I have not given the facts in all their ugliness.

Charles C. Starbuck, 12 Meacham Street, North Cambridge, Mass.

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that by compelling him to look into the mirror and see himself as others see him, we may help him to rise from his present slough, and become an honest, decent person.—Sacred Heart Review.

FIVE-MINUTES' SERMON.

Easter Sunday.

OUR SPIRITUAL RESURRECTION.

"Behold the place, where they laid Him." Mark, 16, 7.

"This is the day, which the Lord hath made, let us be glad and rejoice therein. (Pa. 117, 24) For "The Lamb that was slain is worthy to receive power, and divinity and wisdom, and strength, and honor, and glory, and benediction." (Apoc. 5, 12.)

With these triumphal words spoken by Almighty God in the Sacred Scripture, our holy mother Church rejoices, and exults in the victory of her Divine Spouse, and she invites all her children to join her in giving thanks and praises to God. In the divine service, she introduces us, as it were, into our heavenly and eternal fatherland, by putting aside her usual hymns of praise, and, in their stead, intones the joyful Alleluia, which the blessed inhabitants of the eternal Jerusalem sing before the Majesty of God. The Church intends thus to awaken in us a longing desire for our heavenly home; she wishes to teach us, even now, this glorious hymn, that we may be able to join in the celestial choir.

What a beautiful, sublime and elevating idea! Will this holy desire of mother Church be fulfilled in all? Will it be fulfilled in those who know nothing and desire to know nothing of their own spiritual resurrection from the grave of their sins: in those with whom it is still Good Friday, who by their life of sin, still cry out: "Crucify Him?" Ah, no, if we remain buried in sin, the resurrection of our Lord will avail us nothing: if our seared conscience still groans under the burden of crime, the joyful Alleluia, the glorious hymns can have naught in common with us. If we would profit by Christ's resurrection, we must ascend from the tomb of iniquity and be among the risen. We must separate from those who are still spiritually buried. When the question arises among the hardened sinners, among the careless and indifferent, among the angry and envious, among the liars and unjust, among the scandal givers and the impure, concerning our whereabouts the answer must be, "He is risen, he is not here," behold the place where he has lain, he is here no longer.

Our resurrection, however, must be an actual, a real rising from the grave of sin. Saul believed he saw the prophet Samuel recalled to life, it was, however, only an apparition. Thus we find many Christians, who, on the day of Easter, imagine that they are really risen from the sepulchre of unrighteousness, but alas! their resurrection is only apparent. It is not a reality, but only a shadow, a deception. Can we call it a resurrection, when the Christian at his Easter confession arises from the grave of sin, and as it were, looks around for a short time, and then returns to it? Do you call it a change of heart, if to-day you weep over your sins and to-morrow you commit them anew; if to-day you declare that you would die rather than offend God, and to-morrow or at the next occasion, you break your promise? Here you find slave of impurity, dragging the chains of evil habits from his youth; he goes to confession only to mock God with his promises; there, you find the drunkard daily making protestations and good resolutions to avoid his evil associates, without, however, making an effort to keep his word. Again, you find the unjust man in possession of ill-gotten gains for years, without endeavoring to relinquish them and to make restitution. Think you, is this the repentance which the Almighty God asks through the mouth of the prophet, "Let the wicked forsake his ways, and the unjust man his thoughts?" (Isaiah 55, 7.) Is this to heed the admonition of the prophet Joel, "Now therefore saith the Lord: Be converted to me with all your heart, in fasting and in weeping, and in mourning. And rend your hearts and not your garment." (Joel 2, 12-13.) My dear Christians, do not deceive yourselves. If you do not break the chains of your evil habits, if you do not give up your bad books and proximate occasions of sin, if you do not give up your enmities, if you are not willing to restore ill-gotten gains, unwillingly to make reparation for injuries done to your neighbor's good name and reputation, then do not even think of spiritual resurrection: on the contrary, be assured that your Easter duties will condemn you to a more terrible death for profaning God's holiest gifts.

It behooves us, therefore, my dear brethren, to offer to God the sacrifice of sincere repentance and true conversion, for the words of Holy Scripture, "Christ rising from the dead, dieth no more" (Rom. 6, 9) should also be said of us. Nevermore should we be enslaved by the bonds of sin, the tyranny of Satan. Nevermore should we return to the grave of iniquity, but to the last moment of our life we should keep the promises made to our Lord. This is what St. Paul means, when he says "Therefore, if you are risen with Christ, seek the things that are above where Christ is sitting at the right hand of God." (Colos. 3, 1.) Henceforth, we should lift up our hearts to God, and seek in all things only the fulfillment of His holy will, His greater honor and glory. We are pilgrims and sojourners, who have here no permanent habitation, but we seek for one above.

manent habitation, but we seek for one above. If these are our dispositions, then we can partake of the Easter joys; then only can we understand the raptures of the Church; then only shall we be worthy to unite in the joyful strains of this glorious celebration; then only shall we be worthy to join the celestial choir, and for all eternity sing the everlasting Alleluia before the throne of God. Amen.

ORIGIN OF THE UNIVERSE.

Rev. Thomas J. Gasson, S. J., Shows How Completely the Teaching of the Church is in Harmony With Science.

Recently, in the Church of the Immaculate Conception, in Boston, Rev. Thomas J. Gasson, S. J., delivered his fourth sermon on "The Origin of the Universe," in which he spoke as follows: "Before considering the special works assigned by Moses to the various epochs of creation, it will not be profane to inquire into the purpose of the detailed sketch of the origin of things. Why did not the inspired writer confine himself to the brief statement that the universe was the result of a creative act on the part of a personal God, and not merely an outflow from the divine substance? Why is the development of the cosmos given? "To understand this as it should be understood we have to consider the object of written revelation, namely, the religious, moral and theological bearing of what is related. The details of the world development must have, consequently, a moral influence upon thought.

"In the first place the fact of creation is thereby brought out more distinctly. Not merely the general universe was summoned into being by the almighty fiat, but the individual objects in the universe—the stars cluster, the earth, the atmosphere, the restless ocean, the various grades of life—all these are the work of God and depend absolutely upon the Creator's will for their existence.

"Moreover, to each work is added the statement that it was good. Carriage, lust, ruin are not from God. The blots that mar the universe, the wounds that scar humanity are not of God, but of man; they are the result of a rebellious spirit misusing what is good in itself.

"Another motive for this detailed outline is to enumerate the different classes of beings over whom man has dominion. Man is the apex, the crown, the lord and emperor of the world. For him the seas were separated from the land, for him the flowers bloom and the earth yields its fruits, for him the cattle graze on the plain, to his need sheep and oxen minister. These are his subjects, and it is fitting that their distinct mention should stamp them with the mark of man's kingship and with the badge of their service.

"Nor must we lose sight of the peculiar sanction thereby given to the day of rest. 'Six days shalt thou labor, on the seventh shalt thou rest.' The seventh day was to be consecrated, in an especial manner, to those acts whereby we own our dependence upon the Supreme Being and whereby we acknowledge our loyal purpose to serve Him unreservedly.

"These I take it are some of the motives that brought about a detailed sketch of creation on the part of the lawgiver of Israel. Is that sketch in harmony with the teachings of science? The opening picture is that of a vast, inert, shapeless mass over which hangs darkness and desolation. This primordial formlessness was not absolute, but relative; that is, the development, the completion, the symmetry, the beauty and the finish that belong to a definite work were absent. Yet is not this akin to the teachings of science?

"Whether we adopt the theory of Werner, known as the Nebular hypothesis, which refers to the formation of all rocks and strata to the agency of water, or the Plutonic theory, which teaches that the successive rocks of the earth's crust were formed by igneous fusion, or whether we embrace the teachings of Herschel, Laplace and others, according to whom the solar system existed originally in the form of a vast, diffused nebula, we can always say that the picture of the primeval universe given by scientists is that of a huge mass without final shape, from which, through the agency of various forces, the earth which we inhabit and the worlds that cluster around us have emerged.

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MY NEW CURATE. A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. O. Donerale (Diocese of Cloyne), author of "Geoffrey Austin; Student," "The Triumph of Failure," etc. For sale by Thos. Coffey, CATHOLIC RECORD OFFICE, London, Ont. By mail free on receipt of price, \$1.

Ten Little Girls and the Holy Father. M. E. Curtis of the Chicago Record relates a pretty story which he heard at the Papal legation about ten little girls who belong to the noble families of Rome. As the Pope was approaching his ninetieth birthday they heard their fathers and mothers discussing the probability of his living to be one hundred years old. In reply to their questions they were told such things were ordered by God; that when the span of human life and decided when the usefulness of good men should be terminated. This set the little ones thinking, and it was suggested and decided among them they would ask God to take one year off each of their lives and give it to the Pope in order that he might live ten years longer and complete his century. Their parents approved the plan, and the ten little girls went to the parish church and there made vows and prayers that their lives might be shortened in order that the life of the Holy Father might be prolonged. To make the arrangement more formal they drew up an agreement, signed in legal form, and left it with the parish priest. The Pope, having heard of this singular act of devotion sent for the young misses, thanked them for their beautiful sacrifice, and gave them his blessing. He also asked them for a copy of the document they had filed with the priest, and he placed it among the archives of the Vatican.

Hans the Cripple. He lived in a little village in Italy at the foot of the Alps. His mother was a widow, and he, her only child, was a poor little cripple—that is, he could not play like the other boys, and that if he grew up he would be able to work like other men—felt very unhappy. One day he was going through the village and stood to rest under an open window of a room in which some children were playing. One of them chanced to break a playing, which another took hold of it, and, throwing it out of the window, said: "I'll throw it away; it's no more use than Hans the cripple."

Oh! how sad these words made Hans feel. He crept back home and told his mother, while she was sitting down his pinched little face was hard indeed. His mother took upon her knee, and sang a little to him that she had often sung before it ended with this little chorus: "Has his plan for every man." And although Hans felt very happy while listening to the sweet tune, and yet he could not believe that God had any plan for him. But was mistaken. Just at this time Austrians were at war with the Italians, and trying to take their country. In order that the Italians might win, the Austrian soldiers were when they had built large piles of wood on the tops of the hills, and men to watch them men saw the Austrians coming. It was his duty to fire to the pile. Then the man the next hill would see it and fire to his, and so on until all the boys were made aware that the Austrians were approaching and the Italians aroused to meet him. The piles called beacons, and the men watched the sentinels.

Now, one night a festival had kept up in Hans' village. A villager except Hans and his mother were there; and although Hans had gone to bed, he could not sleep after a while he rose up silent, crept up the hill to stay a while the sentinels. But no sentinels there. Thinking there would be danger that night, and being tired to join the people in the village, left his post. Hans now thought he could do some use, for he could watch the sentinels on the hill until the sentinel rang. He had not watched long when he saw the dark form of an Austrian coming upon his hands and knees, very stealthily along towards the sentinels. Yes, so it was; and now he could distinctly the measure of arms, tramp of a number of armed men. Quick as a thought he set fire to the pile. Now the country was saved, and the people would be saved. But the enraged Austrian saw and fired his rifle at him. Hans fell mortally wounded. Hours afterwards he was found by some villagers and carried, bleeding, dying, to his mother. She took upon her knees and wept over him, though her heart would break. Hans looked into her face with loving eyes and faintly said: "Dear mother—God has His every man," and expired.

Too Beautiful to Kill. In the Pittsburg Post is the following: Fergus, a Scotch lad, fourteen years old. His father had given him a new rifle and a new gun, and now in the Adirondack Upper St. Regis Lake, he was expecting to shoot his first deer. August day he went from Fort Calvin, the guide, and was embarked on the lake. It was that Fergus held his breath at once he felt Calvin's hand on his shoulder. One look at the guide and he knew that something was happening. At first Fergus nothing but his own hand. Then, as he recovered himself, he could hear a rustling and a rattling crackle, and present upon the bank, he discovered the trunk. Something was there.

OUR BOYS AND GIRLS.

Ten Little Girls and the Holy Father. M. E. Curtis of the Chicago Record relates a pretty story which he heard at the Papal legation about ten little girls who belong to the noble families of Rome.

Hans the Cripple. He lived in a little village in Italy at the foot of the Alps. His mother was a widow, and he, her only child, was a poor little cripple.

Making Mistakes. Defeat makes the school in which most of us have to be trained. In all kinds of ways we learn by mistakes.

Winning Greatness. Everyone desires to succeed in life. Now if history teaches one thing, it is this—that every man who has been crowned with success has won that crown in spite of what may be considered overwhelming difficulties.

April Showers. Wash away the filth and waste that have accumulated during winter.

Little Folks' Annual 1900. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900.

O'Keeffe's Liquid Extract of Malt. A diploma from an Exhibition is not only a guarantee of quality, it is also a guarantee of popularity.

Greatest of Human Blessings. A skin without blemish and a body nourished with pure blood.

Suddenly the bushes parted and a head looked through. It was the head of which Fergus had lovingly and longingly dreamed.

Decision. To him who would succeed in life, decision is a quality of vital importance. He need not, indeed, be blessed with an extraordinary amount of mental acumen.

CHATS WITH YOUNG MEN.

We all of us, from day to day, miss chances of far greater value than the gathering of the ripest peach that ever mellowed in the sun.

His Principles. The students of St. John's college, Fordham, N. Y., have recently held their annual retreat, under the direction of Father Halpin, S. J.

Stumbling Blocks Made Stepping-Stones. Strive vigorously to form, early in life, a habit of using everything that comes to you, whether pleasant or unpleasant.

Young Men in Business. A writer in the Philadelphia Saturday Post states his view of the most general and potent causes of failure on the part of the young men of to-day as follows:

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ously that every apparent misfortune that comes to you shall be turned into a blessing, you will soon lose all fear of evil and will become strong to battle with seeming opposition.

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types as we might wish. Indomitable will is a quality of character that the young man of to-day may well afford to consider and cultivate.

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