

NEW BOOKS.

THE CATHOLIC TRUTH SOCIETY.

MRS. BURKE, the author of the charming little work *The Value of Life*, has given us, through the Catholic Truth Society (London), a compact and useful little volume (pp. 92, cloth, 6d) entitled *Daily Readings for a Month*. The readings cover a wide range of subjects, such as Devotion, Charity, Kindness, Judging our Neighbor, Self-government, Patience, Resignation, etc., and the authors represented are Cardinal Newman, Father Faber, St. Francis de Sales, and other noted writers.

The C.T.S. (London) has also brought out, in neat and attractive style, penny editions of the Gospels. Those of St. Matthew, St. Mark, and St. Luke are to hand. The type and paper and general get up are excellent and these little books should do much to foster a love for the Sacred Writings in Catholic homes. They are eminently suited for school use, and the notes by Canon McIntyre, D.D. (Professor of Scripture at Oscott College) though few, are a decided aid to the elucidation of the text for the laity.

An exceedingly useful work has been undertaken by the Bishops of Clifton. It is *The Early History of the Catholic Church*, suited for popular reading. It is to be completed in twelve monthly numbers (are a penny each, about 136 pages), seven of which have been already issued. We strongly recommend this to the laity everywhere. In connection with this we would warmly commend the excellent *Bird's-eye View of Church History* (pp. 86, 3d) published by the same Society. Among the valuable reprints issued by the Society are the following, which deserve the widest possible circulation. Mr. Wilfrid Ward's capital paper on *The Conservative Genius of the Catholic Church*, Father Wilberforce's life of Canon Bathurst, and *The Helps of the Lasty*, by Father Norris. There are several further instalments of *Wayside Tales* (1d) from the tireless pen of Lady Herbert; and the Bishop of Clifton contributes a very interesting and instructive history of the venerable Basilica of San Clemente in Rome—the chief house of the Irish Dominican Fathers. It contains 48 pages, and is enriched with illustrations of those historical mural paintings, etc., which bear mute but eloquent witness to the continuity and indefectibility of the teachings of the Catholic Church down through the long course of the ages. Other timely publications are *Dr. Horton on the Confessional* and *The Jesuit Obedience*.

VARIOUS.

THE gifted young Irishwoman, Miss Mary Banim (who, by the way, is a daughter of John Banim, the noted Irish novelist) is the translator of an interesting life of St. John Baptist de la Salle, the Founder of the Christian Schools. It appears under the title of *The Newest Saint*, and contains 32 pages demy 8vo (1d.), and is published by the Catholic Truth Society of Ireland (2, Lower Abbey Street, Dublin). The work of the translator is admirably done. This is the 26th pamphlet issued by the C.T.S.I. since its foundation a short time ago.

The Tidings Company (Los Angeles, Cal.) have published an exceedingly interesting pamphlet, *Footprints of Spanish Padres in New Mexico and Arizona*. The title explains the scope of the pamphlet, which is a faithful record of the magnificent devotion of the noble pioneers of Christianity who spread the faith through the vast region between the Rio Grande and the Colorado.

There are few countries in Europe which offer so wide a field for the antiquarian and archaeologist as Ireland, and consequently it is interesting to know that in many parts of the country there are associations for the purpose of collecting data regarding county families, old castles and religious houses, and folk lore, and publishing the results of their researches for the benefit of those who have neither the time nor the talent for such inquiries themselves. One of the most active of these associations is the Cork Historical and Archaeological Society, whose *Journal* for the quarter ending December we have just received. This Society is non-political and non-sectarian, and has on its council men of all shades of religious and political opinion. It was founded about ten years ago with the object of collecting, preserving, and diffusing all available information regarding the past of the city and county of Cork, and South of Ireland generally. The place of honor is given to 'Records of the Barrys,' in which the history of that well known Cork family is traced with evident care and great minuteness by the late Rev. Father Barry, parish priest of Rathcormac. It might be said that an account of this family was for many years synonymous with the history of Cork for the Lords Barry shared with the McCarthys supremacy in the district. Among other articles are 'Medals of the Irish Volunteers,' 'List of 17th and 18th Century Cork-printed Books,' in which it is stated that the first newspaper published in the city—the *Cork News Letter*—was issued in 1723, and 'Mourne Abbey and Barrett's Castle.' The *Journal* is a very creditable production, and is well worthy of support by Corkmen all the world over who take an interest in the history of the city and county.

The 'Sterling' bicycle has now obtained such a hold on public favor that it needs little recommendation. The sole agents in this Colony are Messrs. Morrow, Bassett, and Co., Christchurch, Ashburton, and Dunedin.—*.*

Those who have used 'Kukos' tea need no inducement to continue doing so, for its merits recommend it, but those who have not should give it a trial, when they can judge for themselves of its qualities. It can be obtained from leading storekeepers in Otago and Southland in packets and tins.—*.*

The Railway Department notifies that holiday excursion tickets will be issued between the various stations on the Hurunui-Bluff section from April 3 to 8, and available for return up to and including May 7.—*.*

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

March 31, Sunday.—Palm Sunday.
April 1, Monday.—Feria. St. Francis de Paul.
" 2, Tuesday.—Feria.
" 3, Wednesday.—Feria.
" 4, Thursday.—The Last Supper.
" 5, Friday.—Good Friday.
" 6, Saturday.—Holy Saturday.

GOOD FRIDAY.

No aspect of our Blessed Lord's life is made so much of by the Saints as His sufferings; and at the same time nothing is so neglected, or indeed condemned, by unbelievers and by worldly Christians. 'All the saints,' says St. Alphonsus, 'cherished a tender devotion towards Jesus Christ in His passion; this is the only means by which they sanctified themselves.' 'He who desires,' says St. Bonaventure, 'to go on advancing from virtue to virtue, from grace to grace, should meditate continually on the passion of Jesus.' Indeed, the sufferings of the God-Man are the most mysterious part of the mystery of the Incarnation. He would have redeemed us without them. Even His Divine wish to satisfy for us to the utmost rigor of justice would have been fulfilled by the shedding of a single tear, the sacrifice of only one drop of His blood—either of these acts would have sufficed to atone to the full for the sins of ten thousand worlds. On the other hand, it were blasphemy to say that God rejoices in human suffering, as such; to hold, as heretics have done, that God imputed human sin to Him, and delighted in the agonies which that sin brought upon Him. Why, then, did He choose to suffer? and to suffer so terribly that as His interior suffering and sadness were greater than any other earthly anguish could be, so His bodily suffering was more intense than mortal man has ever endured!

'The first cause of the Passion,' says St. Thomas of Aquin, 'was that he wished it to be known how much God loved man.' It is not difficult to understand the connection. An act of the will, or, as we say, of the heart, may be strong and intense; but, unless it is done under stress of pain, it is wanting in a certain species of intensity. You may test this in your own experience. There is a moment when, let us say, you kneel before the altar of God, happy, contented, peaceful and full of joy; your heart lifts itself up to God in sweet and earnest prayer, and your whole being experiences the feeling that to love God and to belong to Him is indeed the only delight that existence could offer. Then, let us suppose, you are suddenly pierced by some sharp arrow of suffering; by some loss, grief, scorn, or physical pain, which in an instant diffuses the fire of throbbing anguish through your mental and physical being. Observe what happens. Up to that moment you were unconscious of self. Things ran so smoothly, so peacefully, so pleasantly, that you seemed to have merged your weak nature in God and God's love; and, as far as it went, your adhesion to God was genuine. Now there instantly starts up into sight your self—with all its susceptibility and selfishness; your self, which comes and stands importunate beside you, protesting, crying, wailing, resisting. Thereupon one of two things happens: either your adhesion to God is broken, your recollection scattered, and your loving activity stopped dead, by your attention to that hurt and smarting self; or else you refuse to be turned from God even by the excess of pain, you seize the pain itself and offer it, turning it into fuel to feed the flame of your heart, and so you intensify indefinitely the act of your union and your love.

We cannot make too much of the stupendous fact that Christ suffered all his life—in every variety of pain and anguish beyond what it was possible for mere mortal men to suffer. Suffering in the exercise of her divine and austere mission, was waiting for Him when He set His foot upon the earth. She stood beside the crib at Bethlehem, and accompanied Him in the wanderings of His infancy. She dwelt within the walls of the holy house, cherished by Jesus, Mary, and Joseph. When He went forth upon His Father's business she trod the ways of Judea and Galilee by His side, and led Him by hand to toil, to contempt, to ingratitude, to cold, to hunger, and watching. She caused Him to feel the sorrows of His mother. She let Him taste the bitterness of being disowned by the high and by the lowly, rejected by His own people, distrusted by the little children. She wrung from Him in the garden that cry of anguish prophesied long before: 'Save me, O God, for the waters have broken in even upon my soul!' She beckoned Him to the pretorium, and to the mockery and horror of the crowning with thorns. She laid the cross upon His bleeding shoulders and went before Him on the road to Calvary. Then she stood still on the mountain of myrrh and the hill of frankincense, where bitterness was to be supreme and sacrifice was to go up to the heavens; she stood still and pointed to the cross and the nails; and He said: 'Behold I come!' And when the cross had been lifted up, suffering, for yet three hours—and then her mission was at an end; and as when a dark cloud breaks and the rains stream upon the earth, suffering since that day has fallen on men and women in every age and over all the world, and every drop has been full of the fragrance of the Cross (Bishop Hedley).

Witches Oil cures pains and aches, neuralgia, headache, sciatica, rheumatism. Price, 2s 6d. Try it.—*.*

Tussicura, the wonderful cough remedy—sold by all chemists and grocers.—*.*