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Once more the ecclesiastical cycle has rolled round and the happy feast of Easter is upon us. Through the week we have shared the Savior's agony in the garden. We have felt Peter's sorrow when he had denied his Master. We were of the mob which besieged Pilate that he release Barabbas and hand Christ over to the torturers. We heard the sentence which condemned Him to death of ignominy. We marched along to the road of Calvary. We saw the soldiers pierce His sacred flesh with cruel nails and we watched Him hang upon the cross. We heard Him cry out in agony and we fell upon our knees when He gave up the ghost. With Joseph and Mary and the rest we waited till He was taken from the Cross and helped to prepare His body for the tomb. We saw the Roman soldiers on guard outside the sepulchre and then we waited for the fulfillment of the prophecy that He would rise again in three days. That prophecy will be fulfilled tomorrow, when the Church will doff her mourning habits; the organ will peal forth joyous strains and the choir will join in the "Gloria." The Church on earth will join with the Church in heaven in a hymn of praise to God.

To Catholics East is a joyous festival in every sense of the word and the Catholic Journal extends felicitations to all its readers.

Worse Still
Reports from France are to the effect that the athletes are more intolerant than ever to all religion and that they are now making war upon the private free schools of all denominations—not only those conducted by Catholics. The Briand regime has just put forth a new set of regulations for schools the intended effect of which is to drive out the private schools and to give the State a monopoly of Education.

In defense of the rules, Deputy Steeg, declared that "only the athletic Religion of the State has a right to be taught in the schools of the State. Doumergue, minister of public instruction, practically admitted that the new rules would place all schools under the thumb of the Masonic lodges. According to George Metlake, the well-known correspondent.—Even the "Temps" is indignant. "One could expect the announcement of such a measure," it says, "from a Government whose law is injustice, arbitrariness and tyranny." Such "preventive censorship" exists neither for the theatre nor the press.

But the tyranny does not stop here. Article VI. declares that the inspectors have the right at any time to examine the "books and copy books used in the school." The purpose of this article is evidently to give the inspectors an opportunity of making irreligious propaganda in the private schools, says the "Universe." It could have added: "and to

make life as miserable as possible for the teachers."
Directions are furthermore required to give security for the prompt payment of indemnities, in case of any accident happening to the children under their charge.

Finally the new bill tries to make the opening of a private school as difficult and impracticable as possible. The Mayor, the inspector, the procurator, the prefect can, on their own initiative or on a summons by the Attorney General, prevent for the space of two months the opening of a private school if they think that the health, morals or personal safety of the children is endangered by the location of the building or the character of the director.

Briand is opposed to State monopoly of education, i. e. to the use of the term; it sounds so un-republican. Doumergue, regardless of his chief's feelings, does not use the obnoxious word even once. But if it isn't monopoly that he proposes, it's something related to the first degree to it. On the new bill the "Peuple Francais" passes the following judgment: "It is a little masterpiece of fanaticism and hypocrisy. The rope with which liberty of education is to be hanged could not be more ingeniously twisted."

A reflection suggests itself here: If the Maura Ministry of Spain, or the Stolypin Ministry of Russia, for that matter, had brought in such a bill relative to free schools, what then? The howls of the "freethinkers" could have been heard in Spitzbergen, even from across the Atlantic.

Holy Name Societies
While there are at present several flourishing Holy Name Societies in Rochester and each is growing rapidly, and one or two more are in process of formation, still there are not as many as they should be in the City. In our opinion, a Holy Name Society should exist in every parish in the city if not in the Diocese. Besides the noble object for which these societies are formed, namely, to discourage profanity and obscenity, they afford a splendid vehicle for the welding together of the men of a parish, the vital force in each congregation. Young men's societies, insurance associations, confraternities, all have a special object in view and do not appeal to all the men of the parish which the Holy Name Societies do.

When each parish has its Holy Name Society, then let a city federation be formed as they have in the East when upon a given Sunday these federated societies all turn out on parade and have a union meeting afterward addressed by a noted speaker. Not so many years ago, former President Roosevelt addressed forty thousand members of the Holy Name society in New Jersey. Such a splendid example cannot fail to attract attention to our Church and Faith by the non-Catholics and who can estimate the effect of this? Moreover, each of these societies make it a practice to receive Holy Communion in a body, at least once in three months and this sight alone of great benefit—there are pastors who say "Holy Name Sunday" reminds them of a men's mission.

Let the good work go on.
Will the New York Assembly also make over its Rules committee?

Have you made your Easter duty?
President Taft probably realizes what a powerful force for good Archbishop Quigley is in Chicago.

The sweetest music in the home is the laugh of a good-natured babe.
When charity becomes epidemic, what a joyous old world this will be.

Mrs. Johnson's Easter Opening

By KATHLEEN DOUGLAS.
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TERRE! Everything's ready at last. Land o' Goshen, these Easter openin's almost take my life! I'm as tired as a dog. Here comes ole Mrs. Williams. She'll nose everything over, like as not, and then not buy anything—ole fool!

"How do, Mrs. Williams? Anything in particular I can show you today? Just want to look around a little? Do! Here's one of the latest models—the festive matron—very chic, ain't it? Would you like to try it on? Too big, do you think? Well, you know most of the hats this year are like at tarnobles tins."

"Walk right in, Mr. Simpson. Tired? Setright down on that top. Here, Johnson, take this stool, and Lotty can be with this basket (hope she won't get every thing stuck up with that candy). Johnny came near bein' drowned last month—took an hour to rusticate him? Land sakes alive! Well, I've always said children was aartin' care, but an unartin' blesin'! You want somethin' plain and dark? How do you like this! No, that ain't a cat with a fuchsia in its mouth, it's an owl with a rosebud."

"Good afternoon, Mrs. Goodrich. Yes, a beautiful day. How well you're lookin'! My, but you're renewed your age this spring! There's nothin' like workin' in the garden. Sally Tacker married! You don't say! Well, I am surprised. She was an awful hand for the boys, but I tell you when a gal sets on two stools she usually ends by settin' on the floor. Who'd she marry? That art is feller? Land, he didn't know enough to come in when it rained, but he did paint beautiful hens, though I never did care much for hens, they're such awful fools, and you know the Bible says we musn't have nothin' to do with fools. I never thought he'd marry, neither, he was so awful in love with hisself. It must 'a' seemed most like perperitritin' bigamy. Well, a man doesn't come off fool's bill till he's twenty-five or so, and then some times he has to be knocked off. Did you know that Ebenezer Cook had married again? They say he and his wife used to quarrel somethin' terrible. One day he is up and said, 'Well, I'll take the house.' All right, says she; 'we will. You can be the outside, and I'll take the inside.' That hat looks awful handsome on you, Mrs. Allen. I thought of you when I saw the model in New York. Ain't that rooster's tail beautiful? No, it ain't! And the cherries at the back is fairly temptin'. You want to wear it home? Certainly. Charge it! Oh, very well! Goodby."

"My! I'd hate to be married to her husband. He's a stingy he-d-speak in a whisper. If it would save his robe, that religious! They say whenever an evangelist comes to town, she often wears out the knees of his paste gettin' religion, but puckerwood, I guess he wears out the seats of 'em backslidin' before the year's out. He come in here one night and set down and began growlin' like you know, and he wear his hair say down on to his shoulders. What's his idea in havin' it long that way, I wonder? Per haps he thinks what'll keep the cold out will keep the heat in, but if I was his wife I'd take a pair of shears and cut it all off some night. Well, he kept on growlin', and, see! What's the matter? 'I don't know,' ses Be-loanin', his hands on his two hands. 'I feel a awful bad. Sometimes I think it's religion,' ses Be-loanin'. 'I think it's worms.' 'Better take a big dose of thoroughwort when you get home, ses I, and find out.' I ain't got no patience with a man like that. He's the kind Amandy Tompkins says hain't got no redemtin' vice. Goin', Mrs. Williams! Looks a little like ruin, but it's clear overhead. What say? You ain't goin' that way? He-he! Goodby, My, but she's awful funny! Did you ever hear how she come over the border from Canada with an alarm clock tied up in her bustle? Just as the custom house officer come along the alarm went off to beat the band."

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"YEAH, I THINK IT'S WORMS."

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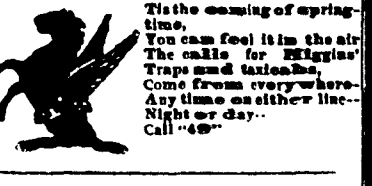
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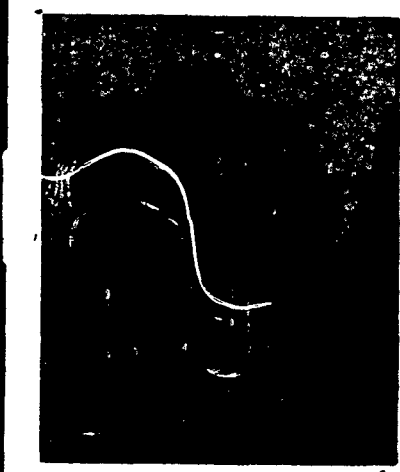
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