

## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

March 31, Sunday.—Easter Sunday.  
 April 1, Monday.—Easter Monday.  
 „ 2, Tuesday.—Easter Tuesday.  
 „ 3, Wednesday.—Of the Octave.  
 „ 4, Thursday.—Of the Octave.  
 „ 5, Friday.—Of the Octave.  
 „ 6, Saturday.—Of the Octave.

#### Easter Sunday.

“The festival of Easter,” writes St. Gregory, “is the solemnity of solemnities, because it raises us from the earth into eternity, which it enables us to enjoy beforehand by faith, hope, and charity. “You shall rise again!” This is what the Church says to us by the eloquent voice of her ceremonies. From the holy temple all signs of mourning have disappeared. The altars are decked out with extraordinary magnificence. Ornaments of gay color and rich embroidery appear. Every face is bright. The bells are all in motion. The song of joy—the Alleluia—that word of the language of heaven, fallen on earth for our festive days, resounds on all sides, is repeated every moment; is varied again and again, is modulated into every key; and when thereto are added the rays of a beautiful sun, you cannot fail to experience those feelings of hope and delight which it is the mission of this great day to inspire.

#### Easter Monday.

“The contemplation of Christ's glorious Resurrection and the eternal joys of heaven ought particularly to occupy our souls at this season.” Butler.

### GRAINS OF GOLD.

#### THE PASCHAL VICTIM.

Praise to the Paschal Victim, Christians, bring:—  
 The Lamb once slain, that so the sheep might live;  
 And that the Father might our sins forgive,  
 The sinless Christ bore death and suffering.

Lo, Death and Life in wondrous conflict meet!  
 The King of Life, once dead, alive doth reign;  
 Tell us, O Mary, thy strange tale again,  
 And all the marvels of this day repeat!

“I saw the empty Tomb of Him Who died;  
 I saw the glory of the Risen Lord;  
 The angel witnesses, and heard their word:  
 The folded graveclothes of the Crucified.

“Yea! Christ, my Hope, is risen again indeed,  
 And goes before you into Galilee.”  
 We know, in truth, that this is true of Thee,  
 O King Victorious! Pity all our need!

#### REFLECTIONS.

To-day nations and individuals are alive to the importance of education and the Church—truth—order and wisdom have their sources in a Divine author. Hence the Catholic Church blesses all colleges, all schools teaching the truth of heaven.

Leave not the business of to-day to be done to-morrow; for who knoweth what may be thy condition to-morrow? The rose-garden which to-day is full of flowers, when to-morrow thou wouldst pluck a rose, may not afford thee one.

Many things know we that we seldom think on. And in the things of the soul the knowledge without the remembrance little profiteth. What availeth it to know that there is a God, which thou not only believest by faith, but also knowest by reason?—What availeth that thou knowest Him, if thou think little of Him?—Blessed Sir Thomas More.

## The Storyteller

### FABIOLA;

OR,

### THE CHURCH OF THE CATACOMBS

(BY CARDINAL WISEMAN.)

#### Part First—Peace

#### CHAPTER XIII.—CHARITY.

As we do not choose to enter the house of Agnes either with the wolf or with the fox, we will take a more spiritual mode of doing so, and find ourselves at once inside.

The parents of Agnes represented noble lines of ancestry, and her family was not one of recent conversion, but had for several generations professed the faith. As in heathen families was cherished the memory of ancestors who had won a triumph, or held high offices in the state, so in this, and other Christian houses, was preserved with pious reverence and affectionate pride, the remembrance of those relations who had, in the last hundred and fifty years or more, borne the palm of martyrdom, or occupied the sublimer dignities of the Church. But, though ennobled thus, and with a constant stream of blood poured forth for Christ, accompanying the waving branches of the family-tree, the stem had never been hewn down, but had survived repeated storms. This may appear surprising; but when we reflect how many a soldier goes through a whole campaign of frequent actions and does not receive a wound, or how many a family remains untainted through a plague, we cannot be surprised if Providence watched over the well-being of the Church, by preserving in it, through old family successions, long unbroken chains of tradition, and so enabling the faithful to say: “Unless the Lord of Hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrah.”

All the honors and the hopes of this family centred now in one, whose name is already known to our readers, Agnes, the only child of that ancient house. Given to her parents as they had reached the very verge of hope that their line could be continued, she had been from infancy blest with such a sweetness of disposition, such a docility and intelligence of mind, and such simplicity and innocence of character, that she had grown up the common object of love, and almost of reverence, to the entire house, from her parents down to the lowest servant. Yet nothing seemed to spoil or warp the compact virtuousness of her nature; but her good qualities expanded with a well-balanced adjustment which, at the early age in which we find her, had ripened into combined grace and wisdom. She shared all her parents' virtuous thoughts, and cared as little for the world as they. She lived with them in a small portion of the mansion which was fitted up with elegance though not with luxury, and their establishment was adequate to all their wants. Here they received the few friends with whom they preserved familiar relations, though, as they did not entertain nor go out, these were few. Fabiola was an occasional visitor, though Agnes preferred going to see her at her house; and she often expressed to her young friend her longing for the day when, meeting with a suitable match, she would re-embellish and open all the splendid dwelling. For, notwithstanding the Voconian law “on the inheritance of women,” now quite obsolete, Agnes had received from collateral sources large personal additions to the family property.

In general, of course, the heathen world, who visited, attributed appearances to avarice, and calculated what immense accumulations of wealth the miserly parents must be putting by, and concluded that all beyond the solid screen which shut up the second court was left to fall into decay and ruin.

It was not so, however. The inner part of the