FIVE-MINUTE SERMORS. Easter Sunday. THE JOY OF PENANCE

I wish all of you, my brethren, the joys of this day. It is the day of our Lord's victory over death and hell. Many of you have received Him in Holy Communion either this morning or during the preceding week. To such He has found a way to communicate something of the vast ocean of love and joy which inundates His own love and joy which inundates His own soul. A good Communion, following a humble confession of sin, is indeed the nearest way to that tomb, riven and empty, and streaming with the light of heavenly joy, about which the Church gathers her children this morning. How well chosen is Easter-time for the annual Communion of all good Chris-tians. "I have seen the tomb of Christ, Who has risen from the dead," may we well say with Mary and Magda.

Christ, Who has risen from the dead," may we well say with Mary and Magda-len. God grant that not one of you all may pass beyond Trinity Sunday with-out attending to what is so appro-pristely called the Easter duty. It seems to me that this feast is a great day for sinners-meaning, of course, repentant sinners. For look at the facts ? Who is the saint of the resurrection by excellence ? Certainly dear Mary Magdalen, the type of the penitent. She stood beneath the Cross when Jesus died, comforting Him and His Mother in that dreadial hour of His Mother in that dreadfal hour of His doom and of that Mother's woe. And when the doad corpse was lowered down, Mary Magdalen pressed His limbs and feet and hands to her bosom limbs and feet and hands to her bosom while our sorrowful Mother clasped His heart to her own and kissed His pallid face a thousand times. Mary Magdalen helped to lay Him in His grave. She watched then; when driven away by the soldiers she bought spices and came again to embalm Him. And whose words are those repeated to day all round the world as the dawn greets the watching glances of the greets the watching glances of the faithful. "They have taken away my Lord! I know not where they have laid Him;" and again the smazed and ecstatic exclamation when she saw Him in the garden : "Rabboni ! Master." in the garden : "Rabboni I Master." What a great store of love, says St. Gregory the Great, was in that woman's heart, who, when even His disciples were gone away, could not tear herself from the grave of the Lord ! See, then, my brethren, the reward of the love which is in true sorrow for

of the love which is in true sorrow for sin; it is given a singular kind of pre-eminence; it is selected above that of innocence and placed on guard at the post of honor to receive the first public greeting from the Immortal King of Glory, triumphant over sin forever. I say public greeting, for doubtless Jesus visited and greeted His Mother in private first of all; but this is not written down for our edification, and Mary Magdalen's privilege is. Sinners need encouragement, and certainly they get it to day in the houor paid to their glorious patron, to the man their glorious patron, to the woman who had many sins forgiven her because she loved much.

I say again that sinners need en-ouragement. In truth, there is no so deadly as that which conscious guilt brings to the human soul. There is no degradation like vice-in fact, there is none other but vice. Hence many sinners are met with who do not to God and who hold back from confession and Communican because they are ashamed and afraid. It is not so much love of sin as want of confidence thet now hinders them. They have feel the force of passion as the slave feels the whip of the slave driver; or they have repented before and fallen again, and this fills them with distrust in themselves ; or their surroundings are a constant source of temptation ; or they have been so long away that the very process of reconciliation to God. very practice of simplest acts of religion, have grown strange to them. These, and other reasons, varying from to utter spair, sho the need of a strong word of encourage-ment to sinners. This is the day for giving sinners courage to repent. Oh ! let every man and woman partake of Christ's courage to-day. All who are sinners, let them loath and detest their sins, and let them feel that if our Lord is with them they can conquer any passion, resist any temptation, and vere to the end It is a singular thing that not only the first recorded words of our Lord after His resurrection were addressed to His favorite child, the great penitent woman of the Gospel, but that the first interview He had with His disciples was begun by the institution of the sacrament of penance, the open door of that city of refuge—our Lord's Sacred Heart. Now is the time, there-Sacred Heart. Now is the time, there-fore, most appropriate for the return to God of all sinners among us. May our risen Saviour give you that joy if you have it not, and if you have it, may He confirm it to you for ever! Amen.

THE CATHOLIC RECORD.

chre. The rock on the hill has been out away, leaving about fifteen feet which contains the Holy Sepulchre. which contains the Holy Sepulchre. With the server we entered the outer chapel and approached the entrance of the Tomb. We had to stoop very low in order to pass through the small opening to the Holy Sepulshre. The place where we stood is, indeed, holy. We felt that the angel " clothed with the white robe " was still seated there " on the right side " and saying to us in our trepidation: "Be not affrighted." There is room within the Holy Sepul-There is room within the Holy Sepul-

chre for the priest and the server only. Those in the outer chapel can get only a glimpse of the priest, to the extent of about two feet from the floor of the Holy Sepulchre. We felt while reading the gospel that

we were not far away from the first Easter and the scenes that preceded and followed that festival. How strikand followed that festival. How strik-ing and impressive were the words of St. Mark : "And when the Sabbath was past, Mary Magdalen and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the Sepulchre, the sun being now risen. And they said one to another, who shall roll us back the stone from the door of the Sepul-chre? And looking they saw the stone the stone from the door of the Sepul-chre? And looking they saw the stone rolled back. For it was very great. And entering into the Sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who said to them: "Be not affrighted. He is risen; He is not here. Behold the place where they laid Him."

The sorrow of the holy women was turned into joy by the revelation and the fact of the resurrection. So the Church emerges from the gloom and grief of Holy Week and sings on Easter morning : "This is the day the Lord morning: "This is the day the Lord hath made, let us be glad and rejoice therein.'

The Jews mocked and derided our Lord as He hung upon the cross on Good Friday. They said : Vah I thou that destroyest the temple and in three days buildest it up again; save Tayself, coming down from the cross." "He saved others, Himself He cannot save.' The triumph of the Jews appeared to be complete when the Sacred Body of our Lord had been placed in the

tomb. Sometimes the darkest hour is just before the dawn. The Jewish priests before the dawn. The Jewish priests and the Pharisees in their prudence and foresight wished to make their triumph lasting. So they went to Pilate and said: "Sir, we have re-membered that seducer said, while He was yet alive: After three days I will be acting the set of the rise again. Command, therefore, the sepulchre to be guarded until the third day, lest His disciples come and steal Him away, and say to the people; He is risen from the dead; and the last error shall be worse than the first. Pilste said to them : You have a guard; go guard it as you know. And they departing made the sepulchre sure, scaling the stone and setting guards.

These precautions and the official and military character of them brought out in clear and unchallenged relief the miracle of the resurrection. Here is the key and capstone making strong and firm the arch of Christian faith. and firm the arch of Christian faith. So firm and convinced was St. Paul of the character, of the fact and of the potency of the glorious resurrection predicted and accomplished by our Lord that he says: "If Christ be not risen again, then is our preaching vain and your faith is also vain for you are yet in your sins; but now Christ is risen from the dead, the fart fruits of risen fron the dead, the first fruits of them that sleep." (1 Cor. xv, 14 17, 20.)

We cannot be too joyful on Easter, because it is the feast that confirms that part of the Apostles' Creed, in which we say : "I believe in the re-

THE MIRACLE OF EASTER. Wonderful as is the mystery of the Incarnation, it is eclipsed in its signifi-cance to the world by the crowning miracle of the Resurrection. When cance to the world by the crowning miracle of the Resurrection. When Mary Magdalene told the disciples, "I have seen the Lord, and these things He said to me," she announced the beginning of the Church. For it is on the fact of the Resurrection that the great Universal Church rests. With-out that miracle the Church could not have sprung into being, and the work of redemption would have been incom-plete. We know from the solemn re-cord of the Scripture, describing the passion of our Lord, that at one time it seemed doubtful whether that work would have been completed, for, as we read the awsome passages, we perceive that the task was too great even for the strength of Christ. "My soul is sor-rowful, even unto death," He com-plained to the disciples, and three times did He implore the Father that the bitter chalice might not be pressed to His lips. Who can dwell upon that awful scene without a shudder of horror? What mind is capable of grasping the

What mind is capable of grasping th what mind is capable of grasping the intensity of an anguish which caused even the Divinity to grow faint and to cry out almost in the agony of despair? This was the price of our redemption— this and the awal physical suffering which was to follow hot foot upon the even is moral torture of the passion exquisite moral torture of the passion in the garden. On two occasions the salvation of the whole human race hung upon the law of free will : on the hung upon the law of free will : on the acceptance or rejection of God's mes-sage to Mary, and on the election or rejection of the ordeal decreed for Christ by His Almighty Father. Can

contemplate without a gasp of any one terror the awful possibilities which then trembled in the balance? None, indeed, can be so callous or indifferent as to dwell upon the story of the pas-sion, as illustrated in the sorrowful generating of the week new closure without being sensible of the value which God attaches to the souls He has created, as shown by the greatness of the ransom. And if the heart of Christ was crushed by the agony of the burden of sin placed on His innocent shoulders, what must have been the sufferings of that loving Father, as He beheld the dreadful collapse of the well-belowed Son-what the anguish of the Holy Spirit? These are questions which the Christian may properly con-sider before proceeding to contemplate the manner in which the foundations of the Church, which was to obviate the sity for any other atonement in

necessity for any other atonement in the future, were being laid. "Surrexit!"—He is risen. This was the word which formed the corner-stone of the everlasting new edifice. Even those who had heard Him predict the event could hardly credit it when they means told of the means. the event could hardly credit it when they were told of the marvel. Even though the prophet David had forstold of it, and even though the Messiah Himself had spoken of it, some—Thomas, for instance—were indisposed to accept it as true. There are some critics to day who would seek to impugn the truth of the fact. But there is nothing in all bictory hotter atteated than this

in all history better attested than this miracle. The testimony of St. Paul is the strongest of all the proofs relied on, for he wrote his account of his conversion and the commission delivere by the risen Christ to him to go and preach the gospel of the new dispensa-tion. This is the subject of a striking article by Father Aiken, S. T. D., of the Catholic University, in the Eccles iastical Review for April. Paul's evi-dence is contained in his Epistlesletters written before the other Apostles commenced to write their gospel narratives, as the best Biblical specialists have decided. Telling the tory of his conversion to King Agrippa, he gives every necessary detail. Going out toward Damascus to persecute the Christians, as he acknowledged, he was stricken to the ground, himself and his

company of soldiers. It was at midday. He goes on to tell his story: "I saw in

PROFESSOR BRIGGS ON THE PAPACY.

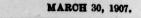
The article written by Professor C. A. Briggs, D. D., for the North Ameri-can Review on "The Real and the Ideal in the Papacy" is noteworthy for the concessions made by the author to the Papal claims of divine authority, as well as for his ideal of a Papacy "so transformed as to make it the executive head of a universal Church." In discussing the scriptural passages In discussing the scriptural passages bearing upon the prerogatives of St. Peter and of his successors the Pro-Peter and of his successors the Pro-testant professor makes admissions that lead the reader to wonder what may be his excuse for not becoming a Cath-olic. His strictures, on the other hand, show misconceptions which should not pass without comment. The early schisms of the Church were not caused, as he says thay were by the "unrightpass without bounded. The carsed, as he says of the Church were not carsed, as he says they were, by the "unright-eous and intolerable tyranny of the Popes," but by their inflexible fidelity to the sacred trust committed to them. Had the Popes yielded, ductrines which Professor Briggs himself would admit to be heretical, would have found place in the Church. So, too, in the case of the Protestant Reformation. The "interference" of the Popes in civil affairs has always been action primarily in defense of the rights of the Church or of weak and oppressed peoples. In the middle ages the Papacy was often the only protector of the people against the tyranny and injus-tice of king or baron. Professor Briggs' statement that the French Government is now "defending itself against papi interference" is as baseless as it is surprising. A constitution to deit is surprising. A constitution to define and limit the jurisdiction of the Pope seems to our critic eminently desirable. He forgets two points, the dirst, that our Lord in giving His Vicar power to "feed My lambs, feed My sheep," and promising him divine assistance, conferred an absolute and not a limited or constitutional power upon the Pone the word point in upon the Pope; the second point is that, nevertheless, the Pope is practi-cally restricted in the exercise of his sairy restricted in the exercise of his powers, first, by the deposit of faith ; secondly, by the definitions and canons of councils, and thirdly, by the acts of his predecessors in the See of Rome. Moreover, the Pope never does what first comes into his head, so to speak ; he always consults with the experts who form his congregations, even leaving many questions entirely to them and on important questions affecting affecting and on important questions affecting the welfare of the whole Church, he submits the matter to the Bishops of the world, either privately or assembled in general council. Finally, the need of increased participation of the laity in the work of the Church is recog-nized by the clergy themselves and need not be pressed upon us. The recent action of our own Synod in recent action of our own Synod in arranging for boards of trustees to assist pastors in the temporal affairs of their parishes is indication enough that when conditions warrant such co-operation the Church is by no means opposed to it .- New World.

ONE LIFE SACRIFICED

IT WAS AN IRISHMAN WHO RECEIVED HIS DEATH WOUND AT EXPULSION OF CARDINAL RICHARD.

In the cabled reports of the expulion of the venerable Cardinal Richard from his residence in Paris there was no mention of violence. It appears, however, from a statement appearing in the Catholic Young Man, a maga-zine published in Ireland, that the zine published in Ireland, that the occasion was marked by at least one serious collision between Catholics and supporters of the infidel government, and that a tragedy resulted therefrom. The Catholic Young Man says: "We are proud to have to record that the Irish nation has given one life to the cause of Catholic defense in France. The late MD O Keef of

France. The late Mr. O Keeffe, Belfast, received his death wound the occasion of the expulsion of Carthe occasion of the explision of Car-dinal Richard from his palace. While the venerable Archbishop was being escorted from his palace to his new residence an anti-cleric made an insulting remark. Before the words were well out of his mouth he was felled to the ground by the young Irishman. The Frenchmen might sing hymns but the Irishman had a quicker way of shutting up the blasphemer. If the Catholic crowd was any use they would have torn the rufflian and his compan-tions as under Shutter at the product at ions asunder. But no. Though at tacked by about a dozen of the anti



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MARCH 30,

CHATS WITH

Easter has come i ening spring, arising of winter, symboliz life. With it come i suns, birds, buds, gi as befits a season of rejoices, after the g of snow, and smiles i mood. The dead pa new life has begun. So when the Go conquer death, aft ing conquered by

conquer death, att ing conquered by and wan and rigid, days, his soul, tha o'clock in the after Sunday, had been in other places, glided At once the sacred ence of the returne ing of the returne ence of the returner ing off the gyves of arcset to a new life. Similarly young r their Easter duty, from death. Physic alive, but spiritus dead. The devil temple of their min been the dwelling temple of their min been the dwelling Darkness, cold, bi hopelessness have they return to the blood of Christ was The power of the e broken. Peace tak quietude. The any more to come near more to come near souls have been res

What then? Sh to their old ways avoid the occasion tempt God to le Shall they stay aw giving sacraments To intend to do so turn to sin, for, can keep in th can keep in th who does not go often

often. And how long this way-spending service of the der the service of G conversion worth ception of the sacr

If the Prodigal to his father, had again as soon as h freshed, and had fligate life, what thought of him? this, not once, but would have been t if he had made it a year, rioting the vicious companion to his father for fatted calf, expe only a few days w of him ?

" Men, if you no more, don't go for, to go there without a resolut tion, is to get no ment, but rather essions, and to

But if you do and have at least offenses, go, in soon. Then, wit oppose the worl devil. Live for united to Chris united to Chris be your though would have you you will speak, please Him, the perform. How shall yo

and keep from re 1. By an ire irrevocably to (follow His way)

service. 2. By a chee conscious that if who is quite ab versary, and that heaven is a might to spend eternit 3. By living 3. By living one hour at a tries to discours pering to them :

up all your life. before you. Yo sacrifices for ev

men brethren, v to second, and minutes more of

h-. Let us li let the future to

now we are sti God's side. If next week, new well, that time sponsibility and

Right now we God's help we So we shal from hour to h

all our lives lo

the present t God. 4. By kneel at our bedsid day to God wi

TALKS ON RELIGION.

THE RESURRECTION .- EASTER.

The gospel of the resurrection is read in Masses celebrated in the Holy Sepulchre. There is no other place in the wide world where the Impressivemess and sweetness of that gospel is so much felt. No other gospel is read in the Masses celebrated in the Holy Sepulchre. The mystery and the triumph are there perpetually commen

triamph are there perpetually commem orated. The shadows from Calvary mear by are gradually lifted by the rays of the joyous Easter tidings: "He is rison; He is not here." We rejoiced exceedingly when our petition to celebrate Mass in the Holy Sepulchre during Easter week of 1898 had been granted. Only three Masses each day are permitted to be celebrated there by the priests of the Latin Rite. So we considered ourselves vory fortu-nate.

Bate. We went down early in the morning and found that many pilgrims had pre-coded us and were grouped about the Tomb. There is a small outer chapel before the Holy Sepulohre which guards the entrance to the Tomb. About a dozen people crowd it. All the space had been taken by the early comers, while many others crowded around the outside of the Holy Sepul-

which we say: "I believe in the re-surrection of the body and in life everlasting." It confirms the declara tion of St. Paul who points to the time: "When this corruptible must put on incorruption and this mortal must put on immortality." St. Augustine, inspired by a similar thought, says: "The Son of God pre-cents to us in His resurrection a great thought, says: "The Son of God pre-sents to us in His resurrection a great miracle and a great example; a great miracle, to confirm our faith; a great example to animate our hope. For our Saviour has by His resurrection per-facted the great work of redemution fected the great work of redemption, therefore confirming in us the hope of our resurrection unto life eternal."

Death was introduced into the world by sin and continues here as a punishment for sin, but death does not end "By a man came death, and by a man the resurrection of the dead; and as in Adam all die, so also in Christ all shall be made alive: (1 Cor. xv, 21.22.)

The tradition of the Church is that the first visit of our Lord after His resurrection was made to His blessed Mother. She has stood at the foot of the cross and had suffered with Him more bitterly than had all the others, so after His resurrection He turned her sadness into joy. Next to His Blessed Mother He chose to distinguish Mary Magdalen. She had wept bitter ly at the foot of the cross, and was the first at the Sepulchre on Easter morn-ing, because "she loved much." For this reason He appeared to her and this reason He appeared to her and made her His messenger to carry the glad tidings to His apostles. "Leav-ing they fled." on Good Friday. Yet when He came in triumph He did not rebuke them but brought them a message of peace. "Jesus came and stood in the midst and said : Peace he to you. And when He had said be to you. And when He had said this, He showed them His hands and His side. The disciples, therefore, were glad when they saw their Lord." (St. John xx, 19.)--Catholic Universe.

the way a light from heaven above the brightness of the sun, shining round about me and them that were in com pany with Me. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said: Who art thou, Lord? And the Lord an swered: I am Jesus Whom thon per-secutest. But rise up and stand upon thy feet, for to this end have I appeared thy feet, for to this end nave I appeared to thee, that I may make thee a minis-ter and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, deliver-ing thee from the people, and from the nations unto which I now send thee: to Bations unto which I now send thee : to open their eyes, that they may be con-verted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me. Whereupon, O King Agrippa was not incredulous to the heavenly vision. . . . And they that were with me saw indeed the light, but they heard not the voice of Him that spoke The resurrection - that is, Christ

risen—sail Peter, speaking to the San-hedrim, "is the stone which was re-jected by you the builders, which is be-come the head of the corner. Neither is there salvation in any other; for there is no other name under heaven given unto men whereby we must be saved."

As with the corner-stone, so conse quently with the complete edifice. Neither is there salvation in any other. -Catholic Standard and Times.

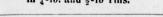
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Christians, there was no one to aid him but another Irishman, a brother of one of the directors of this paper. Both were severely wounded by the gend-armes-Mr. O'Keeffe, who was a very armes-Mr. O'Keene, who was a very powerful man, not quite so badly as his companion, who had his head opened with a sabre and his lung pierced with a rapier. Unfortunately, Mr. O'Keene traveled over to Ireland, Mr. O'Keene traveled over to Ireland, wounded as he was, and succumbed at the end of the journey. His compan-ion is still in France, his condition not permitting of removal. A little of the muscular Christianity displayed by the two Irishmen would soon end the French crisis."

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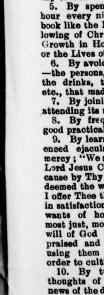
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