aps . . ackboards lobes . .

Latest . . Cheapest Best .. OCK

up-to-date Maps arts and Slave Black which we are ing Special Prices. YER & CO. NTO, ONT.

STUDENTS an Be Accommodated her department of the Sal College rard Streets, Toronto.

S College

the leading commercia Ontario; nine beautift gantly furnished; mode sies best in Canaca; str aby time; write for beau W. J. ELLIOTT, Princips ER & Co., Architects, ria St., Toronto. SPITALS, SCHOOLS, ETC. THE LIQUOR HABIT. ment, known as the "Dyke every victim of the liquor mently cured of all crave or

regetable medicine taken by an be taken without the other person. No inject, s. No bad after effects, and om business duties. Correctional copies of testions of the confidential. Copies of testions, sent on application, nevery instance where the stirrect. Fee for treatner, which may be remitted of the Cartholic Recogninent direct to Dr. A. McTagwenue, London, Ontario.

venue, London, Ontario.

rom personal knowledge of
the in this city by the Dyke
grance, and the consulting
McTaggart, guarantees that
to all that is claimed for it.
e is willing that we become
each fee paid, until the end
when, in the event of its failtree authorized to return the
who sent it.
this city have been cure
and only such families can
the great happiness they now
disher Catholle Recond.
und; for thick fat and light

Branch No. 4, London, it and 4th Thursday of every k, at their hall, Albion Block, t. G. Barry, President; Vice-President; P. F Boyle, ary,

ational Ctionary

THE UNABRIDGED, PURPOSES, BECAUSE on is easily ascertained, owth of words easily traced, han superfluity of quantity GET THE BEST.

ishers, field, Mass., U.S.A. 0

are quoted at from 3 to

And he strikes the unarmed a merciless blow. To the ends of the earth his oppression runs; The rebels are blown from the mouths of his guns. His war tax devours his subjects' food; He taxes their evil and taxes their good; He taxes their salt till he rots their blood.

> And sinks, tan down, from the strong one away.
>
> The pharisee's cant goes up for peace;
> But the cries of his victims never cease.
>
> The stifled voices of brave men rise
> From a thousand cells; while his rascal spies
> Are spending their blood money fast and free.
> And this is the Christian to oversee
> A world of evil! a saint to preach!
> A body well doer come to teach!
> A prophet to tell us war should cease!
> A plous example of Christian peace!
>
> —John Boyle O'Reilly. -John Boyle O'Reilly

VOLUME XIX.

And he sent out messengers far and wide.
To the strong ones only, to ask for peace.

But others, their elders, listen and smile at the sudden convert's unctuous style. They watch for the peacemaker's change of

EARLY LIFE OF THE CHURCH Dr. Shahan on Its Relation With the

"Church and State in the First Two Centuries" was the subject of a sermon recently delivered by Dr. Shahan, of the Catholic University, at the Catholic tected the innocence and purity of dral in New York. Among other their assemblies. They demonstrated things the preacher said: the absurdity of charging them with things the preacher said :

tinct from Judaism. Perhaps as early as the reign of Titus the distinction was known. A lately recovered page liberately planning the destruction of the Temple of Jerusalem, because it was the common parent and support of both Judaism and Christianity.
The collection of the odious temple tax by Domitian made clear the difference between the two religions. Before the year 100 A. D. Christianity stood face to face with the Roman state.
"The latter laid claim to the entire

at last its logical religion in the worship of the emperor, the deified state represented by the vital flame or genius that directed for the time the man who was charged with the destinies of Roman society. The Christian acknowledged Caesar as king of this world : but he acknowledged also another world above Caesar, the world of the soul, the spirit, conscience ; for the emporal and the spiritual-two Kings. Caesar and Christ. They were sub ordinate and one was superior to the other. The words of the Apostle that it is better to obey God than men are a commentary on the distinction made by Jesus between the Kingdom of earth and the Kingdom of neaven. They find an echo in the cry of Turtellian : 'We fear God but not the pro-All this was new to the ancient society, all the more so as the 'Caesarian insanity' was yet raging in the imperial family, and the most abject submission was seriously dehappened to hold the reins of power. The Roman Jurists were already elaborating their theories of imperial absolutism and in general the times were unpropitious for any opinion that conflicted with those of the State offic-

"The State objected to any worship, save its own recognized gods or cults, by the nobles or magistrates. The mob of uncertain origin, the riff raff of the Orient, might adore them or not as they saw fit, but Romans of standing were not expected to take up with any of the new Oriental worships. The private meetings of the Christians and their general withdrawal from heathen society were a grave cause of offence, for voluntary associations had always been the horror of the imperial authorities, because of their political suspiciousness. Then as time wore on, seditions caused by the senseless popular hate of the unfortunate harm-less Christians were a source of anxiety to the emperors, whose sympathies, as a rule, were on such occasions with the city mobs, otherwise most detested by them. The slanders of the Jews, who hated the Christians for breaking the inpact of Jewish nationality and for the abandonment of a temporal Messiah, worked evil to the Christians in high places. The growing strength the Christian episcopate, its remarkable unity and prestige, the vast net-

The Catholic Record.

LONDON, ONTARIO, SATURDAY, APRIL 10, 1897.

NO. 964.

A Message of Peace. social crimes, the denial of the right There once was a pirate, greedy and bold.
Who ravaged for gain, and saved the spoils;
Till his coffers were bursting with bloodstained gold.
And millions of captives bore his toils. of the State to absolute unquestioning obedience and devotion on the part of

every citizen. "It was in vain that Christian apologists like St. Justin protested in the name of the society against the vilest imputations, and against the reproach of unsociability or hatred of the human "We are Christian brethren!" thus he spake;
"Let us seal a contract, never to fight!
Except against rebels who dare to break
The bonds we have made by the victor's
right." race. It seemed to make no difference that the Christians were loyal to the existing authorities, prayed for them, paid their taxes, were soldiers and sailors, bore their share of the public And the strong ones listen; and some applaud The kindly offer and righteous word; with never a dream of deceit or fraud. They would spike the cannon and break the sword. burdens. A long series of ancient laws was invoked against them — laws against magic, atheism, sacrilege, high treason, illegal assemblies, introduc-tion of new religions. One of the greatest of the Juris consuls, the re while his war forges roar by night and by nowned Ulpian, is said to have framed an entire penal legislation against the Christians. While Melito of Sardes day.

Even now, while his godly messengers speak.

His gans are aflame on his enemies weak.

He has stolen the blade from the hand of his persuaded the emperor that the new government was akin in age and purposes to the Christian religion, the pagans saw in the latter the cause of all the crowding ills of the State, defeats, famine, pest, inundations, drouths, earthquakes, etc. Men like Pliny the Younger, Epictetus, Galen, Marcus Aurelius, were mystified and angered by the steady resistance of the Christians to religious oppression, all the more so as the Roman authorities

correct views of Christian doctrine. They published every slander and refuted it with suitable arguments. Accused of infamous crimes they demanded public trial and pointed to the "It was some time before it dawned upon the imperial authorities that Christianity was a new religion dismen for the fierce unreasoning masses of the ancient cities. Knowing the Roman veneration for antiquity, they was known. A lately recovered page demonstrated the extreme antiquity of the Old Testament and they undertake to show that the Christian doctrines to be found, individually, piecemeal, in travestied shape, in the writings of the of the Greek and Roman philosophers. They are the first to make the proper sutures of the Christian fundamental teachings with the philosophies of Greece, notably with Platonism. Whatever is true, The latter laid claim to the entire allegiance of the citizen and had found good, holy, admirable in the past, is a stage of the Divine Word, they say, penetrating the spiritual darkness. Socrates dying for truth and justice sake wins the approbation of Justin. Tertullian counts in the republican martyrs as sufferers for truth which is one and divine. Clement of Alexan dria will have it that Greek philosophy leads men to Christ. Thus Christian ity entered the domain of letters by a Christian there were two orders; the series of special pleas for existence, and though it had yet much to suffer from the State it had won a signal victory by the conformation of its own adher ents, and by reducing its adversaries to an ignominious silence and the ap

plication of brute force.

"The personal conduct of the em perors toward Christianity is one of the most interesting chapters of the great struggle. The so called good emperors, like Marcus Aurelius, were often its worst enemies, for they saw in it the destroyer of the national gods, who were, for them, the prop of the The bad emperors calla and Commodus are tolerant and even kindly disposed. A certain affinity between the head of a world wide state and a world-wide religion at racted the Emperors Tiberius Hadrian, Alexander Severus, persona admirers of Jesus Christ. The Em peror Philip, son of an Arab sheik of the Hauran, is said to have been a Christian. If Decius tried to root out the religion Gallienus was friendly The imperial women throughout the third century, from Julia Mammae and Ottacilia Severa to the wife and daughter of Diocletian, ever more drawn to the Christian religion. The choicer spirit could not but be attracted by the sublimity of so holy a sacrifice. Only the truth, it seemed, could inspire such confidence and so renew a society eternally decimated. Alternate bland ishment and rage express the conduct of the astonished imperial authorities until the day came when they yielded to the magnificent fascination of a religion that had proved its right to uni versality by the same means as the Roman rule itself, endurance, sacrifice, and faith, only of an infinitely

No wonder that the ancients made gods of the elements, so fit are they to inspire love and awe. Blessed are we in the faith that all beauty comes work of charities, the strange cosmopolitan sympathies of the Christians,
excited painful suspicions and doubts
in the minds of the emperers and their
counsellors. Above all, the inflexible
obstinacy of the Christians seemed to
the Roman authorities the worst of from the hand of one Creator, and He

(These stanzas are extracts from a hymn printed in the London Tablet and attributed to Robert Southwell, S. J., a poet of high rank, and a martyr of the Catholic faith in the time of Queen Elizabeth.)

O cruel death. O wounds most deep, O guiltless blood, O bitter pain, Alas! who can forbear to weep To see God's Son thus cruelly slain?

O nails most great, O cross most high, O thorns most sharp, O pierced brain, Alas! Sweet God, what heart have I That is not rent to see Thy pain?

O dimmed eyes, O wounded head, O face deformed with black and blue, O Lord of life, how art Thou dead, How hast Thou lost Thy heavenly hue? O God most good, who hath Thee so Imbrued with blood, so rent and torn? Who is the cause of all thy woe, Sweet God, how art Thou thus forlorn?

Ah! 'twas I, 'twas I, alas! That made these wounds so deep and wide: For me He hangs upon the cross, For me, vile slave, my Lord thus died.

EASTER DUTY.

He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up on the last day. For My flesh is meat indeed: and My blood is drink indeed.—St. John.

Every Catholic knows what is meant by "Eister duty," but the memory is a very unreliable faculty and too frequently causes us to forget this imperative obligation. One in the absence of any fixed doctrine, hierarchy or ethics, asked only an external submission. The concept of a church requires us to receive Holy escaped them for they were ignorant of the doctrines on which it was based.
"From the injustice of the State the cluded. Communion during the Easter time. This period extends from the first Sun day of Lent to Trinity Sunday, both in-

Christians appealed to public opinion. Their Apologists gave to the world the The Church gives the faithful every opportunity for complying with her laws. To suit the convenience of everyone, the time is extended for more than three months, or during one fourth of the year. This kindness and generosity should not be abused, for although the greatest latitude is for, although the greatest latitude is given, the spirit of the law requires us to receive the Blessed Sacrament on Easter Sunday or as near that great festival as possible.

At no other time of the year is it more becoming to receive the Body and Blood of Christ; no nobler act can terminate this penitential season; no higher ambition can actuate the fervent soul. It is Christian to desire to be, as far as human nature will per-mit, like the risen Saviour on that glorious day. He died to wash away the sin of the world, we should cleanse the soul from every stain of sin and resolve to offend no more: He permitted Himself to be laid away in the cold tomb, we should be buried to the folly and evils of the world ; He arose glori ous and triumphant, we should rise above and conquer the wicked tenden

may be more kind and charitable than usual, more punctual in attending to religious services and complying with our duties of life, and these actions impart a satisfaction and consolation that are inestimable; but after all they are not the interior joy and happiness of knowing that we are at peace with God by having every sin canceled and erased, not the joy and happiness ex perienced by the consciousness of know ing that Christ visits us in person and ourishes our spiritual life with His

body and blood. Our Saviour does visit us in Holy Com munion. It is impossible to think therwise in the presence of the words: 'This is My body ; take ye and eat this is My blood; take ye and drink Do this for a commemoration of Me. These words forever bind the Son of God to an earthly habitation, forever keep burning the light of the world. He loves us too much and too well to leave

us alone. The world would be dark and cold without Him. The blackness of night would be ours were He not in our midst What is true of the world in general is true of each individual soul. A cold ness, a hardness and frequently a vici ousness take possession of it unless it is nourished by the bread of life. You may enumerate many persons, even peoples and nations, who, though estranged from the sacraments, are never theless good and virtuous That is be-cause they share in the blessings which Christianity imparts and bathe in the light which radiates from the Son of God. They reject Christianity, but are perfectly willing to enjoy its benefits; they hate the religion of the Redeemer, but they must know that without it they would be no better off ocially than pagans. These are out of harmony with their surroundings. Thousands enjoy blessings that were intended for others.

The Holy Eucharist, containing the Real Presence, sheds rays of light upon the world and in this all men share; it

doubt, as there is a constant and uninterrupted tradition pointing to this site. St. John and the other Apostles and Disciples, and the holy women, who were present at the Crucifixion and doubtless frequently visited the grave of our Lord, could identify the grave of our Lord, could identify the grave of the dask region of Lerusslem. spot after the destruction of Jerusalem. visited neither place, and, if the con-So could all the Christians in and ductors of the meetings redeemed their around Jerusalem, who were naturally drawn to this holy place. As an insult meetings for doing nothing. To judge to Christianity the Roman Emperor by the remarks made by the audience after the meeting they did not seem to the Holy Sepulchre. This sacrilegious monument marked the spot for two centuries, until the Emperor Constantine and his mother, St. Helena, centuries, until the Emperor Constantine and his mother, St. Helena, caused the idols to be removed, and after laborious excavations identified the holy tomb, over which a magnificent monument, known as the Anastasis, was erected, and beside it, on the hill itself, the Basilica Martyrion,

which stood for three hundred years
These monuments, it is true, were destroyed by Chosroes II. King of the destroyed by Chosroes II. King of the Persians, A. D. 614; but they were immediately restored by Modestus, Patriarch of Jerusalem. In 1010 they Patriarch of Jerusalem. In 1010 they were again levelled to the ground by the Turks. In 1048, by order of the Greek Emperor, Constantine Monoma. Chiniquy's benefit who were by no chus, a new church was raised over the Holy Sepulchre, while a chapel marked the spot of the crucifixion on the money has not been returned to ent structure was begun by the Cru conditions imposed. Then, notwith-saders, and completed in 1130. There standing the fact that Chiniquy could has been no substantial alteration made not appear on Tuesday, he was still

ous and triumphant, we should rise above and conquer the wicked tenden cies of our passions; He was illuminated by a supernatural radiance, we should be clothed with the effulgence of divine grace. Every one of these effects is produced in the soul by a worthy reception of the Body and Blood of Christ in the Holy Eucharist. To receive this Blessed Sacrament on Easter Sunday morning is to be Christ like.

It is certain that Lent can be ended by no action more acceptable to our selves. We may fast and abstain, may be more kind and charitable than nearly more nucetal in attending to the site of Golgotha is, therefore, constant and uninterrupted. The pilgrim who dilled the hall that they were again infilled the hall that they had spent their money for nothing, and that he was once more to receive it without having con descended to do anything to earn it. On this occasion, however, the conductors of the meeting said that those who did not wish to give their money for nothing, and that he was once more to receive it without having con descended to do anything to earn it. On this occasion, however, the conductors of the meeting said that those who did not wish to give their money for nothing could get it back at the door, and the stampede out of the hall that we whow if Golgotha, all that we shall ever know, all that God willed to be known, is that it was without the city gate," he knows not whereof he city gate," he knows not whereof he

Weighed down by the heavy weight of the Cross, exhausted by the scourging and the manifold hardships, suffer ings and ill treatment of the morning and the preceding night, before the sixth hour of the day, that is, towards noontide, our Lord arrived on the hill of Calvary. Tradition tells us that while preparations were being made for the execution, He was shut up in a cave in the northern side of the rockwhich spot is still shown in the Church of the Holy Sepulchre. Here He of-fered, as it were, the preparatory prayers for the great sacrifice which

He was about to consummate.

As soon as the Cross was prepared and erected He was led forth from His confinement and was confronted again with the instrument of His torture. What a pang of suffering must have pierced His Sacred Heart when He be held that gibbet, the mere thought of which, in the Garden of Olives, pressed the drops of sweat and blood rom the pores of His sacred body Yet we cannot but think that, like His Apostle and martyr, St. Andrew, He hailed the Holy Cross with exultaion: "Hail, sweet Cross! thou long desired, for a longing Heart prepared admirable Cross! O lovable Cross O refulgent Cross, that dost shed thy splendor over the entire world!

Holy Week.

solemn and impressive commemorations of the final acts of Christ's earthly expected and surprising blessings. career, is appropriately called Holy Sacred Heart Review. Week, and the large congregations that flock to the churches during its

ices than those which the Church holds ciating that He sweat blood. the world and it this air men share; it vivifies in a supernatural sense the soul who receives it, for "except you eat of the flesh of the Son of Man and drink His blood, you shall not have life in you." This vivification of the soul depends on your own co-operations. The satisfaction of the solution of the solution

tion; it depends upon receiving Him who alone imparts life, and with life, peace, happiness and satisfaction. Surely no other religious act is more befitting Eastertide. Do not neglect this important duty.—New World.

GOLGOTHA.

BY REV. JAMES CONWAY, S. J.

Messenger of the Sacred Heart.

Dossession of the Adorable Sacrament which was instituted at the Last Supper, the empty tabernacies of Good Friday show that she is not forgetful of Calvary's Sacrifice, and she keeps her vigils at the tomb until the alleluias of Holy Saturday bid her prepare for the joyful Feast of the Resurrection.

CHINIQUY AGAIN.

That notorious old humbug, exponentiate of the Rosary, etc.,—are well attended in churches everywhere; yet there are some Catholics who neglect these opportunities to acquire spiritual

Dae north of Mount Sion, outside the walls of the city of Jerusalem, lay so often in this country and Canada the walls of the city of Jerusalem, lay the hill of Golgotha or Calvary, probably so called from its shape and bare appearance, which resembled that of a skull of bald head. This was the place chosen for the execution of our Lord. Here also was the grave in which He gloriously arose on the third day gloriously arose on the third day. This place, which since the time of the to pay an admission fee to hear his crucifixion, underwent many changes, "tirades against Rome." So gullible is now the site of the great church of are the English fanatics that Chiniquy the Holy Sepulchre, where the exact is able to get money out of them with spot on which the Cross stood and the tomb of our Lord was situated, are still mildest of his "terrible revelations." tomb of our Lord was situated, are suit pointed out with much probability.

With regard to the identity of the place itself there can be no reasonable place itself there can be no reasonable priest "business:

"The Catholic Times, of Liverpool, thus describes this latest phase of the "exprises" business:

"The supposed visit of Pastor Chini-

meetings for doing nothing. To judge by the remarks made by the audience though Chiniquy was not going to de-liver the lecture they had paid to hear, the money would still go to him. It is not everybody who can get his money without earning it, but a lecturer against the Catholic Church seems to Golgotha. In the year 1103 the pres- those who complied with the arbitrary since in the Church of the Holy Sepui-chre.

Unwittingly Chiniquy is doing more speaks, and ignores one of the first principles of historic research. in Eugland. His misrepresentations are resented by decent non Catholics When he was to appear at Manchester the Catholics of the town distributed extremely instructive leaflets contain ing truths about Catholicity and its traducers, and altogether the result is expected to be very beneficial to the Church. - Catholic News.

CATHOLIC PRESS

As the worship we pay the Biessed Virgin is infinitely less than the divine worship which is due to God only, immensely greater than the worship are innumerable, but the Mother of to her continually a love, a veneration, which is beyond all that we pay or is due to all the saints .- Cardinal Manning.

"You can make the clock strike before the hour by putting your hands on it, but it will strike wrong. You can tear the rosebud open before its time, but you mar the beauty of the rose." So we may spoil many a gift or blessing which God is preparing for us, by our own eager haste. He is weaving our lives into patterns of beauty and strength. He has a per fect plan for each. Don't pull at the threads of life. Don't endeavor to hurry the Almighty's plan. We must The closing week of Lent, with its ignorance of life. God's love is often

The agony in the garden is the most days show that it is so regarded by the pathetic of the scenes in the passion of Christ. Then He was alone, in dark-There are no more impressive serveness, and this anguish was so excruduring this week in remembrance of was the cause of that terrible mental What these "fabrications" are he our Saviour's Passion and Death. suffering? It could hardly have been thinks it unnecessary to mention.

pportunities to acquire spiritual trength, and the most slothful among

l view.

While the six great powers of Christian Europe are guarding the interests of the Sultan of Turkey in Crete the Mahomedan subjects of that potentate, whom Gladstone calls "the great assas" sin," are butchering Christians in Arnenia. The Christians were in church when attacked. One hundred were killed, and the quarter of the town of Tokat in which the Christians lived was given over to pillage for eight hours. This took place about the same time that an officer of the blockading squadron sank a vessel that was taking food to the starving Christians of Crete. Is the European concert nothing more than a Mahomedan agency in Europe?—New York Freeman's

Every one who approves laws against obscene or libellous utterances thereby gives his approval to the Papal condemnation of unrestricted freedom of speech and of the press, unlined in the famous Sellebus of liberty, as against license on the one hand and despotism on the other.
Those who oppose her teaching, knowing what it really is, do so because they are friends either of license or of despotism or of both.
Ecomography Sacularism, when it is in Freemasonic Secularism, when it is in power, licenses all that is worst and always tries to suppress all that is best. - Church Progress.

Even those Englishmen (and Americans) who do not "dearly love a lord" must admire the unique way in which a Catholic peer, Lord Bute, chose to celebrate the silver jubilee of his marriage. To Cardiff and Rothesay each he presents five thousand dollars. the income of which is to be presented annually "to some girl of the poorer classes whose marriage might be impeded by the want of such a sum."

Lord Bute expresses the wish that in remind the bride and bridegroom of the origin of the foundation, and read to them the first eleven verses of the second chapter of the Gospel according to St. John." The verses referred to are those which describe the marriage-feast of Cana, where our Divine Lord worked His first miracle at the intercession of the Blessed Virgin.-Ave Maria

At the Way of the Cross devotions held every Friday evening during Lent, the whole congregation ought to turn towards the Station before which the meditations and prayers are being read. In all the popular devotions-including the prayers after Mass, the Angelus, the "Blessed be God," the Rosary,, etc.—every one present is expected to join in the responses in a clear firm voice. Whenever the Holy Name of Jesus is heard, whether in a sermon, prayer, private conversation, or elsewhere, the head should be bowed; and the same sign of reverence should be given during the first half of the Patri-for example, when chanted after each of the Vesper psalms. These may seem like trifling matters, but they are a part of true Catholic practice and a neglect of them indicates a decline of the spirit of religion.-Church Progress

There is hope for Professor Goldwin Smith. He is beginning to say good things. His latest epigram is a shaft at Rev. Lyman Abbot and his "higher criticism." Dr. Abbot, he says, "has put Christianity on rollers." On rollers, indeed, he and others are trying to move it from its ancient plane to one more on a level with science, as our old friend Hudibras puts it:

This privilege Professor Goldwin Smith appears to have thought belonged to the domain of history and political philosophy. Both he and the Froude trundled the history of Ireland about on rollers long enough to please English audiences. Yet in the same letter in which he condemns the roller and the jackscrew as engines for help ing religion along he speaks of the failure of "the Jesuit fabrications to supply a firm foundation for religion.