THE CATHOLIC RECORD E P. COFFET, M. A., LL.D., EDITOR

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## Catholic Record.

LONDON, SATURDAY, APRIL 16, 1887 CONSECRATION OF THE BISHOP OF PETERRORO

We are authorized to state that Bishop elect Dowling will be consecrated at St. Mary's Cathedral, Hamilton, on Sunday, the 1st day of May, an Apostolic Feast. His Grace the Archbishop of Toronto will he the consecrating prelate. His Lord-ship the Bishop of Kingston is expected to preach in the morning, and His Lord-Blahop O'Mahony in the evening.

og other distinguished Prelates who
promised to assist are: His Grace the Archhishop of Ottawa and their Lordships Arrangements are to be made for a special tests that morning from Paris; calling at Bruntford, Harrisburg and Dandes on the way to Hamilton.

THE LABOR PROBLEM. The election of the Labor candidate a Mayor of Cincinnati is an event of no mere passing importance, but an indica-tion of a social movement, the gravity of which it were idle if not criminal to be little or overlook. There were three candidates in the field for the chief magistracy of Ohio's commercial metrope the vote cast unusually large even for that active political centre. The official returns show the figures to be Stevenson, (Labor), 17,414; Smith, (Re publican), 17,404; and Matven, (Demo-crat), 11,547. The Labor candidate's majority over the republican nomines is all, but decisive, and his election in so aly a fought battle one of the surprices of the times. There was a large falling off in the republican vote, the defections from the demooratic ranks constitued a veritable exodus, or desertion en masse, One fact brought into unmistakable prominence by this election is that the labor element vas never before so well, closely, intelligently and even irresistibly organized as it is to-day. In a country like America where the laboring classes are entrusted with the franchise, where they not only do not abuse the trust of citizenship upon them wisely conferred, but are the very mainstay of the free institutions which they enjoy civic equality society cannot permit capital to oppres much less crush or degrade the people who live directly by the labor of their hands. Attempts on the part of capital to carry out such a purpose could only lead to anarchy and social disruption, capital's worst visitations. To our mind it is clear that the labor elemen has not in the past received, and is not now receiving, justice at the hands society at large. The accumulation of wealth in the hands of the few, the formation and growth of gigantic polies, the crowding of the poor inte large cities, the aversion to agricultural labor due to a false system of education, the unfair diminution of compensation for labor, due to unhealthy competition the unjust distribution of the burden of taxation, the placing of the poor laborer at the mercy of the usurious money lender—these are among the evils from which the masses largely suffer, and to which the eyes of the protected and privileged few are too often closed. We quite agree with our esteemed contem porary, the Montreal Hwald, that the labor question is the question of the day, and we furthermore subscribe to the view that: "It will always be a burning question, perhaps, changing from decade to decade, but always coming to the front and never likely to be settled to the satisfaction of all interests. The employer will always want to buy labor as cheaply as possible; the mechanic or other work ingmen will always want to sell his labor as dearly as possible. These conflicting interests require careful study and judicious handling, neither of which are they receiving at the present moment. Considering the vastness of the stake, particularly in great manufacturing countries such as the United States and Great Britain, the wonder is that the practical ability which the people of those

countries have brought to bear upon

most other questions has not been ap-

plied to this, the problem of problems."

with our contemporary in the opinion that "the Church neglects the question." The Catholic Church has been from the ning the protectress of labor. Ou of slavery in the various countries of Europe, and for the organization of the different guilds, which in the middle ages guaranteed the workingman secur-ity, fair compensation and social happi-ness. The Church, as even Macaulay an equality than any form of merely n government. She knows neither Greek nor Barbarian, neither Jew nor Gentile, neither slave nor freeman. From all ranks of society she draws her ministers, investing them, whatever their social right, with the highest privilege and prerogatives that are given man to enjoy or exercise seeking in their e no gratification but merit and fidelity, there is not an aristocracy of birth or blood, or gold, but an aristocracy of virtue, before which the proudest of earthly aristocracies must yield in merit and influence. The Church, old but yet the labor question as she was when her Divine Founder stripped poverty of dis-honor, to clothe it with respect, and opened the doors of the heavenly kingom to the poor as well as to the rich, or of a noble soul and a generous nature, befitting the apostolate of the Gentiles, anathematized the race for filthy lucre, unfortunately characteristic of his day as it is of our own, and the source then as it is now of multitudinous evils. But if leader invites our assistance in the struggle we must deny that the Church neglects now forced upon his country. The Irish the labor question, we are forced to admit in Canada will not, we have reason to that "the mercantile community has given it little attention; and the two class immediately interested have come to blows and terrific struggles without really knowing why they are contending with each other or whether those deadly blows could not be avoided. Men who should be leaders in the discussion of such great questions pass it by as if it were a matter of no moment; the intellect of the country is turned in other directions; and in far too many instances the workingmen are left as a prey to Anarchists and Communists, with all that this implies .

"This apathy cannot last for ever. There will be a rude awakening soon, even in the most advanced and progressive of our English speaking communities, if the best thought of the country be not given to this question of the relations of emto this question of the relations of sim-ployer and employed. In great cities like London, New York, Chicago, etc., the danger of Socialistic outbreak is always present. The only remedy suggested is coercion, in place of prevention. The trouble is that the ruling minds have been either so apathetic or so ignorant or so indifferent to their duty to society and the masses that they have permitted the bulk of the people to get bayond the control of reason or argument."

Archbishop Gibbons has not, on the labor question, taken a new or a surpris-ing stand for a Catholic prelate. Cardinal Manning, in a late remarkable letter truly said: "We are at this day as a church the mother, friend and protecor of the people. As the Lord walked among them so His Church lives among them." Cardinal Gibbons, in his report to the Holy See on the Knights of Labor, lately published in Le Moniteur de Rome, deals with the conclusions sought to be drawn from the special stress laid upon the violence and even shedding of blood that have characterized several strikes, organized in recent times by workingmen's organizations :

"I have three things to remark: 1st "I have three things to remark: let, strikes are not the invention of the Knights, but a universal, perpetual means by which workmen protest against what is unjust and demand their rights; 20d, in such a struggle of the multitudes of the poor against hard, obstinate monopoly, wrath and violence are often as inevitable as they are regrettable; 3rd, the laws and the principal authorities of the Knights, so far from encouraging violence or occasions for violence, exercise a powerful preventive influence seeking to keep strikes within the limits of legitimate action. An attentive exseeking to keep strikes within the limits of legitimate action. An attentive examination into the violent struggles between labor and capital has convinced me of the injustice of attributing violence to the Knights. The principal authorities have proved the fact that it is as unreasonable to attribute violence to the Knights as to attribute violence to the Knights as to attribute to the church the follies and crimes of her children against which she protests."

We cannot conclude our reference to

We cannot conclude our reference to this subject without an observation on the ungrounded attempts made to establish contradiction between Cardinals Gibbons and Taschereau on the labor question. Cardinal Gibbons, in his report on the Knights of Labor, speaks for the United States only-Cardinal Taschereau for that portion of the Canadian Dominion known as the ecclesiastical Province of Quebec. The position of the Church Turkish empire yet exists, in the United States is, it will be readily admitted by all observers, vastly different from that in the Province of Quebec. In this latter portion of the new world, the population is six sevenths, and perhaps more, Catholic, while in the American ost other questions has not been aprepublic the proportion of the non Catholied to this, the problem of problems."

We cannot, however, in so far as the to the most reliable statements as five to

practice of these rights may require in one country means not at all adapted to the circumstances of another. Cardinal Gib.

Wales. Within the same span of America has made gigantic stride Knights of Labor a useful and praise worthy institute for the maintenance of the rights of labor, while Cardinal Taschereau believes it unadapted to the circumstances of Lower Canada. Here we ay cite the words of Cardinal Mann in his letter of March 11th: "Surely the nations' vicinitudes that ought spe episcopate of the whole world is the to occupy our minds in antideption of the most powerful and direct instrument in golden jubiles of the illustrious Leo XIII, the hands of the Holy See for gathering His Grace the Archbishop of Montreal, in gathering of local knowledge and the forming of its decisions in Lower Canada and the United States respectively, do better than employ the episcopate of each as the most powerful and direct instrument.

UNION IS STRENGTH.

Now that the Irish nation is, by the malice of the landowning elements in Britain and Ireland, driven into a position of resistance to the tyrannical major the Imperial Parliament, the duty de-volves upon Irishmen and their descendants the world over, to assist their breth-ren in the old land to overcome as base and bloody an attendant and bloody an attempt as was ever made to exterminate a whole people. The Irish think, fall behind their brethren in the United States and Australia, in strengthening the hands of Mesers. Gladstone and Parnell in their resistance to coercion. But to do anything effective in this direction, to make our influence felt in Europe, we must present a solid and united front. Divided into hostile factions, we must inevitably become the tions, we must inevitably become the same right, to participate in this solemn laughing stock of our fellow-citizens of feast of the Father of the great Catholic other origins and the reproach of the family. whole Irish race. The Dominion of Canada is, as a body politic, in deep symnot speak out in the firm and irresistible its expression of sympathy with the old at least in spirit to testify our attach

THE PAPAL JUBILEE. The Catholic world is already busy and enthusiastic in preparation for the coming celebration of the Golden Jubilee of Pope the world has since witnessed? France has over the Christian world which the Popes sters of modern times. Spain has had likewise a quadruple trial of revolution and for the first time in her history adopted a republican form of government. Both France and Spain are to-day more the Papal Jubilee, a history of momentous character and consequences. The Kingdoms and principalities into which it was so long divided have disappeared, to be all merged in the Kingdom so-called of Italy. This Kingdom, it is to be regretted. owes its existence to a series of individual and national crimes, to repeated, indefensible violations of national and individual right, that darken its character and threaten its future. The Popes have been ruthlessly robbed of the temporal sovereignty that was theirs for a of the Italian people, as well as of the entire Catholic world, inhumanly trampled under foot by a demagogic handitti, whose God is self, and whose heaven is rancorous hate and destruction. The great German nation has, on its part, witnessed and suffered many grave mutations, affecting its peace, its dignity and its happiness. North Germany i now an empire, perhaps the most powerful in the world, while Austria has, after many trials, reverses and humiliations devoted her latest energies, not unsuccess fully, it must be admitted, to the imperial work of consolidation. Russia, long the centre and citadel of despotism, is, at this moment, the seat of nihilistic conspiracy. Her disruption promises to involve the whole East in a confusion and conflict awful to contemplate. The im. paired in strength, but formidable in its consciousness of approaching dissolution, and consequent readiness for a

or the interious Patrick Moran—one time Bishop of Ossory, in Ireland, and now Archbishop of Sydney, in New South Wales. Within the same span of life, America has made gigantic strides in moral, material and religious development, unknown since the days of the Roman republic's greatest prosperity and the Christian Church's first apostolic expansion. But it is not the world's ch

His Grace the Archbishop of Montreal, i his pastoral letter to the faithful of his diocese, inviting them to do honor to the Holy Father on this touching and momentous occasion, offers us reflections that appeal to every Christian heart. "The 29th day of December will," says this honored prelate, "be for the Catholic universe a day of deep and sweet rejoic ing. From every part of the world the faithful will in numberless throngs come to prostrate themselves before the throne of their common Father, offering him with hearty good wishes and carnes homage their pledges and testimonials of love. On the 29th day of December, the Vicar of Jesus Christ, the eminent and llustrious Leo XIII. will have attained the fiftieth anniversary of his promotion to the priesthood. Everything leads to the belief that the Holy Father will see that date. Heaven, moved by the prayers of its children, will continue to preserve him in health for many years to the church's the faithful whom he governs with such solicitude and wisdom, as well as directs with such devotedness in the ways of discipline and morality. We, though separ ated by great distance from the Eterna City, are present in the heart and mind of Leo XIII. as well as those who live within the walls of Rome. We are his children his well beloved children by the same title and in the same degree as those nearer his throne. There, therefore, reste upon us the same duty, as we enjoy the

"Let us then, dearly beloved brethren

join our voices as we join our souls, our pathy with the Irish nation in its striving hearts, our wishes and our homages in the for Home Rule. But the Dominion will universal concert of affection and love of which the Vatican will be the witness and tone it should employ, if we Canadians | the theatre. We will with all other Catho of Irish origin seek to use the occasion of lies of the world approach, if not in body land for the furtherance of purely fac-tional or partisan interests. What we fills it with such majesty and glory. And must strive for, is not the temporary tris while our voices declare our respect for the umph of a Canadian party, but an over Sovereign Pontiff, they will also give whelming expression of an united Canadian opinion in favor of Irish rights. impiety Inflict upon the prisoner of the Vatican. Against the wrongs and the calumnies which his foes heap on the illustrious Pontiff, against the vexations with which they daily harass him, we will with loud voice cry to heaven, urging the Leo's priestly ordination. Fifty years Almighty with vehement prayer to return covers a lengthened period and a multi- to the Head of the church the liberty that tude of significant events. What changes is his of right, the royalty and soverighty had four revolutions, two different reign-ing dynasties, and met with the greatest good of mankind, the temperal power of which a gross usurpation has deprived him; in fine, the peace and the prolongation of the reign that is already illustrious by marked events, by great and peaceful conquests for the unsettled than ever. The Italian peninsula right, and by the successful government has had, in the helf century ending with of the church in divers parts of the world. The Papacy is the beacon raised on high by the hand of God to enlighten the world and indicate to the nations the channels of morality, civilization and happiness. The Papacy is the sole power capable, especially in modern times, of signalling the shoals and of pointing out the dangers that threaten society, because it draws its inspirations from on high, because its conscience is above the trammels of human interest. and because the church alone is not afraid to resist the torrent of false ideas. thousands years, and the noblest feelings of wicked theories and unjust deeds. The Church's non possumus is irremovable. The chains with which brute force enfolds her noble form do not bind her spirit, while the insults done her rob ner not of firmness and consistency. The terrors of this world which shake governments, the course of fdeas that disturb other societies, and the agitations flowing therefrom move not the Papacy. Placed by the Divine Will on an immovable rock, the Holy Father sits on the chair of Peter, to whom the Lord gave it for mission to teach all nations and guide them

in the paths of salvation. that Papacy of which the illustrious Leo XIII. is now the glorious representative. We cannot then do too much to display all the esteem we have for Leo XIII., all the respect we feel for his presence and the depth of our sympathy in his afflictions."

Not a Catholic heart in Canada that last desperate fight for bare life. In will not re echo the sentiments thus these eventful years a new world, Christian touchingly expressed by the Archbishop and civilized, has sprung into being in the of Montreal. The Church in Canada Southern Seas, and to Pope Leo history is under a deep debt of gratitude must discern the honor of giving Austrato to the Holy See, which in our lia the newest and brightest gem in the most troublous periods has shown such

is this country indebted for care and favors of a marked character. Our hierarchy has been honored by the promotion of one of its most emisent and exalted members to the Cardinalate, of five illustrious bishops to the rank of Archbis and the formation of new diosesses and vicariates. We know that our interests are as dear to the common Father of the atthful as those of churches geographically nearer at hand to the Eternal City. must therefore show him that he, as successor of Peter, is held for his spostolic virtues in the very heartiest regard and deepest affection by his faithful children in this brave, fair and wondrous land of the north.

CATHOLIC COLORED MISSION OF

The work undertaken at Windsor by e Very Rev. Dean Wagner, towards spreading the faith amongst the colored people, is advancing so rapidly that the rev. gentleman sees himself necessitated take steps towards the building of a school house and church in the immediate future. As this is not an ordinary parish undertaking, but the foundation of a work from which will eventually follow the conversion of the greater part of the colored population in Essex and Kent, Dean Wagner thinks himself justified in making an earnest appeal for help to the charitable public at large, and he does so with the full consent and approval of the blahop of the diocese, as is shown forth in the following letter:

London, Ont., St. Patrick's Day, 1887. MY DEAR DEAN WAGNER -I heartily MY DEAR DEAN WAGNER—I heartly approve of your mission amongst the colored people of Windsor, and I carnestly hope that a generous public will help you in its prosecution. As a means and condition of success in your Christ-like work, a school for colored children is a prime necessity. But such a school cannot be carried on without funds, and funds for the purpose can only come from a charitable public. I herewith encless a cheque for fifty dollars (\$50) as a slight contribution towards your truly apostolic work.

I remain,

I remain,
Sincerely yours in Christ,
+John Walsh, Bishop of London.
y Rev. Dean Wagner, Windsor, Ont It is to be hoped that all persons who will receive Dean Wagner's appeal will cheerfully undertake the task of filling up the blank sent to them. The amoun ollected from each benefactor is so small—only 10 cents—that even the corest can afford it. On the other hand he benefits to be received in return, as set forth on the circular, are so great that every Catholic will be only too glad o avail himself of them.

THE RESURRECTION AS AN EVI-DENCE OF CHRISTIANITY.

Among the mirac'es wrought on earth y our Blessed Lord. His resurrection tands pre-eminent, whether we regard he astounding character of the act itself. or its force as a declaive evidence of the livinity of the Christian religion.

The miracles by means of which Moses stablished his divine mission as leader of the Jews were such that he could appeal to them as proving that his authority had easy access to all who were "By this you shall know that the Lord hath sent me to do all the things that you see and that I have not forged them of my own mind." (Num. xvi., 19). And again, (Deut. xi., 7,) "Your eyes have seen all the great works of the Lord that He hath done, that you may keep all His commandments, which I command you

Miracles being events beyond the power of man, and surpassing the capabilities of natural law, prove the interposition of God. They are the only demonstrative proof of which we can conceive, which establishes or can establish the fact that God has spoken to men. Hence Voltaire

"Miracles were necessary to the nascent Church, they are not so for the Church once established. God being among man should act as God. Miracles are for Him ordinary actions. The Master of Nature must always be above nature." The miracles of Christianity excel those

of the Old Law in many respects; in number, in variety, in magnitude, and in their efficiency in bringing about the conversion of men to the truth; and among miracles, it has always been acknowledged that the raising of the dead to life is one of the most astounding. To God there are not degrees of possibility, and it is no more difficult to raise the dead than to heal the sick, or to change water into n the paths of salvation.

"Such is the idea we should form of that of Galilee; but so conscious are power which presides over our destinies, of we that the raising of the dead is the setting aside of all the laws which govern the universe, that the impossibility of doing this without the exercise of the Divine will strikes us more forcibly than perhaps any other miracle could do. There are three such cases mentioned in the entire Old Testament. In the New Testament there are five, exclusive of the Resurrection of Our Lord, and a number of others are undeniably attested in the course of Church history.

The Resurrection differs essentially as a miracle from all these. The son of the jected to ill-treatment by the mob and the widow of Sarephta, whose history is given soldiers. The wonder is that he was able to Catholic Church is concerned, agree one. Human and social rights are the papal tiars, its first cardinal, in the person solicitude for our interests and advance- in 3 Kings zvit., was raised by the power

of God through the instrumentality of God's prophet, and the same is tr all others who were raised to life, whether under the Old or the New Law; but our Divine Saviour raised Himself, and even forstold that He would do so, saying : "Destroy this temple, and in three days I will raise it up." (St. John ii., 19.) The Evangelist adds: "But He spoke of the temple of His Body." As, therefore, a miracle is God's atten-

tation to the truth of the doctrine which it is intended to prove, the miracle of the Resurrection, the most stupendous of all that have ever been wrought, attests the divinity of Christ and His mission, for to his miraculous works be appeals constantly for this purpose, as in St. Matt. xl., 21, 23:
"Woe to thee Carozain, wee to thee Bethsaide; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sack-cloth and ashes. . . . and thou Caphernaum. . . shalt go down even unto hell, for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained until this day." Also in xii., 41, "The men of Nineve shall rise in judgment with this generation and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here, etc." It is therefore evident that St.
Paul justly declares the resurrection to be the very basis of Christianity. It is the chief evidence to our faith; the most essential element in our Redemption. whereby the powers of darkness are over

foundation of Christian preaching. "If Christ be not risen again, then is our preaching vain, and your faith is also vain." I Cor. xv. 14.

thrown, and captivity led captive, the

Can the Resurrection, then, be proved beyond the possibility of doubt? Undoubt edly so; and it is of great importance that this should be the case, since so much depends upon it.

If two facts can be established as certain, we shall have sufficient evidence to prove the resurrection. First, if Christ really died. Secondly, if he himself came from the tomb and was afterwards seen alive. We shall here only indicate a few of the circumstances which establish these two facts to demonstration.

As regards the reality of Christ's death. Since modern unbelievers are fond of say. ing that he was merely in a trance brought on by the intense suffering he endured. This was maintained by Voltaire. The fact itself is so well attested that it is almost superfluous to enumerate the evidences that attest it, nevertheless we shall give here a summary of them, as in a matter of such impor-

tance no circumstance is In the first place, among Christian witnesses, we have the testimony of the four Evangelists. Two of these, being Apostles, were the immediate friends and companions of our Saviour. They were eyewitnesses of the main facts related by them, and of most of the details. The other two, Sts. Luke and Mark, were not apostles, but they were contemporaneous historians of all that they have written. They were companions of the Apostles, and lived on the spot where the events occurred. They way conversant with the facts. They had therefore all the facilities for accertaining the truth, which contemporaneous historians at any time possess; and that they all took pains to record the truth is clear from the minuteness with which every circumstance which is at all connected with the crucifizion is related. They certainly could not be mistaken about the principal event to which the details refer. But these four are not the only witnesses. St. Peter, another eye-witness relates both the fact of Christ's death, and that of His Resurrection, as a matter well known to all the followers of Christ, though he does not, like the four Evangelists, give the details. Besides this lirect testimony in his first epistle we have his indirect testimony, when in a second epistle he confirms the writings of St. Paul, who also frequently speaks of both events. St. Paul is not one of the original apostles, but he is in the position of Sts. Mark and Luke, a contemporary witness to the facts related.

But there exists still other witnesses. se writings, though not part of the sacred scripture, constitute no small part of the evidence which substantiates both facts. The writings of Saints Barnabas and Clement are still extant. St. Barnabas was an Apostle and St. Clement a contemporary to the facts related. The former speaks more fully of the crucifixion and death, the latter both of the death and Resurrection of our Lord.

What fact, in profane history of that date, has so numerous, and so well informed witnesses to it as these two facts? But the witnesses to Christ's Resurrection are not confined to these. All the first converts embraced Christian ity because of the miracles of Christ, and especially because of His Resurrection. The Resurrection presupposes that He died. Both facts are therefore attested by

a legion of witnesses.

Before being led out to be crucified our Lord was cruelly scourged. He was sublive three hours on the cross. When the

soldiers came to examine the bodies before they were taken down from the cross. they found the two thieves living, but Jesus was dead. For this reason they did not break his bones; but one of them "with a spear opened his side and there came out blood and water." This was the water of the pericardium, and anatomy proves that the wound thus inflicted would have caused death if he had not been deed already. His body was after-wards embalmed by Nicodemus and Joseph of Arimathea. The process of embalm-ing by itself would have been sufficient to cause death. The death endured by our Lord was therefore undoubtedly real. But it is attested as well by Jewish and Pagan, as by Christian authorities

The laws required that the death of the victim should be properly attested before the removal of the body. Hence Pilate required that documentary evidence of the death should be drawn up, and this undoubtedly formed part of the "Acts of Pilate" which were sent to Rome to be placed in the Archives of the Empire. The Jews themselves visited the tomb of Christ to close the tomb, and to seal it, lest the Apostles should steal away the body, and pretend that he had risen. They must therefore have satisfied themselves that he was dead; and so they have always held. They deny the Raurrection, but their learned men have always acknowledged that he was put to death. The "Sepher Toldoth," a lying account of Christ's life, published by the Jews to throw discredit on his history, and republished by our infidels of to-day, for the same pur- flue pose, acknowledge Christ's death, while

lenying the resurrection.

Further: It is known that according to the Roman practice, Pilate must have sent a report to the Emperor of the trial of our Lord. This report is not now extant, but it was so at the period when Justin Martyr and Tertullian wrote. Both of these were in positions to be familiar with the contents of the public archives, and both attest that in the Acts of Pilate the full account of His crucifixion and death is to be found.

Let us next consider more specially the fact of the Resurrection. We have seen that it is attested by a large number of Christian witnesses. Is their testimony reliable? For forty days after his Resurrection they were living in his company. They eat and drank with Him and conversed with Him as before His death; and they, therefore; could not be deceived regarding it. The Christian converts. especially, could not become Christians without believing it. They were on the spot. They had every opportunity of ascertaining what the Jews and the soldiers said of the event, and they were, indeed, eye-witnesses of the events which concurred to manifest the truth or falsity of the event. Yes, they were ready to lay down their lives in order to manifest the sincerity of their belief. So also, as a matter of fact, all the Apostles, with the simple ex-exception of St. John, were actually put to death for persevering in proclaiming the divinity of Christ and the fact of the Resurrection. What greater evidence of to their sincerity and truthfulness can be neither were they deceivers : and even if they had wished to deceive, it would have been impossible for them to do so. If Christ had not risen from the dead, the Jews, anxious as they were to suppress the Christian teaching, would have done so by declaring, "he has not risen from the dead, for his body is still to be seen by looking in his tomb," They pretended, it is true, that the Apostles had stolen the body while the guards were asleep. It is not customary for soldiers to sleep at their post : for if they do so the punshment is death. Nor, indeed, was it probable or possible that the followers of our Lord, terror-stricken by their Master's death, and fearing that they should be the next victims, should go to the tomb, in the face of a guard of hostile soldiers, to steal the body: nor is there any evidence that they did so. The testimony of the soldiers is no evidence in this matter, for they themselves said they were asleep when this occurred. The truth is as the Apostles tell us, they were bribed by the High Priests to give this evidence. The miracle of the Resurrection is proved by irrefragable witnesses, and the Christian religion, thus attested by the interposition of God, is evidently the Truth of God.

Correspondence with regard to the remuneration of the Irish law officers shows that the average annual income of the Attorney-General is £7,000, though in each of the years 1881 2 3 he has received an average of £9,000 or £10,000, and the Solicitor General £2,500. Herein perhaps dyr may be found the reason why these gentlemen-together with the hundred ing and one other officials employed by the English government to administer law in Ireland—are so very much interested in plo preserving what they term the unity of to

The "pious Monks of St. Bernard," who devote themselves so ardently to the welfare of travellers crossing the Alps, have brought the telephone into their service of mercy.