the office of ted, the chanters Fathers Tiernan, After the devopped forward to red briefly to the d Sacrament, the were celebrating, to practice devo-pledge of Christ's ature man.

ature man.

mass of the pred by Rev. Father
in and Kennedy
ab-deacon. After
coss, Rev. Father
conded the pulpit
d descriptive seriday evening con-e cross and a short and devotion, by On Saturday

On Saturday of the fire, Easter of the fire, Easter
water was perr Tiernan, assisted
dy and Walsh.
y the scene is
s, even in the
my blade of grass
All tokens of
altars are decked
asgnificance. Grnanagnificence, orna face is bright, the the song of joy, t word taken from n, coming down to resounds on every l into every key. by in the Lord, be-d, your true lover, ag, Lord and God is was sung by Rev. after the gospel, cDonald of Harbor

THOLIC RECORD

d, preached a pow-rt of which we pro-

erboro', who is ever ninister to the spiri-k, has established a ownship of Murray.
Father McEvay was
p to Murray for the g a site for the erec-h and parochial resi-ained was a most dework will be pushed k a number of the

cese were invited to Consecration of the lay, and to assist the ring confessions at the Twomey and Davis and had the oil conse-on diocese, in the on diocese, in the deship the Bishop of of the diocesan clergy by Wednesday until a , hearing confessions. It is more than seven selved Holy Communions of Holy Thursday d, having for assistant I Browne, with Fathers erton deacon and sub-

hergy were present in here McEvay and Rud-ther O'Counell Douro; a; Connolly, Downey-bellford; Larktu, Graf-Victoria Road; and chancellor of Kingston chance lior of Kingston r Davis of Medoc. cession was formed and ment taken to the renter chapel, which was schippers all day. The iocees of Kingston expired out.

s nighty pleased by the
se were carried out.
ired the new parochial
al residence lately purd Friday morning the ctified and the veneraictified and the venera-cook place at 8 o'clock, McClookey officiating, by and Rudkins descon in the afternoon the the stations of the cross, we a short sermon on the ed.' orning, the blessing of

ing diocese, that although the circumstances that separate the chief pastor from his flock are at present embarrass ing enough, yet in the condition of your bishop there is nothing that need excite in the remotest degree your alarm. I found his lordship otherwise in magnificent health and spirits. His strong and vigorous constitution stands him in good stead in the present crisis. His physicians say that the case is progressing favorably beyond anything they could expect. So, my dear brethren in a few days or a few weeks at the furthest you shall have the happiness of seeing your noble Bishop once more in your midst, with his wonted, warm, genial smile on his countenance and his wonted prayers and blessings on his fips.

Everything has been done by the good Sisters of the Hospital that their own devoted calling suggests, and all that is due to the exaited position of their guest Although the Bishop is not able every morning to approach the altar to offer up the holy sacrifice, yet he hasan altar erected in his chamber, where his good chapiain, the Reverend Dr. Kilroy, ays Mars every day; the Bishop assisting and receiving the Holy Communion. The Archbishop of New York pays him daily visits. There is not an hour, not a halt hour in the day that some distinguished personage is not calling to make kind inquiries about the health of the good Bishop of London. The Catholics of New York testify by offerings of the choisest Easter flowers,— their great love for the good Bishop whom every one loves, and thus would vie with yourgreat love for the good Bishop whom every one loves selves and say that in their hearts and in their affections he has a place second only to that in which he is held by his own to that in which he is held by his own dear devoted people. The only draw back which the Bishop regrets, for he has made in the beginning a noble, generous sacrifice of his disappointment to God, who sent the accident—the only regret which he expressed was that he could not be with his own papels in order to make by his his own people in order to make by his presence the Easter hallelujah all the more presence the Easter namenjan at the more joyful. He has, however, commissioned my unworthy self to aunounce to all and each of you the pax vobis—the Easter peace. And this is suggestive of the few remarks which I purpose to make on this

What is really the cause of our Easter What is really the cause of our Easter gladness? I say really the cause, because I would have you to understand that apart from the beautiful centiment and poetry which always gather around celebrations of this kind, there is beneath a deep, mysterious meaning. Why is it that we are glad on Easter morning? The joy of Easter, my brethren, like all pure earthly joys, is a joy that is born of sufferings. The peace of God is the inheritance of his Church; that peace the Risen Redeemer bequeathed to her on the first bright morning of the resurrection. We are bequeathed to her on the first bright morning of the resurrection. We are then glad to day because peace has come back to earth, and we have the assur-ance of divine faith that it is once more ance of divine faith that it is once more restored to earth through the open wounds of the Kisen Redeemer. This is really the cause of our Easter gladness. Let me impress it upon your minds We are glad to-day because the peace that was lost comes back to us through the open wounds of our risen redeemer.

You are aware, my brethren, that with the loss of pristine innocence God's peace fled the earth and in its stead there came two conflicting sentiments which

order and obsturoed the find the dead dies no more, deach has no formed and obsturoed the found over him. The his chief reason for rejecting the supproach him, the other a feeling of desire to be united with him. When they heard God's voice, Adam and Eve hid themselves in the trees of Parasite. In the old law fear took precedence, in the old law fear took precedence, in the old law was called the law of fer was the predominant sentiment, from the dea's, and this we say is the correct took of the control of the case of the correct took and the correc

body of Christ in her lap posing for the Mater Dolorosa of the whole world. Friendly hands carried the dead Carist to the sepulchre in silence, soft as the foot of midnight itself. He was buried foot of midnight itself. He was buried in the garden tomb, three days pass which represent the epochs in the world's his ory. The first day from the time of the creation of the world to the law of Moses. The second day represented from the law of Moses to the coming of Carist. And the third day from the coming of Carist to the end of the world. On the third day Christ's soul came back to join the body. The world's redeemer asserts His Divine power, the ponderous asserts His Divine power, the ponderous obstruction is removed from the grave, the sepulcare is left open to his anxious admirers. He is risen. He is not there. Jesus the Gariet, then, my brethren, has come back from the dead with a message to the living. What is it? It is none other than he offered at his birth, "Peace on earth to men of good will."

But that peace is now nurchased, and

earth to men of good will."

But that peace is now purchased, and that message is now emphasized, he shows to his disciples his open wounds and pronounced the pax vobis. The disciples, it is true, did not at once know him, he was so marvelously changed from what he was when they saw him on the afternoon of Good Friday. His face that was then so pale and so wasted is now radiant with more than angel's beauty. The eyes that were oppressed and radiant with more than angel's heauty. The eyes that were oppressed and la guid in the weariness of death are again bright and beaming with life in the glory of the resurrection, the hands that were nailed to the cross are again free and wield the omnipotence of God; the heart that was broken again re-entered the mighty ocean of the divinity un tramelled by sorrow. Crist having risen from the dead dies no more, death has no longer deminion over him. The hys-

the new far, pasch) cauchi, sed fonds that yet the many offer the state of by the Rev Fathery McGolvey, and the state of the father than the state of the

expounder of Lutheranism, while the Switzers as stoutly maintained that the only good Luther ever taught he learned from Z vingle. But posterity has un animously, and no doubt, fairly, conceded to the German the credit for which he so ardently craved and so boldly struggled. Luther's first movements appeared little like those of a man that had a firm conceining or a satilled ourspace. Symptimes he like those of a man that bad a firm conscience, or a settled purpose. Sometimes he was all for reform, then he would declare himself a submissive member of the Church; sometimes he was throwing down the gauntlet against the world, and as often he shrank into the most abject servilty; he often gave away to fits of violent passion, and just as often he vowed to amend his conduct; but, by the nicest arts of dissimilation and the meanest hypocrisy, he always attached partisans to his side and warped circumstances to his own advan-

always attached partisans to his saws and saw warped discumstances to his own advantage. He tried to win the favor of the common people by magnifying their grievances and exciting them to sedition; in their defeat he deserted them, and then stormed for their destruction. But in their defeat he deserted them, and then stormed for their destruction. But his new doctrines were very acceptable to the nobles, when they discovered that sacrilege and roboery were elevated into virtues. Seeing the success of his tactics, the powerful effect of his coarse harthe powerful effect of his coarse har-angues, and the numbers of his followers, he gave full scope to the suggestions of his ambition. The idea of forming a separ-ate church, that had gradually taken shape in his mind, now so thoroughly engrossed and enchanted him that he repelled with pious scorn every overture of peace and reconciliation. Fancy or repelled with pious scorn every overture of peace and reconcitation. Fancy or invent whatever you like in his favor, it is undeniable, and is admitted by many Protestants, that Luther was moved by ambition to form an independent church, and was extremely j-alous lest auyone else might share the glory with him. His chief reason for rejecting the dogmas of the Onurch was that they are notning but human opinions; and his recommending his own opinions tustead

needed a Lutheran bible! But it is strange that, if Luther was, as he had the hardihood to assert, divinely commissioned to announce the whole scriptural truth he could be prevailed on in any way to change or even medify what he had distinctly asserted. The Catholies are sometimes sneered at for using the "stock argument" that truth is unchangeable. Catholies are not the only ones that use it, Guizot says: "It is moreover permanent, and always the same, for truth is unchange able." Nor will anyone quarrel with him for saying so. It is an axiom that no sober man will di-pute. But Luther changed and changed; and his followers have changed and re changed. I do not purpose to say much here about the particular tenets of Lutheranism, I merely observe that, either owing to the arguments of Catholics or the whimsical moods of the Lutherans, they have been repeatedly changed. And this ought to convince needed a Lutheran bible! But it is strange

as I was at Worms, a good Lutheran; but I have learned that Luther is a blackguard, and as good a drunkard as there is in Mansfield, delighting to be in the company of beautiful women and to play upon his flute. His conduct is unbecoming, and he seems irretrievably fallen. That he could not get along with "Katie" is no great proof that his affections were purely spiritual; nor is it a testimonial to his saintliness that he vio lated a solemn vow of celibacy to embrace her. His native tendencies are easily detected in his famous sermon on Marrimony, some specimen sentences of which I would quote here, except for the consciousness that they are unfit to appear in your columns. When I first read Bos suct's Variations, I noticed what he says about Luther's giving Philip of Hesse permission to take a second wife, while his first was still living; but at that time I looked upon it as an opposition calumny. It is true enough however; and the Lutherans were distinctly reminded of it, by Cranmer, when theytook a virtuous stand egainst the divorce desired by Henry VIII. "But that Melancthon, and other German divines, were not very orthodox in this. as I was at Worms, a good Lutheran; but I have learned that Luther is a blackguard,

winton life, not four constraints buckets, which Gold by avoiding sin, Passo with Gold by avoiding See also Imperial Biog. Dist, Art Philip of Hesse; or Cates's Biog Dict) Of course Luther justified it: he said: "Ego sane fateor me non posse prohibere si quis velit plures ducere uxores, nec repugoat saris iteris." Sir William Hamilton say that Luther held "polygamy as a religious speculation." And yet it is likely that, after Melancthon, Luther was morslly the best of the "Reformers." Concerning his without disappointment. Their intemperate the foundations of religious morality, are not compensated, so far at least as my slight acquaintance with them perance, their coarseness, their inelegance, their coarseness, their intended to his coarseness, their inelegance, their coarseness, their inelegance, their coarseness, their inelegance, their coars

de declared of his followers: "Adorabunt tercora nostra et pre balsarno habebunt."

The "Pope of Geneva" has had a train of stundy admirers, who would place his institutes side by side with anything that St Paul ever wrote; and who think that his sour, cold blooded piety invested his manuel with a halo of sanctity that enhances it beyond all value As I am not concerning myself at present with not concerning myself at present with particular matters of faith I shall

no other reformer but Calvin would have gratified his vindictiveness by putting the opinion in words. For some reason, he cherished, as only Calvin could cherish, a bitter hatred of one Bernard, a Franciscan, and when this Bernard came into the reform and confirmed his sincerity by breaking his vows in taking a wife, Calvin, instead of proferring the hand of reconciliation, indulged his malice by saying; He (Bernard) was always hostile to it (reform) till he beheld Carist in a handsome wife." Dyer's Life of C, p. 104 By reading the history of his rule in Geneva, anyone can easily discover the true character of Calvin; his treatment of Castellio, Bolsec, Ameaux, Gruet, Gentilis, true character of Calvin; his treatment of Castellio, Bolsec, Ameaux, Gruet, Gentilis, Berthilier, and his rampant savagery in burning Servetus, plainly show that he was destitute of pity, mercy, or humanity. His disciple, John Knox, whom Da. Johnson called the Ruffian of the Reforments of Catholics or the whimsical moods of the Lutherans, they have been repeat edly charged. And this ought to convince any man that the Holy Ghost, the Spirit of Truth, has had little to do with Lutheranism. But then Luther was such a pure minded son of righteousness and so exemplary in his habits and strictness of life, that his teachings might be accepted out of respect to the person! Some such an idea must admit his contradictions, but yet invoke his name. Was Luther, however, a pattern of morality and a reflection of all the virtues?

Alzog quotes the Protestant Ancillon for this: "His (Luther's) acts were the new one hand, his character was not soiled by the one hand, his character was not soiled by distinguished virtue. On the whole, admitting that he was gifted with genius, it cannot be denied that he was incompleted by distinguished virtue. On the whole, admitting that he was gifted with genius, it cannot be denied that he was feeling of the content of the provider. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the provider. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the provider. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the provider. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the provider. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the provider. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the provider. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the provider. Alzog also quotes Count Hoyer of Mansfield for this: a good Lutheran; but I have learned that Luther is a blackguard, the provider of the country." I have been all along the provider of the country. The provider of the country of the provider of the country. The provider of the country of the provider of the country of the provider of the country. The provider of the country of the provider of the p

# from Hallam means a great deal. OBITUARY.

Mrs. Robinson Orr, London.

One of London's oldest and most highly respected residents passed away on Sunday morning last, in the person of Mrs. Orr, relict of the late Robinson Orr. Mrs. Orr was the mother of a large and estimable family, all of whom are now grown up and actively engaged in business, one of them being Mr. Thomas Orr, of the Free Press, one of London's most valued and highly esteemed citizens. The deceased lady was endowed with all those beautiful gifts of nature which rendered her society a veritable pleasure as well as a blessing to all her surroundings. To know her was to admire and esteem her, and many a one has she left in London who will remember with fondness and gratitude the countless acts of genuine, unostentatious observed. Mrs. Robinson Orr, London.

icaves a wife and a large and highly respected family. Two brothers also survive him, John and Jeremiah, both of whom are residents of London. To all we offer our most heartfelt condolence in the loss of a good husband, an affec tionate father, and a kind and loving brother. May his soul rest in peace.

Mr. Stephen Corbett, St. Thomas. Mr. Stephen Corbett, St. Inomas.

We are sorry to have to record the death of Mr. Stephen Corbett, which occurred at St. Thomas on Monday morning. The deceased was born in Neuagh, Ireland, about fifty eight years ago. He came to London in the year 1849, and was often heard to boast of having worked, craits for threa days with pick and spade

lic, a man of few words but of manly, independent and unbiased actions. His loss will be very much felt by his afflicted family and be a source of regret to a very wide circle of affectionate and admiring friends.—R. I. P.

## BALFOUR'S "CRIMINALS."

The Coercion statistics published by Mr. Balfour are an absolute mockery of the curiosity of a justly indignant public. They are a cover for the miquities of the Removables. A man unacquainted with what has been going on in Ireland might what has been going on in Ireland might think from those statistics we were the most criminal people in the world. The great bulk of the cases are ranged under the formidable heads of "Criminal Conspiracy," "Intimidation," "Riot or Unlawful Assembly," and "Assaults on the Police." But no explanation is given of the meaning of these words in Kemovable vocabulary. We will try to supply the ommissions. the ommissions.

the ommissions.

"Criminal Conspiracy" means the refusal of a tradesman to sell whiskey to an emergency man at his own price, or of aiblacksmith to shoe a land grabber's horse. A man, according to the Removables, may conspire with himself, and he may, as was done in the case of the blacksmith, Sullivan, whose conviction the Exchequer quashed, be convicted without any evidence at all. "Intimidation" means blowing of a tin whistle by a girl of fourteen, ("The best little girl in Ireland"), when there are builtiff, in the neighborhood. It is not necessary that they should be anybody intimidated, on the contrary, it aggravates the offence if the Crown witnesses swear they were not intimidated at all.

"Riot and unlawful assembly." This

intimidated at all.

"Riot and unlawful assembly." This was Wilfred Blunt's offence. It consists, in temperate speaking to, or taking part in a peaceful and orderly meeting. It is largely a geographical offence. It is specially forbidden to hold a meeting to assure the victims of landlord extortion and of vindictive coercion of the sympathy of the English people, or to exhort them to hope or patience. "Forcible Possession!" This offence is committed when an evicted tennant or his wife or

King John of Abyssinia has made request for peace with the Italians. The reason of his changed attitude is largely due to the great scarcity of provisions among his people. The Emperor Frederic, since the death

of Wi ham, is keeping his strength won-derfully well. He walks with a firmness and digaity which surprise all. Bulgaria has asked the Porte for an explanation of the presence of Turkish troops at the town of Mustapha Pacha on

## the frontier. The Feelings of a Sinner Who Shudders at his Crimes.

From the Union and Times. Conscience is an avenger. It stands at its post, ready to vindicate the majesty of broken law; it rebukes sin with a stern broken law; it rebukes sin with a stern voice, and passes its sentence on the transgressor; it is man's best friend or his dreadful enemy. There is a torture of regret felt for evil deeds, neglected duties, corrupted minds and wasted lives, which, in depth and keenness, surpass all other suffering. It haunts a man everywhere. It is a flame kindled in his soul which in wardt torments and consumes him. It inwardly torments and consumes him. It guardian care of conscience, or escape the pains of its avenging lash. It is a guawing

pains of its avenging lash. It is a guswing worm which secredly preys upon his vitals. Fhough its avenging power may not be felt at once, and though we may six and seem to prosper, and absorbed in the engrossing excitements of the world, despite demands upon us until we think we have conquered conscience, it will come and have its debt of us, and it will claim its representation if will rake over the agrees.