Rev. Dr. Treacy on The Resurrection.

On Easter Sunday at the cathodral e High Mass was colebrated by Rov. Pather Ryan, assisted by deacon and sub-deacon. The reverend rector sub-deacon. The reverend rector preached an eloqueta, seemon on the resurrection of Chris. In the evening the Vespera were sung by Rev. Pather Rohleder and the sermon was preached by Rev. Dr. Treary. It was a spinalle effort and we give here under its full text:— "die is riven: He is not here.' (Mark I. 16). To-day is a day of general rejoicing in the universal church of Ood. It is as the great St. Gregory Maxianyen said, the solomnity of solomnities, the featival of festivals as

Natianyon said, the solomnity of solomnities, the featival of festivals as far above all the other feats of the year as the sun outshines the stera; rar as the sun outshines the stera; rar as the sun outshines the stera; rather world there ascent to-day cantivities of joy which blend with the celestial alleitules of the angels, for on this day Christ rose from the corruption of the tomb, on this day He triumphed over all the powers of cartium theil, proved beyond all doubt the divinity of Ills nature and the truth of Ills mission, and gave us in Ills own person an unfailing niedge of a happy and glorious resurrection. We might fraw many beautiful and salutary lessons of instruction from the gospel of to-day, but there is one lesson which we cannot falt to learn beside the empty sepulches of the risen Christ; there is one stern reality that stands out prominently before us as we contemplate the resurrection through the mists and viclusticules fat that brings comfort to those who are batting in the cause of sinful and and sands and stands and unities, the festival of festivals as of 1900 years; there is one consoling fact that brings confort to those who are battling in the cause of sintui and oppressed humanity, and that is the triumph of truth in the person of Jesus Christ. Our faith in the providence of God has oftentimes been shaken by the prosperity of the wicked and the adversity of the rightcous. This has been a verticable stumbling-block to many souls who fall to understand the mysterious dispensations of a God who permits the triumph of falsehood and the temporary defeat of tuth. Nowadays truth does not apwith. Nowadays truth does not ap-pear to be in the ascendant in the lives, politics, and councils of men. The world to-day is RULED BY SHAMS OF ALL KINIS

RNEW WORLD GOVERNMENT OF ALL KINDS — social shams, political shams, and religious shams. Never since the days of the Scribes and Tharisecs was there a more unhealthy crop of falsehood. Although the mind of man was created to satisfy his longings and apprations and deliver him from the tyramy of his passions and every other restraint that impedes true human liberty and progress, yet he is constantly deceived by falsehood, which under the uppearance of truth blinds his intelligence and dominates his will to the detriment of his highest temporal and spiritual interests.

The world for the days of the selective by ornations of the selective of the

vorld is still deceived by orna-

ment.
In law what plea so tainted and corrupt.
But being sensoned with a gracious Obscures the show of evil. In religion What damned error but some sober

will bless it and approve it with a text."

What demined error but some abber brow text."

So it is in the world to-day. We text."

So it is in the world to-day. We are led by suppearances. The history of our first mother is every day repeated in her sons and daughter. We are loo easily disposed to judge things by the outside, to take worldy success as a mark of truth and failure as the sign of falsehood, to rely on the prejudiced notions we have acquired or inherited, to follow the easy road of pleasure or passion without waiting to consider for ourselves how far we have adjusted our ideas and actions according to the extended which conscience has imposed on us. People are so blinded by the specious appearance of folgehood that they cannot or will not seek the truth. Not only because such a research would imply exertion, of which they would be obliged to renounce some petted passion, to make sacrifices to which they are unequal, to atem the strong current of worldly induence in order to live up to the ardious duties which the knowledge of truth would impose ut hem. Man is by nature a weak, fallen creature and he invariably selects a position in life which least contradicts his natural inclinations. It is more convenient in this world to do what is wrong than what is write to be included the knowledge of truth would impose them. Man is by nature a weak, fallen creature and he invariably selects a position in life which least contradicts his natural inclinations. It is more convenient in this world to do what is wrong than what is write to be created and the services and Pharisees, rathe; than be nailed to the cross with Jeaus of Nasareth. Thus it is that

FALSERHOOD RULES THE WORLD to day. Falsehood captivates. Truth its divine. Falsehood captivates. Truth resets, fealsehood compromises. Truth

FALSEHOOD RULES THE WORLD to-day. Falsehood is human. Truth is divine. Fichehood captivates. Truth regels. Falsehood compromises. Truth is exacting. Falsehood is tolerant. Furth is intolerant. But falsehood is mortal, and truth is ternal, Falsehood under any form, social, political, or religious, may, for a time, dominate the minds and enthrall the hearts of men. Owing to hereditary, political, or national influences it may even become popular with the great masses of the people, but nevertheless the day will surely come, an come it must, when men will be disabused of their errors after having paid dearly the price of their knowledge, when virtue shall have its own reward, when right shall value in the state.

quered in the person of Christ cruci-fied. "For right is right as God is God. And right the day shall win. To doubt would be disloyalt?. To falter

quered in the passes of Startat created Golds. And right the days whall win. To doubtt would be the legislat. To find the start the legislation of the design of the design of the days and the start the legislation of the days and the start that the passes of the country. So a sound return of faisheoth, truth and it shall sweece din the out? Why do we say clear it return and it shall sweece the theory of the country. So a sound that the passes of the country is distinct because it is certain. Truth, as a start to the country of the country, so a sound to conformity of the mind and the thirt of the thirt, and negligible that the country of the mind and the thirt of the thirt, and negligible that the country of the mind and the thirt of the thirt, and negligible that the thirt of the mind and the thirt of the thirt of the country of the

the caprices of their own tailed mature, their labours, like themselves, aro
destined to destruction, for man, sepgrated from God, ir a liar, and
the works of his hands vanities,
j.f., on the other hand, a cause is just
in the sight of God, if a religious system is true inasmuch as it corresponds
to the law of God's reason and harmonizes with the natural aspiratons of
men, it is bound to succeed, though
carth and hell were arrayed against it.
It may, indeed, lie dormant for a while.
It may be crushed beneath the careleas footsteps of the passing multitude,
but as the seed which is scattered in
the furrows of the field springs forth
again into beautiful corr, that waves in
the summer sunlight, so down-trodden
tritti, because it is real, shall rise
again and command the attention, win
the hearts, and dominate the minds of
men.

Truth crushed to earth shall rise again.
The eternal years of God are hers;
While error, wounded, writhes with
pain.
And dies amongst his worshippers."

sets our ideas and actions according to the standard which God has reveald and which conscience has imposed in us. People are so blinded by the pecious appearance of follewhood that key cannot or will not seek the truth, fot only because such a research rould imply exertion, of which they re incapable, but rather because even they did know the truth they would enoughled to renounce some petied enoughled to renounce some petied esselon, to make sacrifices to which hey are unequal, to atem the strong hey are unequally that the world live of lives were poor humble fahermen, without learning, wealth, family influence, or any quality that could recommend them as religious teachers. Their state, the strong hey are the strong than what is spit. It is less difficult to be vicious han to be virtuous and from a worldly shandpoint it is preferable to feast with the Scribes and Pharisees, rathe; than the scribes and Pharisees followed the strong the scribe of the strong the scribes of the scribes

R. J. McGAHEY, D.D.S., I.D S.

DENTIS
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of culture and the academies of learn-ing, though she were again TRAMPLED TO THE DUST BY MIGHTY POTENTATES MIGHTY POTENTATES

INC. Henry of England, Napoleon of France, and Frederic of Prussia, though the powerful resources of the Indicase and Interature of the day should be employed to throw moral dirt at her mission, her doctrines, and her children, yet no dirt is immortal, and the day shall, come when the children of them that afflict het shall come, bowling before her, and all that slandered ber shall worship the steps of her feet, and they shall call her the city of the Lord, the Zion of the Holy One of Israel. As she has triumphed in the past, so shall she conquer in the future, for she came from the hands of Zifin before Whose face the power of men she catte. I'ven the hands of Itin before Whose face the power of men is as a drop of the morning daw that failoth down upon the earth. What R; hairs are on the head of Judah, wnose youth is renewed like the eagle's, whose feet are like the feet of harris, and underneath are the everlasting arms. Thus, down the conturies of history, the words of Gamaliel are verified now of the Catholic Church, as in the early Christian teachers and disciples; they are verified in every just and rightful

of the Catholic Church, as in the early Christian teachers and disciples; they are verified in every just and rightful cause that he based on truth.

"I say to you, refrain from these men, and let them alone, for if this design and work be of men it will fall to nothing. But if it be of God, you are not able to destroy it." (Acts 5.) such is the triumph of truth. It shall always conquor. It alone possesses reality and stability, and when the earth shall fade away the truthful life of justice, purity, sobriety, and chartity shall survive the wreck of all things eise, and shall blossom forever into golden glory in the paradise of God. Amen.

DEMOREST'S MAGAZINE.

DEMOTREST'S MAGAZINE.
Demorest's Magazine has been fortunate enough to secure for the leadling article in the April number a most
complete and intinate amount of
Japanose home life. The article is by
Theodore Treiser; and is most beautifully illustrated by photographs of
quality restty Japanese women engaged in their various domestic occunations.

The leading physicians of Toronto, patronias and recommend Lemaitre's Pharmacy, 286 (given 88 Verd, opporite the Fire Hall. This is a fact well worth knowing if you have anyone sick above, Lemaitre's Pharmacy has long erjoyed the hest reputation for nearful disponsing and nurs medicines. Bloods

AMERICA MAY CRUSH ENG-LAND'S INDUSTRY. April Forum contain

Professor Roberison has been discus-sing the Canadian prospect for export of tender fruit. His general conclusions, he says, so far as they can be stated with any satisfaction to myself, with some sense of the responsibility under which I say them, is that Canadians may have a continually growing trade which I say them, is that Canadians may have a continually growing tisade in the exportation of pears; that a very large trade in the ender sorts of apples can be developed by shipping in coid storage; that there is a possibility of getting a trade that may leave a living profit from shipping tomatoes; that there is no likelihood of making a success of sending over Crawford peaches; and that as the demand for Canadian grapes does not exist, it is a question to be considered whether it would pay us to send about one carboda a week of our best sorts to further try to create a demand. Other truder fruits such as raspborrles and currants and things of that kind could only. I think, be sent across profitably in the form of pulp; that that may or may not be profitable just as there is a scarcity or a large cup of these small fruits in Great Britain for the year. If the crep there is a large the smail fruits in Great Infilia for year. If the crop there is large t price goes so low that there would no profit in sending them over from

no profit in sending them over from here.

The Dominion Presbyterian appreciates at considerable length the recent protest made by Archbishop Bruchesi against the parade of criminal sensations in the columns of La Pattie and La Presse. The Presbyterian says:—"We think this is a noble appeal, and that it is well to have the reminder from any quarter that a free press must also be a pure press; if there is an implied rebuke there is also a tribute to the great influence of journalism."

STAMMERING TO STAY

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