THE CATHOLIC RECORD.

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Herbert, by the grace of God and of the Apostolic See, Bishop of Salford, to the Clergy, Secular and Regular, and to the Faithful of the Diocese; Health and Benediction in the Lord.

Rev. Dear Brethren, and Dear Children in Jesus Christ:

1. It is good to take a broad survey of the condition of modern society and of the time we live in. During the present century the progress of mankind in the natural order has been great and unprecedented. In many respects it had been both more marked and more general than

during any former century.

Within a lifetime the population of the civilized world has doubled; \* and increase of population is a recognized test of temporal prosperity.

Nothing has been more marvellous than the ground of wealth and its general disc

the growth of wealth and its general dis-

tribution.†

The universal spread and gigantic activity of commerce have changed the temporal lot of the poor man, and have brought the products of all countries to his cottage-door; his meals are now supplied to him from India, China, Arabia and America. The miserable tenements of the workman are being replaced by habitable dwellings. The peasant is no longer bound to the glebe; labor has become free, and capital meets it upon fair and equal terms.

and equal terms.

Commerce has brought nations into a conjunction hitherto unknown. Steam has placed the most wildly separated people within easy visiting distance of each other. Electricity girdles the earth in all directions, and has broken down every barrier to intercommunication: the most distant region of the earth is parted from each

to intercommunication: the most distant region of the earth is parted from each one of us by only a few hours of time.

Popular instruction has opened the intelligence of millions, and the horizon of their vision is no longer confined by the parish boundaries within which they were lorn. Now sympathics, now tasks, now born. New sympathies, new tastes, new interests, have been awakened in them by knowledge and culture, while new instru-ments of power, of self-development, and of reproduction have been placed within their hands. Distinctions of class have diminished, for knowledge levels up those who possess it towards a common plat-

The Press, as with an extraordinary network of nerves and arteries, interlaces and unites together all people and races, who day by day interchange their thoughts, their aspirations, through its columns, and make of their sufferings, their joys, their inventions and their their joys, their inventions and their

prosperity, a common property. I Such has been the progress of science within the century, and we rejoice in it. The Church, indeed, has no divine mission towards science of the natural order; her commission is to the salvation of souls, out incidentally she has always favored them. For many centuries her ministers were their sole patrons and guardians; but even now, that others have taken up the pursuit of science, and the calls on her ministry are more numerous and more ministry are more numerous and more urgent than heretofore, she still ungrudgingly sets apart a large number of her priests to work for mankind in the various fields of science. Nor have they

worked in vain. worked in vain.

Thus, when the English Government determined to have the fruits of the scientific expedition of the Challenger thoroughly examined and analyzed, two Catholic priests, Mgr. Castracani, of Rome, and Father Reynard, a Belgian Jesuit, were engaged to give their services, as being the two most competent men of being the two most competent men of science in Europe,—the one in the de-partment called diatoms and the other in the microscopic analysis of the deposits of rocks brought up from the bed of the

ocean.
Science in various branches is still largely indebted to Catholic priests: the name of Secchistands in the first line of modern astronomers; F. Perry, of Stony-hurst, has twice been named head of the national astronomical expedition to Ker-guelen and Madagascar. F. Denza, a Barnabite, is the most eminent astronomer Barnabite, is the most eminent astronomer and meteorologist in Italy; and Don Antonio Stoppsni the most celebrated geologist. At the head of the astronomical observatories at Kalosca, Louvain, Puebla, Cuba, Manila, Calcutta, Tchang, kia-Tckou-Cuba, Mamia, Calcutta, Tenang, Ria-Tekou ang, in China, and at Zikawei, near Shan-ghai, are stationed Catholic priests. A considerable list might be given of Catholic clergy on the Continent of Europe who have made a name for the eminent services they have rendered, and are still rendering to science, in biology, diatoms, electricity, chemistry, mineralogy, botany, conchology, and the highest branches of mathematics. Even in the new American science of atmospheric currents and storms, we are told that one of the chief authorities on the American side of the Atlantic is a Catholic priest. nade a name for the eminent services

is a Catholic priest.

The Catholic Church most assuredly is not hostile to the progress of science. We might ask: Are the clergy of any other denomination doing more to promote its progress?

2. But, alas! there is another side to

this question of the progress of the human

In spite of the multiplication of wealth and of its general distribution, of the discoveries in science and of their applicaspite of the spread of instruction and of tion to the use and comfort of mane effort to raise humanity to a higher platform in the natural order-wickedness nd crime have not ceased to increase in Within a period of fifty years crime in England has increased six fold.

In 1860 the total convictions for crime were 255,000; in 1876 they were 526,000, showing an increase of 106 per cent. in 16

It is said that about 90,000 persons a year die from drink, and as many more from its indirect consequences—that is, about 120,000 deaths a year are traceable to drink. According to the last Govern-

of marriage has become more and more common. The number of civil marriages has incrersed from 15,878 in 1868 to 22,056 in rest in peace.

A LETTER ON THE EDUCATIONAL PERIL TO CHRISTIANITY.

BY THE BISHOP OF SALFORD.

1878; and divorces, followed by attempted marriage with other persons, have increased at the rate of over 150 per cent.

A few years ago the formost authority on the subject of infanticide reckoned that

in London alone there were 12,000 women who had murdered their children; the estimate for the country at large is something too shocking to chronicle. The statisticians and political economists of New England and of France tell us that the wilful destruction of human life is sensibly retarding the growth of population.

Another characteristic of the present day is the unparalleled increase of educated dishonesty, by adulteratior, forgery, and deliberately-planned fraud. A greater number of helpless persons, of widows and children, are plunged into misery and truined by fraudulent bankruptcies than were ever injured by footpads and house-breakers in any previous century.

The progress of the nineteenth century civilization is marked by an increase of crime which results in a greater loss to property and life than was occasioned by the most bloody wars in the Middle Ages. And, in addition to this, we are as ambitious and as warlike as our ancestors.

Then there are the State crimes—the invasion, plundering, and annexation of the Mass of the Resurrection.

Then there are the State crimes—the invasion, plundering, and annexation of the Wass of the Resurrection.

The bells of the Cathedral will not be faith of Governments: of thirty con-Another characteristic of the present

the most bloody wars in the Middle Ages. And, in addition to this, we are as ambitious and as warlike as our ancestors. Then there are the State crimes—the invasion, plundering, and annexation of the weak by the strong. Then the bad faith of Governments: of thirty concordats entered into by Pius IX. with various Governments, there is not one that has not been violated by the Civil Power which had pledged its good faith to Power which had pledged its good faith to

the Vicar of Christ.

But far worse than the foregoing is the multiplication of false teachers, sapping the very foundations of faith and moralthe very foundations of faths and motar-ity. Some teach that there is no such thing as right and wrong; that "all moral rules are doctrines established by the strong for the government of the weak;" that man is but "the highest of mammals;" that man is but "the ingress of manman, that God is but "an expression." Others, going only half way, teach that all doctrinal Christianity is doubtful, and that revealed truths, if there be any, are incapable of precise definition or of posi-

incapable of precise definition or of positive proof.

It would appear that considerably less
than half of the population of this country frequents any place of worship on a
Sunday, and that the minds of men are
becoming silently alienated from the
Christianity of their fathers. Doubt and
unbelief are spreading even among the
young, and girls in their teens prate about
infidelity. We are witnessing the gradual
de-christianization of society.

de-christianization of society.

3. Some Catholics take a hopeful view of the future. They believe that the mental and moral excesses we deplore are incidental to the imperfection of human nature, and to the disturbance and inequalities consequent on the struggle of mankind to break through the crust of old social strata and to reach a higher table-land of natural felicity. They think that when the disturbance and perplexities have subsided, men will return to the Church of God, and submit once more to

the commands of revelation.

Others believe that as innumberable angels at the close of the period of their trial followed Lucifer in his pride and were lost so this same Lucifer, who was a liar and a murderer from the beginning, is drawing away, in his tail of false lights and delusive promises, millions of human beings to their eternal perdition; they believe that we are actually in the prelude to the reign of Anti-Christ, and that the days are the commands of revelation. reign of Anti-Christ, and that the days are coming of which Our Saviour spake when he said, "The Sou of man when he cometh shall He, think you, find faith on earth?"

Luke xviii. Be this as it may, one thirg is certain, that wealth and science are powerless against pride and passion; that the cunuing of man is ne match for the wiles of Satan; that possession of the earth does not secure the Kingdom of Heaven.

\*The population of the United Kingdom and Colonies, of the Continent of Europe, and of the United States, in 1801, was 192,009,000; in 1880 it had risen to 363,000,000.

The most remarkable feature is the improvement in the financial condition of mankind, the earnings of nations having risen (within ten years) in twice the ratio of population.—Balance Sheet of the World, by M. G. Mulhali.

While the population of the island of Great Britain has risen 63 per cent. since 1840, the wages of workmen and even of maid-servants are now 50 per cent. higher. The proportion of persons in middle fortune has doubled, and the condition of the working-classes improved in even greater degree than the growth of capital—The Rise of the Middle Class, by M. G. Mulhall.

The ordinary newspaper circulation in the world is 12,000,000 daily; the circulation Class, by M. G. Mulhall. The ordinary newspaper circulation in the world is 12,000,000 daily: the circulation has doubled since the introduction of tele-grams.—Progress of the World, page 91.

OBITUARY.

Not a few of our readers will be pained to learn of the sudden death of Mr. Patrick O'Keefe of Ashfield which took place at the residence of Mr. Michael Cray of Goderich on the tenth of March. About three months since he went on a trip to the States and remained in Indiana for a time where he received a severe cold which resulted in inflammation of the lungs. At the first stage of the disease he started for his home, and reached Goderich where the best medical reached Goderich where the but the disease had acquired too great hold of his constitution to be shaken off and, gradually he became weaker and weaker Friday afternoon, when death finally terminated his sufferings. Before death, he received the last sacraments of the Church from the, Rev. Father Watters, pastor of St. Peters Church.

from the, Rev. Fatner waters, passor of St. Peters Church.

Mr. O'Keefe was a native of the County Kerry, Ireland. He came to this country about thirty years ago. Consequently, he had to undergo the hardships and privations of a pioneer's life in hewing out a home for himself and family in the forests of Ashfield. He had just attained the age of fifty years. He was a most exemplary man, and his influence was always for good, his excellent abilities, genial and kindly nature, and, above all his high sense of honor and good character, made him respected and esteemed by the entire community. His remains were brought home to his bereaved family at Kingsbridge, from thence to the Roman to drink. According to the last Government returns, within a period of ten years (1868-78), the number of deaths from delirium tremens increased by over 120 per cent.

The desecration of the sacred character of marriage has become more and more of marriage has become more and more under the desecration of the sacred character of marriage has become more and more of marriage has become more and more of marriage has become more and more under the desecration of the sacred character of marriage has become more and more under the desecration of the sacred character of marriage has become more and more under the desecration of the sacred character of marriage has brought nome to his believed harmy and the sacred character of the sacred character

HAMILTON LETTER.

Holy Week-Hours of Celebrating the Divine Offices in St. Mary's and St. Patrick's-Easter Collection Dundas Items-New Doctor-Miscellancous.

HOLY WEEK-THE CATHEDRAL. On Wednesday, Thursday and Friday, at 3 o'clock in the afternoon, the Office of On Holy Thursday the Office begins at half past 9 a. m. His Lordship the bishop will celebrate Mass and perform the cere-

rung from the Gloria on Holy Thursday until the Gloria on Holy Saturday, so that it will be well to attend strictly to

the hours above mentioned.

ST. PATRICK'S.

In St. Patrick's Church the Offices will, In St. Patrick's Church the Omces will, of course, be the same as in the Cathedral except that the recitation of the Tenebra and the ceremony of blessing the Oils will not take place there. The Office will begin each day at eight o'clock a m.

Confessions will be heard every afternoon and evening commenting on Wednesday.

nesday.

The usual collection for the support of

the Church will be taken at each Mass on Easter Sunday, both in St. Mary's and St. Patrick's.

DUNDAS ITEMS.

As had been anticipated the entertainment in Dundas on St. Patrick's night, has proved a complete success. Rev. Father Feeney who managed the whole affair deserves the highest commendations as it is to his indefatigable exertions that this

is to his indetatigable exertions that this satisfactory result is due.

The town, as well as the city, is still much horrified over the tragic death of the late Joseph H. Poole. The opinion of the majority is that the unfortunate man was murdered; the identity of the perpetrators is the only mystery.

Mr. E. M. Higgins, M.D. has taken up his residence in Hamilton, and has commenced the practice of his profession. Dr. menced the practice of his profession. Dr. Higgins bears the reputation of being a learned and skillful practioner and it is hoped he will succeed. His office is at No. 6 Main St. East.

Some members of the council are still dreaming of parks. In view of the fact that the streets of the city are rough, dirty, and ill-drained, would not better macadamizing and more sewers be far more beneficial?

beneficial?
The new daily paper that was to break down monopoly and assist the Spectator to reform the Times has not yet made its appearance. Strange to say, few are anxious whether it will ever appear or not.

Mr. H. Filgiano, son of Dr. Filgiano has been appointed to a position in the City P. O. This is a compliment to the veteran Dr. to which he is well entitled.

FAX.

CLANCAHILL.

ST. MARY'S.

The mission for the women at St. Mary's Cathedral was concluded last evening, when Rev. Father Wissel, Superior, delivered an eloquent sermon; he thanked the ladies for their street, and the street, the street, and the str for their attention, and congratulated them on the zeal and interest they had taken in the services. Benediction was then pronounced, the altar being more hand-somely illuminated and decorated than ever before; after which the vast assembl-

age dispersed.

In the afternoon a mission was commenced for children in the basement of menced for children in the basement of the Cathedral, and a very large number attended. The juveniles all attended Mass this morning and instructions this afternoon; and the same services will be

held to-morrow for them. The mission for the men commences to night at 7. 30 c'clock.

ST. PATRICK'S.

At the various Masses yesterday morning Rev. Father Boham announced that the mission for the women in St. Patrick's would be held during the present week, when he expected to see the place crowded on each occasion, which was realized last evening at the service, the building being packed with an immense concourse of people. A mission for children was also commenced in this church yesterday, the usual large crowd attending. ST. JOSEPH'S.

As the Fathers will be too much engaged

with the other parishes during the present week, the mission at the above church will not commence until Sunday next.

FROM HALIFAX.

At the meeting of the Charitable Irish Society on the 24th. ult.Mr. Robert O'Mullin moved the following resolutions, which passed after being spoken to by the mover and Messrs John Pugh, M. P. P., and Mishall Welsh. Michael Walsh:

Whereas, We, the members of the Charitable Irish Society of Halifax. N. S., believe that the Irish people in Ireland are entitled to the same system of Local Government and Land Laws which have worked so beneficially in Canada,

effect that such are the opinions and wishes

of the members of this Society.

3rd. That Messrs. M. B. Daly and M. H. Richey, Members of Parliament for the City and County of Halifax, be requested to support any address to this effect that may be made by Mr. John

Costigan.
4th. That a copy of these resolutions be sent to Messrs. M. B. Daly, M. H. Richey, John Costigan, and the press.

GODERICH

We regret to learn that Rev. Father Watters, Parish priest of Goderich has been so seriously indisposed the past week that he has been unable to attend to the duties of his ministry. Rev. Father Sheridan of Irishtown officiated on Palm Sunday. We trust that Father Watters will soon

## MISSION IN THE CATHOLIC CHURCH, PARKHILL.

The great missionary of the West, Father Daman, of Chicago, who is so well known as a successful and eloquent mission preacher, will, with two other Jesuit fathers, open a mission of eight days in the Catholic Church of Parkhill, commencing on the Sunday after Easter, Dominica in 4lhis

There can be no doubt that great spiritual fruit for the congregation will be the result, as usual, of their spiritual work. Father Daman has frequently conducted missions through this and many other dio-ceses of Canada and the United States, and from these missions great benefit has always been derived.

aways been derived.

Parkhill is a station on the main line of
the Grand Trunk. Catholics along the
line of Railway ought to avail themselves of this grand opportunity to attend the lectures and other mission devotions, as we are informed that return tickets will be soli at a return tickets. old at greatly reduced rates.

THE PRIEST.

The two following paragraphs will be read with pleasure and prove a source of instruction. They embody considerations too frequently overlooked and which Catholic parents should keep before their own as well as their children's eyes.

No one knows beyond themselves what great duty devolves upon priests. People will question them, and wrongly question them, as to why they did not do this, or why they did not do that. The first rule a great priest observes is obedience—the rule of obedience. Magnificent beyond all that the world can think is that duty in the heart of a priest. It is the first engagement of his wonderful rank, a rank God-given, not man-given! When he No one knows beyond themselves what mingagement of his wonderful rank, a rank God-given, not man-given! When he clings to it, when he keeps fast hold of it, who blesses him, the priest? God the Father! If in the pride of his heart he turns away from the spirit of obedience, who blesses nim? We have made our error—it is, who curses him? God keeps him. It is in God's hands the priest is. He keeps the priest, and d'sposes of him, both in this world and the next. There are some people in this world who think the priest ought to be talking for them in meetings which are political, sensational, meetings which are political, sensational, or very often useless. They drag him there, and very often they leave him there. A priest cannot be always at the world's command. They are above them, but if they choose to exercise their right of atthey choose to exercise their high of attending to their duty they are very often maligned, very often calumniated, very often abused atrociously. The sacredness of their grand character is forgotten. The grave and serious calling which is theirs is grave and serious calling which is them's is forgotten. Its memory remains only in the heart of the angels. One will go here and the other will go there to villify the priests. The priest, personally for the human race, undergoes the most terrible and anxious deprivations, and men who are unwilling to undergo any, who follow the bent of their passions day after day, the bent of their passions day after day, are anxious to spit and spume upon a priest. If the world lets the priest alone, the priest can do without it. But the world can never do without the priest.—

The Central Catholic Advocate, Louisville,

There is a man in every parish, a man who has no family, but who belongs to every family; a man who is called upon to act as in the capacity of witness, couns or agent in all the most important acts of civil life; a man without whom none can enter the world or none go out of it, who takes the child from the bosom of its mother and leaves it only at the tomb, who blesses or consecrates the crib, the bed of death, and the bier; a man that little children love and fear and venerate, whom children love and fear and venerate, whom even unknown persons address as 'Father,' at the feet of whom and in whose keeping all classes of people come to deposit their most secret thoughts, their most hidden sins; a man who is by profession the consoler and the healer of all the miseries of soul and body, through whom the rich and the poor are united; at whose door they knock by turns, the one to deposit alms, the other to receive aid; the man who being himself of no social rank, belongs to being himself of no social rank, belongs to all classes indiscriminately—to the inferior rank of society by the unostentatious life rank of society by the unostentatious life he leads, and often by humble birth and parentage; to the upper class by education, often by superior talents, and by the sublime sentiments his religion inspires and commands—a man, in fine, who knows everything, who has the right to say everything, from whose hallowed lips words of divine wisdom are received by all with the authority of an oracle, and with entire submission of faith and judgment; this man is the priest .- Lamar-

Government and Land Laws which have worked so beneficially in Canada,

We hereby resolve:

1st. That we do heartily and sincerely sympathize with our fellow-countrymen in Ireland in their struggle for freedom and justice, and that we consider it would be in the interests of the Empire that "Home Rule" shouldbe granted to Ireland and that the political prisoners should be immediately released;

2nd. That we request Mr. John Costigan, M. P., to move a resolution in the House of Commons at Ottawa to the

THE PASSION.

Its Historical, Doctrinal and Mystical

The seven words. St. John speaks about silence in heaven for half an hour, so now there is silence and a beautiful darkening of the world in the hearts of mi lions of God's creatures. The whole Church is, as it were, gathered on the top of the platform of Calvary, to receive into its heart the last words of the dying Lord.

1. First word. Father! forgive them, for, they know not what they do. Consider the circumstances in which these words were uttered. The elevation of the cross—the blast of trumpets from the temple below—the insults—many minutes as if He were dead, then the voice of the Creator is heard, Father! forgive them. Oh! the beauty of its being the first thought in the mind of our Lord. It sums up all the Passion—He breaks the silence in behalf of sinners—the power of that word is going on to this very day.

2. Second word. Amen, I say to thee, this day thou shalt be with Me in Paradise. Dismas and Gesmas, the two thieves—the darkness grows—birds and beasts are hushed by the eclipse—men whispered are hushed by the eclipse—men whispered only—Mary prayed for the thief—then came the word of the Incarnate Word. No single soul was forgotten in the multitude; but the thief was a happy type of numberless souls;—the exulting abundance of omnipotent grace goes even beyond the thief. Oh! when we come to die, how that world will make sweetest

3. The third word. Woman behold thy son:—behold thy mother. Not Me, but thy new son—He looks at her, as if to thank her for her prayer for the penitent thief—the whole history of the world is in that most loving look. This is Mary's second Annunciation; see how He sanctifies by that look the holy solicitudes of domestic life—see also the grandeur and the sweetness of the legacy He has left us in Mary as our Mother.

4. Fourth word. My God! My God! why hast Thou forsaken Me? He has given away his Mother: now His heavenly Father leaves Him—here is a momentary revelation of the depths to which our sins had sunk him: yet He will reproach. His Father rather than us; not one word against us was wrung from Him.
5. Fifth word: I thirst. Light begins to

o. Fifth word: I thirst. Light begins to glimmer—our Lord's paleness becomes red-streaked—His voice beautiful, but faint. Here we get a revelation of His true human nature. He thirsts for more suffering: He thirsts for more sculs, and is disappointed with the scanty descript. is disappointed with the scanty drought: they are so few, and those so ungenerous

they are so few, and those so ungenerous and so ungrateful.

Sixth word. It is finished. He is presented with vinegar and gall—behold the sweat—St. John wipes His feet—now death is approaching His voice becomes weaker. How often do we repay His love with vinegar and gall, and thus our malice is finished! The work His Father gave Him is finished; think of Him since He was twelve years old, in the temple. Our redemption too is finished now. Oh! the joy of this as He, in His sacred Heart, saw each of us.

is finished now. Oh! the joy of this as He, in His sacred Heart, saw each of us. Seventh word. Father, into Thy hands I commend my spirit. Deep silence now reigns, His wounds grow red, He lifts His reigns, His woulds grow red, He his the weary head, the earth quakes, rocks are rent, the air is darkened as with a total eclipse, and in the midst of all that preternatural confusion, the great God's loud cry is heard. He is going home, it is to His Father; so creation after all is no home for the Creator: yes, there is still the Blessed Sacrament. He is the more homeless now, as he has just given away His mother to us. He is now the model of deathbeds: trust in God is the last of all things, and the whole of all things.

Death is drawing nigh. Watch the fountain and the source of all life flowing away in blood, Watch the eternal ending, Life unbeginning, succumbing now to death. Watch omnipotence engulfed in the weakness of the last faint of mortality; see the King of kings the slave, with all men and all things for his rightful owners; see the creator held to die by his creatures, by nails driven through his hands, and feet; see the perfection of beautiful love pressed and tortured to death by unmiti-gated diversified hatred and malice; see the All-holy indistinguishably confounded among sinners—it is hard to identify III

Death lays hands upon Him. At that moment, creation is first silent, then is broken up; it shows its material horror at broken up; it shows its material norror at that appalling unprecedented tragedy; what must it have been among the angels in the depths of their intelligence? Angels are kept back, yet their forms are gleaming like bristling silver as they lean eagerly out of the gloom towards the Cross, and the dead burst out of their tombs. God—all signs of Him are absolutally invisible; the world was never so tombs. God—all signs of Him are absolutely invisible; the world was never so left to itself. Behold the sweet patience and excessive love of Jesus. His heart all on fire that moment: oh! those flames shall one day burn up the world. Look too into the depths of Mary's martyred heart, firm to receive the blow of the last faint breath: time and eternity come to take their law from His lines in death.

faint breath: time and eternity come to take their law from His lips in death.

The actual separation of soul and body now takes place. He bowed His Head, His feet turned slightly on the nail that fastened them. Mary! thou art childless! the Babe of Bethlehem is dead, thy beauty, thy wonder, thy love. He is dead. The earthweaks passed away, the darkness earthquake passed away, the darkness rolled off; there arose a cool fresh wind, which blew over the face of the earth, and around the cross and stirred His hair. See! the wind lifts the few locks not matted with blood, and gives a moment-ary look of life to His face. But, the

rocks of Calvary, the ears of John, the Heart of Mary, nay the very silence of the air still rung with the Creator's cry, nay, at this moment the world over, many a Christian deathbed is The Abyss.

By Father Faber.

O Tabor! Calvary is far better than thou art, for all thou didst catch such a flush of glory once from the open heavens. It is far better to be with John on Calvary than with our great father St. Peter upon Tabor; and Peter thinks so too now, and thought so upon his inverted cross at home, when he found his Calvary so near the Vatican. But how is the great three hours on Calvary.

The seven words St. John speaks about The St. And of the St. And of the Cross, must overwhelm each individual soul. A God is dead for me; and He is the ravishment of the angels in Heaven. A God is dead for me; and He is the ravishment of the angels in Heaven. A God is dead for me; and He knows what I am in his sight, so much more than I am in my own. A God is dead for me; and I know myself to be what I am in his sight, so much more than I am in my own. A God is dead for me; and I what I am in his sight, so much more than I am in my own. A God is dead for me; and I what I am in his sight, so much more than I am in my own. A God is dead for me; and I what I am in his sight, so much more than I am in my own. A God is dead for me; and He knows what I am in his sight, so much more than I am in my own. A God is dead for me; and He knows what I am in his sight; so much more than I am in my own. A God is dead for me; and He knows what I am in his sight; so what I am in his sight; so what I am in his sight; so when the found have the world over, many a Christian deathbed is family, sweetly echoing back that word, Father! into Thy hands I commend my spirit! Let us now give free rein to the burning thoughts which, at the foot of the Cross, must overwhelm each individual soul. A God is dead for me; and He is the ravishment of the angels in Heaven. A God is dead for me; and I know myself to be what I am. and for this was needed, A God's power to execute it—a God's love to suffer it—A God's mind to conceive it—a supernatural faith to believe it, an inability on the part of all creation to repay it, and the hardness of a reprobate heart not to be touched by it. He was the Man of sorrows because He was the God of love! O then let us kneel down before the divine nature of the Eternal Word and feel our thoughts travelling away far beyond our reach, and the fires of love burning with unconsuming heat our holiest affections, and the deep, deep spirit of dreadest adoration taking possession with its calm strength of our soul and its flesh; and let us so love that illimitable nature in its pale, bleeding, disfigured, crucified tabernacle that we shall cease to pine on earth for Heaven, because earth contains what we most desire in Heaven; for, Calvary is changed into Tabor, because of the divinity of Him who, with sweet tones like His mother's is speaking His last, beautiful words on the Cross.

IMPORTANT FROM ROME.

Seven New Cardinals.

Rome, March 27 .- At a consistory held to-day the Pope created seven cardinals, including Archbishop McCabe, of Dublin. His holiness afterward delivered an allo-

His holiness afterward delivered an allocution on the position of the church. Their names are as follows:—
Monsignor Pietro Lasagui, Secretary of the Congregasione Consistoriale.
Monsignor Angelo Jacobini, Assessor of the Santo Ufisio and cousin of Card. Jacobini, Secretary of State.
Monsignor Francisco Ricci, now Majordomo of his Holiness.
His Grace the Most Reverend Edward McCabe; Archbishop of Dublin.
His Grace Charles Martial Allemand Lavigerie. Archbishop of Algiers.
His Grace Monsignor Dominic Agostini, Patriarch Archbishop of Venice.
His Grace Monsignor Joachim Garriga, Archbishop of Seville.

Archbishop of Seville.

By the appointment of Monsignor Ricci, as a Cardinal, the place of Major-domo will become vacant. It will be filled by the present Maestro di Camera, Monsignor Macchi. The place of Maestro di Camera, vacated

by Monsignor Macchi's, promotion, will very likely be filled by Monsignor Agapito Panici, now Nuncio in Holland. The Nunciate in Holland will be occupied by Monsignor Giuseppe Spoloerini, now locum tenens of the Munich Nunciate, which will be very soon occupied by its proper possessor, Monsignor Anglo di Pietro, who has lately arrived from

WHAT A PROTESTANT SAYS OF

THE RECORD.

Mr. T. Coffex,
Dear Sir,—Enclosed you will find one
dollar for the balance of the year for your
paper. I have been reading it for the
last six months. I believe if the Irish last six months. I believe if the frish people would read for themselves there would be far less bigotry and more union in this country and in the old. We would then be respected fully as much as

other people of any race.

I remain, Yours,

WM. PATRICK.

Ilderton, March 23, 1882. A Protestant.

ENCOURAGING WORDS FROM AN

Thos Coffey Esq.
Dear Sir.—Enclosed, please find \$5.00 for subscription to the CATHOLIC RECORD. Since I have left London, the RECORD has always been one of my most welcome vis-itors and I feel it a sacred duty to continue to encourage, as much as I possibly can, a paper which, by its principles and tone, renders such valuable services to the Catholic cause. Wishing you all the success you so well deserve. I remain yours truly F. J. OUELLETTE

Chatham, March 31st, 1882. To the Editor of THE CATHOLIC RECORD. To the Editor of THE CATHOLIC RECORD.

SIR.—Your able Catholic Journal is growing into great favor with the people of Chatham. This is as it should be for what more needful in a Catholic family than a good Catholic paper—the defender of our faith and the promoter of our best integers both excitated and temporal.

interests both spiritual and temporal. Lent will in a few days more usher in its last morning; the time of sackcloth and ashes will soon have poured out the sands of its existence. During the lenten period we have been much favored with a series of very eloquent and instructive sermons preached on Sunday evenings in St. Joseph's Church by Rev. Father William our esteemed Pastor. The Rev. Father's able lecture on Transubstantiation deliv-

in preparation some unusually good music for Easter Sunday. Our popular young townsman Mr. James Marculette shapes the destiny of our choir both wisely and well.

There are 243 pupils registered in the Chatham Separate School. The girls are taught by the Ursuline Nuns while the

taught by the Ursuline Nuns while the boys are under the management of Mr. Thomas O'Hagan and Miss McBrady.

Prof. Buel will give a Scenic entertainment in St. Joseph's Church on Monday April 10th. Prof. Buel comes to Chatham highly commenced from every quarter.

CATHOLICUS.