e Catholic Record.

CHRISTIANUS MIBI NOMEN EST, CATHOLIGUS VERO COGNOMEN."-" CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

NO. 444.

St. Joseph.

The altar wes ablaze with innumerable tapers and floats, and adorned with the rarest and choice t natural flowers. The Blessed Sacrament was carried by His rarest and choicest natural flowers. The Blessed Sacrament was carried by His Lordship the Bishop in procession from the High altar to the altar of the Blessed Sacrament. During the procession, in which the Bishop was attended by the above mentioned clergymen, the "Pange Lingua" was beautifully sung. On Good Friday at 10 a.m. the mass of the Presanctified, "Coram Pontifice," was celebrated by Very Rev. Father Bruyere, with Fathers Walsh and Cornyn as deacon and subdeacon respectively. The passion was sung by Fathers Tiernan, McGee and Dunphy. The sermon of the day was preached by Rev. Father Flannery. He spoke as follows: "For this was I born and for this came I into the world that I should give testimony of the Truth." (John xviif, 27) Words taken from the gospel of this day, or rather the Passion, which has just now been sung in tones so sad and so dolorous.

BELOVED BRETHREN-People who live for this world and neglect their eternal home, have been always opposed the Truth. Opposition to Truth has been at all times characteristic of the world as opposed to the kingdom of Christ, and is no doubt a direct consequence and result of sin. From the day on which man blotted out from his heart the eternal law engraved thereon by his Creator, and substituted his own passions and blindness, there has ever been a hard conflict between him and Divine Truth; and this conflict, instead of lessening, has been growing and gaining strength according as man was further removed from the source of life, and as sins were being multiplied upon the face of the

True it is that Almighty God deputed from time to time trusty messengers, just and holy men to bear testimony to the truth and prevent error from pre-scribing altogether. From the blood of Abel to the days of St. John the Baptist God has raised up priests and sages, pro-phets and patriarchs in uninterrupted succession to witness the truth and give testimony of it; some by their plety as Enos, others by their patience as Job, others by their innocence as Noah, and others by their miracles as Moscs

and the prophets.
In fine, that the world might have no excuse for its unbelief, every age had its inspired prophets and great men commissioned of God to combat error and stand up for truth. This cloud of witnesses, as the apostle testifies, might have disabused of error the people of their time and day. But they could not their time and day. But they could not save the world by the apostleship of truth. It was necessary that one greater than a prophet, that one more holy than a patriarch should come on earth. In fine, that He who is the Light and the Wisdom of the Father should come down from heaven and give testimony of what is and what shall be; that he should con-firm His doctrine by the effusion of His blood, that Christ crucified should purge the world of its errors and become the unclouded witness and everlasting testiunclouded witness and everlasting test-meny of saving virtue and eternal Truth to all ages: "For this was I born, and for this came I into the world that I should bear testimony of the Truth."

The mystery of the sufferings and death of the Redeemer offers two spectacles that differ widely. On the one hand the world shows how much it is opposed to Truth by rejecting and con-demning Him, who is the life, the way and the Truth; on the other hand, Jesus Christ, by dying on the cross, bears un-

die and thus enter into His glory. He warned them that they should be prepared to drink of the chalice of bitterness and share in His ignominies, before they could share in the glory of His Kingdom. And yet they weaken and tremble and fall when the hour of danger approaches. Judas not only abandons his Master but unites with the enemies of Christ in their efforts to destroy Him. "What will you give me and I will deliver Him into your hands?" Oh! what can they give you, what exchange can you make for Jesus, for Heaven, for your God? Is it glory and the esteem of men? But already your name was inscribed on Heaven's register and now they will give you a name that is to be a scorn and a byword to the human race, the name of perfidious Traitor. But what can they give? Is it titles and honors? But you already enjoyed the honour of being a shepherd of the flock, a prince of the people, one of God's pillars in the zew dispensation, and in exchange for these august titles the world assigns you the hands of wicked men. What will they give you for Jesus? Is it wealth and emoluments? But heaven's treasures were already in your hands, the earth was given Is it glory and the esteem of men? But already your name was inscribed on Heaven's register and now they will give you a name that is to be a scorn and a byword to the human race, the name of perficious Traitor. But what can they give? Is it titles and honors? But you already enjoyed the honour of being a shepherd of the flock, a prince of the people, one of God's pillars in the new dispensation, and in exchange for these august titles the world assigns you the ignoble position of being a tool in the hands of wicked men. What will they give you for Jesus? Is it wealth and emoluments? But heaven's treasures were already in your hands, the earth was given oluments? But heaven's treasures were already in your hands, the earth was given to be your portion, and for all these and more the world gives you a few pieces of silver, which the moment your hand clutches becomes a load that you cannot bear, and must get rid of. Is it peace of mind and lasting pleasure you expect from the world? But your Heavenly Father has given all that and more. And now what you receive is not bear, and must get rid of. Is it peace of mind and lasting pleasure you expect from the world? But your Heavenly Father has given all that and more. And now what you receive is corroding remorse, black despair, the halter of the suicide, and the potter's field. What can the instance of the same than the instance of the same than the potter's field. What can the potter's field what can th field. What can the world give in exchange for God! It has nothing, and therefore can give utterly nothing.

The world promises much, but give nothing. God rewards a hundred fold, i nothing. God rewards a hundred fold, in full measure pressed down and running

It was human respect and the fear of men that caused the defection of St. Peter and of the other disciples. While multitudes followed Him into the wilderness and to the mountains, they were with Him, they stood near Him; while His praises re-echoed on the hills of Judeah and were uttered from every lip, they were His intimate associates; when the crowds went from the city to hail Him with loud Hosannahs, they kept close to Him. But now, when he is surrounded by enemies when He is surrounded by enemies, when he is surrounded by enemies, when He is bound, manacled, scourged and spat upon, they retire into obscurity and will not acknowledge Him. It is thus, my dear brethren, that virtue, while in high honor and favored by the great and the powerful, has hosts of admirers, but once it is persecuted and tradder the state. it is persecuted and trodden upon, there is no one so bold as to do it reverence no one so courageous as to stand up in

its defence. Peter, who had so much confidence in his virtue—who so loudly boasted of his loyalty—is not proof against fear when danger approaches. He who in the garden drew his sword and struck down the officer that came to lay hands on Jesus, is now trembling in the presence of a maid servant: "Art not thou," she exclaimed, "one of His followers," and he denied with an oath, "that I know not Oh to what baseness are we the Man." Oh to what baseness are we not subjected by human respect, and by the foolish dread of what shall people think, what shall they say of us. How many thousands are lost, my dear brethren, because of this cowardice. How many would embrace truth and abandon the ways of error and give up sin and vicious habits were they not turnand vicious habits, were they not pur-sued by the fear of what shall be thought sued by the fear of what shall be thought of them, what shall people say of them? But who is this, Peter, whom—through human respect—you deny with an oath? Is it not He who, from thy fishing nets, called thee to make of thee a fisher of men? Is it not He who, from thy humble calling of fisherman by the sea of Galilee, established thee chief in the head-

is not the Truth they look for. It is their malice they wish to gratify, their envy they wish to glut in wreaking vengeance on the innocent One whose virtue is their bane, whose popularity is their condemhe is afrighted by a message from his wife conjuring him to have nothing to do with that just man, as she was disturbed with frightful dreams of Him that forebode avil. turbed with frightful dreams of Him that forebode evil. But the people cry out: If thou dismiss that man thou art no friend of Casar. Oh what a horrid pre-dicament! He feels that Jesus is innodicament! He feels that Jesus is innocent, he knows that He is a great prophet; he suspects Him to be the Son of God. But if he does not condemn Him to death the people will revolt and Casar will frown. On fatal ambition, to what extremes of injustice, of horror and atrocity, dost thou not lead on thy votaries? Ambition has deluged the world in blood, and in almost every age warred against God and His anointed. Pilate is but one among the many who Pilate is but one among the many who, through love of power and thirst for domination have domination, have condemned innocence trampled on all right, and brought Heaven's malediction on themselves and

Heaven's malediction on themselves and the nation they misgoverned.

Herod is moved by impiety to make a mockery of Jesus and treat him with contempt; he despised Him with his whole court, says the Gospel. But first he wished to be amused with signs and a miracle—he puts many questions. It is the way always with impiety. They ask for miracles, and they would not believe even were the dead to rise from their graves But why do they ask for miracles? graves. But why do they ask for miracles Have they not the existence and spread of the gospel, which paganism tried to extinguish in the blood of martyrs? Have they not before their eyes the standing liv-ing miracle of the existence and magnifi-ceut attitude in which the Church of the Fisherman now stands before the world as she in every age has stood? Ever as she in every age has shoot i hver ancient and ever new, ever persecuted and ever glorious, ever suffering and for-ever triumphing, with the triumph which virtue must always gain over vice, which

truth must forever gain over error.

It is thus the world displays at all times its hatred of truth and virtue. Let us now see how Jesus Christ, by dying a now see how Jesus Christ, by dying the great witness. on the cross, becomes the great witness in favour of all truth by which He conin favour of all truth by which He condemns the world. The world in rejecting
the Messiah rejects all the evidence of
His character and His mission. It rejects the Bible, rejects His teachings,
denies His miracles, His innocence and
His royalty.

The sufferings and death of Jesus
establish the truth of holy writ and
throws a flood of light on every page of

VOLUME 9.

VOLUME 9. aship of His Church and in the government of His Kingdom?

"I'do not know the msn!" What! dost thou not know Him—who in your presence commanded the winds and the waves—whom you saw transfigured on Mount Thabor—whom John the Baptits pointed out as the Lsmb who taketh away the sins of the world? The Lamb prefigured in all the ascrifices of the Old Law? The desired of all nations, whom the called some Elias, and some John the Baptits, or one of the Prophete—but whom you declared to be the Son of the living God, who has the words of Eternal His Baptist, or one of the Prophete—but whom you declared to be the Son of the living God, who has the words of Eternal His Baptist, or one of the Prophete—but whom you declared to be the Son of the living God, who has the words of Eternal His Baptist, or one of the Prophete words of Eternal His Baptist, or one of the Prophete with the Sacrifices of the Old Law? The desired of all nations, whom me called some Elias, and some John the Baptist, or one of the Prophete is in the Baptist, or one of the Prophete is in the Baptist, or one of the Prophete is in the Baptist, or one of the Prophete is in the Sacrifices of the Old Law? The desired of all nations, whom me called some Elias, and send the vold the submitted of the Sacrification of the Gospel of light and the confision of unbelief. The sufferings and set warning to all men; it teaches that no matter how honorable the position, or eminent the sanctity to which we may be exalted, we are yet liable to fall. But Peter falls to rise again, he falls once, and taken by surprise, yet he repents immediately and sheds torrents of tears. We have simmed, not once, but offers, not through inadvertence, but deliberately and sheds torrents of tears. We have simmed, not once, but offers, not through lindvertence, but deliberately made to the shade of the supprise, yet he repents immediately and the total repent to the page of the Old and His Church. He says, indeed to the super-eminent virtues of our Saviour, as to the clear fall the confirma

dwell on the stupendous miracles that attended the last agonies and death of our attended the last agonies and death of our Blessed Redeemer. How could we describe the horrid gloom that spread over the earth when the sun withdrew his light as though in horror of witnessing the death of Him who is the Light of the world, or of Him who is the Light of the world, or tell how the earth trembled, how the rocks were split as under or how the graves cast up their dead. There is only one miracle that interests us, it is the conversion of the penitent thief, upon whose heart the first grace of Christ's painful death fell with so much heavenly fruit and blessing. I will not ask you to follow the example of him who till his death hour was the enemy of God, nor to accompany the centurion or the multito accompany the centurion or the multi-tude stricken with fear, which ran down the hillsides of Calvary striking down the hillsides of Calvary striking their breasts and confessing their sins and acknowledging Him to be the Son of God. But as you have always been followers of Jerus Christ, I shall invite you to accompany His faithful disciples to the foot of the cross. There, in company with His blessed Mother, the Queen of Sorrows, there with St. John and with Mary Magdalen let us page Queen of Sorrows, there with St. John and with Mary Magdalen, let us pause and look up to our suffering, our dying Jesus, let our hearts go up to Him for He draws all to Him to implore pardon and mercy, which he vouchsafes to the dying penitent, which He implores for His persecutors, "Father for-give them, for they know not what they do." Let us deserve by our heartfelt contrition for the past, by our sincere and determined resolve for the future, to obtain the Heavenly grace vouchsafed to the dying penitent on the cross—final perseverance—that, in our latest moment, each one of us from the and mercy, which he vouchsafes to

vouchsafed to the dying penitent on the cross—final perseverance—that, in our latest moment, each one of us from the lips of Jesus may gather, as the reward of a well spent or truly penitential life, the consoling words, "this day shalt thou be with me in Paradise." Before the veneration of the cross His Lordship, in brief but very touching terms, explained the nature of the cereterms, explained the nature of the cere-mony. He said that our veneration had not reference to the wood or metal of the cross, but that our heart's affections, of which the kissing of the cross was expres sive, were, through that veneration, raised sive, were, through that veneration, raised to our Blessed Lord and Saviour Jesus Christ, who for us died on the cross. Catholics, in their veneration of the cross, refer their love and reverence to Him of whose sufferings for our salvation the cross so strikingly and touchingly reminds

At 3 o'clock the Way of the Cross was and spain at 7 30 p.m. the chose was gone through by a large congregation, and spain at 7 30 p.m. the church was crowded to the very doors by the faithful, to perform the same pious pillerimage with the agonizing Son of God from the Prætorium of Calvary.

On Easter Saturday, at 7 30 a.m., became the solvent previous of the deviant the solvent previous of the deviant the solvent previous of the deviation.

On Easter Saturday, at 7 30 a, m., began the solemn services of the day, beginning with the blessing of the fire, which was followed by that of the Paschal candle, and that of the baptismal font, all concluding with High Mass and Vespers, in accordance with the prescription of the ritual for the day.

His Lordship the Bishop officiated at the first Mass at 7 o'clock, giving Holy Communion to more than five hundred persons, amongst the number being the

persons, amongst the number being the members of the C. M. B. A, the members members of the C. M. B. A, the members of the St. Vincent de Paul society and the members of the Sodality of the Blessed Virgin Mary. The Bishop, after Mass, addressed a few words to the congregation congratulating them on the great number who had approached the Holy Sacrament. At 8:30 Father Tiernan celebrated the second mass, at which the congregation in attendance was likewise very large. By 10:30, the time for beginning the last Mass, every available seat in the cathedral

was filled by a congregation as large as we have ever witnessed within its walls. The celebrant was the Right Rev. Mgr. Bruyere, V. G., assisted by Rev. Fathers Walsh and Kennedy as deacon and subdeacon respectively, His Lordship the Bishop, in cope and mitre, assisting at the throne, attended by Rev. Father Tiernan. The sermon of the day was preached by the Bishop. His Lordship delivered a most beautiful sermon on the great feast that was being celebrated. He exhorted the large congregation present to show by their anxiety in the great affair of salvation that they fully appreciated the great mystery they were celebrating. They should put off all the ways of sin and put on newness of life. They should put off all the ways of sin and put on newness of life. They should put off all the ways of sin and put on newness of life. They should put off all the ways of sin and put on the work of penance so that they might be worthy to rise glorious and immortal with God. Vespers began at 7. 30, when the choir, under the leadership of Dr. Carl Verrinder, rendered Vespers in grand style. We might also add that the singing at mass was never surpassed in London on a like occasion. The sermon was preached by Rev. Father Tiernan. The rev. preacher was very happy in his remarks, and in a short, pithy address advised the large audience to so act that their lives would be a constant preparation for their joyous entry into life eternal.

A TALK WITH GLADSTONE.

HE DECLARES THAT THE TORY GOVERN MENT VIOLATES PRECEDENT AND PRIVI-

On the morning of the 2d inst., Nor man, one of the best European corres pondents who write on the politics of the United Kingdom, had a long talk with Gladstone, whom he met walking in the suburbs of London, about the debate in the Commons the night before. He says: I asked for a clue to the situation created outside in his opinion by the extraordinary scenes which had just passed in Parliament.

ary scenes which had just passed in Parliament.

"Extraordinary scenes," he repeated reflectively, "they were indeed extraordinary, but they are exactly the result we anticipated. When the procedure rule respecting application of the cloture was passed we knew what it would be. We opposed it with all our might. We protested solemnly, but they were too strong for us. Now the result has come. They have thrust upon the speaker a partisan function, and thus have dealt a blow, the gravity of which it is impossible to exaggerate or to recollect at all times."

Mr. Gladstone added, pausing a moment, "The speaker is an honorable man; so is Mr. Smith. Nothing would induce either to become a party to an act which they considered wrong. But the new rules have left them powerless. It is not coercion I am thinking about; not dissolution, not home rule, even, but the chair. Let them fight was

dissolution, not home rule, even, but the chair, the chair. Let them fight us, I have always said; let them beat us that is well—they will win one time, we shall win another. That is all right and is nothing to what has happened. But above all things let them respect the chair. But they have not. They have forced partisantic.

ship upon him."

"Besides this," he added, continuing his walk, "nothing could exceed the contemptuous disregard of the government for all forms of precedence and parliamentary procedure. Let me give you one instance which occurred late last night. I quoted to Mr. Smith a precedent from Sir Robert Peel's action in 1846, when he neathoused discussion upon the corn laws, postponed discussion upon the corn laws, upon which the peace of this country depended, in order to grant full time for debating the coercion act. What he said," Mr. G'adstone continued, "will you believe it, what he said to me was this: 'I am not much moved,'" Mr. Gladstone said, much moved," Mr. Gladstone said, imitating the shopkeeping leader of the House, by the precedent of the right honorable gentleman. If Peel wished to introduce a coercion act, I do not think he should have delayed it on such grounds.' "You understand this," Mr. Gladstone continued excitedly. "It means 'I, Smith, if I had been there, would have taught the great Str Robert the duties of the leader of the House!' This explanation actually seemed satisfactory to Sir

the leader of the House! This explana-tion actually seemed satisfactory to Sir Robert, who was sitting on a chair. Mr. Smith appealed to me privately last night to prevent, if possible, my own party from proceeding to extremes. But on reflection I said to him he had brought such pressure upon them in so many ways that it was impossible for me to take any step. 'You have made me powerless,' I told him. There is not a shred or tatter of justifica tion left to the government. tion left to the government.
"Did you hear Mr. Parnell's speech

"Did you hear Mr. Parnell's speech? Such a grinding, pulverizing, destructive speech, so completely upsetting and sweeping away every argument they have adduced, I think I never heard. Upon my word," added the grand old man, with a laugh, "I was almost sorry for them."
I alluded to his action in leading the Liberal Irish party out of the House.
"We were induced," he said, "to making the last stop in our power and the most

the last step in our power and the mos serious step possible, to leave the House' —the last three words he uttered slowly and with the gravest emphasis—"reduced to dissociate ourselves from the House of to dissociate ourselves from the House of Commons at a moment when its privileges were overruled and the centre of its authority displaced, and an outrage on its precedure perpetrated. I recollect by whom these procedure rules were passed—the dissentient Liberals," he said, shaking his head sadly, "that is where the blow falls. Upon mature reflection I am convinced our action was right and justified." "May I ask," I said, "whether in your

opinion the keyn struck last night?" the keynote of dissolution was

struck last night?"
"I do not see it," was Mr. Gladstone's reply. "The time for dissolution is when the nation has made up its mind to change its policy; nothing can be gained by being premature. Agitation, protestation, demonstration—these are the needs of the

TWO THOUSAND DOLLARS.

N. Y. Freeman's Journal. "After the ceremonies the remains were taken to Calvary Cemetery, followed by a line of nearly 150 carriages and two wagons loaded with beautiful floral offerings. It is estimated that there were \$2 000 worth of the latter."

This is an extract from the account of

This is an extract from the account of a funeral published the other day in the New York Sun.
We do not know what name the dead

man bore in life, but we are sure that he did nothing worthy of this \$2,000 offering of flowers.

of flowers.

His friends might have done much better for his memory than that. They could have founded scholarships for poor boys. And there are thousands of poor boys in this city who are in danger of losing vocations for the priesthood because they cannot afford to make the proper proparatory studies.

A zealous priest recently suggested that instead of placing wreaths and crosses, anchors and harps of flowers, it would be far more beneficial to the souls of the de-

far more beneficial to the souls of the de-parted, and more in consonance with the inspiration of Catholic faith, if the friends of the deceased would place on the coffin mourning envelopes, inclosing cards whereon would be written some special pious action which they would perform for the benefit of the soul of their friend. For instance: "The undersigned promises to offer Holy Communion, to hear Mass or have Mass said, or to recite so many Rosaries."

The floral nuisance has disappeared entirely from the funeral ceremonies of fashionable life. But people not in what is called "society" still keep it up more violently than ever.

Rich funerals very often mean poor orphans. The custom of putting a few appropriate flowers on the heart of a child or reman. child or woman—flowers put there, by hands loved in life, as a last ministration —had beauty and fitness. The present vulgar custom is a remnant of "shoddy

Correspondence of the Catholic Record. FROM SIMCOE.

The very large congregation that attended High Mass in St. Mary's Church, Simcoe, on Easter Sunday, was most agreeably supprised to find the altars suragreeably supprised to find the altars surmounted by statues representing "Our Divine Saviour," "Our Blessed Lady" and "St. Joseph" which had been received and placed in position but the preceding afternoon. They were manufactured in Paris, France, and are the gift of Madam Lummis of the Convent of the Sacred Heart, Halifax. A subscription of five hundred dollars to the new church and a stained glass window over the main altar already bore witness to this generous lady's interest in the mission generous lady's interest in the mission and zeal for religion, an interest and a zeal which distance seems but to intensify.

The statue of Our Saviour stands The statue of Our Saviour stands over six feet in height, the remaining two slightly exceeding five. Imposing in size, of striking position and artistically tinted, they add greatly to the finish of the altars and to the general appearance of the church; at the same time their fidelity to the most approved models and lifechurch; at the same time their fidelity to the most approved models and life-like and winning features render them most effective in exciting fervor for the devotions they are intended to foster. Their arrival had been long awaited, but "they were well worth wait-ing for" was the unanimous verdict of the congregation and many verdict of the congregation, and many prayers were breathed for the donor. Durin afternoon many Protestants visited the church. All acknowledged the artistic merit of the statues, and despite certain meri of the statues, and despite certain prejudices, more than one admitted that the statue of Our Blessed Lord "lifted them nearer to Him than they ever seemed before."

OBITUARY.

Mrs. Walter Locke.

This estimable lady died in Hamilton on the 5th of April. Some eight years since she was a resident of London, where since she was a resident of London, where she had many warm friends and admirers. She was an ardent Catholic, and ever ready to lend assistance in every good work. She died fortified by the sacred rites of holy church. She leaves one daughter, Miss Eliza Locke, to whom we offer our most heartfelt condolence. May the soul of her dear mother, who is now no more, be given a place in the Kingdom of our Saviour.

Marie E. O'Dwyer.

To Mr. and Mrs. O'Dwyer, of this city, we extend our most hearty sympathy in the loss of their dear child, Mary, whose pure soul, spotless as a lily's leaf, whiter than the Christmas snow, flew into the arms of that One whose sacred heart ever loved little children and wished them to come unto him. Mary was in her fifth year, a loveable and loving and most winning child. Sadness and bitter tears will oning child. Saddess and blittle cata wan follow her to the grave. Grief will have way, but Mary is now in the company of her after whom she was named, and there is, after all, a bright star of consolation. breaking through sorrow's cloud, which tells them that Mary is one of the Angeais host who are happy for all eternity.

Too Much Ritualism.

Bishop Paret, of the Protestant Episcopal Diocese of Maryland, has addressed a remonstrance to Rev. Galbraith B. Perry, rector of the Church of St. Mary the Virgin, Baltimore, against the use of incesse and the wearing of the cope, a vestment only used in the Roman Catholic Church. Recently Mr. Perry, or Father Perry, as he is called by the congregation, had a celebration lasting several days in his church, in honor of the Feast of the Purification of the Blessed Virgin.