8

PROMOTION OF A WOB.THY PRIEST.

At last the time has come when the Venerable Father Lynch, eighty-four years of age and fifty-five years in the priesthood, deemed it meet to lay down the burden which he had so long and so nobly carried. He takes a rest from his labors and retires with honor and write the pleasurable reflection that he The indofes and retress what monor and with the pleasurablo reflection that he gave of his best to the One to Whom he had pledged his life work. May the winter of his life be prolonged for yet many years, to witness the goodly fruitage of the seed he had sown. His successor at Port Hope is the Rev. F. fruitage of the seed he had sown. His successor at Port Hope is the Rev. F. J. O'Sullivan, who had been five years curate of St. Mary's Church, Lindsay. The Venerable Archdeacon Casey will, we doubt not, miss this young priest very much, for he possessed all those qualities which rendered the discharge of his sacred duties a consolation to the faithful. On the evening of the Sth of the present month a large num-5th of the present month a large num-ber of the parishioners gathered in the arish hall to bid him farewell. Mr. Richard Kylie acted as chairman, and on the platform with Father O'Sullivan were Ven. Archdeacon Casey, P. P., Lindsay, and Rev. Jos. O'Sullivan, of Victoria Road. The address of the Bible History class and the Boys' Literary Society was read by Mastor E. Kingsley, and was accompanied by a purse of \$20 in gold. This was followed by an address and presentation from by an address and presentation from the parishioners, read by Mr. L. V. O'Connor, and the purse containing \$313 was presented by Mr. W. F. O'Boyle. Father O'Sullivan made a very eloquent and feeling reply. Speeches were also made by the venera-ble pastor of the parish, and by Father O'Sullivan, of Victoria Road. The Carmotic Broom extends concratula. CATHOLIC RECORD extends congratulans to the new pastor of Port Hope, and trusts that every blessing will be about him in his work.

THE PONTIFICATE OF PIUS X.

"Should anyone ask us for a symbol as the expression of our will, we will give this and no other : To restore all things in Christ." Pias X. was no sooner seated on the Throne of Peter, and had hardly recovered from the sur prise of his election, when he pro-claimed before the whole world that the motto of his reign was to be the restoration of all things in Christ. "Some will certainly be found," he says, "who, measuring Divine things says, "who, measuring Divine things by human standards, will seek to dis-cover secret aims of ours, distorting them to an earthly scope and to parti-them to an earthly scope and to partisan designs. To remove all such de-lusions, we now proclaim that we do not wish to be, and with the Divine assistance we never shall be aught be-fore human society but the minister of God of whose authority we are the depositary. The interests of God thall be our interests, and for these we are resolved to spend all our strength and our life itself."

In this his first encyclical Pius X drew a torvible picture of the condi-tion of the world at the moment when the spiritual guidance of the Charch was thrust into his handa. "Such," he says, "is the audacity and the fury employed in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity. While on the other hand, and this according to the Apostle is the distin-guishing mark of anti-Christ, man has with infinite temerity put himself in the place of God." Pius X. has explained how this work

of the restoration of all things in Christ is to be begun, viz : "by proclaiming both by word and deed and in the light of day, God's supreme dominion over man and all things, so that His right to command and His authority may be realized and respected." There is only one way of doing this — to bring mankind back to God, it must be brought back to Christ, and to Christ through

edge extinguishes the faith — rather it is ignorance, and the more ignorance prevails the greater is the havoc wrought by infidelity." Finally Pius X. makes an appeal to the Christian laity to help him and their Bishops and priests in this great work of restoring all things in Christ. Not priests alone, but all the faithful without exception should concern them-selves with the interests of God and souls — always, of course, under the selves with the interests of God and souls — always, of course, under the direction and orders of the Bishops. "Our predecessors have long since ap-proved and blessed Catholics who unite in religious organizations of various kinds. We have no hesitation in com-mending this great idea, but we wish that all such associations aim first and chiefly at the constant maintenance of chiefly at the constant maintenance of Christian life among those who belong to them. For truly it is of little use to discuss questions with nice subtlety, or to discourse eloquently of rights and duties, unless all this be accompanied with practice. The times we live in demand action — but action which consists entirely in observing faithfully and zealously the divine laws and the precepts of the Church, in the frank and open profession of religion, in the exercise of good works of all kinds, without regard to self-interest or worldly advantages." "Such luminous exadvantages." "Such luminous ex-amples given by the great army of sol-diers of Christ will be of much greater force in moving and drawing men than words and sublime dissertations, and when human respect has been put aside larger numbers will be won to Christ, to become in their turn promoters of knowledge and love of Him."

Such is a brief synopsis drawn from the words of the Holy Father himself of the one great aim of his Pontificate and of the means he is using to attain it.-Rome, Feb. 16th.

PARISH LIFE IN MEDIEVAL ENGLAND.

The following extracts from a review of the latest book of Abbot Gasquet, the noted English Benedictine, are from the London Illustrated News, and give an interesting glimpse, of curse, from a Protestant standpoint, of Parish life in England when the country was wholly Catholic :

Abbot Gasquet, it will be generally Aboot Gasquet, it will be generally acknowledged, is just about the man to tell us about "Parish Life in Medieval England " (Methuen). The Church of Rome undoubtedly preserves the mem-ory of many lost or faded traditions, and thereby cultivates a power of his torical interpretation, to which, it must be owned, actions violence was done by be owned, serious violence was done by Puritanism and the Reformation. * * A feeling is certainly growing up among us now that, busy as our genera tion is with a multitude of pressing

concerns, it is well, when we can find leisure, at times to bestow some thought on the methods and ideas of bygone ages. Parish life was certainly more inter-

esting in past ages than it is to-day. What associations have we now with the parish ? None, unhappily, but the most prosaic and disagreeable. We most of us move about through a good many parishes in the course of the day, without knowing much about them, and though each of us is domiciled somewhere, there is nothing lovely about the rates or the workhouse. But parish life once was a reality, and a living one. The Church was its center, hving one. The Church was its center, which the parishioners themselves loved to beautify. "Even the poorest and the most secluded village sanctuary was in the early times overflowing with wealth and objects of beauty, which loving hands had gathered to adorn God's house, and to make it, as far as their means would allow, the brightest spot in their little world." Of the of small, out - of - the - way richness churches there is positive evidence ex tant ; and the benefactions were some

our old churches which would rather shock the modern sense of reverence. But these cases only show the excess of a tendency from which there has of a tendency from which there has been since, especially at one time, even too strong a reaction. What mainly comes out of a study of medieval life is that what was best in it all, whether devotion or business or pleasure, was inspired by a spirit of religion and of loyal allegiance to one great religions society—the undivided Church—which laid down the principles of a truly bealthy life however hard might be its society—the undivided Church—which laid down the principles of a truly healthy life, however hard might be its struggles with earthly powers, and however erroneous, perhaps, in some things might be its own worldly policy. or even (as most of us think) some of or even (as most of us think) so its high scholastic doctrines.

TALKS ON RELIGION. THE PASSION OF OUR LORD.

St. Paul said to the people of Cor-inth: "I judged not myself to know anything among you but Jesus Christ and Him crucified." (1 Cor. ii, 2)

The saints loved to meditate upon the sufferings of Christ as a devotion the most fruitful in arousing compunetion for sin and increasing the love of our Saviour in their soul

The season of the Passion is upon us. The Church begins her solemn mourning for her crucified Head. She clothes herself in purple and drops her notes of gladness. While the cross notes of gladness. While the cross must ever be left before us, we are not to lose sight of it and of its signification during Passion and Holy Week. Those who mourn with our Lord and Those who mourn with out the sine, for seek to make reparation for sin, for their own and for the sins of will be the better prepared for the joys of Easter. A good Catholic must be a lover of

the cross. From the beginning it has been "unto the Jews indeed a stumb-ling block, and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the ower of God and the wisdom of God." (1 Cor. i, 23.) There are, however, too many of our

There are, however, too many of our people who stand afar off, keep too far away from the cross and hence do not learn its lesson: "If you are partak ers of the suffering so shall you also be of the consolation." (2 Cor. i, 7.) Our Lord's Passion is a pattern and a model for His followers. Men who wish to learn from a model do not take a batty clance and pase on They a hasty glance and pass on. They make it a careful study and give their They best attention to every part. T artist sees in his model a thousa The things which a passing observer would never notice. So we should in the Passion time catch something of His spirit and learn something of our

spirit and learn something of our duties. "And they watched Him." The mob watched Him, but with a spirit and a purpose entirely different from the faithful few who stood in sorrow at the foot of the cross. "Seeing they did not see, and hearing they did not un-derstand." Around the cross, history repeats itself, as the same classes of people are found there. There are people are found there. There are those who utter fierce blasphemies and with all their power denying, rejecting and impeding our Saviour. There are with all their power denying, rejecting and impeding our Saviour. There are others who gaze indifferently, "caring for none of these things." They are so "busy about many things." that just now, at last, they have no time for "the one thing necessary." Many of the thoughtless crowd are easily swayed to cry: "Hosannah to the Son of David!" or "Away with Him!" "Crucity Him!" We should take part in the Passion,

We should take part in the Passion, in an earnest and loving spirit and with compassionate hearts. We must look upon our Lord with eyes of faith, not at a mere scene of great human suffer-ing, but in the suffering of the God man engaged for our sakes in paying the great ransom for our guilty souls. "What greater love can man have than to give his life for his freind?" There are many scenes in the Passion

times not a little curious, such as that of of our Lord. He began His Passion alone, as is easily realized when we contemplate His solitary agony in the garden, where His "soul was sorrowful even unto death." The formal comeven into death." The formal com-mencement, however, was when He said. "Arise, let us go; behold, he is at hand that will berray Me." And "as He yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, great multitude with swords and clubs, sent from the chief priests and ancients of the people." And Judas betrayed our Lord with a kiss. How the traitor must have winced when our Saviour said: "Friend, wherefore art thou come?" We can easily imagine our Lord asking the self-same question of His followers. Are we conscious of His followers. Are we conscious of any hidden treason, or any implied bar gain with the world? Have we be trayed faith and conscience? Have trayed faith and conscience ? Have our actions the stamp of fidelity? The Passion of our Lord was not brought about by strangers, but by His own people: "He came unto His own and His own received Him not." Those who ough to have been His friends had the greatest share in the Passion. This but added to the pain and bitterness of His suffering. It is much the same in our own day. A great part of the vast sins are com-mitted by those who know what they do. Some Judas generally gives an opening and an opportunity to the en-emies of our Lord. The sins of Catholics are sins against light and grace and hence constitute the worst of fences, and they give occasion to the enemies of our Lord to blaspheme. It is hard for us to realize the mob that came to the garden, led by Judas. It is hard for us to follow our Lord as He is hastened from tribunal to tri bunal by the rabble that preferred Barabbas to Him. Annas and Caiphas and Pontius Pilate could not find any evidence to condemn Him, yet He had to be condemned to satisfy hate and malice. Hence many false witnesses were called in. Even perjury could not succeed. When our Lord pre-

too, must expect false accusations, un-just judgments and bitter words from the world. "They have persecuted Me, they will also persecute you." is the promise and prediction of our Lord "But they answering, said : "He is guilty of death. Then did they spit in His face, and buffeted Him, and others struck His face with the name of their struck His face with the palms of their hands, saying : "Prophecy unto us, O Christ, who is he that struck Thee ?"

THE CATHOLIC RECORD.

(St. Matt. xxvi, 65.) Those who have faith and realize who Jesus is, cannot but be filled with pain seems is, cannot but be niled with pain and horror as they contemplate the sad scenes of the Passion. We have lessons to learn; not to care too much for the fallible optinions and judgments of man; not to allow ourselves to be carried away by the hasty conclusions of men and not to rely on our preconceived opinions; we are to stand firm in our convictions against the judgments of the world; and to realize that silence and gentleness may be allied with firm-

No Christian can contemplate the the shedding of blood there is no re-mission." (Heb. ix, 20). — we can understand in a manner why our Lord chose to die upon the cross. But why did He submit to the degradation, the insult and the outrage of the scourg insult and the outrage of the scourg ing? It was the punishment inflicted on slaves and only fit for the lowest and meanest of the human race. St. Paul claimed exemption from it on the ground that he was a Roman citizen. Even the condition of our Lord in the Ecce Homo would not gratify or satisfy the rabble. The Psalmist says: "For I am ready for scourges; I have been scourged all the day, and my chastise ment hath been in the morning." (Psalms xxxvii, 82).

(Pealms xxvii, 82). The Passion of our Lord should kill our pride, and make us true penitents since by our sins we have scourged Him. We read in the nineteenth chapter of St. John, verses 1 to 5, as follows: "At that time Pilate took Jesus and scourged Him. And the soldiers platting a grown of thorns but soldiers platting a crown of thorns, put it upon His head : and they put on Him a purple garment. And they put on Him a purple garment. And they came to Him and said : Hail King of the Jews. And they gave Him blows. Pilate therefore went forth again, and saith to them : Behold, I bring Him North mute you that you may know forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth, bearing the crown of thorns and the purple gar-

MCPHEE — In West Williams, on Dec. 17, 1906, Mr. John McPhee, aged seventy-five years. May his soul rest in peace ! McLavghLin, — In East Saginaw, on Feb. 1-t, 1907, Mr. Joseph McLaughlin, son of Mrs. McLaughlin, Biddulph, Ont., aged twenty-five years, May his soul rest in peace !



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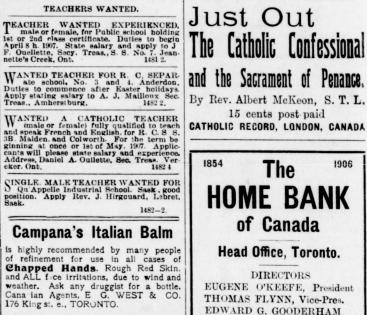
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VOLUME XXI

The Catholic : LONDON, SATURDAY, MAN

"I HAVE LOVED TH AN EVERLASTING

These words, so often q little understood, may we insight into the love of G kind. From all eternity th mured by God : on earth the on the Annunciation Day, answer of the Blessed Vir Ghost framed within her heart's blood a perfect bod to it a perfect soul and Word came down from heav it all His own. The Son of man to sweep away the b stood between earth and I a victim of justice and me sins in His body upon the Him the Lord laid the

Is all. Coming into the world elaimed " for this I am con do Thy will, O Father." Father's will was that He for the sins of mankind. mission and from the beg end of His mortal career and every action were d accomplishment.

We see Him, the Meek among men and doing go Him teaching a sin-ridde trines of which its wisest had never dreamed and His moral precepts to a of purity and perfection patience. Though the l to ensnare Him in His spe Him a wine-bibber and C of the devil, His forbeara bounds. He loathes the shams, the hypocrisy of princes; but to the sin lured away by passion, t a Magdalen enslaved to s stretches forth the hand pardon.

The years of labor a would seem enough to sat of the love of its Cres world indeed it might be in the prodigality of His not fear to lavish all fa On Holy Thursday we s ing bread and wine into blood. This is yet not will give His life - the ment-to prove how His the sons of men.

After the Last Supper way to the garden to ner the scenes in which He principal actor. The h Crucifixion are already When a Babe at Bethle Nazareth, and when in m He taught His doctrin never absent from His mi night they stand out in He turns to John and Ja who accompany Him, them to be ready to s Him in this hour of sorre is exceeding sorrowful; and watch with Me." Th a stone's cast from th Jesus knelt down and p kneels amid the olive olemn stillness of the and feels in spirit all the to suffer on the morrow. cords on His hands, th face, and the crown of mantle of derision, and ringing the yell hatred : Crucify Him ! But the cause of His deeper than any dread nominy. He beholds i all the sins that ever

ment."-Catholic Universe BIRTH. GAFFNEY.-Born, on Saturday, Feb 9, 1907, at 35 Market street, Hamilton. Ont., to Mr. and Mrs. James Gaffney, a son. DIED



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the one true Church divinely founded by Him. "We must use every means and put forth every energy to restore to their ancient place of honor the holy laws and counsels of the gospel; to pro-claim aloud the truths taught by the Church, and her teachings on the sance tity of marriage, on the education and discipline of youth, on the possession and use of property, on the duties that men owe to those who rule the State; and lastly to restore the equilibrium between the different classes of society according to Christian precept and custom. This is what we, in submit-ting ourself to the manifestation of the Divine will, purpose to aim at during our Pontificate, and we will do our best to attain it."

Traly an immense programme for a Pontificate which was to be one " of transition !" But on the other hand, even in these first days of his reign, the new Pontiff who had passed the sixty seven years of his life in comparative retirement, recognised the extraordin and placed in his hands. There were a blousand Bishops ruling a thousand a shousand binops fully a cid, and dicesses throughout the world, and mever before, perhaps in the history of the world, were these in such close unity and sympathy with the Holy See In undertaking this glorious task, Ven-orable Brothers," says the Pontif, "We rejoice greatly in the certainty that we shall have every one of you as generous co operators. Let your first care then be to form Christ in those wh are destined from their vocation to form Him in others. All other tasks must yield to this one. Look upon your sem when the time comes for promot-ing the youthful candidates to holy orders, ahl do not forget what Paul wrote to Timothy : "Impose not hands lightly on any man," remembering al-ways that, as a general rule, the faith-ful will be such as are those whom you call to the miresthood."

Gal will be such as are those and a start of the such as a start of the start of the such as a start of the such as a start of the souls of the soul

II who left t make angels descend on the High Altar and ascend to the roof of the church at the elevation of the Host. They descended, as Abbot Gasquet ex plains, until the end of the singing of he Ne nos inducas in tentationem of the Paternoster, after which they ascended. Church-going was not a mere Sunday observance in those days. There was a daily Mass attended by everybody, even by the Squire before he went out hunting at daybreak. Squires, by the way, as Abbot Gasquet tells us, were not exalted over parsons and people before the Reformation — they could before the Ketormation — they could afford a spiritual power before which all were equal. Yet a beginning of the pew system had already been made in their behalf, and the letting of pews had become a custom by the beginning

of the sixteenth century. At an earlier date we find the floors of the churches strewed with rushes-not too frequently renewed during the year -- and it seems rat-traps were wanted in St. Michael's, Cornhill, for the vermin which ran about. So the good old times were not altogether lovely even inside the sanc tuary. But many old observances, connected mainly with the church festivals and special periods of the year, linked together the religious and the secular life of the parish. There were the curious performances of the " boy Bishop," the "Manady," the Easter "Sepulcher," "Church ales," "Plough Monday " and Hocktide. There was Monday " and Hocktide. There was also a "church house" for parish meet-ings and for dancing; and there were dramatic spectacles-miracle or mys tery plays-recommended " for devodramatic spectacles mira tery plays recommended tion and honest mirth." Lastly, there were guides and fraternities devote me patron saint which met in the church house and transacted business sometimes not unlike that of modern trade unions.

So that in fact there was not the same broad line of division which ex-ists among us now between things spiri-tual and temporal. Church life entered The first care of this army of good priests must be to restore the empired: God in the souls of their people by means of religions instruction, "for ignorance of religion is found not only among the people at large, but even among the more cultivated classes, and the result for many is the loss of faith. It is not true that the progress of knowl-

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1 1

Writes Cardinal New "It is a long history can bear the load blighted, vows broken,

souls of men. The

world is before Him.

warnings scorned, opp the innocent betraye hardened, the penit hardened, the penii the just overcome, the the sophistry of misbe asso of passion, the ob-the tyranny of habit, the morse, the wasting fer anguish of shame, the pointment, the sickn such cruel, such pitlad they are upon Him and Ho true. Wi

He turns His eyes t hear that ory wrung fro heart : "Father, if T this chalice : neverthe but Thine be done." Ohrist rises from th eignation to His Fa with renewed streng es. The garden fills infuriated ruffains the sells His Master rice high and comm