BY A PROTESTANT MINISTER.

XXVII.

There are three things in the last century particularly worthy of being considered in their fortunes of British Catholicism: the growth of Rationalism, or more proper-ly of skepticism; the rise of Methodism; and the outbreak of the French Revo

As Wilfrid Ward remarks, the prevalence of philosophical skepticism in the last century weakened intolerance by weakening zeal, and abating the energy of belief. Skepticism itself was largely a reaction from the savage theological animosities of the two preceding centuries. Whatever its cause or causes, the effect was, that great numbers of professed Protestants and Catholics fell, in the most favorable case, into a vague religionism, which was so indeterminate that it hardly seemed worth contending for under We see this exemplified in Alexander Pope. His family was Catholic; he, under many inconvenience of law, from filial piety if for no other, reason, manfully persevered in a Cath olic profession through his whole life, received the last sacraments at his death. Yet neither in temper nor in principle does his poetry show any dis tinct impress of Christianity generally or of Catholicism specifically. The Essay on Man, indeed, is not much more than a mitigated reflection of his infidel friend Bolingbroke. In it he expresses not only himself but the

temper of his age.

God uses all evil for good. This long interval of religious indifference gave time for the benevolent instincts of human nature and of original Christianity to assert themselves against the fierceness which in the Middle Ages had intertwined itself so closely with real zeal. Even the Jews, whom once the utmost exertions and excommunications of the Holy See had barely been able to save from universal mas acre, and whom Luther had been wont to revile more outrageously than he reviled the "Papists" themselves, call ing on his followers to drive out their rabbis, pull down their synagogues, and burn their books, were once more viewed as human beings, and it began to be remembered that the Redeemer Himself was, after the flesh, a son of Abraham. Some of our A. P. A's have said that when they have persecuted the Roman Catholics into helplessness -an event which seems a little remot -they will then lay hold upon the Jews. In Europe they reasoned in the reverse order. cute Jews, it can hardly be prais worthy to persecute another denomina tion of Christians."

In England even the scandalous moral laxity of the age of George the Second worked in a way toward tolerance. When an Archbishop of York, without any particular public offence, openly kept a concubine in his palace and when, if we take Thackeray's word for it, a clergyman had good hope of a mitre if he was only willing to marry a cast-off mistress of the King, not unnaturally began to wonder why they should persecute the Church of Rome for the sake of the Church of England as she then was Cowper, looking back in the fervor of his later Evangelical zeal upon reign, declares that England had then

"A priesthood, such as Baal's was of old." An exaggeration, but resting on a fact. One almost specific peculiarity of our nglican Christianity has always been an extraordinary dread of enthusiasm. This certainly can not be regarded as a very speaking note of apostolicity.

It is to be explained partly from th peculiar history of the English Refor mation, especially after Henry's straightforward burliness had been removed, and in no inconsiderable meas ure by the personal temper of Arch bishop Craumer. He was the prince of temporizers. His great aim, long followed out by his successors, was to please the Catholics—or, as he would have said, the Romanists-so far as not to drive off the Protestants, and to please the Protestants so far as to keep still some hope of the Romanists. Now conciliation is good, but in Cranmer's work it seems to have permanently gone beyond the approvable point. People that are occupied in balancing water on both shoulders have not much strength left for hearty effort. I think, little as present appearances may seem to bear me out, that Anglicanism is gradually overcoming this fault, and fusing organically elements which once were merely in unstable juxtaposition. However, the last century was in England, certainly the golden age of this congenital "moderatism." deed, the dread of enthusiasm very nearly past over into a dread of relig-

This peculiar temper of the last century seems to have worked in two op-posite ways on the fortunes of the Eng-lish Roman Catholics. The letter of the laws against them does not seem to have changed at all from 1689 down to 1778, and comparatively little before 1791. The most odious penal provis ions could be, and ever and anon were. put in force by private malice or covtousness. Thus a priest named Molony was condemned to death, then to perpetual imprisonment, and finally banished, for saying Mass. Bishop Talbot was brought to trial for the same offence, although, for this member of a great house, a nolle prosequi seems to have been entered. Early in the century, Doctor Giffard, a vicarapostolic, was only able to keep out of prison by perpetual shiftings of garb Much later Bishop and lodging. Much later Bishop Challoner, though able to say Mass ocTHE PRE - REFORMATION CHURCH OF SCOTLAND.

asionally under protection of the Sar-

dinian Embassy, was only able to preach by hiring a cockpit, and by a display of beer and pipes, giving the semblance of a tavern entertainment. When Mass was to be said in an Eng-

lish house, the worshippers, meanly

dressed, would steal up by twos and threes into a garret, which, after the celebration, would be thoroughly dis mantled, and the sacred vessels and vestments carefully hidden. As late

as 1770 clergymen would often receive

legal notice to leave the country if

they would not be prosecuted. Al-though the penal laws were greatly

softened in 1778, yet Roman Catholic

chapels and worship were first legalized

in 1791, and even then "the importer

r receiver of such things as crosses

pictures, ladies' missals, rosaries, bre-

viaries, etc.," remained under heavy

Thus, although the prevailing relig-

lous indifference began slowly to turn

to the advantage af the English Catho-

lics, its effects for a good while were the opposite. Family after family

dropped off into conformity, reasoning

with themselves that if religion was so

uncertain anyhow they might as wel

have the advantage of professing the prevailing religion. Perhaps the irri-

ating social "pin pricks" suffered by

the laity had even more to do with

driving these into the Establishment

than more serious dangers of law,

which chiefly affected the priesthood. For instance, Lord Arundell of Ward

our, some time before 1778, was com

pelled by a Protestant neighbor to sell

the four horses of his carriage for five

pounds apiece. A young Catholic squire, on coming of age, ventured for

once to attend the Assizes, but when, at the end. the Grand Jury came in

and ex officio reported that they had

made all due search for Papists but had

found none, the startled youth left the

room, and never returned. It was

often, at a dinner party, thought need-

ful to apologize for the occasional pres ence of a Roman Catholic guest. When

a Catholic lady at ended a royal draw

ing room, the Lord Chamberlain be

haved so rudely to her that Queen

Charlotte was moved to repair the in-

sult by a kind word. But when, fin-ally, an aged Catholic lady found her-

self, by sentence of law, stripped of her whole estate through the treachery of

a kinsman whom she had loaded with

benefits, the whole land was shaken,

eager haste to annul the sentence. The tide now began to set steadily in

favor of Catholic rights, and became

stronger and stronger until it issued

great Emancipation of 1829

We need not say how much this

great reparation owes to the mighty influence of Edmund Burke, that great-

est and most philosophical orator of our tongue, the member of the West-

minster Parliament who never forgo

that he was born in Ireland, and that

Irishman whose concern for the western

island never shook his devotion to the

British Empire. His arguments in

themselves are irresistible, but it is

easy to see that with this son of a Cath-

olic mother and husband of a Catholic

wife his zeal, intense as it would cer-

tainly have been in any event, was

powerfully reinforced by the currents of filial and of conjugal affection. He did not live to see the fruit of his

efforts, for although in the flame of his

great arguments the pitiful intellect of George the Third shrivelled up like a

stinacy which availed to postpone the

reparation of the great wrong for forty

I have next mentioned the rise

Recent Scientific Research

has, it seems, resulted in a sure cure for catarrh

most offensive and insidious disease, until

a most offensive and insidous disease, until lately considered incurable. This remedy is called Catarrhozone, and is simply inhaled, being carried by the air directly to the diseased parts of the throat or nasal passages, thus superseding former disgusting and useless souths and ointments. Catarrh, bronchitis, irritable throat, etc., yield to Catarrhozone every time. Write for a free sample of Catarrhozone to

Antis, fired by the control of Catarrhozone to N. C. Polson & Co., Kingston, Ont.

Hood's Pills cure nausea, sick headache biliousness and all liver ills. Price 25 cents.

Skepticism.—This is unhappily an age of

skepticism, but there is one point upon which persons acquainted with the subject agree, viz., that Dr. THOMAS' ECLECTRIC OIL is a

medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

Charles C. Starbuck.

creature a tenacity of unreasoning

moth

testant powers.

Revolution.

Andover, Mass.

yet there was in the unhappy

penalties.

Rev. D. M. Barrett, O. S. B., in American Catholic Quarterly Review.

PART I.-CONTINUED.

But it would be a mistake to imagine that the Church made no effort to promote learning in the laity. "In al-most all the periods of the history of Scotland," says an historian, "what-ever documents deal with the social condition of the country reveal a machinery for education always abundant, when compared with any traces of art or the other elements of civiliza-tion." It is true that no accurate statistics are to be found on the subject, but references to it constantly occur in the cartularies of many of the great monasteries. Perth and Stirling, in 1173, possessed Public schools under the direction of the monks of Dunferm line. In 1224 the monks of Lindores were empowered to plant schools The monks of Kelso in 1241, as their cartulary shows, conducted the chool of Roxburgh. Similar establishments existed at Ayr, South Berwick and Aberdeen. The noted schools of Haddington were under the patronage of the Abbot of Holyrood.

Besides these external schools, nearly all the important monasteries had on within their own walls. These, though primarily intended for the education of boys aspiring to the monastic state, seem to have been frequented by secular students also. An instance of this is to be seen in the cartulary of Kelso. Matilda, the Lady of Molle, resigned part of her dowry lands in 1260, to provided a certain rent to be paid to the abbot and monks of that abbey on condition that her son should be main-tained and educated there amongst their scholars of highest rank. school was attached to the Priory of St. Andrews also, and youths were ceived there to be instructed in philosophy. The same good offices towards education were rendered in later ages by some of the friars. The school of the Dominicans in Aberdeen was renowned in the sixteenth century, as also that of the Franciscans of Edinburgh. The canons of St. Antony at

Leith had a school also. A proof of the Church's zeal in promoting education is to be found in the Act of Parliament, passed in 1496 at the instance of the clergy, enforcing compulsory education. The statute compulsory education. The statute provided that all barons and freehold ers should be compelled under a penalty of twenty pounds to send their sons to school at the age of eight or nine, allow them to remain there till they had acquired a competent knowledge of Latin. They were afterwards to attend higher schools of art and law, that they might qualify themselves t

But the opportunities provided for primary education did not satisfy the aspiring youths who wished to pursue the higher studies. Previous to the fifteenth century this desire compelled them to seek an education in England or in continental universities. A large number went to Oxford, where the Lady Devorgilla, mother of the vassal-king, Baliol, had founded in 1282 the college which still bears his name, in memory of her husband, John de Baliol. They seem to have been somewhat unpopular there on account of their adherence to the opposite party during the papal schism—in which Scotland sided with France. It became necessary for Richard II. to write to the University authorities in 1382, for bidding the molestation of the Scots notwithstanding their "damnable ad years, supported as it was by the treachery of that most contemptible of herence "to the anti-Pope. Great num mankind, his son and successor.

Perhaps no argument of Burke had bers of Scottish students went to Cologne, where the registers show that they out nore effect than his pointing out, what numbered any other foreign students, and that the greater part of them be all the world knew, but what all the world seems never to have considered, longed to the diocese of St. Andrews. Paris also, from the high reputation that one-third of the population of Holland had always been Roman Cathenjoyed by its schools, and from the sympathy always existing during the olic, but that this had never in the middle ages between France and Scotleast impaired the influence of the land, had many such students. It was Netherlands as one of the great Pro that David, Bishop of to benefit such Moray, founded certain burses in the University of Paris for Scottish youths Methodism, but though chronologically n the fourteenth century. later, I will first give some attention This liberality may be regarded as the first n passing to the effects of the French beginning of the Scots' College in that

It was to obviate the necessity of students seeking an education outside the realm that universities were at length erected in Scotland. This, the highest benefit conferred upon education, was the work of the Church, as Protestant historians testify. "It may with truth be said," remarks Burton, that in the history of human things there is to be found no grandeur con-ception than that of the Church of the fifteenth century, when it resolved, in the shape of universities, to cast the This is a question of vast importance to all who wish to be well. If your blood is impure you cannot expect good health, unless you begin taking Hood's Sarsaparilla at once. This great medicine makes the blood pure and puts the system in good health, cures spring humors and that tired feeling. light of knowledge abroad over the Christian world." "The universities of Scotland," says Cosmo Innes, "are the legitimate offspring of the Church. They alone of our existing institutions, carry us back to the time when the clergy were the only supporters of schools, and the Bishop of the great diocese was the patron and head, as well as the founder, of its university.

St. Andrews was the first to lead the Bishop Wardlaw, who had completed his own studies at Oxford, founded a university in his cathedral city, with the concurrence of the prior and canons of his chapter, in the year 1410. Bishop Kennedy, in 1444, founded in connection with it the College of St. Salvator, and Archbishop Alexander Stuart that of St. Leonard's in the following century. These colleges received the approbation of Popes Paul II., Nicholas V., Pius II., and other Sovereign Pontiffs.

body to which it is applied.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflamma tion of the lungs or consumption, while you can get Bickle's Anti consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

Where can I get some of Holloway's Corp. The second Scottish university owed its existence to Bishop Turnbull, who for the beautifying of their cathedrals petitioned Pope Nicholas V. for leave to found one in his episcopal city of Glastook a delight in providing such em-

gow. This Pope, whom Maculay has styled "the greatest of the restorers of learning," gladly approved of the pro-ject, and erected the University of Gla gow by a Papal Bull in 1450. The office of Chancellor was always to be held by a Bishop of Glasgow, and the new foundation received from the Pope the same privileges for professors and students as were enjoyed by the Papal university of Bologna

At the close of the same contury, another great ecclesiastic founded the third Scottish university in his cathedrai city; this was the learned and holy Bishop Elphinstone, of Aberdeen. The Papal constitution which erected it bestowed upon it the usual privileges, and nominated the Bishop of the diocese as ex officio Chancellor.

Edinburgh University is not strictly speaking a Catholic foundation, and scarcely falls within the scope of our subject; yet a passing allusion must be made to it, as there, also, it was an ecclesiastic who gave the impetus to its erection. Bishop Reid, of Orkney, who died in 1553, left by his will certain sums of money for the education Scottish universities. He bequeathed at the same time 8,000 merks for the foundation of a college in Edinburgh : this bequest resulted in the erection of the university of that city after the Reformation. In all these ways had the Church been the protector and foster of learning, and the sixteenth century was reaping the benefits which had been so lavishly bestowed during the preceding ages.

If we turn from the realm of science to that of the arts, we find the Church still cherishing everything that could in any way benefit her children. Taylor, the Dominican, the renowned musician of the thirteenth century, has already had a passing notice. The influence of his writings, "De cantu ecclesiastico corrigendo," "De tenore musical," etc., was so great that he is said to have raised the standard of church music in Scotland to equal that of Rome. A more methodical cultivation of the art of singing was the re sult; for not long after his time the custom obtained of establishing schools for the express purpose of training boys to sing in the church services. About the middle of the thirteenth century the statutes of Aberdeen provided for "singing boys" to assist in the cathedral choir on great festivals. In the course of a century a definite in-stitution, known as the "sang school," was established for the training of such choristers. An instructor was apointed, who bound himself to remain all his life in the burgh, "singing, keeping and upholding mass, matins

evensongs, completories, psalms, responses, antiphonies and hymns in the church on festival days," his salary being fixed at twenty four merks per annum. The master of the "sang chool "was also required "to instruct burgesses' sons in singing and playing on the organ, for the upholding of God's service in the choir, they paying him his scholage and dues Brechin, in like manner, as the Epis copal Register testifies, a "sang school" was endowned by the Earl of Athole, and a chaplain appointed to conduct it. The foundation of such in stitutions became frequent in the fif teenth and sixteenth centuries, and continued after the Reformation, until all the more important towns could boast of one. Many of these, though their later purpose was to minister to

the psalm singing of Presbyterian con

venticles, were the product of Catholic

piety and generosity in a former age. For the cultivation of the rest of the fine arts, Scotland is just as much indebted to the Church. ies were at first the only refuge of the artist. In their quiet scriptorium the monks of Kelso, for example, labored patiently at the far-famed miniatures illuminated manuscripts, and to such hidden workers the country owed the development of an early taste for painting. The charter of Malcolm IV. to that abbey, a truly magnificent specimen of early art in illuminating and miniature painting, is still pre served at Floors Castle. The monks of Kelso have been chosen in illustration of this subject because it was an important principle in the rule of the Tiron branch of the Benedictine Order -to which they belonged-that each monk should learn and practice some useful art. Hence the Tiron monk became famous for their skill in paint ing, metal work, carving, sculpture and glass staining, and also for their

alted but no less necessary arts, as the sequel will show.

The principle which Bernard of Ponthieu, when he founded his abbey of Tiron, thought so important, was to a certain extent held by all cloistered monks. St. Benedict in his Rule. specially inculcates the carrying out in the spirit of humility of any art or craft which a monk may have already learned to practice. The proficiency of many of the early monks is ex-

practical knowledge of many less ex-

plained by the above principles. Not only did they embellish the structures of their beautiful churches, but there is good reason to suppose that they were themselves in most cases the architects. It is a remarkable fact, and it bears out this conjecture, that the names of the first designers of those glorious buildings have been left in

Painting, sculpture, glass-staining and carving, which the monks cherished so faithfully and made use of for the beautifying of their churches, fostered a love of art in those who be held the results of their genius and labors. Not only did prelates call in the aid of painter, sculptor and carver

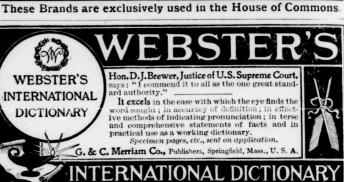
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bellishments for the House of God, and, To Make the Way of the Cross. later on, for their own palaces and castles also.

TO BE CONT NUED

The Great Fire a the Windsor, N. Y. The Great Fire a the Windsor, N. Y. Was an awful calamity, but cannot be remedied: Now, Catarrhozone can remedy and is a positive cure for Catarrh and kindred diseases. This statement is backed up by bushels of testimonials, which we have and can produce. Snuffs, ointments, washes, &c., have been proved useless in giving relief or curing catarrh, bronchitis, irritable throat, nasal and ear passages, but Catarrhozone, the ezonated air cure, does not only give immediate relief, but effects a permanent cure. Why delay? Send at once for sample bottle and inhaler. 10 cents. Outfit, Sl.00.

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Never was a more pointed saying put into print, and yet to be honest only because it is policy is a poor kind of honesty. Better change "policy" to "principle" and the world will like you better. In the medical world there is one medicine honest for principle's sake-and that is Hood's Sarsaparilla.

It is the specific of the age for all blood troubles. The liver, kidneys and bowels are all toned up by its action as a cleanser and thus good health enmes. It never disappoints. Rheumatism-"I believe Hood's Sar-

Rheumatism—"I believe Hood's Sarsaparilla has no equal for rheumatism. It
has done me more good than any other
medicine I have taken." Mrs. Patrick
KENNEY, Brampton, Ont.

Bad Cough—"After my long illness, I
was very weak and had a bad cough. I
could not eat or sleep. Different remedies
did not help me but Hood's Sarsaparilla
built me up and I am now able to attend to
my work." MINNIE JAQUES, Oshano, Ont.

Billousness—"I have been troubled

Biliousness—'I have been troubled with headache and biliousness and was much run down. Tried Hood's Sarsaparilla and it gave me relief and built me up." A. Morrison, 89 Defoe Street, Toronto, Ont. Heart Trouble—"I had heart trouble or a number of years and different medi-ines failed to benefit me, I tried Hood's sarsaparilla and three bottles completely perfectly cured me." Mrs. C. A. FLINN, Wallace Bridge, N. S.

Wallace Bridge, N. S.

A Safeguard—"As I had lost five children with diphtheria I gave my remaining two children Hood's Sarsaparilla as they were subject to throat trouble and were not very strong. They are now healther and stronger and have not since had a cold." Mrs. W. H. Flecker, Pembroke, Ont.

Varicose Veins—"I have been a great sufferer from varicose veins, which swelled my foot and limb, discharging watery matter. I took Hood's Sarsaparilla faithfully and the sores healed." Mrs. A. E. Gilson, Hartland, Vt.



mly cathartic to take with Hood's Sarsaparilla.

It is not necessary to repeat the long prayers and meditations found in your prayer books-though those are excelent helps to doing the exercises well. Kneel before the altar and there make of thought prepare yourself for what you intend to do.

Proceed from station to station pausing a little at each one, saying Our Father and Hail Mary, and meditating on the facts presented to your mind by the scene depicted in the This is all that is required to station. gain the indulgences attached to the devotion.





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Easter Sunday.

FIVE - MINUTES' SERMON.

APRIL 1, 1893.

EASTER JOYS.

He is risen. He is not here." (Mark 16, 6.) A few days ago there were millions of Christians in intense weeping, and praying before the holy sepulchre. terrible thought was in the minds of all, that the Son of God died on the cross, died as a Victim for our sins But to day the whole scene is changed all Christendom is filled with joy and all Christendom is filled with joy and happiness; and in every land is heard the oft-repeated Alleluia. The poor rejotee, and the rich exult. In al tongues and climes hymns of praise and thanksgiving ascend to the thron

Why this joy? What signifies this festivity? What is this that fills the heart and mind of old and young great and small, with such rejoicing It is the announcement of the angel the grave: "Christ is risen, He not here." This announcement con tains the most joyful and consolin truth that was ever given to man; proclaims the triumph of our holy re ligion, insures us the completion of th great work of redemption, it gives the divine assurance of our own future resurrection.

Verily, it announce to us th

triumph of our holy religion; for ou Lord in rising to-day as glorious Vict

from the grave, has verified the prot ise so often given to friend and f and so solemnly proclaimed to the God, the Saviour and Redeemer of t There have been, at all time lying prophets and deceivers of t people, even such who have appeal to appasently supernatural deeds whi they pretended to have achieved. B show me one among them who, in t timony of his divine mission, are from the dead. You will find non for death put an end to their lying well as to their glery. Christ alor the Incarnate Son of God, has said " Destroy this temple (that my Body) and in three days I will ra it up." (John 2, 19.) And He has only said, but also accomplished it recalling to-day to a glorious life t body which had been so ignominiou put to death. He is, therefore, truth, the new Jonas, as He has signated Himself, who for three d has rested in the bowels of the ear and who, to day, has gone forth for the jaws of death to a new, eternal glorified existence. O Infidelity, main silent. If such a seal of Omnipotent God will not suffice give, at least, honor to truth and knowledge: I am determined no believe. But we, filled with gratity will exclaim, with the apostle St. P I know whom I have believed Tim. 1, 12); and say with St. Pe

have believed and have known Thou art the Christ the Son of Ge The announcement of the ange the sepulchre assures us not only o triumph of our holy religion, also of the completion of the g work of our redemption, and or certainty of our own future resu tion. For by the ominipotent at His resurrection, our Saviour solemnly proved Himself to be Eternal Son of God, thus giving u consoling and incontestible certificate that He has cancelled our guilt, br the sceptre of sin, aunihilated reign of Satan, opened Heaven, quered death, recovered the trea bence, in triur song, we can exclaim with the a St. Paul: "O death, where is victory, O death, where is thy st

Lord, to whom shall we go? T

hast the words of eternal life, and

Cor. 15, 55:)
But even more than this! the d Victor has also sealed and ratifie certainty of our own future res tion-the consoling certainty the for us the Good Friday of death v followed by the glorious Easter I resurrection. For Christ's resurr is only the prototype and the eff cause of our own resurrection divine word warrants us that w one day hear the trumpet of the and that we will arise from the corruption to an eternally happ

glorified life. Behold, therefore, dearly be Christians, what the resurrect Our Lord signifies for us and our religion. It is, as it were, the pulsation of our faith, the viv soul of the work of our redemption seal of the divine truth of our o surrection. Without Easter, Friday would be ineffectual; w the "Alleluia," the Lord is rise dying word of the crucified Sa it is consummated " would ha meaning. It is only the ann ment of the angel at the sep that gives the work of Jesus its a

sanction, its redeeming power. And hence, let us exultingly the festivity of the Church; with heart filled with gratitude our homage to the divine Vict us also prove our grateful love, ing to the admonition of St. P rising with Christ from sin. A a holy life dedicated to God, see that which is above where Chris at the right hand of His Then, indeed, the Easter joy o will be for us a permanent one, Alleluia here on earth will be into an eternal Allelulia in Amen.

Either by acquired taint or here faced generation after generation; may meet them with the odds in y by the help of Scott's Emulsion. TAKE ONLY the best when you medicine. Hood's Sarsaparilla is blood purifier, nerve and stoma Get Hood's.

Where can I get some of Holloway's Corn Cure? I was entirely cared of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago. sent in the the Bis.