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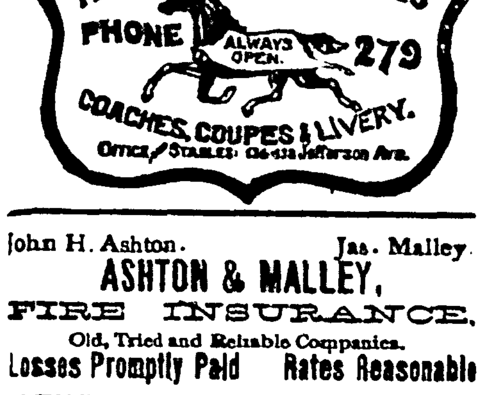

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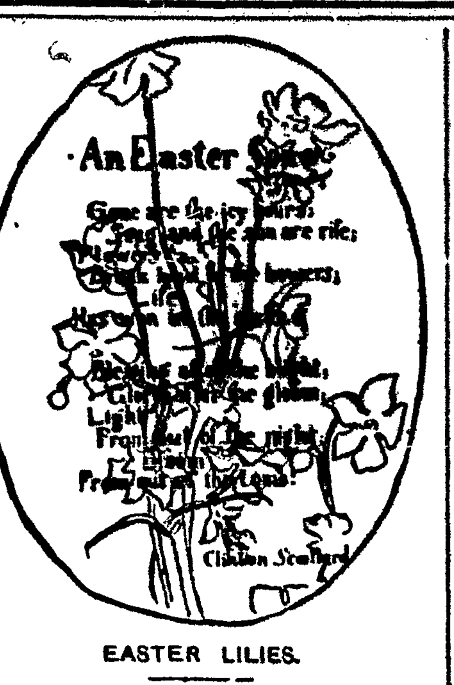

EASTER LILIES.

My Easter-lilies, pure and fair and sweet,
I know that hidden in your hearts of gold
Still lies the secret you each year repeat—
An oft-told story that can ne'er grow old—
Of birds that sing,
Of bells that ring,
As o'er the earth now steals the Spring.

I know not why it is, but every year
The story seems more wondrous strange and new;
I bend above my lily-buds to hear
Them whisper softly what I know is true;—
That Winter's past;
That Spring comes fast;
That life and joy are here at last!

The story that the Easter-lilies tell
Brings light and peace to the whole world to-day;
And hearts bowed down by grief and sadness swell
In songs of praise, and even doubters pray.
Men can be brave,
For, strong to save,
Our King has triumphed o'er the grave!

Ring out, O lily-bells! Gone is all gloom!
All nature sings at this glad Eastertide.
We see no more the shadow of the tomb;
To us the pearly gates swing open wide!
Past is the pain;
Death is in vain;
He who was dead now lives again!

"Hoke Day."

A custom that has existed for several centuries is still maintained in some towns on the Lower Rhine. On Easter Monday the Town Crier calls all the young people together, and to the highest bidder sells the privilege of dancing with a chosen girl, and her only, during the entire year that follows. The fees flow into the public poor-box. In many country districts of England the second day after Easter is known as Hoke Day, and is noticeable for a curious custom which existed in some villages until comparatively recently, and was certainly practiced as far back as the thirteenth century. This practice, known as hoking or hocking, consisted in lifting a person, off the ground. It was usual for the men to lift the women on the Monday, and the women to return the compliment on the following day.

Sun Dance on Easter Morn.

There were formerly numerous rites and ceremonies connected with Easter eve, which was sometimes called Holy Saturday, but these have nearly all passed away. In some parts of Ireland, however, the finishing of Lent is still celebrated by a huge feast. At midnight the air is filled with the cry "Out with the Lent." Then there are feasting and merrymaking for a couple of hours, and the people retire to bed in order to rise early and see the sun dance on Easter morning, this being a common superstition among the Irish peasantry. This is a very ancient belief, a poet of the Elizabethan period writing:

"And, oh! she dances such a way
No sun upon an Easter Day
Is half so fine a sight!"

Eastertide.

Tell the joyful tidings:
Christ the Lord is risen.
Garden chamber, rock hewn,
Could not be His prison—
But a quiet dwelling
Where He, sleeping, lay
Waiting for the dawning
Of the Easter Day.

HISTORY OF EASTER.

Features of Festival and What it Brings to All.

Of all the festivals celebrated by the Christian Church none is more joyful than that commemorating the resurrection of the Son of Man, Easter! That means light out of darkness; civilization over barbarism. It is significant of the triumph of humanity, of the new world of brighter sunshine and happier lives, which began upon the message and meaning of the first Easter morning, sweeping away the old world—the world of Pagan gods, of darkness, of hopeless sin. Above all it means Christ; the resurrection and the life.

The history of the observance of Easter is in a measure the history of the Church.

Among the early Christians the resurrection was an idea for which men and women gave up their bodies, but the sanctity of special places or seasons was wholly alien to their lives and methods of thought. In the writings of the New Testament or of the Apostolic fathers there is to be found no trace of the celebration of Easter as a Christian festival. Early in the second century the observance of the period began among the Christians. The diversity of usage between the Jewish Christians and the Gentile Christians was gradually brought to an end by the Church of Rome, and the point was finally settled at the Council of Nice in 325.

Discrepancies in the time of observing Easter existed, however, until the eighth century. During the latter part of the fourth century the churches of Gaul kept Easter on March 21, those of Italy four weeks later, on April 18, while those of Egypt did not celebrate the festival until April 25. In the ancient church the celebration of Easter lasted eight days. After the eleventh century, however, it was limited to three days and afterward to two.

The origin of the Easter egg, one of the most delightful of the customs of the season, is of great antiquity. It is supposed to typify the bursting of the spring into life. A peculiar custom, for many years in vogue in certain rural districts of Scotland, was that of seeking the eggs of wild fowl on Eastern morning. Success in the search was a good omen.

Spring is bursting into life. There is an added blueness to the ether; a greener tint to the grass.

The cold earth is thawing under the hot glare of the midday sun. And this is another of the numberless meanings of the Eastertide. Easter is the Resurrection; and the Resurrection is life. And she who above all others is guilty of Easter bonnets is Dame Nature. The mountain freshets, far from the throngs of men, are breaking forth. The early flowers are raising their heads. The branches of the trees are taking on a tint of freshness and vigor.

The poetry of Easter: "Let not your heart be troubled; ye believe in God, believe also in me. In my father's house there are many mansions. If it were not so, I would have told you. I go to prepare a place for you."

From the mystery of the Crucifixion and the Resurrection the greatest painters and musicians of all times have drawn their loftiest inspirations. Blot out from art and music all pertaining to the divine significance of the Eastertide and the highest works of human genius will be lost to the world. Easter is music. But in the solemn chants of the earlier centuries there was something incongruous.

The strains which issued from within the gray cold walls of the monastery to greet the world, and to rouse it to thoughts of the Resurrection were at best ill-fitting. They loved well and worshiped well, no doubt those early zealots. But men behind gray walls cannot well know the real significance of the Eastertide. For it is a message of great joy.

See, the chains of death are broken
Earth below and Heaven above,
Joy in each amazing token
Of his rising, Lord of love.

A Pointed Question.

Dolly—I have a changeable silk dress to wear on Easter Sunday.

Polly—Why, ain't your other dresses changeable?

Ancient English Observances.

Some of the most curious English observances connected with Eastertide are those relating to the old tenures by which certain landed property is held throughout the country. Thus for many years the Manor of Hallaton, in Leicestershire, was distinguished by a singular and whimsical custom. A piece of land was bequeathed to the use of the rector for the time being, who in return was enjoined to provide "two hare pies, a quantity of ale, and two dozen of penny loaves, to be scrambled for on Easter Monday annually." The custom is still continued, but instead of hare the rector provides two large pies made of veal and bacon.

DIOCESAN NEWS.

What Our Friends in the Surrounding Parishes are Doing.

From Our Special Correspondents.

Geneva.

John McDonald, father of Rev. Wm. A. McDonald of this parish, died at Binghamton on Tuesday, March 26, at the age of 73. Mr. McDonald had been a resident of Geneva for several years, but on account of ailing health he went to visit his daughter, Mrs. McTagg at Binghamton. During his stay in Geneva he made many friends who mourn the loss of a friend whose pious life, was a model for all to imitate.

Michael Ward died at this place on Friday morning at the age of seventy. Mr. Ward is survived by six daughters Mrs. Michael White, of Farmer; Mrs. James Murphy, of Rochester; Miss Sara Ward, Ithaca; Miss Lizzie Ward, of Rochester and Mrs. John Malone of this city; two sons, Peter Ward, of Farmer; and John Ward of Woodbora, Wis. The funeral was held from St. Francis de Sales church on Monday.

Speaking of clubs for Catholics, one is surprised to see the lack of interest that is shown in these clubs. Of course there are the C. R. B. A. and C. M. B. A., and so on, but who are eligible? Only the older people. And if I am informed correctly there is not more than four clubs for Catholic boys and girls. That these clubs would be a great boon to the younger people is proven by the interest taken in the clubs where they have organized. Let us have Catholic clubs for the young Catholics where they can enjoy themselves, and what is more important let them start debating societies, and then our boys will take an interest in current topics and will be able to consider and talk on the many situations that arise between nations and citizens.

Lima.

At a meeting held in the school Hall last Sunday, it was decided to repeat the historical drama "Robert Emmett," at a festival to be given by the ladies of the parish on Easter Monday night, April 11th.

The repairing of the church roof and renovating in general preparatory to celebrating our golden jubilee will begin immediately after Easter.

Raymond O'Neill has gone to Baldwinsville, N. Y., where he has secured the position of acting as the representative of the National Publishing Co, of Boston. His many friends here wish him all possible success.

Honeoye.

Miss Jennie Leahy is home from Buffalo on a vacation.

Miss Helen Cleary is home from Corning.

All of the school teachers attended the Teachers Institute at Canandaigua this week.

Mr. George Ritzenthaler and wife from Livonia, were in town Sunday.

Tom Smyth is home from Canandaigua.

Corning.

The decision of Superintendent Skinner of the department of public instruction, at Albany in regard to the wearing, during school hours, of religious garbs by teachers, must interest intensely all Catholics of Corning and also taxpayers of all denominations. Superintendent Skinner has decided that nuns must not teach in Corning, after September 1st, 1898, and that "it has been decided, and must be accepted as the settled policy of the state, that, except in cases of extreme temporary emergency, localities must provide, in their corporate capacities, must own all necessary school buildings and their equipments." This seems to mean that the building opposite to St. Mary's church and owned by the Roman Catholic congregation, can, after September next, be a public school no longer. A new school-house must be built in the vicinty and teachers secured for it who wear no "distinctive garb." All this would, it is estimated, cost the tax-payers between ten and fifteen thousand dollars. The school in which the nuns have been teaching has been conducted, be it understood, on a non-sectarian basis. Protestant children as well as Catholics were freely received and taught there. They were not taught religion, of course. By the decision of the man at Albany, Catholics are offered their choice of paying a double school tax and sending their children to a parish school where they can learn to know the God that made them and to respect and cling to the religion which He established on this earth and which he never gave any man, no matter how brilliant, authority to change, or they can send the children to a public school, the very atmosphere of which "smells to Heaven" of Protestantism, where statements that ridicule "papistical error" establish a reputation for the scholar (?) who makes them, for brightness, and where strong direct words of truth concerning the Pope, Catholicity and civilization, are received with a high-bred sneer (or is there such a thing) and a smile of pity for such benighted ignorance. Our Catholic youngsters are bright enough, thank Heaven, and clever enough, to go into the public schools at the age of about fourteen and hold their own against all comers, if they have been properly instructed up to that time. It is always easy to demonstrate the truth and to confound error and bigotry. But our bright boys and girls must have a parish school training, to do this. That seems the only solution to the preplexing question. It is hard to fight with an atmosphere—a Protestant atmosphere especially.

Rev. James F. Kennedy, of Baltimore, spent Tuesday with his parents in this city.

J. C. Dowd was in Avon, during the past week, called there by the serious illness of his father.

James Shannon was in Troy, Tuesday of last week.

Miss B. O'Connor's accident, on Friday was a most painful and unlucky one. She was lifting a boiler of hot water and it slipped scattering the boiling water about her face and arms, and burning her severely. Dr. McNamara attended to her injuries which will not prove fatal.

Miss Mary Cary of Painted Post, entertained a number of her friends Friday evening at her home.

Rev. Father Bustin lectured on Wednesday evening of last week on the Sixth and Night Commandments. The church was crowded as usual, and the lecturer was if possible, more earnest and convincing than ever before. One wishes that every young man in the town could have heard the reverend preacher's withering denunciations of sin and his beautiful, touching appeal to all that is best and grandest in man's nature. Father Bustin on Tuesday evening will discuss the Seventh and Tenth Commandments and on Wednesday evening he will consider the Eighth.

Miss Bertha Moran returned on Sunday from a visit at Addison.

Lyons.

Miss Anna Murphy of Little Falls is spending her vacation at her home in this village.

Michael Spillane of East Syracuse and Miss Jennie Moriarity of Clyde spent Sunday in town.

Ticket Agent Miller was in Buffalo Thursday last.

Baggageman J. D. Doyle made a short call on Rochester friends last Sunday.

Mrs. P. Ford, who has been spending the winter with her daughter, Mrs. John Sanders of East Syracuse, is in town for a few weeks.

Miss Nell Costello of Moravia made a short call on Lyons friends one day last week.

John Doyle of Buffalo is expected home for Easter.

M. T. Bradley was in Rochester one day last week.

Misses Doyle and Keach were home last week.

Dennis McCarthy, who has been on the sick list for the past month, is able to be about again.

Daniel McCarthy, who has been William Scott's coachman for the past two years, has accepted a position with Duechler & Son.

James Sullivan has accepted a position as coachman for Mr. Lockwood, proprietor of Hotel Ballzel.

Mrs. Martin Murray of Rochester called on Lyons friends on her way from Rome.

Penn Yan.

Branch 125, C. M. B. A., has issued invitations for a ball to be held at the rooms of the association on Monday, April 11th. The music will be furnished by Gillett's orchestra.

Born—To Mr. and Mrs. John H. Meehan, March 28th, a son.

The funeral of Mrs. Bryan Carroll was held from St. Michael's church March 31st. Deceased leaves a husband and two daughters.

Miss Susie Meade is spending some time in Watkins.

Mrs. John Fitzpatrick, jr., was in Rochester recently.

The funeral of Mrs. Nancy Gavin, recently of Rochester but formerly of this place, was held from St. Michael's church on Tuesday at 10 o'clock, and was attended by a large concourse of friends and relatives. Mrs. Gavin leaves three daughters Winifred, Mary and Nellie, and two sons, James and Frank. The family have the sympathy of many old friends in Penn Yan.

Rev. Eugene Pagani of Rochester, our former pastor, was in town last week.

Craugh Bros. will open their cracker factory very soon.

Mrs. Katherine Norton of Rochester is the guest of Mrs. E. B. McAdams.

Miss Kate Thompson, who has been seriously ill with pneumonia, is reported as improving.

Le Roy.

At the regents' examinations held at the High School building last week there was an unusual number of successful pupils.

Philip Steinmetz will soon remove his family from his store to his house on Church street, he having rented the rooms over his store to the Chemical Hose company, who will fit them up and use them as club rooms.

LeRoy is particularly fortunate this spring as very few cases of sickness are reported.

John Stevens of West Main street has rented two of his houses to Mrs. Penney of LeRoy and Mr. and Mrs. Selden of Stafford. Both families took possession April 1st.

S. R. Mattice and family of North street have moved to his brother's farm, where they will occupy house No. 2 on the farm.

Mrs. Patrick Kenwick of Caledonia was in town Friday, the guest of Mrs. George Stevens.

The "hobo" is moving regularly these days, and many people in LeRoy are greatly annoyed by the fact.

Don't forget the LeRoy Band dance. Spencer's orchestra of Warsaw will be in attendance. Supper at Crego's dining parlors. Everybody come and enjoy a general good time. Remember the date, Easter Monday, April 11th.

The LeRoy band gave a concert on Main street Saturday evening. Although the weather was very unfavorable, there was a fair sized crowd who listened to the music which was very well rendered under the direction of Prof. J. Ivison.

The Young People's Dramatic club which recently presented the four act comedy-drama, "The Irish Agent," will repeat the same in Pavilion on Thursday, April 14th, for the benefit of the new hose company.

Grand Chancellor T. Dowd and Grand Master P. J. Kelly of Salamanca will on Tuesday, April 19, lecture in the Hibernians' hall on the merits of the C. M. B. A., and will also lecture on the merits of the L. C. B. A. No one should miss this lecture. Mr. Dowd is a very interesting and entertaining speaker, and is particularly popular in this state as one of the most promising young lawyers of the country. P. J. Kelly need not be introduced in LeRoy, as he is already well known and should be heard to be appreciated. Everybody is invited to attend.

Pittsford.

Martin Hackett has been a telegraph operator in Buffalo the past week.

The D. O. E. are going to have a grand ball at the National Hotel Easter Monday night. Everybody has a good time in Pittsford.

Misses Margaret King, Elizabeth Hackett and Bessie Mullane are taking a dressmaking course at the Mechanics' Institute in Rochester.

Timothy Sullivan is spending a few weeks with his uncle at Fishers.

Peter Finerty is having good success in the oil business.

[Diocesan News continued on 8th page.]

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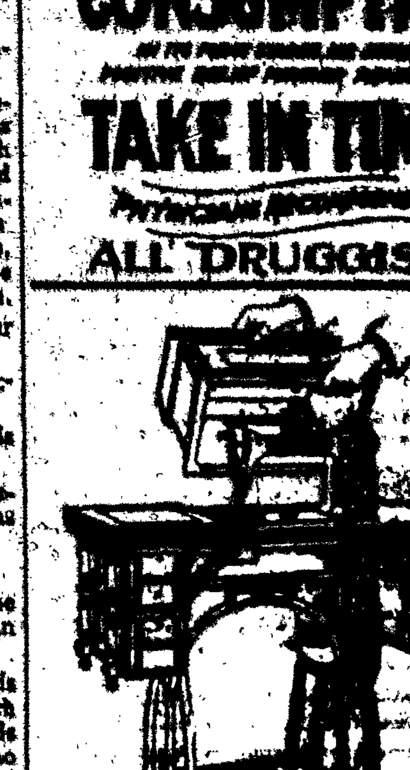

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