

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation,
 Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is imbued with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends the principles and rights of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my best wishes for your work, and best wishes for its continued success, yours very sincerely in Christ,
 DONATIS, Archbishop of Ephesus.
 Apostolic Delegate

UNIVERSITY OF OTTAWA,
 Ottawa, Canada, March 7th, 1909.

My Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessings upon you and wishing you success, believe me to remain, your faithful friend in Jesus Christ,
 M. J. FALCONE, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, APRIL 6, 1912.

EASTER SUNDAY

Hail day of days! In peals of praise
 Throughout all ages owned
 When Christ our God hell's powers down
 And high o'er heaven was throned.

FORTUNATUS, Bishop of Pauciers, A. D. 590.

Next Sunday will be Easter Sunday, the day of Christ's Resurrection from the dead, glorious, triumphant, and immortal. The above words taken from a hymn written over thirteen centuries ago show that the faith of the Catholic Church is unchangeable. Easter Sunday is called the day of days because it is the most joyous feast of the year, the day of the triumph of our Blessed Redeemer over death and all the powers of hell, and of man's salvation. Hence, to this day the Church applies to the festival of Easter the words of the prophet. (Is. cxvii. 24.)

"This is the day which the Lord hath made: Let us be glad and rejoice therein."

The world was redeemed, heaven being opened to mankind, and the powers of darkness overthrown by the atonement which Jesus Christ made for sin by His death on the cross on Good Friday. But the complete triumph over these powers was not accomplished until on Easter Sunday He rose from the dead, thus treading underfoot the powers of hell arrayed against Him. Thus also was presignified His enthronement in high heaven at the right hand of His Father, which was accomplished on His glorious ascension into heaven forty days later.

Our divine Redeemer, when taken down from the cross on Friday evening, was buried in a new tomb belonging to Joseph of Arimathea which had not been used. A great stone was placed at the door of the tomb or monument, and on the next day, which was the Sabbath of the Jews, the chief priests and Pharisees informed Pilate, the Roman Governor, that Jesus while living had foretold that He would be put to death, but would rise again from the dead on the third day. They asked, therefore, that a special guard should be placed over the sepulchre until the third day to make sure that His disciples should not come and steal away the body, and should then proclaim that He was risen from the dead, so that the last error should be worse than the first.

Permission was given them, in consequence of this request, to guard the sepulchre with a company of soldiers who would prevent the catastrophe they feared; and the sepulchre was also officially sealed.

But no precautions on the part of the enemies of Christ could prevent the designs of God from being accomplished. Early on Sunday morning when Mary Magdalen, in company with other holy women who were devoted to our Blessed Lord, came to the sepulchre with spices and ointments which they had prepared for the purpose of placing them in the tomb to complete the embalming of His body, they found the stone rolled back from the door of the monument, and thus they were able to enter, but to their astonishment the body of Jesus was not there.

Two angels appeared to them in shining apparel and announced to them His resurrection: "Why seek you the living among the dead? He is not here, but is risen. Remember how He spoke to you when He was yet in Galilee saying: The Son of Man must be delivered into the hands of sinful men, and be crucified and the third day rise again."

They then remembered His words, and going to where the Apostles of Jesus were together they informed them of all they had seen and heard from the

Angels. Peter and John hastened to the sepulchre and found that the body of our Lord was not there. They saw there, however, the linen in which the body had been wrapped, and now believed what the holy women had told them concerning His resurrection, though at first they thought it an idle tale, and did not believe. Then they returned to their home.

In the meantime, while Mary Magdalen was still waiting near the sepulchre with her companions, Jesus appeared to them and said: "All hail! and they came up and prostrating themselves at His feet worshipped Him."

But Jesus said to them, "Be not afraid. Go tell My brethren that they go into Galilee. There they shall see Me."

The soldiers who had been placed at the sepulchre to guard it, so that the Apostles and disciples of Jesus should not steal away the body, came into the city of Jerusalem which is not far from the place of His crucifixion and burial, and going immediately to the chief priests gave an account of all that had occurred. They had not actually witnessed the resurrection of Jesus, for they were thrown into confusion when the angel of God came down from heaven amid a great earthquake, and rolled back the stone from the door of the sepulchre. The gospel of St. Matthew tells that they were struck with terror and became as dead men. They could, therefore, only tell of the miraculous coming of the angel, and that they were deprived of their senses when the earthquake occurred and that when they became conscious again the sepulchre was wide open, and the body of Jesus was no longer there.

They could not conceal the truth, and therefore they told their astonished employers what had occurred so far as they knew. The Jewish priests now knew that Christ had risen from the dead. What they had feared had actually occurred, notwithstanding that the soldiers had been put on guard to prevent the possibility that the apostles should steal away the body. Yet it was not now to be found. They feared that when this should be known, the whole people would acknowledge that Jesus was what He had proclaimed Himself to be, and what His apostles and disciples declared Him to be, the Saviour of mankind, the true Messiah Who had been foretold by the prophets, the only begotten Son of God Who came on earth to save all mankind from the consequences of sin.

The soldiers, therefore, instead of being punished for a neglect of duty, received from the chief priests a large sum of money to say that while they were asleep, the disciples of Jesus came by night and stole away the body. And this was the story which the populace accepted down to the time when the gospels were written, as St. Matthew attests, and as the Jews maintain to this day.

This report of the soldiers is evidently false, for it is not customary for soldiers to sleep at the posts at which they are placed on guard, and the soldiers of the Roman Empire were peculiarly careful to observe their duties. It was this obedience to the call of duty which enabled the Roman Empire to conquer and rule all the nations around, so that at this very period they were masters of nearly all Europe, and a great territory in Asia and Africa.

Further, the Apostles were in terror owing to the death of their Master, for they feared that if they showed themselves at this moment they would share His fate. They all abandoned Him through fear while He was being led to Mount Calvary, and it is inconceivable that they should dare to go to the sepulchre to steal away the body, whereas they knew that they would have to contend with a guard of soldiers before they could succeed.

There is no solution of the difficulty except that which the Christian religion gives, that Christ's body was not found in the sepulchre, because He had risen from the dead.

The Resurrection of Jesus, besides being the crowning act of our redemption, is declared by St. Paul to be the fundamental doctrine of the Christian religion, so that "if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have given testimony against God that He hath raised up Christ Whom He hath not raised up if the dead rise not again. For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain, for you are yet in your sins. Therefore they also who have slept in Christ have perished."

Further, the apostle says: "Now if Christ be preached, that He arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again."

Thus it appears that not only is the resurrection of Christ the basis of our religion, but it is the guarantee that God will raise mankind from the dead on the last day, that the just may be duly rewarded and the wicked pun-

ished, in their true personality, made up of body and soul, and that for all those who shall have loved and served God on earth there shall be prepared the crown of glory which, according to the same apostle, a just Judge shall bestow upon all who do His will.

It was because of the importance of this mystery of Christ's Resurrection that Christ remained on earth for forty days after rising from the dead. As this was to be the chief miracle whereby Christ's divinity should be proved, it was necessary that the truth should be made absolutely sure to the apostles, and this could be done only by their seeing Him many times, and conversing with Him, and keeping His company for a length of time.

It follows, also, from these considerations that those modern neologists who pretend to be Christians, and yet deny the resurrection of Christ, as well as His other miracles, destroy the very foundation on which Christianity is built, and are not deserving of the Christian name which they assume.

PROFIT-SHARING OR CO-OPERATION?

Leo XIII. expressed the desire that the Guilds of Catholic times should be restored with such modifications as the changed conditions of the times demand. One essential difference between the Guilds and modern Trades Unions is that the former united all the interests of the trade, temporal and spiritual; masters and workmen were united in this identity of interests. Whereas present day Labor Unions are, as a rule, bitterly antagonistic to Capital. Though the religious conditions in the English-speaking world may preclude religion from its old time influence, still the spirit of Christianity might have a much greater share in solving the industrial problem. This depends, not so much on labor as on Capital. Already there are enlightened Capitalists, who recognize that the antagonism between Capital and Labor is ruinous to both. To secure co-operation and mutual confidence and common interest many employers have given their employees a share of the profits of the business over and above their wages, and others have attained the same object by encouraging the workers to become stockholders in the company for which they work.

This is not merely a theoretical solution but one that has stood the test of practical working. Sir George Livesey, in 1889, put the plan into operation in the South Metropolitan Gas Company, London, England. Lord Grey, our late Governor-General, in advocating co-partnership, thus refers to this experiment: "Sir George Livesey told me," said Lord Grey, "that there never was a prouder moment in his life than when he was able to stand up before his shareholders and tell them that, as the result of co-partnership and the spirit of brotherhood which it engendered, the company had been able (1) to pay their employees higher wages than were paid to any other gas workers in the kingdom, (2) to pay the shareholders a higher dividend, and (3) to sell gas at a lower price."

"I don't call the present wages system dishonest. I only say it is ineffectual, unsatisfactory, and is hopelessly breaking down before our eyes. Co-partnership, on the other hand, is a system which works, and works well, which restores peace, establishes brotherhood, increases efficiency, and which has accumulated £600,000 capital in the hands of the gas workers of South London, not one penny of which would be standing to their credit if Sir George Livesey had not had the courage to take the initiative."

On some one objecting that profit-sharing made no provision for sharing losses, Sir George pointed out that workmen, contented and satisfied, gave at least 25 per cent. more efficient service than the same number of discontented men; "that is the workman's contribution to the reduction of the master's losses."

Since 1908, when Sir G. Livesey's plan was no longer an experiment but a tried and proved success, thirty gas companies, representing \$250,000,000 or one-half the capital invested in gas, have adopted profit-sharing and co-partnership.

Sir Wm. P. Hartley, an English manufacturer who had practiced co-operation for twenty-seven years, said at the annual meeting of his company, "I don't say that profit-sharing is the cure for all labor trouble. But the spirit of it is an absolute cure."

Last year the United States Steel Corporation distributed under its bonus plan \$1,450,000, and allotted to employees 25,000 shares of stock below the market price.

Many other successful profit-sharing manufactures are in operation in the United States, England, and France. The only adverse criticism from the workers' point of view that we have noticed is one on the part of French workmen which complains that the consequent haste tends to increase the danger of accidents. This objection is not serious, as the danger might easily be obviated, while the criticism bears testimony to increased efficiency on the part of the workmen.

If the spirit of Christian brotherhood, and a sense of duty on the part of capi-

talists do not impel them to treat laborers with justice, perhaps self-interest may induce them to follow the example of those who have achieved success by profit-sharing or co-partnership or both. If capitalists remain obdurate in what they choose to call their rights they will play into the hands of the socialists and precipitate an industrial reign of terror.

HOME RULE—ROME RULE

The parrot cry of Home Rule—Rome Rule is met by the Catholic Defence Society of Ireland by the compilation of some statistics that show some singularly eloquent facts. Of course, those people who are, on occasion, great champions of liberty and equal rights insinuate by "Rome Rule" that Protestants would not get fair play from Catholics. To ignore them altogether is not a wise policy, for if enough mud be thrown some of it will surely stick. So the Irish Catholics have given certain facts very much to the point in rebuttal.

They contrast two typical counties of Ireland, Mayo and Fermanagh. Mayo, in regard to population, 97 per cent. Catholic and 2 per cent. Protestant. The total amount paid in salaries by the County Council is £26,478, of which Catholics receive £4,878 and Protestants £1,600; that is to say that Catholic Mayo gives to the Protestant minority ten times the proportion of salaries it is entitled to by population. In Fermanagh the Catholics are 55 per cent. of the population and the Protestants 45 per cent., but the Protestants have always had, and still have, a small majority in the County Council. The total amount paid in salaries by the County Council is £3,072, of which Protestants receive £3,915 and Catholics £157. That is to say that the Protestants, though a minority of the population, but a majority in the Council, keep 96 per cent. of the emoluments of office for themselves, and give the Catholic majority 4 per cent.

This is by no means an isolated instance of Protestant intolerance and injustice in Ireland; but a plethora of statistics is confusing; this will do for a sample.

Some idea of the mean-spirited bigotry that animates these "loyalists" may be gathered from the following letter:

Private 22 July, 1904.
 Dear Sir,—We hope that you will be able to attend the meeting of the Enniskillen Board of Guardians at the Workhouse, Enniskillen, on Tuesday next, July 26th, at 11 o'clock a.m., when an election will take place for the position of caretaker for the Florencecourt Dispensary District. We hear that there will be a Protestant candidate for the post and if every Unionist Poor Law Guardian attends, she should have a good chance of being elected. Therefore on behalf of the Protestant inhabitants of Florencecourt Dispensary District, we earnestly trust that you will do your utmost to attend. Yours truly,
 William Elliott, Claudius W. Reid, Henry Lyons, Wm. J. Burrows.

Small wonder that John Redmond complains of the paid emissaries of the Ulster unionists going from house to house in England to canvass against Home Rule. One can not reach the private slander any more than one can answer the arguments used in the lodges. But the Ulster unionists are wise in their generation. Bearing false witness in the dark is safe, while on the public platform such misrepresentation could easily be triumphantly refuted.

THE STRUGGLE FOR SPIRITUAL LIFE

Constant and ever-widening is the effort to make better the sanitary and hygienic conditions under which the mass of the people live. Worthy of all praise and co-operation is this movement; but there is an atmosphere morally vitiated that needs purifying and conditions that imperil the spiritual health that need amelioration. Both the one and the other are reached by an extremely practical scheme originated by Father James Curry of New York City. This is none other than an ordinance, defeated last year, but about to be re-introduced in the Board of Aldermen, to compel the placing of a plate, bearing the name of the owner, on every public building in the city. The object is to let the light of publicity fix the responsibility for unsanitary tenements, law-breaking saloons, houses of prostitution and other such places, the revenue from which may go into the private coffers of highly respected citizens.

We congratulate Father Curry, and we hope that in his fight for the poor, whom he loves and amongst whom he works, he will be able to overcome the pharisaism and cupidity of the rich who are responsible for the conditions that he is seeking to better.

Father Curry's action is an inspiration to Catholics everywhere to do something practical in the fight against moral contagion and disease.

The Bishops of Ireland have all referred to the spread of immoral literature amongst the Irish people, and issued the most solemn warning with regard to its pernicious effects. Eminent practical means have been taken by the Catholic laity to extirpate this evil. The conditions here may not permit our following the same lines, but there is something that is as feasible as it is

desirable; and that is the exercise of supervision over the book-shelves of public libraries that are now found even in every village.

At the Ecumenical Methodist Conference last fall, in Toronto, we noted the following:

"I'm appalled at the rotten literature which is flooding our country," stated Rev. Dr. Alexander. "There are pernicious books circulating by the million, sometimes by public libraries, sometimes even by our Methodist publishing houses. I won't tell you the name of a vile book I found circulating in a girls' school, because you would all go and get the book."

The reverend gentleman was, no doubt, facetious; but there is a modicum of truth in the reason for his reserve. Often one merely advertises a bad book by calling public attention to it, and, alas! it may be only the more widely read. But in many cases there are decent and reasonable men on the Library Board who will retire the book from circulation when their attention is quietly called to it. Unfortunately some of the vilest books are issued in the name of religion or religious controversy; probably it was to them that Rev. Dr. Alexander referred when he said that some of the pernicious books were the product of Methodist publishing houses.

Books unfair to Catholics, if they can not be banished from our public libraries, should at least have their Catholic refutation side by side with them.

There are practical methods within the reach of every intelligent Catholic, to help purify the intellectual and moral atmosphere created by public libraries. And let us not forget that we have equal rights with Protestants in the public libraries, and though prudence may dictate quiet intervention in any particular case, we should feel that we are asserting a right, not asking a favor.

AN AMUSING CULT

A subscriber writes us that it would, to his mind, be advisable to omit all editorial reference to the escapades of the members of the Orange Grand Lodges, and suggests that we should merely print full reports of their proceedings as they appear in the daily papers. There is something in what he writes. The resolutions duly proposed and duly passed with unanimity and acclamation by the different Orange bodies—north, south, east and west—read like an infringement of the copyright of the publishers of Mark Twain's works.

Take as an example the action of the Grand Black Chapter—we may here recall the fact that Detroit's Lime Kiln Club was also a Black Chapter in regard to Irish Home Rule. With due solemnity and apparent earnestness, accompanied by resounding and enthusiastic applause, the sum of \$200 was extracted from the Black Chapter safe, and dispatched to Belfast to stay the onward march of Home Rule. Two hundred dollars make £40 and £40 would buy eight rifles, and eight rifles would arm that number of Orangemen and that number of Orangemen would be the ditches of Ulster, and they would invite the British army to "come on."

To show the similarity between the Black Chapter of Detroit and the Black Chapter of Ontario East and the Black Chapter of Ontario West, we might recall the fact that at the meetings of the first named, Brother Gardner, the President, was wont to fine the members \$50,000 when they were out of order. The financial transactions of each are equally amusing. For the average Orangeman we have much respect. He is a good citizen and a kind neighbor. But it is one of the mysteries that he does not appraise at its proper value the motives of the Orange Ward Boss, who is but using him for selfish ends. The Ward Boss loves to be elected to some position in the Order, and a joyful day is it for him when he dons the Grand Master's regalia. He is then comfortably on the road to his goal, an office of some sort. It may be a position in the civil service, a judgeship, a mayoralty, a seat in Parliament, and last, but not least, the greatest and most longed for of all, a seat at the Council table of the Dominion or Provincial governments. Beware of these Orange orators, Protestant young men! They are but looking for your votes, and playing upon your prejudices.

THE PRIEST

We are a priest-loving race. We have all reverence for the representative of Christ. By baptism he gives us spiritual life. By his teaching he preserves for us our faith, than which there can be no greater gift. This faith which he gives and preserves we cannot acquire. It is due to no merit, however great on our part. And yet if there be one attitude which more than another naturally disposes us for this inestimable grace it is unquestioning obedience to our