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THE RESURRECTION OF THE BODY.

(Concluded from our issue of April 23).

In a former article on the Resurrection of the Body, which appeared in our issue of April 23rd, we showed that this dogma, which unbelievers in Christianity, and even some Christians maintain, was not believed by the Jews, is really found and plainly taught in the Old as well as in the New Testament, and was believed by the orthodox Jews in the time of our Lord, being denied only by the Sadducees, who were but few in number in proportion to the whole Jewish people.

To the passages already quoted in proof of this, we must add the testimony of Daniel, (xii., 2.)

"And many of those that sleep in the dust of the earth shall awake; some unto life everlasting, and others unto reproach, to see it always. But they that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as stars for all eternity."

By "many" in this passage, all mankind are meant, who are really many, as holy Scripture frequently uses the word "many" in this sense, as in the passage (St. Matt., xxii., 14), "Many are called, but few are chosen." Also (Joshua xxii., 3), "Neither have you left your brethren this long time"; in Hebrew, "these many days," meaning "you have never left them."

Again, in Isaiah xxvii., 19, we find: "They that dwell in the land shall live; they shall live again; awake and give praise ye that dwell in the dust; for thy dew is the dew of the light . . . for behold the Lord will come out of His place . . . and the earth shall cover her slain no more."

So also the prophet Hosea declares: "I (God) will deliver them out of the hand of death; I will redeem them from death. O death, I will be thy death."

The Prophet Ezekiel says (xxxvii., 12, etc.), "Thus saith the Lord God: Behold, I will open your graves and will bring you out of your sepulchres, O my people, and will bring you into the land of Israel."

The books of Scripture which are rejected by the Protestants of English speaking countries as Apocryphal, are even more clear on this point than the passages we have quoted. These books are equally testified by the early Christian Church to be part of the deposit of Christian faith with the rest of the Old Testament, though they are not received by the Jews of the present day as inspired. Nevertheless they are an unexceptionable historic evidence of the Jewish belief before and during the life of our Lord on earth, independently of their value as inspired Scripture.

In II. Machabees vii., 9-13, we find the Jewish martyrs addressing the Assyrian tyrant thus; the second martyr said:

"Thou, indeed, O most wicked man, destroyest us out of this present life; but the King of the world will raise us up, who died for His laws, in the resurrection to eternal life."

The third said: "These (members of my body which the persecutors destroyed), I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from Him."

The fourth said: "It is better, being put to death by men to look for hope from God, to be raised up again by Him; for as to thee, thou shalt have no resurrection unto life."

The brave mother of the seven martyrs told them: "The Creator of the world that formed the nativity of man . . . will restore to you again in His mercy, both breath and life, as now you despise yourselves for the sake of His laws."

According to the Book of Wisdom, the wicked shall say (ii., 2-6): "We are born of nothing . . . and our life shall pass away as the trace of a cloud . . . Come, therefore, let us enjoy the good things that are present . . . Let us oppress the poor, just man and not spare the widow, nor honor the ancient gray hairs of the aged."

But "the just in the sight of the unwise seemed to die, and their departure was taken for misery . . . but they are in peace, and . . . their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded. The just shall shine . . . They shall judge nations . . . and shall rest in Him, for grace and peace is to His elect."

"He pleased God and was beloved, and living among sinners, he was

translated. . . .
"Behold how (the just) are numbered among the children of God. They shall live for evermore. . . . They shall receive a kingdom of glory, and a crown of beauty at the hand of the Lord; for with His right hand He will cover them, and with His holy arm He will defend them." (Wisdom, ii. 7.)

We have been thus copious in our extracts from the Old Testament, because it has been maintained so pertinaciously by infidel and some other writers that the Resurrection of the dead is a new doctrine unknown among the ancient religions and even in the revelations made by God to His chosen people under the Old Law. Our citations completely disprove such allegations.

In the New Testament the Resurrection of the dead is most clearly revealed, though there is a profound mystery in the manner in which it is to be accomplished.

Our Divine Saviour throws light upon this when He informs the Sadducees who denied this doctrine that "they err, not knowing the Scriptures nor the power of God. For in the resurrection they (mankind) shall neither marry nor be given in marriage, but shall be as the angels of God in heaven." He adds that when God the Father declared:

"I am the God of Abraham, and the God of Isaac, and the God of Jacob," He spoke of these patriarchs as living in another life; for "He is not the God of the dead, but of the living." (St. Matt. xxii., 29-32.)

It has been defined by the Fourth Council of Lateran held in 1215, that "All men shall rise with their own bodies which they now have to receive according to their deeds, whether good or evil." That is, the good will be rewarded and the wicked punished.

The particles composing our bodies are not the same at every moment of our lives, but are completely changed in the course of a few years. From this it follows that we shall not necessarily rise with bodies composed of the very same particles or atoms which we have at any particular instant, but only of such particles as are necessary to constitute an identity, in a similar sense to that in which our bodies remain the same while we live upon the earth. Thus the difficulty raised by infidels is refuted to the effect that the resurrection of the body is impossible, because the atoms of which it is composed have gone into other creatures—plants, animals, or men, and would therefore need to be multiplied indefinitely to be restored to the same persons as part of their resuscitated bodies.

It is sufficient that the essential parts of the body shall be the same with those parts which we have on earth, and it is certainly within the power of God to effect this in such a way that the resurrected body shall be the same in essence as we have in this life.

This is further exemplified by what St. Paul says:

"But some man will say, 'How do the dead rise again?' Senseless man, that which thou sowest is not quickened except it die first; and thou sowest not the body that shall be, but bare grain—but God giveth it a body as He will, and to every seed its proper body."

From this it will be seen that the resurrected bodies of the dead will not necessarily be the same in all their parts, but will be so in what is essential. Yet we cannot say that God cannot so duplicate the atoms of matter that there may be a two-fold identity.

We must accept the truth as revealed, even though we cannot penetrate the mystery of its accomplishment.

A NOTABLE BOOK ON INSPIRATION.

Under this heading the Toronto Globe recently published extensive criticism of a new work on the "Inspiration and Authority of Holy Scripture," by a distinguished student of Knox College and graduate of Toronto University, who is now pastor of one of the best known Presbyterian churches of London, England. The work is the first of a series to be issued by the central Council of the Non-Conformist bodies of England. It is therefore in its whole atmosphere permeated with ultra-Protestantism. And it affords one more illustration of the many and daily increasing number of the same kind that for the believer in the divinity of Christianity, the believer that in the Old and New Testaments we have a divine message, there is ultimately only one way that which leads to Rome.

The occasion which drew forth this work is notable. One of the most brilliant of present-day Free Church ministers is preaching in the heart of England's metropolis a "new theology" so revolutionary in its character as to be incompatible with Christianity of any Non-Conformist variety. Some of the bitterest opponents of the "new theology" are leading Free Church brothers of its author. That this revolutionist is not alone in his work is evident from the confession of a distinguished Free Church leader that "the question of belief is becoming a much more serious matter for the Free Churches than the question of their public work or social sympathies." Evidently the Free Churches are fast becoming so free in matters of belief, that they will, if they continue in their present course, soon

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land in practical disbelief of the supernatural character of Christianity.

The work under review is an attempt to stem this downward tendency by one of the most distinguished members of the Non-conformist ministry. How does he attempt to stem it? By returning to the Catholic position. Every strong point in his work on Inspiration is a rejection of the Protestant Rule of Faith and a return to Catholic teaching. He sets forth in the first place the gradual development of thought by which he was led to reject "the old, mechanical, unnatural view of Inspiration which reduces the sacred writers to mere amanuenses. But this old mechanical, unnatural view of inspiration is precisely the one which follows naturally and necessarily from the position that the Bible and nothing but the Bible, interpreted by itself, is the sole Rule of Faith. If this be the case then there must be absolutely no human element in the Bible, and its writers must not have been anything more than amanuenses. This position was never that of the Catholic Church. Verbal Inspiration was no part of her creed. And in coming over to the position commonly held by her theologians, our Nonconformist author goes back on the Bible alone as the Rule of Faith.

This, however, is not the only principal point in which his footsteps are turned Romeward. The most important feature of his work is his insistence on the "priority and superiority of the revelation to the record! These words are enough to make the old-time Presbyterian turn in his grave. One of the favorite themes of his denunciation was the Catholic position that the spoken or unwritten Word was before the Bible or written Word. The Catholic does not claim superiority for the unwritten Word, but he asserts its priority. He contends that the Church was before the Bible, and therefore that the Bible, and the Bible only, cannot be the Rule of Faith. And lo! a leading Nonconformist minister now goes even farther than the Catholic position and proclaims "the priority and superiority of the revelation to the record." Where, we ask, was the revelation before the record? Where was the Sermon on the Mount before St. Matthew recorded it? Where were the acts and teachings of Christ before the Evangelists set pen to parchment? Evidently in the minds and hearts and on the lips of the apostles and their disciples, in other words in the living teaching Church. The position of the latest exponent of Nonconformist thought is just the position the Catholic Church holds—a position completely contrary to the old non-Catholic Rule of Faith.

There is yet another point of Catholic teaching in this field which our Nonconformist author does not advocate, but of which he shows the necessity, namely, the need of a divinely guided interpreter for the Bible. The Bible, he maintains, is inspired throughout, but this treasure of inspiration is contained in earthen vessels. The remarks of the sympathetic reviewer on this position are worthy of particular attention. "It will probably be felt by some that the author would have been glad if he had had a little more definite in stating just what quality or quantity of 'earth' he thinks there is in some of these vessels." In plain words the author does not attempt to show how far the Bible is inspired. In this he shows the indefiniteness of those who have no guide but individual opinion. Men whose views of inspiration are widely different can agree with the author that "we have this treasure in earthen vessels, but as to the proportion the earth bears to the treasure they are at loggerheads. Clearly the only way in which the Bible can be kept from being a source of endless wrangling is the acknowledgment of a divinely established, infallible authority or court of appeal to restrain the vagaries of individualism and mark out the right course to pursue.

Perhaps in some other work the Free Church author will take that final step in the direction of Rome.

MAGISTRATE KINGSFORD AND CRUELTY TO ANIMALS.

The action of Police Court Magistrate Kingsford in inflicting the highest fine allowed by law on a great railway corporation for cruelty to animals demands more than a passing notice. A number of cattle were kept in a car for some 48 hours without food or drink. As the car was sealed the proprietor or shipper of the cattle could not enter, and the corporation took upon itself the obligation of looking after the cattle consigned to it. That this obligation was grossly neglected became evident when the cattle arrived at their destination. The offending railway company had no excuse to offer which

would exempt them from responsibility, and Magistrate Kingsford of Toronto, before whom the case was tried, promptly inflicted the heaviest penalty the law provided.

In this instance the Railway Company had no desire to be cruel. Yet in its anxiety to cut down operating expenses and make bigger returns it was guilty of carelessness resulting in gross cruelty. That poor dumb brutes were the victims of cruelty in this instance makes it no less repulsive. The same greed of gain which results in cruelty to animals will lead to cruelty to men. And Magistrate Kingsford took a course creditable alike to his humanity and his clear-sightedness when he struck the heaviest blow in his power against that disregard of suffering in order to make bigger dividends, which is one of the worst features of our present industrial life.

PORTUGAL'S NEW KING.

King Manuel of Portugal is drawing to himself the praise of the outside world and the confidence and admiration under circumstances sufficiently of his own people. His reign unassuming, to make the strongest shrink, has been an exhibition of brave manhood, fine statesmanship and broad Christian charity. Even in the short period of its existence it has told for the great good of the disturbed people over whom he was called to rule, and has called forth qualities which have turned the sympathy of the world towards the youthful monarch.

The report that the wound received in the arm during the memorable attack in which his father and brother lost their lives and out of which he became in a moment the king of a turbulent nation, would necessitate amputation, is contradicted and for the present at least no such danger looms up. The terrible experiences through which Manuel has passed have not hardened his heart. He is reported as being a generous contributor to all in trouble, the destitute families of Republicans and conspirators coming in for a large share of his charity.

The course he has pursued has succeeded in thwarting the hopes of the revolutionists, who, investigation has proved, were by no means few in number. The policy of the young King is to bury animosities of the past and to direct his entire attention to reforms for the betterment of his people. That he may be spared to do the work he has set himself is the hope of all who have the interest of Portugal at heart.

THE CATHOLIC PRESS.

The Sacred Heart Review of Boston, Mass., has recently published a number of articles on the attitude of the Holy Father and of prominent ecclesiastics in Europe towards the Catholic press. In these articles that splendid type of progressive Catholic journalism has rendered invaluable services to the writers who ply their pens in defence of the Church often under discouraging conditions. But its best effort in their cause is, perhaps, its article on the "Catholic Press in France," in a late issue.

There it sets forth in the first place the powerful appeal of the Archbishop of Toulouse to Catholics to carry their religion to the polls. His Grace asks how are Catholics to be educated up to this and he answers: "By the press, the good newspaper. Let us recall the words of Pius X., our beloved Pontiff, when employing all his resources to support his journal, the Difesa, at Venice. 'If the funds should fail me,' he said, 'I would sell my pectoral cross rather than allow this necessary work to come to naught.'"

The next point in the article we are dealing with, shows how the appeals of men like the Archbishop of Toulouse are being heeded in France. Owing to the spoliation of the present government of France, that militant Catholic journal of France, "La Croix," found itself exposed to bankruptcy. The editor made an appeal for two million francs to the Catholics of France to enable him to continue his work despite the Clemenceau gang of spoliators. And in the interval of two weeks three million and a half francs were subscribed, and the editor had to call a halt.

This shows the new spirit that is being awakened in France. From out the fiery storm through which it is passing a renovated Catholic France shall arise that shall be worthy of the glories of the best days of the past. How little they know of the real conditions there, who talk about Catholicity as dead in that land! Beneath the ashes over which the conflagration has swept, there is pulsating with life an army of seeds which shall presently delight the eye with

a thick and vigorous growth. Well will it be for us, if we learn from those who have gone through the ordeal of fire the paramount importance of rallying to the support of our Catholic press, and by our generous and discriminating assistance enabling it to do its work in a worthy manner.

Altar Lights and Ritualism

(Rev. George R. Northgraves.)

The learned Lord Bacon, who was certainly a reliable authority on matters connected with the law, says in his Essay on Judicature:

"Judges ought to be more learned than witty, more reverent than plausible, and more advised than confident. Above all things, integrity is their portion and proper virtue."

Mr. Samuel H. Blake is not precisely a judge, but he is a legal light of some prominence, and very recently he has taken upon himself to constitute himself a judge in matters ecclesiastical, so that Lord Bacon's advice is worthy of his attentive consideration.

At a meeting held in Wickliffe College, Toronto, lately, Mr. S. Blake let out for the entertainment of the public, a good deal of the spleen which appears to be an essential part of his constitution, the object thereof being "Ritualists," so called, and Catholics. He declared that he had recently witnessed a Church ceremony of his own denomination which indicated so dense a darkness that lights were used at mid-day to dispel it. He added in effect that this atrocity threatened the purity, or even the existence of the Church of England. It was, in fact, an insidious attempt to assimilate the Anglican to the Roman Church. Any attempt in this direction, he declares, he will uncompromisingly oppose though like a languishing lover he would gladly neglect any one of the so-called evangelical Protestant sects under a branch of mistletoe.

It is not for us to pick up the gage of battle thrown down by Mr. Blake as a challenge to the Ritualists or High Churchmen of the Anglican body, but we feel compelled to bring that gentleman to task for making a sport of the use of symbolical lights in religious ceremonies, a use which was originally adopted by command of Almighty God Himself, and never condemned by Him as degenerating into a superstitious practice, though it has been employed by the Church of God, Jewish and Christian, for over thirty-four centuries. Mr. Blake's diffidence of tongue is, therefore, to be regarded rather as buffoonery than wit, and if our memory serves us aright, it was his fondness for just such buffooneries that his way to the judicial bench was blocked many years ago by one of Canada's greatest statesmen.

It must not be forgotten that God Himself commanded the seven branched candlestick used under the Mosaic Law to be made, with which its adjuncts was valued at "a talent of the purest gold," estimated at from one to two thousand dollars for the material alone, without counting the skilled workmanship. This work of art was not employed to dispel the darkness of midday, as Mr. Blake would have it, but for its mystical meaning, as Josephus explains (in Antiquities, B. vi., vii.) See also Ex. xxxv., 31.

In the Christian or Catholic Church, the seven wax candles which are lit on the altar during a Bishop's solemn High Mass, represent the seven gifts of the Holy Ghost enumerated by the prophet Isaiah (xi., 2), and in other passages of Holy Scripture: "The Spirit of Wisdom and of Understanding, of Counsel and of Fortitude, of Knowledge and of Godliness, and of the Fear of the Lord."

We are quite aware that the pseudo-Evangelical school of Protestantism to which Mr. S. Blake boasting professes to belong, for the most part repudiates all symbolism in religion; but such repudiation is alien to the spirit which pervades the true religion of God whether under the Old or the New Law. Of the Old Law we have said enough already to prove this.

It is this same principle at which Mr. Blake sneers which leads St. Paul to make the cross of Christ the symbol of our Redemption when he says (Galat. vi., 12-14):

"They (the Judaizers in the Christian Church) desire not to suffer the persecution of the Cross of Christ. But God forbid that I should glory but in the Cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world. . . . And whosoever shall follow this rule, peace be upon them, and mercy, and upon the Israel of God."

Almighty God knows thoroughly the incidents which influence man's conduct, for He is our Creator, and has so formed us that we are greatly moved by symbolism which is not too far-fetched. Indeed He has Himself made light the symbol of Christ and His teachings, as when by the mouth of His prophet Simeon He declared our divine Redeemer to be "a light to the revelation of the Gentiles, and the glory of thy people of Israel." (St. Luke ii., 32.) So also St. John the Apostle beheld in his vision of heaven, "the Son of Man in the midst of seven golden candlesticks. (Apoc. or Rev. i., 13.) The use of candles on the altar of God is therefore sanctioned by God Himself under the New Law as well as the Old.

We may here add that in the Westminster Anglican Cathedral, according to a description given in the London Tribune in February, 1907, there is "an altar of Cornwall gray granite twelve feet long and four wide" on which are placed "six great candlesticks with a crucifix of corresponding size, standing alone as at St. Peter's in Rome, in perfect simplicity." Here is a target for Mr. S. Blake's ire! Mr. S. Blake, unlike his more liberal-minded brother, Mr. Edward Blake, has always as far back as we can remember, entertained a Keats-like frenzy at the sight of anything savouring of the forms of worship of the Christian Church of nineteen centuries. But the Catholic religion will continue to progress, notwithstanding such unreasoning antipathies.

Will Establish a Leper Home

Father Conrardy, who went to Molokai, and who remained eight years as Damien's assistant, passed through Honolulu a few days ago on the steamer Asia on his way to establish a home and settlement for lepers near Canton.

There are 25,000 lepers in Kwangtung province, of which Canton is the

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capital. Father Conrardy to prepare himself for this work took a course in medicine at Willamette Medical College in Portland, Ore., and he then traveled throughout the United States soliciting contributions for the work. He secured \$30,000 and will purchase ten acres and build the home and settlement.

A light heart and cheerful face are the heritage of those who possess contented minds.—Father Hayes.

His Grace Archbishop Gauthier of Kingston, on Sunday laid the cornerstone of the Catholic school which is being erected in Belleville.