

The Catholic Register

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EASTER WEEK.

As the people of Israel celebrated their deliverance from the bondage of Egypt by a Paschal celebration of eight days' duration, so the Church continues for eight days to honor in a special manner her risen Lord.

The joy which the Resurrection brought into the world—the blessed hope of immortality which poured forth on Easter morn from that tomb, which, guarded as it was by all the malice of His enemies, could not hold down Him Who said: "I am the resurrection and the life!"—the transition of His disciples from the deepest dejection to the highest exultation—all are admirably reflected in the Masses of these days.

The enemies of the Christian religion have made use of the admission of some Christians that the resurrection of the dead is not taught in the Old Testament, in order to show that both Testaments, the Old and the New, could not have emanated from the same God.

On Easter Tuesday the same Evangelist describes for us the risen Christ's first visit to His Apostles—how He rebuked the fears which rose amongst them as He appeared with the suddenness of a phantom in their midst—how He showed them His hands and feet, invited them to touch His body, and to thus convince themselves that it, though no longer subject to death, was His real body of flesh and blood and not an impalpable affair, and condescended even to eat a little, to further assure them of the reality of His flesh.

On Easter Wednesday St. John describes in his charmingly vivid way how the risen Master appeared to His apostles amidst the scenes of their first call to the apostleship—on the shore of the Sea of Galilee. There is something exquisitely touching about this visit of Jesus after His Resurrection to the scenes of His earliest labors.

On the Thursday of Easter week the disciple whom Jesus loved describes Mary Magdalen's visit to the tomb of the Master she loved so much and the way in which He rewarded her heroic devotion. Thus, through the whole week does the risen Saviour shed the light of His glory upon us in the Gospel of each succeeding day, pointing upwards to that Heaven, where all who die to sin will be reunited to their glorified bodies, to shine with Him for all eternity.

THE RESURRECTION OF THE BODY.

The resurrection of Christ from the dead is made use of by St. Paul as a proof of the resurrection of the bodies of all mankind, which will be raised from death to be reunited to their souls to share in the everlasting reward or punishment to be awarded respectively to the just and the wicked on the day of the general judgment. See I. Cor., xv.

It has been asserted even by some Christians that this doctrine of the resurrection of the body was not revealed to the Jews, and even Dr. Whately, the Protestant Archbishop of Dublin maintains that such was the case. He founds his opinion on the words of the Apostle St. Paul in II. Timothy i., 10: "Our Saviour Jesus Christ hath abolished death, and

brought life and immortality to light through the Gospel." He infers that it is to Him and to Him alone, that we owe this revelation, "the bringing in of this better hope," so that neither Jew nor Gentile had or could have an assurance of a future state, but through the Gospel; and this "is a truth so plainly taught in Scripture, and so fully confirmed by what we read in other books concerning the notions formerly entertained on the subject that its having been doubted or denied by any Christian is to me a matter of unfeigned wonder."

It appears to be evident, however, both from the Old and the New Testament, that the Jews in the time of our Blessed Lord had a firm conviction of this truth, and that our Divine Saviour merely confirmed their belief in the doctrine, and revealed it more clearly and fully than it was before known. In St. Matthew's Gospel (xxii., 23), we are informed that the Sadducees "say there is no resurrection." The Sadducees were but a small sect of the Jews, though by their devotedness to worldly things they were very prominent as a political and social force, and for a considerable time by their political influence they were able to monopolize the chief-priesthood. But the Pharisees, by far the most numerous of the Jewish sects, were firm believers in the doctrine of the resurrection from the dead, so that when a mob sought to kill St. Paul for preaching the doctrine of Christ, he appealed to his belief in the resurrection as a reason for the citizens of Jerusalem to take up his defence. Thus we find in Acts xxiii.: "And Paul, knowing that the one part were Sadducees and the other Pharisees, cried out in the Council: 'Men, brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am called in question. And when he had said this, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess both.'"

This declaration of the Apostle procured his deliverance from the death which his enemies desired to inflict upon him, or at least, had great weight to this effect, so that instead of being delivered over to the Jews for such punishment as they desired to inflict, he was remanded to prison where he would be safe from them for a time until he should be finally released.

The enemies of the Christian religion have made use of the admission of some Christians that the resurrection of the dead is not taught in the Old Testament, in order to show that both Testaments, the Old and the New, could not have emanated from the same God. This was maintained by Colonel Robert Ingersoll, who was glad to have it to say that the hope of an eternal reward was not held out to the Jews as a motive for constancy in serving God, but only temporal considerations, such as a long life, or riches, or worldly happiness.

In refutation of this we might say that the fact alone that the great majority of the Jews in the time of our Lord believed in this doctrine would of itself prove that it was a revealed truth, as they could not have believed in it so universally if it had not been made known to them at least by an authorized tradition, for it is well known that there were doctrines handed down in this way from the time of Moses, at least. But there are numerous Scriptural proofs that this doctrine was believed by the nation with undoubting faith.

Thus the Prophet David says: (Ps. xxxv., 6) "O Lord, Thy mercy is in heaven, and Thy truth reacheth even to the clouds. Thy justice is as the mountains of God; Thy judgments are a great deed. . . . The children of men shall put their trust under the covert of Thy wings. They shall be inherited with the plenty of thy house; and Thou shalt make them drink of the torrent of Thy pleasure. For with Thee is the fountain of life; and in Thy light we shall see light."

Here an everlasting reward is evidently promised to the just.

We may next point out that, according to the testimony of our Lord, Abraham, Isaac and Jacob had the promise of a heavenly reward for their fidelity to the divine law. In His reply to the Sadducees regarding the Saints in heaven, Jesus said: "You err, not knowing the Scriptures, nor the power of God. . . . But as touching the resurrection of the dead, have you not read that which was spoken by God saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living. . . . And the multitudes were in admiration at His doctrine." So also Jesus speaking to the Pharisees proved His divine mission to be sufficiently manifested by His miracles from the parable of Lazarus who when dead was taken to Abraham's bosom, and the rich man (or Dives) who for his inhumanity and greed, was buried in hell, prayed to Abraham for mercy for himself and his brethren, and he asked especially that his brethren should be warned by Lazarus as a messenger risen from the dead, against continuing in their evil ways. Abraham said: "If they hear not Moses and the Prophets, neither will they believe if one rise again from the dead."

In this it is evidently taken for granted this the belief in the continuance of Abraham's life, and that as a most just man his influence is very great in heaven. It is also assumed as certain that the wicked Dives, and the just Lazarus are still living after their departure from this world; the one enjoying everlasting happiness, and the other condemned to never-ending torment.

In the present article we cannot cite many more passages of Holy Writ to prove that the Resurrection was believed by the Jews, and was truly revealed by God under the Old Law. We may, however, conclude this article by quoting a few passages which prove the belief in a future life to have been part of the ancient faith of the Jews, hoping to continue this subject in a future issue.

In Job xix., 25, we read: "For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another; thus my hope is laid up in my bosom. We read also in Daniel vii., 13: "I beheld, therefore, in the vision of the night, one like the Son of Man who came with the clouds of heaven, and He gave Him power, and glory, and a kingdom. . . . and His kingdom shall not be destroyed."

These passages and many others imply a life everlasting even after our earthly death.

GREETINGS TO FATHER LAMBERT.

A short time ago a brother priest of Rev. Father Lambert, the scholar and every where known editor of the New York Freeman's Journal, made a suggestion through the Catholic Universe of Cleveland, that has been taken up largely through the Catholic press of the United States, and bids fair to proceed to the fulfilment of the desire of the one who so thoughtfully put forth the idea. The thought of the writer was to give expression at the Easter time to an appreciation of the immeasurable service done by Father Lambert to the cause of Christianity during a life-time of devotion to the Cross and "Him Crucified," both as priest and writer, and especially in his duel with Col. Ingersoll in which he championed the cause of the Master so ably and well that while the upholder of infidelity and infidelity itself fell back blighted and withered under the scathing strokes of his frail-like pen, came out from the contest himself untouched and triumphant. After pointing out these services, the writer to the Universe says:

"David of old was made King by the Israelites. What have we done for Lambert? His head is whitened now by the snows that never melt. Daily, as editor of the Freeman's Journal, he flays and slays each newborn infidel fledgling. What shall we do for Lambert? He needs not wealth. He awaits no ecclesiastical preferments. Let the Catholic people build him right now a monument that he can enjoy. Let every admirer of Father Lambert send him an Easter letter this year. Let us write him at least one line, saying, 'I for one am grateful to you. I will say for your intention a pair of beads.' Priests might offer a Mass. I myself promise to write, and I want 100,000 letters to accompany mine. Let him have a carload from Catholics and non-Catholics expressing gratitude. Let us address him at his humble home, Rev. L. Lambert, Scottsville, N.Y."

The request is one which carries pleasure in the fulfilment. Believing that "a rose to the living is more than sumptuous wreaths to the dead," we are happy to lay our flower, small though it may be, at the feet of Father Lambert and send him from the Catholics of Canada appreciation and greetings at this Easter-tide. Father Lambert and we are old friends, for has he not time and again done us yeoman service? In how many contests have we not fallen back upon Father Lambert? When an opponent was in an argument becoming too troublesome with thrust or lance, or it might be as seeming really dangerous by means of his heavy firing, we have thought of our reserve force and with the certainty of ultimate triumph, have presented the enemy with the invulnerable arguments, "Notes on Ingersoll."

Thus it is as an old friend, one to whom we owe a debt of gratitude, that we join the procession of those who will carry the missives of thanks and love to the venerable editor of the Freeman's Journal. Though the snows of winter have whitened his locks, as the correspondent of the Catholic Universe tells us, we know that the summer suns are still bright in his heart. We know, too, that the light of those soldiers who fight the Battles of the Lord to-day, as David did of old, still illumines his countenance, and that the power of his arm in the crusade is strong as of yore.

That the years of Father Lambert may be long and happy and the light and power of his pen undimmed is the Easter greeting of Toronto's Catholic Register.

Sister Mary Aloysius, of the Irish Sisters of Mercy, now of London, is one of the four nurses now living who attended the wounded in the hospitals in Scutari during the Crimean War.

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SHADE TREES FOR SCHOOL GROUNDS.

It was announced some time ago—and we wish to remind our readers of it again—that the Forestry Department of the Ontario Agricultural College, Guelph, will supply rural schools this spring with the following seedlings for planting in their school grounds. Norway spruce, white pine, Scotch pine, white cedar, white ash, black locust, Manitoba maple, catalpa and tulip-tree. It now behooves the enterprising and thrifty trustee to secure a quantity of these seedlings, plant them on the school grounds and to carefully repair the fences so that stray stock may not enter. The teacher can obtain from the Forestry Department of the O.A.C. some pamphlets on tree culture that will be of use as well as of interest to the pupils and himself. The country Separation school might well pay some attention to elementary agriculture, horticulture and forestry even just the little that would create an interest in these subjects. For fifty years the rural school has been preparing men for the profession. The boy who succeeded well in the elementary school was sent to the High School and from that drifted into a profession; it was considered almost a reflection on the young man's ability to return to the farm after he had attended a High school, as if an education was not as useful and necessary to a farmer as to a lawyer for instance.

The planting and care of trees, flowers or garden vegetables will give children a taste for one of the important pursuits that man could follow and is likely to make them appreciate the advantage of being workers and producers. Ten or fifteen minutes each day will be sufficient to cultivate a bed of flowers or a plot of vegetables or to take care of shade trees. These outdoor lessons would not interfere in the least with regular school work.

CHARLES MARCH. The course of labor has suffered no small loss in the death of Charles March. He was a man of the type of the present President of the Local Government Board in England, John Burns. Like this sturdy son of toil, he stood for the nobility of labor, and made that nobility evident in his own life. Eloquent tributes have been paid to the services of Charles March as a labor leader; but in these tributes one incident was not brought out which has been learned from a source of unquestionable authority. When an appointment in the Ontario Bureau of Labor was decided on some years ago, Chas. March could have had the position by putting in his application. He was the choice for the post. It meant for him much easier work and larger pay. But he generously withdrew his name, and supported another prominent and worthy labor man, whose financial condition and whose burdens were of a much more trying character than his.

Furthermore, he never mentioned this sacrifice, which was known to one or two through sources outside himself. This incident shows the stuff of which Charles March was made. He was that fine, unselfish type of character, that embodiment of nature's nobleman, that has done so much to make the cause of labor respected despite the efforts of the demagogue and the fomentor of class hatred to drag it down. Well will it be for the true interests of labor, if it be always guided by men of the type of Charles March.

CATHOLICISM IN ITALY. In recognition for a kindly word in behalf of his countrymen, Loreto Starace writes to the Catholic Union and Times, Buffalo, thanking that paper for its act and incidentally giving a few words of information regarding his country and people. We note the incident for two reasons. First, because it is the first time we have noticed an Italian take sufficient interest in our Catholic papers published in English to contribute anything to their columns, and secondly, because Mr. Starace gives some very encouraging facts relating to the state of the Church in his native land. He is a late comer to this country and states

that before leaving home he was a member of the Catholic Young Men's Society, and as such of course he was in a position to know a good deal about the spirit and manner of the Catholic people about him. Coming to this country, he was much astonished to find that the American papers represented conditions regarding the Church as much worse than they really are.

"Most people," says Mr. Starace, "ignore how much the immense majority of the Italian people are attached to their religion, how splendid and promising is there the awakening of social Catholicism in all its branches, notwithstanding the numerous enemies of the Church, be they Socialists or Freemasons, indifferent governments or Protestant missionaries."

This seems to us as a very likely representation of things as they really are. All the turmoil and trouble reported as taking place in Italy is the work of enemies and their influence on the most ignorant and most gullible portion of the people. The Socialists draw to themselves followers by means of flattery, those who fall a prey to their toils being too ignorant to see for themselves, and yet susceptible to the influence of those who seek their support. The Freemasons, powerful everywhere, have their resources reinforced by help from outside brethren. An indifferent government leaves a free field for evildoers to work out without hindrance any malicious plans that may suggest themselves and Protestant missionaries in countries such as Italy find it impossible to give a good account of themselves without resorting to contortions and falsification.

With such influences at work it is easy to believe that the writer to the Catholic Union and Times is right when he says that things Italian as represented in American papers are much worse than facts warrant.

Mr. Starace ends his letter with a note of triumph, that seems to ring with the timbre of prophetic truth. These are his concluding words: "Everybody who has thoroughly studied present conditions of the Church in Italy, can foresee the issue of that struggle, as a certain, though not very near victory for the Catholic Church." Catholics everywhere will rejoice to see the prophecy fulfilled.

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Address— FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, England. P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony. (Episcopal Authorisation) Dear Father Gray, You have duly accounted for the alms which you have received, and you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained. Yours faithfully in Christ, I. F. W. KEATING, Bishop of Northampton.

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