

THE CATHOLIC RECORD

Published Weekly at 211 and 213 Richmond

street, London, Ontario.

Price of subscription—\$2.00 per annum.

SINGLE COPIES, 5 CENTS.

REV. GEORGE R. NORTON, Editor.

REV. WILLIAM FLANNERY, Editor.

TOMAS COFFEY, Publisher and Proprietor.

MRS. LUCY KING and JOHN KING are

fully authorized to receive subscriptions

and transact all other business for the

CATHOLIC RECORD.

Agents for Alexandria, Glenora and

LORRAINE—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line

each insertion.

Approved by the Bishop of London, and

recommended by the Archbishop of St.

Boniface, the Bishops of Ottawa, Hamilton,

Kingston, and Peterboro, and leading Cath-

olic Clergymen throughout the Dominion.

Correspondence intended for publication,

should be directed to the proprietor, and

must reach London not later than Tuesday

morning.

Articles must be paid in full before the

paper can be stopped.

Persons writing for a change of address

should invariably send us the name of their

former post office.

Catholic Record.

London, Ont., April 20th, 1889.

CHRIST HAS RISEN.

The great mystery of faith which the

Church commemorates on Easter Sunday

has always been regarded as of the highest

importance in the great plan of Redem-

ption to compass which our Lord Jesus

Christ came on earth. "For us and for

our salvation He came down from

heaven." These are the words by which

the Fathers assembled at the great Coun-

cil of Nice describe the purpose for which

God the Son, the second person of the

adorable Trinity, became man; and among

the mysteries of the life of our Lord, by

which this purpose was accomplished, His

glorious resurrection, by which He puts off

mortality and assumes immortality, is

properly held to be the most important.

It paves the way for His triumphant

ascent to heaven, where, as the God-

man, He is at the right hand of the

Father, for all eternity, as our mediator

and intercessor. This mystery is also the

type of the Christian's resurrection, and

is the necessary preamble to it, "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

slaves." (1 Cor. xv: 16, 17)

But not only is the resurrection of

Christ the consummation of man's

redemption. It is the basis upon

which our faith is founded. The

miracles of Christ are appealed to

frequently by Himself as the evidence

which brings us to the conviction of His

divine mission of peace and salvation to

mankind. St. John x: 38: "If I do not

the works of my Father, believe me not;

but if I do, though you will not believe

Me, believe the works, that you may

know and believe that the Father is in

Me, and I in the Father." Hence we

find throughout the gospels that be-

cause of His miracles His followers be-

lieved in Him, as in St. John ii: 2: "This

beginning of miracles did Jesus in Cana

of Galilee, and manifested His glory, and

His disciples believed in Him."

Even under the old law, the authority

of Moses was substantiated by his mir-

acles. God empowered him to work

them, to authenticate to the people of

Israel and to Parashah his divine mission:

"that they may believe that the Lord

God of their fathers hath appeared to

them. . . if they will not believe

these nor hear the voice of the former

sign, they will believe the word of the

latter sign."

Of the miracles of Jesus, wrought over

all the elements, and under most varied

circumstances and with most varied

results, the resurrection of our divine Saviour,

by His own power, stands pre-eminent. It

is therefore fittingly the foundation of

Christian faith: "And if Christ be not

risen again, then is our preaching vain,

and your faith also is vain." 1 Cor. xv: 14.

The resurrection is on this account

made the chief theme of St. Peter's first

sermon in Jerusalem, in response to which

is one day "they that received his word

were baptized, and there were added in

that day about three thousand souls." Thus

did the apostle of the Gentiles insist

upon belief in Jesus Christ as the worker

of miracles, to which both the apostles

and their hearers were eye-witnesses.

"This is that which was spoken of by

the prophet Joel. . . I will show won-

ders in the heaven above, and signs on the

earth beneath. . . Jesus of Nazareth

a man approved of God among you by

miracles and wonders and signs which God

did by Him in the midst of you, as you also

know. . . whom God hath raised up,

have loosed the sorrows of hell. For

David said: 'Because thou wilt not

leave my soul in hell, nor suffer thy holy

one to see corruption. . . This Jesus

hath God raised again, whereof we are all

witnesses." (Acts ii)

Whether we regard the impossibility

of deception on the part both of the apostles

and the people whom they address, or the

sincerity of the witnesses who attest the

fact of Christ's resurrection, there is no

historical fact which rests upon more

convincing evidence than the fact of

the resurrection. We shall not here

enter upon the details of the

characteristics of this testimony, but will

merely point out that besides intrinsic

evidence that the witnesses thereto were

thoroughly sincere, their readiness to die

for the faith they preached makes their

sincerity indubitable. The impossibility

of mistake is evinced on the part of the

Apostles by the opportunities they had

during the forty days that Christ remained

on earth after His resurrection, to assure

themselves of its reality, by seeing Him

constantly, hearing Him speak, conversing

with Him, etc. On the part of the public,

especially of the thousands who received

the faith at its first promulgation, mistake

was equally impossible, for they could

secure themselves that Christ had left His

tomb, inasmuch as it was then open to

inspection. It was impossible that His

body should have been carried away

fraudulently in defiance of the guard

which had been placed at the tomb ex-

pressly for the purpose of preventing

any such attempt from succeeding.

The acceptance of the faith under such

circumstances gives us, as witnesses to the

resurrection, not only the apostles them-

selves, but their thousands of converts also.

They were appealed to as men who knew

the reality of Christ's life and miracle,

and as knowing all this they accepted the

doctrine propounded to them. Among

all the facts of history the knowledge of

which has reached us, few indeed, if any,

are attested so cumulatively.

With Jesus, then, all faithful members

of His Church have risen from spiritual

death. Jesus has risen to die no

more, so, through the knowledge of His

resurrection, and the efficacy of the work

of redemption, of which this mystery is

the crowning act, we may rise with Him

from the death of sin to enjoy Him and

His infinite perfections for all eternity.

Thus, St. Paul addresses the Colossians, iii:

"If you be risen with Christ, seek the

things that are above, where Christ is

sitting at the right hand of God." The

glory of Christ's triumph over death and

sin and sorrow, consummated for our

regeneration, should encourage us with

the thought that we may rise with our

Saviour from earthly afflictions to the

glorious and never ending bliss of His

kingdom. "According to the multitude

of my sorrows in my heart, thy comforts

have given joy to my soul." (Ps. xli)

The words of the royal psalmist are well

applied by the Catholic Church to this

day above all days of the year: "This is

the day which the Lord hath made. Let

us be glad and rejoice therein." (Ps.

cxviii)

DR. WILD AND DR. COOK.

These two great lecturers and agitators

have come and gone, and no bones have

been broken. It was feared by some that

Dr. Wild, of "bludgeon and booting" not-

oriety, would stir up a riot in our

midst; and that a crowd of hoodlums

might be found here in London of the

same combative material as appears to

wait only the blowing of Wild or some

other fanatic to burst into a conflagration

on every possible occasion in the Queen

City. But it is evident our citizens,

although a few cracks do unfortunately

exist amongst them, are neither so easily

imposed on or altogether so gullible as

the cowardly and uncivilized roughs

who set law and order at defiance

in Toronto. It must be

admitted, too, that the addresses of those

two rev. brethren were of the milk and

water character—as devoid of eloquence

and erudition as they were of that genius

and fire that stir men's minds. Neither

Dr. Wild nor Rev. Joseph Cook mentioned

one fact of history that their hearers had

not read or heard of many times before.

Our contemporary the Advertiser declares

that Dr. Wild's harangue "proved to be

more or less tame after all." In fact the

two thousand people who thronged the

Grand Opera in the expectation of enjoy-

ing a rich intellectual and literary treat

went home disappointed and disgusted,

wishing they had kept their thirty cents

in their pocket and complaining that they

had paid quite too much for their

"whistle."

The lecturer said the Catholics "kept

sending off their money to Rome and pay-

ing it to the priests here until salvation

for them became a pretty expensive

thing." The ignorant man should have

ascertained from some Catholic priest or

layman the amount of money, if any,

sent yearly to Rome, or if it required that

any should be ever sent there, except as

an occasional voluntary offering. Nor

did Rev. Wild tell his Orange hearers what

amount he received for amusing his con-

gregation every Sunday evening and hold-

ing circus in the house of God, in the

midst of loud cheers and roars

of laughter, when splay anecdotes

are told of the Vicar of Christ, and

bloodthirsty anathemas are hurled against

the unoffending order of the Society of

Jesus.

Parish priests, as a rule, do not receive

a stipulated salary. Protestant preachers,

as a rule, do get a fixed salary with manse

and library supplied. Rev. clergymen,

of the Hunter and Wild class, who can

entertain their audiences with sensational

preaching and original buffoonery that

fetch down the house with cheers and

laughter—these are the men who get the

big salaries. The ministers who bring

themselves down to the low level of

political mountebanks, and who degrade

their office and calling by pandering to the

prejudices and passions of the ignorant

masses, are the very men who, in the

large cities, pocket their five thousand

per annum, enjoy palatial residences and

never make their summer trip on the

upper lakes, or across the Atlantic Ocean.

These are the men who are forever prating

the monies sent to Rome and of the

large salaries given to the Catholic priests.

While Rev. Dr. Wild, Rev. D. J. Mc-

Donald and other prominent and well-

paid ministers are away on the lakes

enjoying themselves with their wives,

their darlings and their select party the

Catholic priests are attending to their

work of visiting the sick and preaching

God's word to their devoted flock. But

what of the Jesuits? Do they enjoy

much of this world's fleeting pleasures?

"What have you gone into the wilderness

to see? Men clothed in soft garments?

But what have you gone out to see, reads

shaken by the wind? Behold they that

are clothed in soft garments are in the

houses of kings." Well might our blessed

Lord, did He revisit the earth, put these

questions to the unthinking multi-

tude who allow themselves to be

imposed on by the bloated fanat-

ical persons of our day. While the

sleek, purse-proud ministers are off on

their holiday tour the Jesuit Fathers are

cloistered in their studies, or preaching

missions to repentant sinners. While

Bishop Sullivan is coasting the islands in

his episcopal steam yacht the poor

Jesuits are trudging through swarms of

sand flies, or, as Sir John A. Macdonald

explained, are "starving with distressed

fishermen on the coast of Labrador." It

is easy enough to imagine our Blessed

Lord reproaching modern self-sufficiency

as He reproached the Jews for being in-

capable of discerning the virtues and the

greatness of St. John the Baptist while

they allowed themselves to be made

the dupes and the tools of the

Pharisees in beholding the pre-

cursor and stoning the prophets.

Rev. Dr. Wild invoked the shades of

Louis Pap