"It is Finished." BY HENRY COYLE.

" It is finished !" The sad and long travail Is over now. The traitor's kiss, the sneers, The shameful cross, the mockery and jeers Of that same crowd which hurried forth to hall Him Lord with palm and loud acclaim, all

And stone Him now, but still His face ap

Serene and calm. He comforts her whose Are falling, and his courage does not fail.

Upon His brow a crown of thorns they place And nail Him to the cross. "Father," He

cries, "Forgive them !" and He bows His head and

dies, A look of peace divine upon His face, For "it is finished!" All the pain has passed, Man is redeemed—the debt is paid at last !

-Annals of Our Lady.

THE RESURRECTION.

Historical Evidence of the Fact of Christ's Having Risen.

Rev. P. Dillon, D. D. in The New World. The seal of Revelation, the apogee

of the Gospel, the sun of Christian hope, is the Resurrection of Jesus Christ. It was a much greater marvel for Christ to arise from the dead, than to descend from the cross, says St. Augustine, and hence he summarizes the belief of Christians in the accept-ance of this one fact. This is but to repeat the doctrine of St. Paul, who was pre-eminently the preacher of the Resurrection, and who places the weight of this miraculous fact, in its true position, when he says, "If Christ has not risen from the dead, our faith and preaching are in vain."

The logical value of this fact, can The miracles wrought by our Divine Lord, befc.e His cruci-Divine Lord, berce his crud-fixion, were many and important, but as factors in the conver-sion of the world they sink into insig-nificance before this immortal and incorruptible fact, to use the words of St. Leo, that Jesus Christ, who died, arose on the third day, living, from the tomb. This fact is the perpetual theme of the great Apostle of the Gentiles. Whether he emphasizes a dogma, as when he proves our future resurrection from that of Christ; or whether he exhorts to virtue, "that as Christ arose from the dead, so we walk in newness of life;" the fact of the Resurrection of the Redeemer is perpetually in his mind and on his lips, as the first and most important fact of Christianity. Similarly, to the taunts of the persecutors the early martyrs had but one reply: "I believe in Jesus Christ, who arose from the dead." Moreover, the fact of the Resurrection of Christ is to day, not a fact of meraly speculative or academic importance. It is a vital, living fact the very corner stone of the relig ious faith of four hundred mil lions of people of every race and clime. It is so intimately bound up with other incontestable facts that we cannot isolate it without falling into an abyss of contradictions and histor ical absurdities. One of these facts is the very existence of Christianity, for if Christ did not arise from the dead, it is impossible to conceive how the Apos tles could carry out the work of its Another fact is that establishment. the Church began its existence in Jer usalem fifty days after this fact had taken place, and that this fact, then so recent, was the very evidence on which St. Peter then relied to win his first converts. Now, what explanation can possibly be given of these two histor-ical occurrences, if we suppose that the

we keep in mind two points. First, that whilst the Resurrection of Christ is an object of faith, we view it here not under this aspect, but as the basis of our faith-our strongest motive of credibility. Second, that under this aspect, the Resurrection is a fact, and therefore is to be established, like any other fact, by historical evidence ; this evidence in this case being chiefly found in the four gospels. Bearing these points in mind,

may distinguish the adversaries of the Resurrection into three classes.

First, there are those who, like the ancient Celsus, while admitting in general the authority of the gospels, find internal grounds of objection in the presumed contradiction of the various writers. Second, the modern "Higher Criticism," led by Eichorn, denies the authenticity of the gospels, it being admitted by Strauss that the whole rationalistic system is over-turned if the historical authority of the gospels is maintained. Third, the cardinal principle of Rationalism, by what name soever it be called, is that a miracle, or anything supernatural is impossible. Hence as the resurrec

tion is not only a miracle, but the greatest of miracles, it follows that it must be explained on natural prin-ciples. And it is just here where the professors of the new illumination might fairly be supposed to be upon their own ground, and therefore invulnerable, that they excite our laughter by their grotesque absurdities. They all start with the hypothesis that the death of Christ was not real but apparent. But from this point all is confusion. Rukersfelder and Edelmann consider that a violent storm raged on that Sunday morning and liberated Christ from His trance and the tomb. Schuster thinks this was done by a thunder-Paulus discovers an earthbolt. Kuinoel pictures this earth quake. quake causing a bright flashing from the sun which appears to the guards and holy women as an angel. But Bahrdt and Venturini, the former in his "Plots of Jesus," break new ground and discovered a conspiracy on the part of certain secret societies among the Jewish sect of the Essenians

to carry out a gigantic fraud. Hennell improves on this by designating Joseph of Arimathea as the soul of the plot, while Scherer discovers the archconspirator in the penitent thief. "Risum teneatis amici !" yet these are the apostles of modern "Science !" The reply to the objections of the

first and second class belongs to another place. The authority of the gospels has been repeatedly and ex-haustively vindicated by Christian apologists in every age, from the days of Justin Martyr down to our own. With regard to the third class of ad versaries, the reply to them in Jesus, volves two questions, one regarding effect, the possibility of miracles, the other referring specially to the miracle down of the Resurrection. As to the former, it will be sufficient here to quote the authority of Voltaire, who says: "God being amongst men, it became Him to act as God. Miracles are, for Him, but ordinary actions. The Master of nature must be above nature.

The varied and inconsistent theories advanced to impugn the historical evi-dence of the Resurrection, whether from the rationalistic view of Semler and Elchorn; the naturalistic view of Paulus; the "mythical" view of Strauss, or the "legendary" view of Renan, are easily refuted by recalling three facts which render it absolutely certain that Christ died and arose from the dead. It must be borne in mind, as a pre liminary, that Christ Himself foretold His Resurrection in the clearest terms In the twelfth and sixteenth chapters of St. Matthew's gospel He illustrated this prophecy by the history of Jonas and in the second chapter of St. John He used the metaphor of the destruction and rebuilding of a temple, the Evangelist being careful to leave no room for doubt as to His meaning, by adding, in a gloss, that "He spoke of the temple of His body." The stress The stress laid upon this glorious miracle in the subsequent sermons and writings of the Apostles, viewed in connection with these prophecies, proves, therefore, that this mystery was not an incident, but a test proof given by the thoughtfulness of the Redeemer to convince the world of His divine power. The first fact to be noted in the proof of the accomplishment of these pro-phecies is that Jesus Christ really died. Against the clear and emphatic statements of the four Evangelists, that 'He gave up the Ghost ;" that " He expired," and that the soldiers did not break His legs as was customary with crucified victims, and this "because they saw He was already dead" (John xix, 33) no solid argument has ever een offered. The wrigglings of the 'Higher Critics" as to these facts have been frequently and abundantly refuted, notably by the two distinguished physiologists of Jena, Christian and Charles Gruner, father and son. They have scientifically shown that the piercing of the Redcemer's side by the soldier's lance (ibid. 34) producing the flow of blood and water the latter being, according to them, the lymph contained in the pericardium, or, according to Vogler and De Gerlach, the liquor sanguinis-a combination of fibrine and serum, to which the floating red corpuscies give the ordinary blood color) would necessarily produce death by syncope. Much has been written on this point; for the present this brief indication of the authorities must suffice.

THE CATHOLIC RECORD

their knowledge of our Lord's prophecies), was not found in the tomb on the third day, and that the guards testified to the glory of the Resurrection by their terror and collapse. The third fact is that this disappear-

ance of Christ's body cannot b ex plained on any other hypothesis than the true one. Indeed, the chief priests themselves have unwittingly supplied us with a proof of this, as St. Augustine acutely reasons, for they could think of no way of explaining it, save by bribing the guards to say that they slept at their post and during their sleep the disciples of Christ bore away His body. "Truly logical," says St. Augustine, "to suborn sleeping wit-

These facts cannot be gainsaid From Celsus in the second century down to Renan and Littre in our own day, every assailant of Christianity has directed his attacks against the mystery and dogma of the Resurrection, but that their efforts are vain is shown by nothing more conclusively than by their inability to show any historical fact supported by such a wolume of testimony. Were other arguments required, we

find them in the subsequent history of the appearances of Jesus to His dis ciples, as registered in the gospels, the Acts, and the epistles. He appeared, as we are told, on ten different occa sions and on one occasion to five hun-dred persons. Moreover, we find the following facts in the history of the infant Church :

1st. From the first sermon of St Peter (Acts ii.), onwards, the Resur-rection is the perpetual theme of the Apostles. 2nd. It is the source of their miracu-

lous power, as Peter testifies, after the miracle of the Beautiful Gate (Acts.

Brd. The formal ground for the selection of Matthias in place of Judas is "that he may be a witness of the Resurrection " (Acts i, 22).

4th. The very disputes, dating from the second century concerning the celebration of the Feast of the Resurrection, are a prescriptive proof be yond cavil, and unequalled by a similar proof for any other historical fact of the authenticity of the fact commenorated in the Feast.

Lastly, as St. Augustine reasons, the very existence of Christianity, based upon the worship of a God who is not dead but living as St. Paul emphasises (I Corr. xv.), is a standing testimony to the glorious mystery of Christ's Resurrection.

There have been fewer more able or more aggressive infidels in the XIX. century than Pierre Leroux. I will conclude with an extract from his great work "Humanity." "The glory of work "Humanity." "The glory of being the true Messias rests with It is He who has produced the effect, who has given the impulse (te regeneration). All ages can bow down at the foot of the Cross; no man can pass without reverence the gibbet which has been through all the ages the Pharos of humanity

The Demon of the Home.

When the demon of drink enters the home the angel of peace departs ; poverty follows in the demon's wake, It for drink is a spendthrift's vice. is terrible to ruin the home, but it is more terrible to ruin the soul, that spark of God's intelligence. We de-spise the thief; we shrink in horror from the murderer, but they are men. But the drunkard - who will say that this unloving, unthinking, unreason-ing thing is a man? God made man less than the angels, but the drunkard makes himself little less than

The Hierarchy of the Church, Each year the authorities of the Vatican publish a Year book in which the status of the Church is given. The book is entitled, "Gerarchia Catho-lica" and the issue for the present

year has recently made its appearance. Its leading data are the following : At the head of the Hierarchy, of course, stands Pope Leo XIII. himself, who was born March 2, 1810. The College of Cardinals is the second in authority in the Church, and should number 70. The College is, however, rarely complete, and at the present time there are 11 vacancies. Of the Of the 59 Cardinals composing this august body, the majority now, as has been the case for centuries, is composed of Italians. This nation is represented by 32 names, while the other Catholic countries of the globe have only 27. These again are distributed in the following way: 4 are from Germany, 4 from France, 4 from Spain, 4 from Austria, 2 from Hungry, 2 from Port-ugal, and one respectively from each of the following countries : England, Belgium, Ireland Ruthuania, Australia, the United States, and Canada. The next in rank in the Hierarchy are the Patriarchs, of whom there are 14, namely, 8 Latins and 6 Orientals. The next dignataries are the Archbishops, of whom there are 192 in all,

namely, 17 Latins and 18 Orientals These are followed by the Bishops, who now number 767, namely, 71 Latins and 53 Orientals. Then come those officials who have the rank and authority of Bishops, but are stationed in non-Catholic and heathen lands. namely, 100 apostolic delegates, 186 apostolic vicars, some of whom rank as Archbishops while others are only

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you." He who bu He who is th back to earth with which He of peace. Th of Bethlehem men of good w that word of I but the fainte mighty One, triumph, well be silent.

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basis of them was a lie, and a lie con cerning an incident of such publicity that the new converts could easily test its truth ?

The reasoning of St. Augustine on the connection between these histori cal facts-the fact of the Resurrection of Christ, and the acceptance of this fact, within a few days of its occur ce, and in the same city where it had happened, by large numbers of race whose the very most proudly cherished traditions and prejudices it antagonized-is conclusive. are ;" he says, "three things which are incredible, but which have come to pass. It is incredible that Christ arose from the dead. It is incredible that the world should believe such an incredible thing ; it is incredible that rude, uncultured men should be able to persuade the world to believe it. these three incredible things, the adversaries of Christianity refuse to believe the first ; they are compelled to believe the second : and this they cannot explain without believing the third.'

Hence the scholar who is sincere in his belief, of what nature soever it be. although he may be unwilling to accept the logical consequences of this great fact, does not deny it. It is true, that against it all the attacks of the modern "Higher Criticism "have been levelled. Its heralds have recognized, that, once admitted that Jesus Christ has arisen from the dead, their further assaults on Christian truth are futile. Hence their efforts tend for the mos part, rather to explain away the super natural element in this wonderful mys tery, than to ignore absolutely the It is only the profes e of history sional scoffer who follows in the wake of Thiess, and curtly dismisses the ques tion. But the polemical armament of the professional scoffer does not include or history. It consists in flippant platitudes and unsustained in uendoes. Not so the polemics great infidel thinkers. They the have been mistaken, indeed, but even their grievous errors have been for the

The second fact to be noted is that the body of Christ, although sedulously most part free from the charge of flip- guarded by Roman soldiers, who were pacy and studied irreverence. Their detailed by Pilate at the request of the position will be readily understood if chief priests (who thus tacitly admitted

the brute. The demon of drink goes up to high heaven and defies the mercy of God, for no drunkard can enter the kingdom of heaven. The lower side of the drunkard's grave empties into hell. There are seventy five thousand drunk ards going down to their graves every If this is what drink will do, year. what will you do? We cannot sit down and fold our hands If we have a heart that loves humanity we must do something, and there is one thing we can do : we can abstain from the use of intoxicating liquors. The way to straighten a crooked stick is to bend it The way to in the opposite direction. It you are strong, give to your neighbor of your strength if he is weak. — Rev. A. P. Doyle

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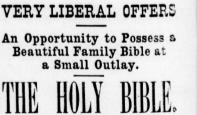


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