

# The Catholic Journal.

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## The Message of The Resurrection

### The Vision of Immortality

Written for the Press Bulletin Service of the Central Bureau of the C. V. by Rev. Albert Muntach, S. J.

Never before in the history of the race have so many persons been striving to "communicate with their dead," and to lift for a moment the veil that conceals the hereafter from our ken. Honest investigators and crafty tricksters have both been devoting themselves to "spiritistic research." The former may have been guided by legitimate motives; the latter cruelly played upon one of the holy instincts of human nature—reverence for the dead.

### The Resurrection of Christ Answers All Questions.

And yet, to the devout believer in Christ's glorious Resurrection from the tomb, all these so-called "scientific proofs" of survival after death are practically devoid of meaning. For he has the infallible word of God, teaching us that there is a future life, and "a resurrection from the dead." Hence, he can say with the same assurance as Job: "For I know that my Redeemer liveth, and in the last day I shall rise out of the earth." Job xix, v. 25).

### The Dogma of the Resurrection the Inspiration of the Greatest Minds of All Time.

It is no mere coincidence that the greatest singers of all times have developed in their best works themes which momentarily lift the veil hiding the hereafter and thus afford a vision of immortality. The inspired poet, Dante, the most eloquent interpreter of man's longing for immortal life, owes his world-wide fame to a work which pierces the bournes of sense and time and lifts our vision to the eternal throne of God. Parzifal, the youthful hero of the poem by the greatest of the mediæval court-singers of Germany, goes through life on an ideal quest—the quest of the Holy Grail, the symbol of the immortal longing in the heart of men for the blessed vision of God in the eternal homeland.

Even Goethe, a singer who had practically broken with the Christian world-view, was forced to seek the theme of his life and master-work "Faust," in the Christian teaching concerning the future life. For after the unfortunate Faust had lived through a tumultuous riot of sensual indulgence in the first part of the poem, without finding the peace for which he craved, Goethe allows that temptation-tossed soul to find rest in the here-after. We may perhaps quarrel with the German poet for passing his hero through the gates eternal leading to soul-satisfying peace, without previous contrition and repentance for gross sin and depravity. But this much is certain—the transcendent world-view of the devout Christian must have impressed him powerfully. Otherwise he could not have taken thence the elements for the final scenes of that poem, which is said to contain his principal message to the century.

In the "Idyls of the King," Tennyson allows the much-suffering, heroic ruler to depart not to a place of transitory bliss, but, because the king "ever wore the white flower of a blameless life"—he departs "To the island-valley of Avilion; Where falls not hail, or rain, or any snow,

Nor ever wind blows loudly; but it lies Deep-meadow'd, happy, fair with orchard-lawns And bowery hollows crowned summer sea"

to live an immortal life with those who have been faithful to God to duty and to the still, small voice of conscience.

Calderon, the most renowned of Spain's dramatic poets, points in his masterpiece, "The Steadfast Prince," from the countless graves in the city of the dead, to the everlasting homes of redeemed souls in the city lighted by God's countenance. "Shall Come Again to Rule Once More."

The great poets are loath to part company with their heroes when fate overtakes them. These heroic souls, the poets say, "shall come again to rule once more." For they are not dead, or rather being dead, "they still live." Hence we find that the illustrious heroes, especially those distinguished for well-doing—Arthur of the Round Table; Beowulf, the hero of the Old-English epic, Emperor Frederic Barbarossa, and even Hiawatha, the benefactor of the American Indians, are not dead, but they will come once again to lead their people to light and blessed peace and immortal glory.

Without Christ, without the resurrection of Christ, Dante could not have written his "Divina Comedia," nor Calderon his "Steadfast Prince," nor Goethe his "Faust."

What the boldest imagination of the most gifted poet could only dimly conceive, this Christ, the risen Lord, has made a certainty by His Resurrection and Ascension. What is the "Divine Comedy" compared to the true Resurrection of Christ to everlasting glory? It is but the stammering and the halting speech of the child. What is Raphael's "Transfiguration of Christ," this richly colored canvas, compared with the true joy of Heaven? What is Wagner's soul-stirring music compared to the harmonies of the city eternal? What all the passing beauty and transitory splendor of earth, when estimated "sub specie aeternitatis"—from the standpoint of the glory that passeth not away, of that joy which no ear hath heard, no eye hath seen—promised to the lowliest follower of Christ, the Saviour?

### The Perpetual Message of Easter.

The Resurrection of Christ, therefore, is one of the most epochal moments of world history. We need not vain speculation, nor mechanical means to convince us of the existence of the land of the hereafter. Every Easter morn is a new pledge that "Christ liveth, Christ reigneth," and that those who trust in Him shall not be confounded.

### Catholic Church Gaining

New York.—The official Catholic directory for 1920, announces an increase of 186,224 in the membership of the church last year, bringing the total membership in the United States and its possessions up to 27,650,204.

The number of archbishops was increased from 14 to 16, according to the directory, but the number of bishops was decreased by deaths. There was an increase of 1,079 seminarians. New parishes totalled 148, and two new orphan asylums were established.

The secular clergy now number 15,389, an increase of 337, while priests of religious orders number 21,019, an increase of 94.

## Chinese Government Recognizes Peking Catholic Normal School

The prospects of Catholic mission work in China are greatly improved by the latest decision of the Chinese Republic on the question of Higher Education. Unlike Japan, where the tendency is altogether towards State monopoly, China's policy permits private competition and independent control. In Japan, denominational schools of whatever creed, are at best tolerated, and are not permitted to teach religion at any time even to those desiring it: in China, the above-mentioned decision allows the existence of denominational schools and offers no obstacle to definite moral and religious teaching by those supporting the establishments. Moreover, if the school is of requisite standard, it receives a State charter which, after the manner of the New York Regents' policy, gives the school a rating on a par with the State institutions.

The Normal School (Catholic) of the Marist Brothers at Chai, Peking, is the first denominational school to receive this official recognition. This will react to the benefit of the Brothers' primary and secondary establishments. Many readers will be interested, and doubtless surprised, to learn that practically one half of the Brothers' personnel in China is native. "When we quit France," remarked the Superior of the Normal School, "to found our first school at Peking, we never anticipated that in less than thirty years we should have surrounded ourselves by such a large proportion of confreres native to this soil commonly reputed so arid." These native Chinese Brothers, possessing Government diplomas as teachers, will thus preserve the primary and secondary schools from discrimination and offer to the native children all the advantages of a Chinese education, together with the improvements of Continental methods and curriculum.

The Brothers of Mary (who have an American mother-house at Dayton, Ohio) have also flourishing Colleges in Honolulu and Japan, which are doing excellent work for education and for the standing of the Church.

### TRADITIONAL LOYALTY

The Most Rev. Dr. Harty, Archbishop of Cashel & Emly, in his Lenten Pastoral, says of the English Government in Ireland:

"We are living under a Government which has proven itself an abject failure. Neither based on the consent of the nation nor working for the good of the community as a whole, it has trampled on the will of the people and has upheld the ascendancy of a pampered minority. Furthermore, it has excelled in acts of repression and coercion. History tells that where such a system reigns the laws of God are set aside. Coercion and crime go hand in hand and peaceful citizens are made the victims of the vicious circle. It is the duty of those who are charged with the care of souls to indicate the cause of crime and point out the remedy. The remedy for the Irish upheaval is obvious, since freedom is the best solvent of political disorder.

"The traditional loyalty of the Irish people to the laws of God will prevail in full when the days of oppression have passed away forever and when our people have in their own hand the making and administration of their own laws. In the meantime, I beseech our good people to be patient under provocation, to work within the laws of God for the regeneration of the nation."

## Rev. J. E. Hartley Dead



Rev. James E. Hartley

Father James E. Hartley, beloved pastor of St. Anne's church, Palmyra, passed away on Monday, March 29th, 1920, in the 42d year of his priesthood. Death was due to a stroke of paralysis suffered March 18th, but as he retained full use of his faculties and was able each morning to receive holy communion hopes were entertained for his recovery till last Sunday. He was one of the best known and esteemed priests of the diocese, having been endowed with talents of a high order and a genial disposition that seemed to make all his acquaintances friends.

Born in Fairport, October 14, 1852, he made his primary and secondary studies in the local schools, his classical course in St. Hyacinth, P. Q., and his theological studies in the old seminary of St. Joseph, Troy, where he was ordained December 21, 1878. For a brief period he labored in Ithaca, in the church of Our Lady of Victory, Rochester, and in Spencerport; but from 1884 to 1893, when he received an appointment to Palmyra, he was first assistant at the Cathedral, where he will be long and affectionately remembered by the school children of those years.

A beautiful and impressive office of the dead was chanted on Tuesday by twenty-four priests, under the direction of Fathers Meagher and Luddy.

The solemn requiem services took place Wednesday in the parish church where the deceased priest had officiated during the past twenty-seven years. Bishop Hickey and sixty priests were present as a mark of affection and esteem for their former co-worker, while the capacity of the church was totally inadequate to admit all desirous of witnessing the ceremonies.

The officers of the mass were Mgr. J. J. Hartley, celebrant; Rev. M. J. Hargather, deacon; Rev. A. M. O'Neill, sub-deacon; masters of ceremonies, Mgr. Meahan and Dr. Goggin. The bishop assisted in mitre and cope, attended by Monsignors D. J. Curran, M. J. Lavelle and J. M. Hendrick. The choral parts of the service were rendered by the priests' choir alternating with the church choir.

Before the final absolution Bishop Hickey preached a forceful sermon on the priestly office with touching allusion to the life work of the departed. The bearers were old associates of St. Joseph's, Troy, N. Y.

An unusual token of esteem was shown by the men of the parish who kept vigil by the remains from the time of death until the concluding service in the church.

As a mark of sympathy the business life of Palmyra was at a standstill during the obsequies.

The burial was in the priests' lot of Holy Sepulcher cemetery, near to the dear old Bishop McQuaid who adopted him as a student fifty years ago, and by the side of his first friends, confreres of the priesthood. May his gentle spirit enjoy the light and vision of Heaven.

## Carpentier Registers For School—Praises K-C Statue.

One of the first things Georges Carpentier did on arriving at the French-line dock on the liner Savoie last week Tuesday was to signify his intention of sampling American education. Michael S. Hogan, Knights of Columbus supervisor, met Carpentier on the ship and registered him as a student of the K. of C. school system for former service men. Carpentier gave information for the filling of the card, selecting English as his course. He gave his profession as pugilism and, under the head of "employer" stated "American public."

Carpentier participated in two or three K-C boxing exhibitions for the A. E. F. in France and the Knights, by way of reciprocity, will give him free tuition in English at their schools throughout the country. Carpentier also accepted the invitation tendered by Supervisor Hogan, to officiate at the great K-C indoor athletic meet to be held in the 22nd Regiment Armory on April 10. Carpentier said that the people of France were thrilled at the announcement that the K. of C. would present a statue of Lafayette to Metz in August.

## One Hundred Free Scholarships Given at Notre Dame.

A hundred free scholarships in the School of Agriculture at Notre Dame are offered to high school students in a prospectus just issued and distributed to educators throughout the country by B. W. Scheib, director of the School of Agriculture at the university. The scholarships are for four full years and are open to all high or preparatory school students in their graduating years. They are donated by the Studebaker and the Oliver corporations of South Bend, Ind. According to the prospectus, high school students desiring to compete for them must write an essay of about 2,500 words on an agricultural subject suggested by the donors, and must then submit their work to the Director of the School of Agriculture, Notre Dame, Indiana, before the end of the school year. Provision is made for two students from each state in the Union and for four from South America.

The school of agriculture was established at Notre Dame three years ago. Students in it have access at all times to the 4,000 acre farm connected with the university and managed by Brother Leo, C. S. C., one of the most successful farmers in the middle west. Prof. B. W. Scheib, director of the school, was for years a government expert in the Department of Agriculture before he took charge of the school at Notre Dame.

## Order Of Alhambra

The regular April meeting of the Order of Alhambra, will be held Tuesday evening, April 6, in Columbia Hall, Cox Bldg., at 8:30 o'clock sharp.

If one lives as nearly as one can to the Master's example, it is not likely he can go far astray.

## IRISH NEWS IN BRIEF

### CONNAUGHT

Rev. A. P. O'Moore was at Killog, Minnesota, U. S. the son of Sergt. Major O'Moore, of the Rifle Brigade for many years stationed there, Galway, and was educated at St. Mel's, Longford, and Drogheda.

Very Rev. Canon Harty, V. F., presided at a meeting of the Castleroa which resolved to place a public memorial in the place to the memory of the late Mr. John Fitzgibbon, ex-M. P. LEINSTER

Miss Jennie Richardson (nee M. Raphael), daughter of Mr. Richardson, Clonard, Ballinacorney, has been received in the Convent of St. John of God, Glebe Bay, Australia.

Very Rev. Canon Flavin, V. F., Arklow, has been appointed to represent Gorty, R. D., on the Harbour Board, in room of Sir E. Emonds, resigned. MUNSTER

Mr. J. W. O'Toole, for many years engineer to the Cork waterworks, has died at his residence, Evergreen House, Douglas road, Cork. He was father of Rev. P. O'Toole, C. S. C., St. Finbar's West.

Rev. D. J. Healy, pastor of Joseph's Church, Wickinacree, U. S. A., has died at his residence, 100 St. Peter's Street, Cork, and was educated at St. Finbar's, West. He was younger son of the late Daniel and Ellen Healy of Cork, where he was aged 15 years ago.

The people of Kenmare, Tipperary, in a handsome illuminated address to Rev. J. Brennan, C. C., on the occasion of his departure for Castletown, paid a tribute to his devoted labors as a priest and his work on behalf of the Gaelic League and the national aspirations.

The death is recorded of Michael Brophy, who passed away at his residence, Beach road, Ashburton, New Zealand. Deceased was a native of Ballycubhill, Tipperary. He is survived by a widow, two daughters, and a son. One daughter, Mother Mary St. Theodore, of the Order of Notre Dame des Missionnaires, died at Auckland two years ago.

Rev. Jeremiah O'Sullivan, the diocese of Davenport, early this year while on a visit to Ireland. Father O'Sullivan was a native of Killarney. He was drowned at Waterford in 1914.

### ULSTER

Very Rev. P. Crotty, who was so well known as a missionary over Ireland, has died at Clonard, Redemptorist Monastery, Ballinacorney. He was a native of Mitchelstown, Co. Cork, and was educated at St. Colman's, Fermoy, and Rome.

Rev. Marcus J. McGrath, S. S. R., died at the Redemptorist Monastery, Wallington, Newland. He was a son of the late Captain McGrath, of Derry.

In reply to scores of letters from the Knights of Columbus announced to-day that they in connection whatever with the drive being made for the presentation of a statue of St. K. of C. statue at Metz, being financed by members of the organization. While the drive will welcome outside contributions to the statue they will not accept any contribution to Metz at a cost of more than \$50,000, they do not have any drive at Metz, general public.

In a letter to the Knights of Columbus, it was stated that it is not likely he can go far astray.