

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1903. To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

In matters of faith and morals, and in the Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Yours faithfully, J. D. FALCONIO, Arch. of Larissa, Adm. Delege.

LONDON, SATURDAY, APR. 25, 1903.

THE JESUITS AS EDUCATORS.

The Jesuit College of Bulawayo, in far away South Africa, has distinguished itself by the success of two of its pupils who have gained against all contestants the first and second Rhodes scholarship for Oxford University.

One of the young men who gained this distinction is named Francis Conway, and is the son of a prominent Irishman who is a civil engineer in South Africa.

Thus in all parts of the world the Jesuits make their mark as educators.

Earl Gray, the administrator of Rhodesia, and one of the executors of Cecil Rhodes' will, referring to the success of these boys, in a letter to the Provincial of the Jesuits says:

"I wish heartily to congratulate your boys and you on the proud distinction your school has gained in securing from the ranks of your boys the two first Rhodes scholarships that have been elected. I am glad that this honor should belong to the Jesuit Fathers, whose devotion and unceasing labors from the earliest moment of our occupation to the present time, in the interest of both the white settlers and the native population of Rhodesia, have won the ungrudging admiration and gratitude of us all."

After such a testimony it will appear that those who assert that the Catholic Church desires to keep the people in ignorance, that she is opposed to scientific progress, and that the Jesuits especially endeavor in their methods of teaching to suppress intellect, are sadly mistaken in their ideas.

THE GOLDEN SCROLL.

Rev. Francis J. Van Antwerp, treasurer of the Angelus Publication Co., and brother of Rev. Mother Van Antwerp, of the Ladies of the Sacred Heart of this city, left Detroit, on Sunday, April 12, for Rome.

He is the bearer of a Jubilee Gift to His Holiness Pope Leo XIII. and a personal letter of congratulation from the President of the United States to be presented to the Holy Father on the day when he shall have reached "the years of Peter"—literally on the 28th April. The gift is unique. It is a "Scroll" and consists of a golden bar twenty and a half inches long and three-quarters of an inch in thickness, suitably inscribed and emblematically ornamented.

To this is attached, by a finely wrought gold chain, a roll of silk purchased nineteen inches wide and ninety-three feet in length—to correspond in feet with the number of years of the venerable Pontiff's life.

Upon the "Scroll" is recorded in gold lettering the names of twenty-five thousand persons—one thousand for each year of the Pontificate—each of these being contributor of an alms given in the Holy Father's name and for his benefit, as though he himself were the giver.

The total collected is to be expended in a work of charity, which His Holiness has most heartily approved and commended: namely, the free distribution of wholesome, instructive Catholic literature to the needy and deprived inmates of prisons, reformatories, charity institutions, etc.

The work of preparing the "Golden Scroll" was begun in September last, and on April 10 brought to a conclusion, marked by complete success worthy of its purpose.

enwrapped in flags of the two great nations, it is truly a token as significant as it is beautiful.

THE OLD-CATHOLIC HERESY, SO-CALLED.

The news comes from Switzerland that the Church of Biel in the canton of Berne, which was given by the Government of the canton to the Old-Catholics, so-called, has been restored to the Catholics because the Old-Catholics have dwindled away to such an extent that they could not keep it in repair, and it was consequently falling into decay.

The so-called Old-Catholic sect was started in Germany, France, and Switzerland, by a number of discontented priests who made the proclamation of the doctrine of the infallibility of the Pope a pretext for the establishment of an independent Church which should take the place of the Catholic Church.

In Germany and Switzerland the Governments hoped actually to induce the Catholic population to revolt from their allegiance to the Pope, and become Old-Catholics, and with this object in view handed over many Churches to the new heresy.

Dr. Joseph Reinkens was elected by the Old-Catholics in 1873 as their first Bishop, and he was succeeded by Dr. Herzog at a later date.

Conferences or Congresses of the sect were held at various dates from 1872 to 1890, at Cologne, Constance, Mentz, Bonn, Berne, Geneva, Baden-Baden, and Vienna, to which Greek and Anglican Bishops and clergy were invited, and several of these actually attended, and even the question of union with the schismatical and heretical Greek and Anglican Churches was earnestly discussed and favored, though such union was not effected.

For the purpose of facilitating this union, it was agreed at Bonn in 1875 that the "filioque clause" of the Constantinian Nicene Creed, whereby the "procession of the Holy Ghost" from God the Son is declared, should be struck out of that Creed. To this the Anglican Bishop of Winchester and Canon Liddon agreed on the part of the Church of England, under the proviso that the Church of England should agree to this; for it must be remembered that the Church of England declares that this Creed is founded upon "a most certain warrant of holy Scripture."

The most prominent clergy who took part in this movement were Dr. Dollinger of Germany and M. Hyacinthe Loysen of France.

Since the death of Dr. Dollinger in 1890, the Old-Catholics have almost entirely disappeared, most of their congregations having disbanded and returned to the Catholic Church. Their Churches in Germany and Switzerland have for the most part been restored by the Protestant Governments of these countries to the Catholics. The recent restoration of the Church of Biel is one of the steps of this heresy toward utter dissolution.

IN FRANCE.

The argument has been often used in justification of the application of the Associations Law in France, that Associations should be subject to laws passed by the supreme authority of the State, and that if they refuse to subject themselves to such laws they have no right to exist.

This argument is in itself well known that the purpose of the law was to make religious Associations the slaves of the Government, by allowing them to exist only if the Government should in its whimsicality deem it proper to tolerate them.

It is a strange Republic and one not worthy of the name which forbids citizens of the country to associate together for a legitimate purpose only on condition that they will confine themselves to labors to which the Government thinks it proper to limit them.

Thus Premier Combes said recently that "teaching is a service for which the State provides, and its place cannot be supplied by religious orders." The true meaning of this, and the meaning which M. Combes meant to convey, is that the schools must teach just such things as the Government desires should be taught.

Thus when an atheistic Government desires that the teaching should be atheistic, the teachers should teach atheism. It is against this subserviency of conscience that the religious orders protest, and thus the religious orders are the real champions of the liberties of the people. Some are suppressed or exiled because they teach, others are forbidden to preach and others are expelled the country because they neither teach nor preach, while some others have orders to go because they will not ask the authorization required of them, thus recognizing the right of the Republican Government to dictate to what work, ecclesiastical and benevolent, they shall devote themselves.

It is the old story over again of the wolf that reproached the lamb which was below stream, that it was muddy.

ing the water which the wolf was drinking higher up.

The wisdom of those orders which have refused to ask for authorization is vindicated by the fact that of the fifty-four orders which recently asked for authorization, only five received it, and these were such as neither teach nor preach, but limit their operations to certain works of benevolence or charity.

There was a dramatic scene in the Chamber of Deputies when the names of these fifty-four orders were read out, while the deputies on the right repeated after each name was announced, "Ora pro nobis." The brutal attitude taken by the Government on this occasion has excited the indignation as well as ridicule even of the honest Republican press, and will, as we believe, excite corresponding indignation throughout the country, notwithstanding the fact that the ministry of M. Combes has been hitherto sustained in carrying out all the details of its policy by a fair majority in the Chamber of Deputies. This state of affairs, as we believe, cannot last much longer, as the people are manifesting their restlessness under the iron rule which an infidel Government has imposed upon them.

AN UNEXPECTED RESULT.

The anti-religious policy of the French Government has been productive of unforeseen results in an unexpected quarter. It is still true that the older generation of the population of Alsace-Lorraine remain attached to France, and down to the present time that feeling of attachment extended even to the younger generation, being transmitted from their elders; but of late the German sentiment has grown very strong with them, and the young men are taking a deep interest in the success of the Centre or Catholic party in the Reichstag. The present tendency will be a new obstacle to the realization of French aspirations towards regaining Alsace-Lorraine as part of France at any future time.

THE SCHISM IN WESTMINSTER DIOCESE, ENGLAND.

To non-Catholics, Schism is a most natural affair, and by them it is looked upon as a very proper remedy for any grievance which a faction of a sect may have or may imagine they have, and they look on even with joy at any occurrence of the same kind which may take place within the Catholic Church, or which they think likely to take place, because the like, from their point of view, brings the Catholic Church to the level of their own sects.

But with Catholics, Schism is regarded as a serious crime, being a rending of that unity which was constituted by Christ Himself an essential characteristic of His Church.

The Toronto Mail and Empire has a peculiar knack for discovering troubles in the Catholic Church, and we have occasion from time to time to refute many statements made in that journal in reference to the Catholic Church, and accordingly, we find in one of its issues of last month an article selected from an English denominational paper, the purpose of which is to show that there has arisen a serious revolt against the Church, on the part of certain English priests in the diocese of Westminster of which Cardinal Vaughan is the Archbishop.

It is true that a few priests have revolted and have attempted to inaugurate a schism, but the magnitude of the revolt has been very greatly exaggerated in the article in question. The truth of the matter is that Father O'Halligan, the rector of Ealing, and a couple of other priests of the Archdiocese had to be disciplined by the Cardinal for disobedience to his authority and for other faults, but to the great scandal of religion they have refused to submit and continued to exercise the sacred ministry from which they have been suspended.

It seems that Father O'Halligan and his colleagues in revolt, in revenge for the act of authority exercised by the Cardinal, have even attempted to create a permanent schism by seeking to find some one who will be raised to the office of Bishop, and will take the leadership of the revolt, and institute a permanent so-called English Catholic Church which shall be independent of the Pope.

It is said that their desire is to obtain a Bishop "by constitutional means and through canonical methods," so that the "validity of orders in the newly to be organized Church cannot be challenged by papal theologians." This is the statement of the case put forward before the public by the Rev. A. Galton, who has become an Anglican minister, and who is one of the promoters of the new movement.

But the fact that this Rev. A. Galton, who has already joined the Church of England, is said in the article itself to which we refer, to have issued the "brief preliminary description" of the movement "at the request of the chosen leader," the fact becomes apparent

that there is an intrigue on foot between some party in the Anglican Church and the recent seceders to obtain a delusive claim to valid orders for Anglicanism.

It is notorious that the Anglican prelates were very indignant because the result of the careful investigation instituted by Pope Leo XIII. into the question of the validity of Anglican Orders, was a decree by that Holy Pontiff to the effect that these orders are null and void. This decision did not prevent Anglican divines from still claiming to possess valid orders derived from the Apostles through the Catholic Church, though it was admitted to be a serious blow to such claims. We can readily understand that those Anglicans who are most earnest in claiming that their Church possesses Apostolical succession should entertain a desire to have at least a colorable title thereto, and the present indications are that the recalcitrants are endeavoring to obtain a nominal Bishop so that they may make better terms with the Anglicans on applying to be admitted into the Established Church. They are well aware that the authorities of that Church would give them almost anything at command for the sake of procuring episcopal consecration and sacerdotal ordination which the Catholic Church could not dispute.

But it is not so easy to obtain what is now so much desired. Where will any Catholic Bishops be found who will be willing to start a schismatical line of Bishops? We believe, nowhere.

But may not such a Bishop be found in the Greek Church? Even this appears to be highly improbable, though among some of the Eastern heresies, such as the Nestorians, Monophysites, or Eutychians, there might be found some so-called Bishop who would grant such consecration as they possess if they were paid a sufficient price as a reward for their complaisance. It was claimed, indeed, on the part of the pseudo-Bishop Vitatte, who figured for a while at Green Bay, Wisconsin, that he procured a kind of consecration in this way either from an Armenian or a Ceylonite Bishop, but the very fact that the claim is thus traced to two sources so far separated from each other is calculated to throw suspicion upon the whole transaction. At all events, Vitatte's claims were never publicly authenticated and must therefore not be recognized.

But what would it profit the Church of England if the Galton-Halligan intrigue were successful in the sense we have here indicated?

It is true that the Catholic Church recognizes the validity of Orders which have been handed down by regular succession from the schismatical and heretical Bishops who succeeded in the first instance from the Catholic Church; but these Bishops lost all real ecclesiastical jurisdiction by their revolt from the centre ecclesiastical authority, and could not confer any sort of jurisdiction upon the Bishops they consecrated who would be simply in the position of excommunicated or suspended Bishops and Priests having no authority whatsoever in the Church of God, and would be utterly unable, therefore, to transmit any authority to govern the Church. They would be in a condition similar to that of Judas, or any other unworthy clergyman. Thus the great St. Augustine said:

"These testimonies do we produce from the holy Scriptures that it may be seen that it is not easy for anything to be more sinful than the sacrilege of schism." (Against the Donatists I. 9.)

And again: "For the order of Bishops we reckon from Peter himself, to Peter succeeded Linus, etc." He here gives the whole succession of Popes down to "Anastasius" of his own time, and continues:

"In this order of succession no Donatist appears." (To Genosurus I. 2) The same is to be said of the Anglican succession, and the same would still be true even if the Anglicans had Bishops who had been validly consecrated as were the Donatist Bishops.

The article which appeared in the Mail and Empire (of 12th March) states that the cause of the Schism in the Diocese of Westminster is arbitrary conduct on the part of the Cardinal. This statement is untrue. The real state of the case is that the revolting priests have given offence by their own evil conduct. If they had any real grievance, they should have looked to the Pope for redress, and they would have obtained it.

We are told, further, that it is Cardinal Vaughan's policy to "Italianate the Church." So far as acknowledging the Bishop of Rome as Head of the Church, the Church must be connected with Italy, for the Bishop of Rome is essentially St. Peter's successor; and those who are not in communion with the successor of St. Peter are necessarily cut off from the one Church of Christ. To make the Church one according to Christ's institution, there must be one Head, and that Head

must live somewhere; but no one but the Pope has ever claimed to be the Head, therefore we must admit that he is truly the Head of the Church as successor of St. Peter, who was made Head of the Church by the appointment of Christ Himself.

Hence also, though the O'Halliganites profess to be still priests of the Catholic Church, they have no claim to this title, and Cardinal Vaughan has properly announced in a pastoral letter to his flock that,

"It becomes our duty to warn all whom it may concern that any priest opening a church or chapel, or exercising the sacred ministry within the limits of the Diocese of Westminster, without our sanction, and in defiance of our authority, thereby commits an act of schism, and falls ipso facto (by the act itself) and without being personally named, under the penalty of the greater excommunication, the absolution from which is specially reserved to the Apostolic See."

This pronouncement, his Eminence declares to be made by the authority of the Apostolic See as well as by his own. The Pope has, therefore, already specifically pronounced his judgment in the case.

This Westminster schism is not to be compared in magnitude with the hundreds of clergymen and thousands of laymen who have left the Anglican Church to become Catholics, so that there is no reason why the Protestant press should announce the matter with so much triumph. The schism, which is certainly as yet of microscopic magnitude, will probably disappear as the "Old Catholic" schism of Germany has done within a few years of its inception.

We must add that there can be no "constitutional or canonical method" of getting a Bishop, except by the authority of the Pope, so that the proposition of these new sectaries bears an absurdity on its face.

MORE IRISH THAN THE IRISH THEMSELVES!

The history of Ireland tells how the descendants of the Anglo-Norman invaders had bestowed upon them the above significant title, more prized by them than any honors that subsequent English monarchs could give them; and amongst those none stand out more brightly on history's page than the "Geraldines."

On the 4th of June, 1798, the gallant and ever to be lamented Lord Edward Fitzgerald, the leader, the very soul, so to say, of the Rebellion in that year, succumbed to the wounds he had received in resisting his arrest. In doing so he followed the example of many of his ancestors from the celebrated Tomas-na-teeda (Silken Thomas), down to his own day. Lord Edward sought to right his country's wrongs by force of arms. After the lapse of a century his lineal descendant, Mr. George Wyndham, Chief Secretary for Ireland, is found essaying the same result by Constitutional means. But who does the reader think it is, who, as a member of the same Government, is a party to the same? None other than the Marquis of Londonderry, the lineal descendant of that Lord Castlereagh, the then Chief Secretary, and who was the foremost in following the brave Lord Edward to his death!

Such is history, and such changes does time bring forth! The circumstance is a happy augury, and well may every true Irish heart re-echo the final words of Mr. John Redmond at the Convention just closed:

"MAY THE GOD OF OUR FATHERS ONCE AGAIN VISIT THIS LAND WITH THE PEACE AND PLENTY THAT ARE HER DUE!"

THE IRISH NATIONAL CONVENTION.

The Irish National Convention called by the United Irish League to consider the new Land Bill which is before Parliament, met in the Dublin Mansion House on the 15th and 16th inst. and thoroughly discussed the measure. The proceedings covered several important questions, and the harmony which prevailed throughout showed how thoroughly the Irish people are bent upon the reconstruction of the nation on the basis of Home Rule.

Mr. T. P. O'Connor, M. P., in his summary of the proceedings, furnished to the Associated Press states that among the resolutions passed was one demanding more liberal treatment of the congested districts and the laborers.

Mr. John Redmond, the leader of the Irish Parliamentary Party, says that the Convention was the most important Irish national assembly held during the last hundred years, and if its recommendations be carried out by the Government, the Land question will be thoroughly settled, and the future of Ireland will be full of hope.

The Law Conference of landlords and tenants, he adds, will support the recommendations of the National Convention, which will thus become the demand of all classes of the Irish people, and "if all goes well, the result will be

the absolute end of the Land War in Ireland, the union of all classes and creeds in this country, with the inevitable result of the concession almost immediately, and certainly within the lifetime of the present generation, of a system of national self-government."

He adds: "I congratulate the whole Irish race at home and abroad on this most magnificent result of the labors, sacrifices, and sufferings of the men who have conducted the Irish National movement in the last few years, and who, I hope, will live to see the triumph of their principles. This blessed situation is largely due to the magnificent support we have received from the Irish in America, and American public opinion generally."

Mr. Redmond's confident opinion is that the propositions of the Convention will be cordially supported by Lord Dunraven, the Lord Mayor of Dublin, Captain Shaw-Taylor and T. W. Russell who represent the landlords and the Ulster tenantry, as well as by himself and William O'Brien the representatives of the Irish tenantry in general.

The Convention does not accept the Land Bill as a substitute for Home Rule, but as a necessary measure for the settlement of the Land question. Home Rule will still be looked for as the true and necessary means for assuring the future prosperity of Ireland. The Bill is, however, heartily endorsed, and the belief is generally entertained, that this fact ensures its acceptance by Parliament as the first step towards the complete reconciliation of the peoples of Great Britain and Ireland.

THE MONTREAL STAR CORRESPONDENT AGAIN.

What "T. S. B.," the correspondent of the Montreal Star in Ireland, does not know of Irish history would fill several issues of that paper. In its issue of the 18th inst., this venacious gentleman devotes several lengthy paragraphs to the Irish Land Question, but if they be all of the same stuff as that relating to the value of land in Ireland some centuries ago, all that can be said is that "T. S. B." should "read up" before attempting to enlighten his readers on the subject. However, in order to place his fanciful statement as well as the real facts before the readers of the CATHOLIC RECORD, the most available way is to place his statement and that of the historian MacGeoghegan, (Sadlier's edition, New York, 1848, page 571,) in parallel columns.

"T. S. B.:" "Some interesting figures relative to the value of land in Ireland some two hundred and seventy years ago are to be found in the letters of the statesmen of that time. The ill-fated Lord Strafford states that land in Ireland in 1637 usually sold at ten years' purchase. In the year mentioned above, Sir Christopher Wandesford, who was the Lord Deputy of Ireland, purchased the Castle Comerestate of 20,000 acres for as many pounds. He (the Lord Deputy) stands out as the most liberal and enlightened of Ireland's benefactors. He improved his estate and introduced better systems of cultivation in a day when scientific farming was unknown. He introduced many new industries, such as the smelting of iron, and greatly encouraged the linen and other manufactures. He was universally regarded as a benefactor to the country; yet he had not long been dead before a popular rising made short work of his home, and forbade the payment of the three years' rent which he had permitted his tenants to keep in hand. Horily, Irish history seems to repeat itself!"

The O'Brienms, who were proprietors of an extensive territory called County, in the county of Kilkenny, were declared to keep unlawful possession of that district, on the pretence that Henry II. had claimed upon it nearly five hundred years before. This was sufficient to procure the sentence of expulsion against these supposed retainers of the property of others. Sir Christopher Wandesford, a relative of the viceroys, obtained the whole territory, with letters patent confirming the domain. . . . The Trivornates, who were crushed by the Romans, sent ambassadors to Rome to demand peace. On appearing before the Senate they were asked what peace a people who had so often violated it could expect from the Romans? The deputies answered with firmness, "If the peace be honorable it will be lasting; if not, it cannot continue long; do not think that a people will submit to terms which oppress them, longer than they can help."

The extract from MacGeoghegan shows that—T. S. B. to the contrary—Sir Christopher Wandesford was not "the Lord Deputy of Ireland," but

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