

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with interest and pleasure.

It is a matter of fact and form as good; and a very Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa.

LONDON, SATURDAY, APR. 11, 1903.

EASTER SUNDAY.

On next Sunday is celebrated the festival of Easter, which, owing to its importance, is reckoned in the ecclesiastical annals as the first and greatest of the festivals of the Church.

The Resurrection of our Lord Jesus Christ from the dead is the greatest among the miracles wrought by our blessed Lord. It is also the accomplishment of the work of Redemption, and the basis of Christian faith, so that the Apostle St. Paul declares that "if Christ be not risen again, then is our preaching vain, and your faith is also vain."

Lazarus was raised from the dead, not by his own power, but by the power of God. The same is to be said of the raising to life of the daughter of Jairus, and others whom Christ and His Apostles restored to life.

The whole Christian faith is based upon the truth of Christ's resurrection, which is the chief miracle to which both Christ Himself and His Apostles appeal in proof of the divinity of His mission to mankind and the absolute truth of His doctrinal teachings.

Nothing can be more certain than that Christ's death was a reality. The Jews conspired to arrest Him, and He was brought to trial and condemned to death on the evidence of false witnesses.

A centurion was put in command of a guard of Roman soldiers to have the sentence carried out, and the Jewish nation were witnesses to the fact of His death, which was duly reported to the Roman governor, Pilate, and recorded in the archives of the nation.

There was no secrecy about the execution of the sentence, which was carried out publicly at midday, and not until He was known to be dead was His body given to Joseph of Arimathea to be buried. Pilate represented Caesar, and as was required under Roman law, he reported the execution and the reasons therefor to Caesar.

This document was extant in the time of Tertullian and other Fathers, who speak of it as existing at Rome in their day. The Gospel of St. John tells us (xix. 33, 34), that the soldiers found He was already dead while He was suspended to the cross, yet one of them pierced his side with a spear. This wound itself would have been fatal, if He had not been already dead, and the process of embalming His body would, of itself, have been sufficient to the same purpose.

The death of Christ is, therefore, a fact as certain as any in history; and His resurrection is equally well attested. Owing to Christ's previous prophecy that He should rise from death, the Jews obtained the extraordinary concession that a guard should be placed over His tomb to prevent His Apostles from stealing away His body lest they should have a pretext to assert that He had risen from the dead. It was, therefore, impossible that the body should be stolen away; for it is not in the nature of things that a guard of soldiers should so neglect the duty for which they had been so carefully designated.

Their report, therefore, to the effect that the body had been stolen while they slept was an evident fraud, the explanation for which is precisely what the gospel asserts, that they were bribed to make this assertion, for the

purpose of enabling the Jewish priests to refute Christ's teachings more effectually.

For forty days after His resurrection, Christ stayed on earth instructing His Apostles how they should teach the nations the way of salvation. During that period the Apostles had every opportunity to assure themselves of the reality of His resurrection, and what St. John says of himself was true of the other Apostles and disciples:

"He that saw it gave testimony, and his testimony is true. And he knoweth that he saith true that you also may believe. . . . and these things are written that you may believe that Jesus is the Christ the Son of God, and that believing you may have life in His name."

The resurrection of Christ was a public fact, equally with His death, for it was known and seen for forty days by all the Apostles, and many disciples, as many as five hundred having seen and conversed with Him at one time during this period.

Not only was the resurrection of Jesus the greatest of His miracles whereby the divinity of His teaching is attested, but it was the completion of His office of our Redeemer. His death was an apparent victory for the powers of darkness, but only temporarily so. The resurrection was needed that Christ's triumph over hell and sin should be manifest, and that we might know that "as in Adam all die, so also in Christ all shall be made alive," and St. Paul teaches us that so necessary is the resurrection of Christ, that we should ourselves have no resurrection if Christ rose not from the dead for:

"How do some among you say that there is no resurrection of the dead? For if there be no resurrection of the dead, then Christ is not risen again." (1 Cor. xv. 12, 13.)

But as Christ is risen, so also shall Christ's faithful disciples rise glorious, triumphant, and immortal to enjoy His kingdom in His company for ever.

CREED REVISION.

The English Presbyterians have, after all, forestalled their brethren of the United States and Canada in the revision of their creed, and a recent General Assembly held in London by the British Free Kirk has resolved to strike out of the Confession of Faith that portion of the 25th chapter which states that:

"The Pope of Rome is that anti-Christ, that man of sin and son of perdition that exalteth himself in the Church against Christ, and all that is called God."

The speakers on the subject declared that this is a false, impudent and insulting statement, and is all the worse inasmuch as the Pope now ruling is a "mild, noble, and great man, notwithstanding the fact that the Church he rules has departed from the truth of Christ."

These wonderfully wise ecclesiastical legislators did not seem to remark the fact that their own Church must have sadly departed from the truth of Christ when it inserted the "false, impudent, and insulting doctrine" above quoted in the Confession; and at the same time declared that this Confession is "agreeable to the Word of God, and most conducive to the advancement of true piety and godliness," and that it alone is the truth of God. And if it departed far from the truth in this article, what guarantee have we that it is teaching God's truth now?

It is many years since the Rev. Philip Schaff stated that this article of Presbyterian belief is founded upon a gross misconception of the meaning of the Apostles, Saints John and Paul, and we have no hesitation in agreeing with that undoubtedly learned divine. We congratulate the English Presbyterians on their courage in eliminating this article from their creed; but that creed still needs revision on several points, yet this one change has brought that Church nearer to Catholic truth.

The American Presbyterians will undoubtedly also eliminate this article at the next meeting of their General Assembly, as the Assembly's Committee have agreed that this should be one of the points to be corrected in the Confession. The Canadian Presbyterians have made no move as yet in the direction of revising this article out of the Confession, so it appears that Canadian Presbyterians will still have to swallow the pill of false teaching, while their brethren of the United States and England will be released from the necessity of taking the nauseous dose.

HON. JOHN COSTIGAN'S HOME RULE RESOLUTION.

The resolution in favor of Home Rule for Ireland, introduced into the Dominion Parliament by the Hon. John Costigan, which we gave at length in the last issue of the CATHOLIC RECORD, was brought to a vote on Tuesday, March 31st, and adopted by a vote of 102 to 41. It was supported by the leaders of both parties, Sir Wilfred Laurier and Mr. Borden, both of whom spoke in favor of

it, though it must be said that the advocacy of Sir Wilfred Laurier was somewhat more earnest than that of the leader of the Opposition. Mr. Hackett seconded the motion.

In introducing the resolution the Hon. Mr. Costigan exhibited all his old-time vigor, and it was noticed that he spoke with an earnestness and eloquence truly admirable. Than the Hon. John Costigan there is not a truer Irishman in the Dominion of Canada; and his words made a deep impression upon the House.

Sir Wilfred Laurier said that the settlement of the Irish problem would be a great blessing to the Empire, and he therefore gave his hearty assent to the notion. He quoted a resolution passed by the Canadian Parliament in reference to the South African embargo, and which had been approved by the whole Empire as a precedent; but added that we feel more interest in our Irish fellow-subjects. Why should not the same autonomy and freedom be given to Ireland with the same results of loyalty and prosperity as in Canada?

"Home Rule," he continued, "will not mean separation from the Empire. The Irish had spoken bitterly of England, and had even used language akin to treason, but the way to make men loyal was to trust them with liberty; and in his heart he believed that when Ireland shall have the same powers as the Canadian provinces, she will become, instead of a thorn in Great Britain's flesh, a tower of strength to the Empire."

Mr. Borden said he had at first thought this resolution inopportune, and he still thought it not the happiest in its wording; but he did not care much for the wording. Had he been favored with any confidence in the matter by Mr. Costigan, he would have suggested certain alterations; yet all should join in the hope that the measure will result well. He went beyond the Premier's belief that Ireland will be loyal. It is not only loyal but devoted to the Empire, as many a battlefield can testify. Ireland had given many men to uphold the Empire in every sphere.

He stated that it is commonly believed by Irishmen that the measure now before the Imperial Parliament which is designed to remove Irish grievances is largely due to the influence of the King. This belief will make Ireland the most loyal portion of the Empire. In spite of the defects in the motion, he thought it should be carried, and he would vote for it. (Loud applause.)

Among those who spoke for the bill, besides the Hon. John Costigan himself and others already named, were Messrs. Fitzpatrick, Maclellan, Hackett and Bourassa, while among those who spoke against it were Messrs. Robinson (West Elgin), Dr. Spronle, Broder, Kemp, Hughes, E. F. Clarke and John Charlton.

Of the Liberals 90 voted for and 2 against the resolution. These two were Messrs. McLaren and Charlton. Of the Conservatives, 12 voted for and 29 against; those who voted for it being Messrs. Borden, Monk, Casgrain, Kaubach, McIntosh, Morin, Ball, Leonard, Clancy, Pope, McGowan and Hackett.

Mr. Charlton was peculiarly bitter in his opposition. He believed that our Parliament should not interfere in this matter which concerned the Imperial Parliament only. It would be an impertinence to pass this motion, and if it were passed we would deserve the same reproof which had been given by the British Government in 1882.

From Mr. Charlton we could expect nothing else. He has always shown himself a determined enemy of Catholics and Irishmen, and our readers may readily call to mind that some years ago he gave expression to the opinion that the prospects of the Liberal Party which was under a French-Canadian (Mr. Laurier) were far from being bright or hopeful. It is also well known that Mr. Charlton was one of the notorious "devil's thirteen" who desired to interfere with the legislation of Quebec in regard to the settlement of the Jesuit claims for their confiscated estates.

The Hon. Chas. Fitzpatrick, Minister of Justice, replied effectively to Mr. Charlton's argument against Canadian interference, saying:

"As to the fact that in 1882 Canada had been told to mind her own business, he denied to any British statesman the right to dictate to a Canadian House of Parliament whether it had the right to pass a resolution or petition."

The precedent quoted by Sir Wilfred Laurier in regard to the resolution of our Parliament recommending leniency to South Africa was also an effective answer to the same argument.

We congratulate the Hon. John Costigan on the grand success of his motion, and we are confident that it will aid materially in securing autonomy for Ireland. As Canadians we shall feel it to be a cause for an honest pride that the Canadian Parliament has fearlessly expressed its opinion so decisively in favor of justice and humanity.

ECCLESIASTICAL DRESS.

J. B. of Chatham, N. B., asks several questions regarding ecclesiastical costumes, the chief being: "Why are a short cape and a sash worn by some secular priests?"

The cape and sash form part of the full ecclesiastical dress. This dress originates in the costumes which in the beginning of the Christian era were in use, especially in Palestine and Rome; but these have undergone modifications in the course of time.

The long robe worn by the Jews in the time of Christ dates from a much earlier period than the history of art gives us any complete account of. The Jews of the time of Christ deemed it indecorous or unlawful to carve or paint men or women; and for this reason we have not to a certainty any more satisfactory account of their dress than can be deduced from tradition, and by observation of their manners and monuments of surrounding nations who had no scruple in regard to painting the human figures.

It is certain that the manners and customs of the Orientals are preserved very pertinaciously, on which account we may safely judge that the long dresses which are worn to-day among the Arabs, who like the Jews are descended from Abraham, were worn by them for many centuries before the birth of Christ, as they were certainly in use at that time.

As Rome became the centre of the propagation of the Christian faith a very few years after the death of Christ, Roman customs had a great influence on the outward accessories of worship, and the cape was adopted into the ecclesiastical dress from Rome rather than from Palestine. As the Holy Scripture informs us that the vestments of the Old Law were by command of God made highly ornamental "for glory and beauty" (Exod. xxviii. 2), the Catholic Church followed the same rule, even when the general forms of these vestments did not differ greatly from those in common use, but they were ornamented richly through respect for the sacred liturgy in the celebration of which they were used.

When the dresses of the laity were changed for utilitarian reasons, as for convenience in the transaction of business or for warfare, the Church retained the ancient dress for the clergy, which included cape and girdle, the girdle or sash being derived from Palestine, and the cape from the Roman costume. These ancient dresses were deemed more suitable for divine worship, inasmuch as they were seen from Ex. xxviii. 33, etc. that they were so deemed by God in reference to Jewish worship. The girdle and long tunic are expressly mentioned in verses 33, 39, 40 of the chapter already quoted.

Also, there were attached to both cape and girdle or sash, a symbolical meaning, which was an additional reason for their retention. The cape was originally of such form that it was used to cover the head, especially when the priest was not engaged in the most solemn parts of the Holy Sacrifice of the Mass, and it was therefore a protection for the head; and the head being regarded as the seat of intelligence, and of faith, symbolically, faith was regarded as being kept pure by "the helmet of salvation," as in Isaiah lix, 17: "He put on justice as a breast-plate, and a helmet of salvation upon his head." The linen amice, which the priest wears at Mass, has the same meaning, and the prayer used in placing it upon his head, and then about his shoulders is:

"Place upon my head, O Lord, the helmet of salvation as a protection against the temptations of the devil." The helmet of salvation is also mentioned in Eph. vi, 17 and 1 Thess. v. 8.

The girdle is emblematic of the virtue of chastity and the word is so employed in 1 Peter, i, 13. This symbolism is indicated in the prayer used by the priest in girding himself when vesting for the celebration of Mass.

The ribbons used by Prelates, concerning which our correspondent also asks, are a part of the cape necessary to tie it on to keep it in place.

THE CHURCH AND THE FRENCH GOVERNMENT.

Fifty-four teaching religious associations asked recently for authorization from the French Government but were refused, and on the 18th of the present month a law was passed by the Chamber of Deputies to put into effect the policy of Premier Combes to end once for all the teaching of religious orders and to substitute therefor a system of Government schools.

Under the Associations' Law passed during the Premiership of M. Waldeck-Rousseau this policy was inaugurated; but it was left to the Combes Government to carry out the measure to its fullest extent; and though there still remain many religiously taught schools in operation, under the new law just passed it is left to the option of the Government to fix a definite time when

they shall all be closed, and the Government makes no secret of its intention to close them.

The religious communities, taught by experience, have anticipated the passing of this law, and most of them have completed their arrangements to retire from the field at a moment's notice. It is now expected that within a few months all these schools will be finally closed.

But the vote which was recorded on this last occasion has furnished the Government with some food for thought; for though its arbitrary new law was passed by a considerable majority, it has been remarked that twenty-five of M. Combes usual followers refused to follow on this occasion and voted against the proposed law, while four others did not vote at all. A few Nationalists, however, contrary to the general expectation, voted for the law, and it was carried. But the defection of so large a number of his usual followers is an indication that the Premier has already gone too far, and that his supporters have grown restive; and if this is the case so soon after a general election, it may readily be inferred that this restiveness will soon become general enough to result in the overthrow of the Government in the near future.

We cannot doubt that this is what will happen, for even the Liberal Republican papers of Paris have stated plainly that the Premier's brusque policy is too arbitrary to succeed or to be approved of by the people of France. And on the other hand the indignation of the Catholic party grows more and more intense as new persecutions are being invented to be inflicted upon Catholic sentiment.

The breach between the Government and the Church has grown so acute that notwithstanding the anxiety of the Pope to be on terms of amity with the Government, Leo XIII. has positively refused to yield to the demand of the Government that he should admit its sole right to nominate Bishops. He has declared that as a matter of fact, the Bishops are named to the Pope by the Government, and to ignore the fact would amount to the conferring of a privilege liable to serious abuse.

The Bishops of Ancy and Carcassone, who received their Bulls of appointment from the Pope over a year ago, have not yet been allowed by the Government to take possession of their sees, for the reason that in the Bulls instituting them the Holy Father writes: Emile Loubet, President of the French Republic, has named to us such a person to be Bishop. The French Premier demands that the Bulls be changed by the omission of the Latin pronoun nobis, (to us), which indicates that the Holy Father has the appointment in his hands, whereas M. Combes insists that he shall do the naming absolutely.

Pope Leo has refused decidedly to make this change, declaring that he would rather end the Concordat than admit of absolute right in the Government to appoint Bishops.

Hitherto the Government and the Pope have had an understanding regarding who would be acceptable to both authorities, and thus the Government in naming the Bishops named only those whom the Holy See would approve and invest; but M. Combes wishes to change this arrangement. Recently the Council of Ministers agreed upon three ecclesiastics who should fill the sees of Constantine, Bayonne, and St. Jean de Maurienne, without any previous negotiation with the Pope; but there is nothing to compel the Holy Father to accept a nomination thus made, and so far he has not accepted the Government's nomination. As a consequence, besides the last sees previously mentioned, the last three are also vacant.

The London News declared recently that no French Government can yield in this matter, but to a certainty the Holy Father will not yield, even though as a result of his firmness the Church and State should cease to be united as at present. The Paris Univers has warned all priests not to accept nominations to Bishops offered by the Government. This warning was scarcely needed, as the priests know their duty in this regard. It may, however, have the effect of putting some few on their guard against yielding to the blandishments of the Government, as it might happen that some might thoughtlessly accept such an offer, and thus almost to a certainty bar themselves from ever receiving an appointment from the Holy See. It is certain that neither priests nor Bishops would yield obedience to Bishops intruded into their sees by the Government, and the sure result of such intrusion would be an open breach between Church and State. But the principle must never be lost sight of that "it is better to obey God than men."

Never forget that the saint whose name you have received in baptism has been given to you for your protector. —Arvisenet.

THE DEBATE ON THE COSTIGAN RESOLUTIONS.

If professions of love for and admiration of the Irish people had availed, indeed, the resolutions moved by Mr. Costigan, congratulating the British Government on their Irish Land Bill, and reiterating the aspirations for Irish Home Rule as unanimously expressed in the address to the late Queen by the House of Commons and the Senate in 1882, and in the resolutions of subsequent years, would have received the unanimous support of the House on the 31st ult. But there was "a fly in the ointment."

According to almost every speaker in opposition, the Irish are a "noble race," "a generous people," and so on, till the praise bestowed became nauseous to the listeners. The resolutions were "inopportune, impertinent, uncalled for," etc., while one or two members would not vote for them. Why? —because they were introduced by John Costigan! One of the speakers—a would-be "the wit of the House" it appears—retailed the old story of the Irishman's love of whiskey, of being in a row, etc.

However, as Mr. Costigan said in his opening remarks, the Irish people of Canada—and the Irish people in Ireland as well—can rise above these flouts and sneers; and so, no doubt, can John Costigan also.

COMPLIMENTARY.

One of our esteemed subscribers in Alderney, Channel Islands, Eng., Rev. James Brown, having loaned his copy of the CATHOLIC RECORD of London, Ont., to the parish priest, Rev. Father Bailey, received the following letter concerning its merits. We thank both Rev. Fathers Brown and Bailey for their very kind interest in the CATHOLIC RECORD:

Dear Father Brown.—I am delighted with the CATHOLIC RECORD. To say nothing of its undeniable literary excellence, it is an ideal Catholic paper. By a Catholic paper I mean a paper which deals with Catholic affairs and champions Catholic truth.

In controversy, particularly religious controversy, it is difficult to be calm and judicial. The more one prizes one's convictions, the more one is tempted to resent with heat and bitterness attacks against them. It is still more difficult to be absolutely fair to opponents. Even a critic, who gives them credit for perfect good faith, is inclined to underestimate their objections and to represent them as having less force than they really possess.

But no fault on either heads can be found with the CATHOLIC RECORD. With all its earnestness, it is temperate in tone and meets attacks with an intelligent moderation that carries conviction with it. It is scrupulously fair to its adversaries, stating their objections quite as clearly and powerfully as they could have stated them themselves. Then it keeps to the real point at issue, carefully avoiding those side issues which needlessly prolong controversy and obscure the question.

Last, but not least, though it is broad-minded and in the true sense of the word non-sectarian, it is eminently loyal to the teaching and spirit of the Church. Anxious for the truth at all costs, it always keeps in mind where the sources of all truth is to be found.

With such papers to help the work of the episcopate and clergy, it is not to be wondered at that the Church in Canada is making rapid strides.

Yours sincerely, CLIFFORD BAILEY, P. P., Alderney, Channel Islands, England.

IN HEATHEN LANDS.

Recently published statistics of the work of Christian missionaries in Pagan lands show that the total number of conversions from Mahometanism and Buddhism during the year 1902 was 250,000, of whom 185,000 became Catholics, being 74 per cent.

It is also announced that the Nestorians of Turkey are negotiating for their return to the Catholic fold, and there is every prospect of a successful issue to the negotiations.

The majority of the Nestorian Bishops have become convinced that they have no good reason for persevering in their heresy, and for several years past they have been advocating and endeavoring to bring about a reunion to the Church. A meeting was recently held at Mossoul for the purpose of ascertaining on what conditions the Holy Father would readmit them, and so far as the conditions were explained to them by the Catholic Chaldean Patriarch, they have expressed themselves as satisfied, but certain details are still awaited before their actual entry as a body will take place.

The Chaldean Catholic Patriarch will present these details in full at another meeting which has been arranged to take place at Mossoul shortly, where the Nestorian Patriarch Mar Chinoon with several other Bishops and dignitaries will represent the Nestorians.

The movement has very much alarmed the Russians and Anglicans of Asiatic Turkey, who are making common cause in the effort to counteract it. The Russian Consul has called in two Russian priests to assist in convincing the Patriarch that it is against his interest to give up Nestorianism and to let the Nestorians be absorbed into the Catholic Church.

indeed in some territories of Russia and expected that notwithstanding the union will be coming Mossoul in the British Con-Mossoul in the me-cooperate with these throwing obstacles Union.

The Nestorians are made its appearance Nestorius, the Patri-noble, being its fo-that in Christ the persons, and that, not mother of God human person Ch-the teaching also the Divine Person so that Nestorianism foundation of C-Anglicans in Tur-nize with the Nest-called the Moth-have never heard-see has ever de- there are two per-the other human- mit the Athanasia- clares plainly the personality: "W-and Man, is not- * * * One, not- stance, but by un-rational soul- so God and Ma- But it is because- to call Mary "t- and because they- Church and the- that the British- Anglicans favor t- Nestorian heresy- however, notwith- to perpetuate it- appear when its- lies.

PENAL LAWS. The Constitu- requires that a- question of a re- tion must be sub- and if a majori- favor of revisio- called for the- amendments w- able. The Con- make the am- vote be recor- In accordance- the two questi- and complete- voted on this r- that female su- majority of alm- tligious equali- decisive major- granted to all- Protestants,"- admit Catholic- down notwith- boast of the N- States were s- fathers with s- settlers shoul- of religion. Puritans was- selves be fre- thought prop- copians, Que- be punished in- Their descend- at the presen- By the Con- shire, only Pr- as Governor o- and Represen- will be retain- owing to the-

A GROSS I- Much indig- in Cincinnati- a reception g- smith on M- ballet dance- the party b- The occasion- of Mr. Gold- man's newl- The dance- Charity, acc- or Sisters- another. Th- and when th- height, the- clothing, an- and began- of which th- of conduct- are notori- Catholics- nant at th- orders of th- fact that h- leaders of- present, an- protest ag- tion, the a- aided influ- tions.

Mayor F- among thos- had not co- he migh- tested agai-