## The Catholic Record.

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EDITORS: REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY.
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th. 1900. te the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Bir: For some time past I have read
our estimable paper. THE CATHOLIC RECORD,
and congratulate you upon the manner in held it is published.
Its matter and form are both good: and a
ruly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend

e faithful.
ssing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ.
†D. Falconio, Arch. of Larissa
Apost. Deleg.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, MAR. 14, 1903.

THE FRENCH BISHOPRICS.

Pope Leo XIII. has answered nobly an impudent demand made by Premier Combes. The latter, after having done all in his power to destroy religion in France, imagines that he or his government, which means the same thing, should have the exclusive right of filling vacant episcopal sees in France.

The Bishops of Carcassone and Annecy, who were appointed by the Holy Father two years ago, have been unable to take possession of their Sees owing to the preposterous opposition of the Government, which wishes to fill the Sees with its own nominees. Pope Leo has answered this audacious demand by saying that he will never submit to such an outrage, and that he would rather leave all the Sees in France vacant and abolish the Concordat than humiliate the Church by having the Bishops appointed by the Government. This answer is worthy of the long line of Supreme Pontiffs, so many of whom, including St. Peter himself, have faced death rather than offer incense to false gods, or subject the administration of Church affairs to the civil government.

### REV. FATHER TEEFY.

The following interesting sketch of the Rev. J. R. Teefy, C. S. B., Superjor of St. Michael's College, Toronto, together with an excellent portrait of him, appeared in the Toronto Globe. These facts concerning the life of this distinguished priest will be of much interest to our readers. Father Teefy is the son of the much respected Mathew Teefy, J. P., of Richmond Hill, Ont., who enjoys the distinction of being the oldest postmaster in Canada:

Rev. Father Teefy, Superior of St. Michael's College, was born at Richmond Hill on August 21, 1848. His early education was obtained at the High school there. He entered the an honor course in classics and mathematics until his third year, after which he specialized in mathematics. He graduated in 1871. For three years he taught in the High schools at Port Rowan, Beamsville, and in the Collegiate Institute at Hamilton. He entered the Grand Seminary at Montreal in 1874 and studied theology. In April, 1877, he entered the novitiate in the Basilian community at Sandwich, Ont. Father Teefy was ordained a priest in the chapel of Assumption College by the present Archbishop of Toronto, who was then the Superior, on June 20, 1878. In September, 1878, he was ap-pointed Professor of Mathematics at St. Michael's College, where he remained for eight years, when he went to England in 1886 and worked for two Upon his return in 1888 he was appointed Superior of St. Michael's College, the position which he still holds.

### THE CHURCH IN JAPAN.

A correspondent of the Western Watchman of St. Louis, Mo., writing from Nagasaki, Japan, states that notwithstanding there are many Protestant churches of so many different kinds in Japan, Protestantism is not making any decided progress in the Island Empire. The great variety of beliefs is a serious obstacle not only to the progress of Protestantism, but likewise to that of Catholicism. The Japanese cannot understand how one Christ can be represented by so many discordant denominations, and thus the advance of Christianity is greatly impeded. Elsewhere in heathen countries the same thing has been found to be a serious obstacle to the progress of Christianity. and this was to be expected also in

tolerant in regard to the introduction attorn of their cession of the cession of

do not entertain the notion which is so strongly held by Mahometans, and was formerly entertained by the Emperors and philosophers of the Roman Empire, that the adoption of the Christian religion would mean the overthrow of their national existence. In fact, so tolerant are the Buddhists and Shintoists of Japan that it has been known that the riests of these religions have gone nto Catholic and also into Protestant churches to pray.

The Catholic Cathedral of Tokyo is handsome building and is well filled at Mass on Sundays, the Japanese as well as the Europeans manifesting that they are moved by solid devotional feeling.

The Episcopal as well as the Methodist, Baptist, Congregational and Presbyterian Churches are fine buildings, and all these denominations have successful schools in operation. There are also good Catholic schools under charge of religious orders, as well as orphanages and hospitals.

The Watchman's correspondent expresses the opinion that if the Protestants could unite to form one Pretestant Church it would be the means of causing both Catholics and Protestants to increase in numbers much more rapidly than they are doing.

These facts, which are indisputable, constitute a powerful confirmation of the Catholic belief that Christ instituted but one Church, to which alone He gave the commission to teach all nations. Had He instituted the many sects of Protestantism He would have put a serious obstacle into the way of having His commandment become effective to preach the gospel to every creature.

#### THE RELIGIOUS QUESTION IN GERMANY.

The Cologne Gazette is one of the extreme anti-Catholic papers of Germany, and it leads the outcry of the extremists against the proposed re-admission of the Jesuits into Germany. With the same spirit of exaggeration for which people and papers of this class are wont to regale themselves and others on this side of the Atlantic, the German ultra-Protestant papers declare that the "Clericals." by which they mean Catholics, who are faithful to their religion, are becoming daily more and more aggressive, though they admit that the opposition to the "real or supposed" plans of the Catholic Church is not inactive either.

The aggressiveness of which these journals accuse the Church consists simply of the determination exhibited by the Catholics not to be put into a position of inferiority in comparison with the Protestant majority in the Empire. And why should they be content with the legal disabilities which are still imposed upon them?

There is no sect among those which have been begotten by Protestantism, whose clergy are resting under a decree of banishment such as that under which the Jesuits are ostracized in the country, and why should Catholics not be aggressive so long as such an ostracism

The Cologne Gazette declares that there shall be a new Kulturkampf inaugurated should "ultramontanism rear its head too high."

This threat of baffled impotent bigotry the Catholics, though they are in a minority in the country; but they are, after all, a strong minority, being nearly 36 per cent. of the population. The Government cannot afford to set the Catholic feeling of the country at defiance, and wisely has the Emperor admitted this in practice. Even Bismarck, the author of the original Kulturkampf, admitted this by repealing the obnoxious persecuting laws, and it is not likely that the Government will again attempt to put such laws into operation.

It is expected that the Catholic party in the Reichstag will be stronger and more compact than ever after the general elections which are to take place immediately; and, after that, the last of Bismarckian persecuting laws will be swept from the statute books, and the Jesuits will be re-admitted to the Em-

#### THE INDIAN SCHOOLS OF THE UNITED STATES.

Senator Lodge, one of the Commissioners selected by the United States Government to adjudicate on the Alaskan boundary between the United States and Canada, has recently shown himself to be an uncompromising opponent of any measure contemplating justice to Catholics. In fact this gentleman has always shown himself in this character, since he has occupied a seat in the Senate. He is constantly on the alert to watch legislation from his point of view as a Know-Nothing or an

Apaist. Down to the year 1901 the Government had allowed the Indians of the The Japanese are said to be not in- West certain annual rations in considertolerant in regard to the introduction ation of their cession of certain lands

not a charitable bonus, but were a payment for value received, and were faithfully paid by the Government; but in the year indicated it was provided that only that those Indians who send their children to the Government schools or to no schools at all should receive their rations. Thus the parents of those children who attended the Catholic schools were unjustly deprived of the rations due to them.

The facts of the case justified the proposal of an amendment to the Indian Bill which was recently under consideration by the House Committee on Indian affairs. The amendment was as follows:

"That no rations shall be withheld from any Indian entitled thereto under any treaty with the United States by reason of the fact that the child or children of such Indian may be in attendance upon any other than Government school."

This amendment is a simple act of justice to Indian families upon which a grievous wrong has been inflicted during the past two years. It was supported by all the members of the House Committee except Mr. Stephens of Texas. Mr. Stephens had supported this amendment when it was proposed year ago, but he is now found bitterly opposing it. The reason for his present opposition is not a conviction that the present state of things is just, but because he has discovered that during the past year, by a redistribution of the constituencies of his State, he has not so much to fear from Catholic indignation at his injustice as would have been the case a year ago.

The fact is that a year ago his district contained a large Mexican Catholic population within the eighty counties of which his district was then composed, but by the redistribution of districts this population has been added to another district.

In an interview he declared reason for his present course to be that he is opposed to a union of Church and State. He ignores the fact that the payment of a just debt implies no such union. It is more of a union of Church and State if a non-religious faction takes the opportunity to avoid payment of such a debt on the pretence that the creditor belongs to any particular religion, which is the way in which the present regulations operate. This mounts to making irreligion the religion of the State, a thing which is contrary to the Constitution. When this was pointed out to him, Mr. Stephens flew into a passion and made disparaging remarks about " Roman Catholic impudence."

The matter was brought before the Senate Committee on Feb. 14, and the amendment was inserted in the Bill as it was laid before the House ; but here Senator Lodge was on the watch, and brought up some technical objection on which he was sustained by the chair so that justice to the Indians is deferred to some future time through the innate bigotry of one or two Senators. No doubt the injustice complained of will be remedied in time, but meanwhile fanaticism and injustice will enjoy a temporary triumph.

### THE SITUATION IN IRELAND.

A despatch from London of date March 3, gives the information that it was moved by the Attorney-General will not strike terror into the hearts of that a writ be issued for the election of recently unseated on account of his conviction for high treason owing to his having fought against the British in the Boer war.

An amendment was offered by Sir George Bartley, Conservative, proposing that no writ be issued during the life of the present Parliament. The reason advanced for proposing this amendment was, as alleged by the mover, that Galway elected Colonel Lynch simply because he was a traitor, and he quoted an alleged message from Mr. John Redmond M. P., to the electors asking them to "elect Colonel Lynch and haul down the blood-stained flag of England."

Mr. Redmond warmly denied having ent such a message, and explained that he was in America at the time of the occurrence.

Sir George Bartley withdrew his statement, and his amendment was put to the vote, with the result that it was defeated by a majority of 248 to 45 votes. The issue of the writ was then agreed to.

The large majority by which the of the general desire prevailing in Parliament and throughout the country to make peace with Ireland and let bygones be bygones.

Redmond's own mouth, and from the promptness with which Sir George Bartley's statement was rebutted, that

ing up an enmity between Englishmen and Irishmen. This statement, if it had proved to be truthful, would be disastrous at the present moment when the olive branch has been extended by the King and the Government to the Irish people, in the promise that a satisfactory Land Purchase Bill will be introduced into Parliament at the earliest possible moment, which will remove the principal cause of dissension between the two sister nations. The rejection of Sir George Partley's motion is another proof that the British Parliament is now better disposed to be conciliatory toward the people of Ireland than it has been at any previous There are other evidences that this

is the case, among which we may mention that the proclamation issued last year placing thirteen districts of Ireland under the Crimes Act, and subjecting them to the summary jurisdiction of the magistracy, has been recalled. It is understood that this peneficent relaxation of the Coercion Act is intended to prepare the way for the new Land Bill of the Government, though Sligo, Tipperary and Clare counties have not been included under this relaxation, and in these counties the magistrates will still have the power of summary jurisdiction. Another evidence of the desire of the

Government to make peace with Ireland is the release of Mr. Reddy, the Nationalist member of Parliament, from Tullamore prison. Messrs. William Redmond and John Roche, who are also members of the House of Commons, are still in prison, but it is expected that they will also be released within a few days.

The Government has explained that the reason for these relaxations in the application of coercion to Ireland are a consequence of the great diminution of boycotting and intimidation in Ireland and of the improved tone in political controversy which has taken place of late. This improved tone is itself ciergy and press. The Living Church. the result of the greater forbearance shown by the Government, so that on says in regard to it: both sides more moderation is exhibited than has heretofore existed.

No one doubts for a moment that Colonel Lynch was elected for Galway under the provocation of the new and harsh application of the Coercion Acts, and as a protest against the Government for ignoring persistently the Irish demands; but if ence a happier condition of affairs were created in Ireland the attitude of the people of England and Ireland toward each other would undoubtedly become at once more friendly. It cannot be expected that a nation treated with constant harshness will give the hand of friendship and fraternity to its oppressor. It is perfectly well understood by

both parties in Parliament and outside of it that, should the expectations of the Irish members be not realized, owing to a refusal by the government of the propositions agreed to by the landlords and tenants conference, the neglect or refusal will result in greater dissatisfaction than ever, the more so as the government itself has promised to introduce a measure which will settle the land problem once for all. The result of such refusal will be that twice as many counties will be proclaimed under the Coercion or Crimes Act as befere the present armistice began, and twice as many Irish memers will be thrown into prison for rethe place of Colonel Lynch who was turning to the policy of agitation of Western Massachusetts, and the against the Government." Thus speaks | Bishop of Maine, are undoubtedly re-

Mr. Redmond. Should the propositions of the Land Conference be accepted and acted upon, however, it has been aptly said by Lord Dunraven, who speaks on behalf of the landlords, that the result will be " one of the most extraordinary peaceful Mr. Wyndham fail to meet the views of the conference, " he will have on his hands such an Ireland as the world has never seen."

It is expected that the Government March, and the present truce will continue till that time. Parliament is anxiously awaiting the introduction of the Bill in order to know what the prospect is of pacifying Ireland.

# EPISCOPALIANISM AND CHRIST-

A curious scene occurred at the service held recently in the Protestant Episcopal Cathedral of Boston, in comnemoration of the death of Bishop Philips Brooks. The well-known Unitaramendment was defeated is an evidence ian minister, Dr. Edward Everett Hale, was admitted publicly to communion as a token of Christian brotherhood, the Bishops of the Episcopal Church, viz., We are gratified to learn from Mr. the Bishops of Maine and Massachusetts.

We have no complaint to offer against these Bishops for having admitted Mr. the devil by whom they are held cap- of the fourth century, in a similar the bitter appeal said to have been Hale to the communion in their Church, tives at His will." (2 Tim. ii. 25-26.) made by Mr. Redmond was a fabrica- for the so-called Episcopal and sacertion. That the mover of the amend- dotal orders of Anglicanism and its ment was obliged to withdraw his state- sister Church of the United States are ment at once is sufficient proof that it not valid, and the communion ad-

these orders is invalid also; but it must be regarded as a strange and repulsive act for the Bishops of a Church which makes profession of being identical with the ancient Catholic Church of England to admit to communion, such as it is, a so-called clergyman who does not believe in the great principal truths of the Christian religion. This is equivalent to a declaration that Christianity does not teach us anything which ought to be believed.

Doctor Hale does not believe in the Holy Trinity. He denies the Divinity of Christ and of the Holy Ghost. He has frequently scoffed at the miracles recorded in the Old and New Testa nents, and has pronounced the events recorded in the Acts of the Apostles down to the establishment of the Christtian Church to be mythical.

It cannot be said that the Bishops did not know Dr. Hale or his antecedents, for the doctor is well known in Boston and throughout New England, so that there can be no doubt that he received the communion by pre-arrange ment. He is, in fact, socially a gentleman of high repute: too much so to have obtruded himself on the clergy of the Church unless he had been invited. We must conclude, therefore, that the Episcopal Bishops of New England do not regard a belief in the Divinity of Christ or of the Holy Ghost or faith in the Bible as essential to Christianity and Christian fellowship.

Me had the thought that the Anglican and the Protestant Episcopal Churches had not degenerated so far from the Christian type as to have practically thrown overboard all the mysteries of Christianity, but we are now compelled to admit that such is the case. Practically Episcopalianism has repudiated Christ by its action in the present instance.

This incident of Dr. Hale's admission to the communion has not passed unchallenged by portions of the Episcopal an organ of the High Church party.

"It is difficult to imagine why Dr. Hale should have wished to receive the Blessed Sacrament, since he would be prompt to disavow as stuff and nonsense any doctrine which Churchmen could receive concerning it. Why should one desire to 'show forth the edge the death as the 'full, perfect, Lord's death who does not acknowlsufficient sacrifice, oblation and satisfaction for the sins of the whole world? He cannot have been ignorant of the law of the Church, for many years ago a similar act on his par drew forth from the present Bishop of Vermont an admirably clear statement in severe reprobation of those who admitted Dr. Hale to the highest privilege of the Catholic religion. But we should be false to the duty we owe the whole Church if we did not bear solemn record of the grief which fills the hearts of loyal Churchmen at the knowledge the dishonor done our Lord in the Sacrament of His love.

This strong language can be justified only by the belief that Christ is really present in the Eucharistic Sacramenta belief which, though entertained by the reverend editor of the Living Church, is not shared by a majority of the clergy of the Protestant Episcopal Church, and consequently the reasoning will certainly not be appreciated by all members of that Church.

It will be noticed that the Living Church throws the whole blame for the violation of religious etiquette and the supposed profanation of a religious rite need of scholiasts to explain to ingen upon Dr. Hale, whereas Bishop Vinton sponsible to a still greater extent than sorrowful tale. And there seems no Dr. Hale himself, as they are the official custodians of the sacraments of the Church over which they preside, yet they deliberately admitted the Unitarian clergyman to the Communion. It is but little to the point that the revolutions ever effected." But should Bishop of Vermont inculcated those who admitted Dr. Hale to the Communion years ago; for now we have two Bishops who take quite a different view of the case, and two are greater than one. Indeed, we may add a third, for will introduce its Bill before the end of when a reporter of one of the daily papers interviewed Bishop William Lawrence of Massachusetts on the subject, he appeared to give unrestricted approval to the act of his colleagues, for the only answer he would give the reporter was: "Just say that Dr. Hale said he received his invitation nineteen hundred years ago. There is nothing more to add to that.'

The old proverb asserts that "silence gives consent;" and if it was Bishop Lawrence's intention to evade the responsibility of approval of the acts of his brother Bishop by an evasive answer, he must have overlooked entirely communion being administered by two down by St. Paul to Timothy, to "admonish those who resist the truth. . . . if at any time God give them

repentance to know the truth, and they recover themselves from the snares of

anything by these words, he meant to condemn those who deny Christ's Divinity, and man's redemption through

Are these the watchmen whom God nath placed "upon the wall of Jerusalen never to hold their peace all the day and all the night, and to give no silene till He establish and make Jerusalem (the Church of God) a praise in the earth?" (See Isaias lxii, 7.)

MR. CHARLES DELVIN FOR GALWAY.

A cablegram from London, England, announced that Mr. Charles R. Devlin, Chief Canadian Emigration Agent in Ireland, has been unanimously nominated as the Irish Nationalist candidate for Galway for the British House of Commons. The seat was rendered vacant through the conviction of Colonel Arthur Lynch for high treason, owing to his having taken up arms on the Boer side during the South African war.

Mr. Devlin is well known throughout Canada as a warm supporter of Ireland's cause, and as a thorough-going Home Ruler. He was a member of the Cana. dian House of Commons, having represented the constituency of Wright in Quebec for two terms. He resigned his seat for the purpose of going to Ireland to advocate the immigration to Canada of those Irishmen who deemed it advisable to leave their native land. He has many times advocated justice to Ireland on public platforms in Canada, and we have no doubt he will be an able advo. cate of Irish rights in the British House of Commons, if elected for Gal. way, as he will undoubtedly be. We wish him a brilliant and successful

THE BIBLE AND PROTESTANT. ISM.

The following dismal complaint on the loss of the Bible to Protestantism as a basis of faith, and even as a mere subect of literary study, is from last month's Century. It shows in a striking light the growing indifference to the Bible among Protestants, though the Sacred Book was regarded by the last generation of Protestants as the infallible Word of God, and the only source of our knowledge of heavenly

"One cannot well deny that the battle has gone against the Bible as the only great literature (in Huxley's phrase) within reach of the common people. the common Too many archers have pressed it sore eapened and multipli and magazines and books of all kinds have fallen in with, if they have not fostered, an extensive in the place of an intensive reading habit, so that e Bible must now struggle for istence as literature, instead of being the "one book." Bible is has been bowed out of the Bible reading schools, while the home, to which it was again kindly commended, has politely passed on the unwelcome guest to the Sunday school. But that institution, with the best will in the world cannot recreate the heaven which lay about the infancy of those who, at mother's knee, made their young imagination familiar with iquant English of the King James on, and with wealth of Oriental trope and allegory and parable and pastoral and drama, which, from the Bible, has passed into the masterpieces of ou

iterature.
"The evidence is too strong, and comes from too many quarters, that the and imagery and illustration is a thing ignorance has too often succeeded it Tennyson and Browning, to say nothing uous minds in school and college echoes and reminiscences of the Bible, which were second nature to an earlier gener All this is a twice-told if still ation. present hope of turning back the tide of battle. We can but sadly reckon up our losses.".

"Too, many archers have pressed it sore." says the writer in the Century. and it has succumbed to the pressure! It is indeed true that many archers have bent their bows and sent their arrows against the sacred volume, especially during the two ceuturies which have passed away. But there were not lacking enemies as virulent towards God's word in the early ages of Christianity as those of modern times. Even so early as the beginning of the second century the pagans Celsus and Lucian bent all their energies to destroy the Christian faith by argument and ridicule, but so far were they from succeed. ing, that such learned men as Plutarch of Choeronea, Maximus of Tyre, Flavius Philostratus, and others of that period found it necessary to make Paganism resemble Christianity under some respects in order to give it more plausible character, that they might stay the current of public opinion which was already setting in towards the general adoption of Christthe duties of a Christian Bishop as laid | ianity; but though these so-called philosophers were followed by others no less skilful in polemical literature, such as Porphyry in the early part of the third century, Hierocles at the close of the same age and the beginning strain, they did not prevent Chris-Certainly if the great Apostle meant tianity from triumphing over all obstacles, and becoming the religion of the Roman Empire.

The seventh general persecution of Christians took place under Decius

A. D. 250, and by monument was erect he had succeeded in Christian name; yet Christianity had com and pagan worship ha disappeared. Julian the Apostate after this to reinsta besides using the sa

have been employed destroy Christian sc. ity as a philosopher, to be, he wrote man his estimation, wor scientific grounds a Christian religion a he died with the a his lips that Christ's Why is it that in ened age it has h strong faith with wh

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Bible. All

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