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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. Editor of The Catholic Record

To the Editor of THE CATHOLIC RECORD,
London Ont:
Dear Sir: For some time past I have read
our estimable paper, THE CATHOLIC RECORD,
nd congravulate you upon the manner in
which it is published.
Its matter and form are both good: and a
brally Catholic spirit pervades the whole.
Therefore with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success.

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ng you, and wishing you success.

lieve me, to remain.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Lariesa.

Apoet. Deleg.

LONDON, SATURDAY, FEB. 20, 1904.

OFFICIAL.

LENTEN REGULATIONS FOR 1904. The following are the Lenten regula pions for the diocese of London: 1st. All days of Lent, Sundays ex-

eopted, are fast days.
2nd. By a special indult from the
Holy See, A. D. 1884, meat is allowed
Sundays at every meal, and at one
meal on Mondays, Tuesdays, Thursdays
and Saturdays, except the Saturday
of Ember Week and Holy Saturday. 3rd. The use of flesh and fish at the time is not allowed in Lent.

The following persons are exempted on abstinence, viz.: Children under from abstinence. seven years; and from fasting, persons under twenty-one; and from either or those who, on account of illhealth, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year those who cannot easily procure

utter. Pastors are required to hold in their respective churches—at least twice in the week during Lent—devotions and instructions suited to the Holy Season and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on occasions Benediction of Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic usehold of the Diocese

By order of the Bishop, REV. D. J. EGAN, Secretary.

A FRENCH ACADEMY PRIZE AWARDED TO A NUN.

It is something notable that at the very moment when the French Government is engaged in closing all the schools in France which are taught by religious orders, the French Academy has awarded to a nun the Montyou prize for virtue exercised specially in French territory for the benefit of fering humanity.

This prize is at the disposal of the Academy every year, but it is seldom that this learned body looks to what the religious orders are doing in this regard, owing perhaps to the fact that devotedness and self-sacrifice are expected from monks and nuns as a matter of course, inasmuch as it is their duty to devote themselves to the mitigating of suffering in every form. But from time to time this prize has been awarded to members of religious communities, and this year a member of the community of the Immaculate Conception has been considered as the person who has rightfully earned the distinction.

M. Thureau Dangin, the chairman of the Academy, named several who had distinguished themselves by their acts of self sacrifice and heroic virtue, but in relating the deeds of those who had been eminent for such acts, he declared that, in the judgment of the Academy, Sister St. Charles of the religious order named above stands pre-eminent.

This sister has devoted her life to the welfare of the negroes of Equatorial Africa, especially at Gaboon. She has been at this work since 1859, having been engaged both in hospital work and in teaching youth the elements of science as usually taught in primary schools, and also domestic economy. Sister St. Charles showed special

devotedness during a violent plague which visited the territory, and it is both on this account, and on account of the length of time she has been leading a life of self-sacrifice, that the prize has been awarded to her. We have no doubt the Socialistic members of the Chamber of Deputies who support M. Combos in his tracks upon the Catholic church, to which lie Church, while be indignant that a to the youth of Ireland. "The Govern- access would not have been difficult,

religious lady has been awarded this distinction, which is very highly esteemed by the French people. Facts like this will go far towards convincing the French people of the tyranny of Premier Combes who is engaged in persecuting the nuns, and ought to have considerable effect towards overthrowing his government.

HOME RULE.

There are not wanting signs that the contest for Home Rule for Ireland will be continued by the Irish Parliament ary party with all the more vigor wing to the great victory secured last year in the passing of the Land Purchase Act.

On the 3rd inst. Mr. John Redmond, the National leader, speaking in the House of Commons on the address in reply to the speech from the throne, declared on behalf of the people of Ireland that " for the Irish party there is no such thing as an alternative policy to Home Rule." He proceeded to detail the various grievances under which Ireland still labors. Notwithstanding the great step in advance which had been taken by the passage of the Land Purchase Act, he incidentally informed the Liberal Party that it is a delusion to suppose that they can count on Irish support by promis ing to pursue a policy which will make Home Rule unnecessary.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved. but such is not the case. No conces sion which may be obtained, or which has been obtained, can weaken the demand for self-government. "The Irish," he said, " would rather govern themselves badly than be governed well by another nation."

This is the true key-note of political liberty. It was the refusal of selfgovernment to the people of the thirteen American colonies which led them to declare their independence in 1776, and it is the fact that self-government has been granted to Canada to the fullest extent which has made Canada a self-reliant and prosperous nation, which is now intensely loyal to the British throne; and there cannot be entertained a reasonable doubt that the same effect would result in Ireland if self-government were granted to it. The partial measure of self-government which was accorded to Ireland some years ago in the new powers given to county councils has been found to work well and to have increased the prosperity of the country; but even this is but a small measure of what Ireland requires that the people may have a fair chance to prosper like the other colonies or peoples who compose the British Em-

It has been over and over again admitted by Prime Minister Balfour, as it was previously by Lord Salisbury, that the refusal of a Catholic University for Ireland is a gross injustice to the Irish people. In fact the whole system of Irish education is an injustice, for it is under the direct control of the anti Irish majority in the Imperial Parliament, which is besides too much occupied by the great interests of the Hmpire to devote any thought to the day when the new choir made its first est methods of promoting education in Ireland, and as a consequence this question of education has been neglected, and the best educational autherities admit that "the methods and system of primary education in Ireland are the worst in Europe, out of date and unsuited to equip the scholars with the knowledge necessary for the struggle of life."

The amount of overtaxation to which Ireland is subjected was estimated by a Royal Commission some years ago at £3,000,000 (\$15,000,000) per annum. The amount has greatly increased since then; and besides, the Royal Commission declared that "the poorest districts are said to be overtaxed, while the wealthier districts are undertaxed, and the local authorities have nothing to do with the matter."

These are some of Ireland's griev-

ances which have not been remedied. The Irish Land Purchase Act of last year has already so increased prosperity that for the first time in sixty years. the population of the country has increased, whereas during the same sixty years it had dwindled to one-half of its former population. This is an indubitable evidence that the condition of the country has been improved by a single legislative act. But one act does not give and cannot give all the legislation which the country needs, and we know by the experience of the past that Irish affairs are grossly neglected by the Imperial Parliament; and they will continue to be neglected until Home

Rule is obtained. In the debate on the address already alluded to above, Mr. Redmond bitterly attacked the Government's attitude on education in Ireland, describing it as grossly absurd, and irreparably harmful

ment's course on the Irish University Question," he said, "is a dishonest evasion of an admitted duty, and a grievance which poisons the life of Ireland, and condemns her to failure in the struggle of nations."

And while all this is undeniable truth, we are informed that on the very day when Mr. Redmond made his lucid speech in the House of Commons, the executive committee of the Liberal-Unionist or Chamberlain party at a meeting held in London decided that the Liberal - Unionist organizations must be continued in order to combat the claims of Ireland, and that " it can only be dissolved by a declaration of the Irish party that they had abandoned all hope of converting Great Britain to Home Rule."

The Irish party will not abandon that hope, and the declaration of the Liberal Unionist Committee will only make the Irish party more resolute. The Land Purchase Act was passed in the face of the most virulent opposition, and Home Rule may come just as suddenly and unexpectedly as did its precursor, the Land Purchase Act.

RITUALISM AMONG NON-CON-FORMISTS.

The non-Conformists of Great Britain have always taken great pride in the fact that they are irreconcilable foes to the use of any ritualism in their worship which might resemble a return to some of the ceremonies of the Catholic Church, and they have been almost to a man the backers of the Kensitites in the war waged by the latter on Ritualism, even giving their material aid to stop Ritualistic practices in the Established Church of England.

A change, however, seems to be coming over the spirit of their dreams, and in many places of late, practices decidedly Ritualistic have been introchapels, and the congregations seem to be generally well pleased that such innovations should be introduced: for they have found out by experience that it is more conducive to piety that there should be something more reverential in public worship than the bare recital of a form of prayers, which is sometimes even loosely and incomprehensibly put together, so as to be rather ludicrous than solemn and respectful to Almighty God.

In the King's Weigh House Chapel, Grosvenor Square, London, which is a Congregational church, a surpliced choir was introduced for the first time on a recent Sunday.

A few members of the congregation at first made objection to the innovation, which, they said, is unwarranted in any non-Conformist religious service, and contrary to all non-Conformist traditions, which are decidedly averse to anything but the greatest simplicity in worship. But the improvement was so decisive as compared with the mundane dresses which have been customary in the past that all objection on the part of the congregation has disappeared, and the innovation will be permanent in that chapel, because it is now found to be more reverent.

The church was crowded on the Sunappearance. The choristers, who had been well drilled as to what they should do, marched in procession into the nave, while the organist played a selection. The boys wore white surplices but not cassocks, and sat on benches in front of the organ. There were no surpliced girls; but the remark was made by the London Daily Express, in giving an account of the matter, that " in some parts of America, surpliced choirs consisting of women and girls as well as men, take part in the Methodist and Congregational Church services. No attempt has been made, however, to include women among the members of the new King's Weigh House choir."

The manner in which the innovation has been received may be judged by the expression of opinion by a member of the congregation who was asked what he thought of the change. He "answered dryly," that "it was a great improvement, as there will not be in future such wonderful examples of artistic millinery displayed in the choir seats to distract attention from the sermon, as under the old regime."

This is to say, that the staid ecclesiastical dress is more becoming to divine service than the fashionable fads which are worn on the streets to attract attention to the person of the wearer.

We may remark that the dress sanctioned by the tradition of nineteen centuries includes the cassock, without which the surplice is incongruous. When the congregation at the King's Weigh House chapel adopted the ecclesiastical dress at all, they should not have stopped half way. We presume they will learn the proper usage by degrees. If they had taken pattern from some Catholic church, to which

structions in this matter piecemeal. At all events, we may now see that the non-Conformists are becoming aware that the use of a Ritual in divine service is not such a wicked thing as during the last three centuries they would have had us believe.

IMPUDENCE UNPRECEDENTED.

It appears that Premier Combes of France is now attacking the Church in a new direction. We are told in recent despatches that he has presented a sort of ultimatum to the Pope in which he says substantially that the Pope must approve the selections of the French Government, or the Government itself will announce them officially without his approval.

In addition, the despatch tells us,

the Papal Nuncio will be asked to leave

Paris, the clergy will be forbidden to collect Peter's pence in the churches, and the concordat will be denounced. We can with difficulty believe that these attempts at persecution will be actually attempted, but M. Combes has already proved himself to be so violent a hater of the Church that it of the matter, and there will then is impossible to foresee what he may do be one more Christian Government with a rabid red-Republican majority to administer the affairs of the nation. of the Chamber of Deputies at his back. It is admitted, however, in the despatch that the report which was at first circulated to the effect that the Pope had decided to approve the appointments is incorrect. It is added that the Holy Father hopes to be able to continue the negotiations. It will be readily understood that

the Holy Father is unwilling to come towards the acts of violence which the to an open rupture with the French Kensitites perpetrated in endeavoring Government, if it be at all possible, without violating any principle, to arrive at an amicable termination to the dispute. But if M. Combes imagines for a moment that he will be permitted to assume practically the government of the Church in France, he will find duced into some non-Conformist himself very much mistaken. Even to the most Catholic of governments, the right to nominate absolutely the Bishops of vacant sees has never been granted. Still less could such a right be conceded to a government which is practically atheistic. Premier Combes has such a stock of impudence that his threat may be carried out so far as his powers go. He may, for example, give to some time-serving clerics the Episcopal revenues and residences. He may even by force instal some such in the Cathedrals as mock Bishops, but we may reasonably doubt whether he will be able to find even so small a number of clergymen who would presume to accept his appointments. The priests know that the administration of the Church belongs to the Pope, and not to the French Premier, or any civil ruler. Hence, the acceptance of an ecclesiastical office of any kind from the Government without the approval of the Pope or the proper ecclesiastical authority, would be an act of schism, of which we do not believe that any French ecclesiastic would be guilty. Certainly no respectable priest would lend himself to Premier Combes' efforts to create a schism, and if any should do so, he would not be recognized as Bishop either by priests or people.

Bismarck's attempt to coddle the socalled "Old Catholic movement" into successful schism was so farcical that Premier Combes will scarcely venture to imitate him. His present attitude may therefore be regarded as a game of bluff in which he must be dismally beaten-if he has really taken the attitude attributed to him. But the position is so absurd that we may well doubt whether it has really been taken. At least we may doubt it until we have more detailed and more positive information on the subject by mail. Our readers are well aware that the European correspondents of the press frequently misrepresent Catholic news, whether by design or because the information has not been obtained from authentic sources of information. We strongly suspect that the information given in the despatches now before us is unauthentic: but whatever may be the attitude of the French Premier and his government, we may rely upon it that they will not get the approval of the Pope for any measures they may attempt to enforce which are subversive of the Constitution of the Church or which aim at restricting the divine commission given to St. Peter and his success. ors to rule the Church of God on

Even the First and Third Napoleons never attempted to control the Church after the fashion in which M. Combes is said to have indulged, and this accidental Premier of a year will find himself much mistaken if he expects to

succeed in such a tyranny. If it be true that the Government proposes also to denounce the Concordat, and to ask the Papal Nuncio to leave Paris, the loss to the Church will be much less than to France itself, inasmuch as French prestige has been greatly promoted, especially in the East, by the cordial relations which

they would not need now to take in have existed in the past between the Church and the French nation. The of the burden of educational and benevolent work, and there cannot be the least doubt that the religious education imparted by the Church schools made better citizens than the secularized education given by the State. Sooner or later, the French people will appreciate and recognize this fact, and so we may confidently prediet that the day of retribution will come, and that it will come all the sooner the more violent the presecution may be to which the Catholics are subjected.

> It has been already proved by statistics that the religious education given by the Catholic schools is more effective than the education imparted by the State: and over and over again it has been proved that the best nurses in the hospitals and the best managers of other benevolent institutions are the religious sisterhoods. However much the French people may close their eyes to these facts at the present moment they will yet come acquainted with the truth

THE NECESSITY OF BAPTISM.

M., of Hawkesbury, Ont., enquires "What is the Catholic doctrine in regard to the condition of infants who die without baptism?"

Answer. Baptism is necessary to salvation, and therefore children or others dying without Baptism do not enjoy the happiness of heaven. But as infants are not guilty of any actual sin, that is to say, of sin committed by themselves, they are not actually punshed. Hence it is the general belief of theologians that they will enjoy that natural happiness which would have been the lot of a good man if he had not been raised to a supernatural state by the grace of God. St. Thomas maintains that not only infants do not suffer any pain of sense, but also that they do not suffer the pain of loss from the privation of the beatific vision of God which is suffered by those who die in the state of mortal sin which they have committed themselves. It will be also noted that martyrdom supplies the baptism of water, and is called the baptism of blood. For this reason the Holy Innocents who were put to death by Herod, are honored as martyrs by the Church, because by their martyrdom for the sake of Christ they were spiritually regenerated as if they had received baptism by water.

Baptism by water is also replaced by the baptism of desire in the case of those who could not receive the former baptism, but who had the earnest desire to receive it, and were also contrite for the grievous sins which they com-

There is no injustice to the children who do not enter into heaven for want of being baptized, because the reward given to those who are regenerated by Baptism is a supernatural gift coming from the special mercy and bounty of God, and not from the merits of man himself.

Among the proofs of the necessity of Baptism we may mention the texts of Scripture:

water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John iii. 3-5.)

The original Greek text, tis, any person, shows that the words "a man" mean here "any human being."

"We were by nature children of trath for by grace you are wrath . . . for by grace saved through faith, and this, yourselves; for it is the gift of God.' (Eph. ii. 4-8.)

LORD CURZON AND THE BAP-

TISTS. When the Earl of Dufferin and Ava was Viceroy of India a request was made to him by the Buddhists of Upper Burmah expressing the wish that he should appoint a high-priest of Buddha for that territory who should have also an official seal for the purpose of administering justice in the capacity of a civil magistrate. The territory had been at this time just annexed to the British Empire; but Lord Dufferin refused the request on the ground that the Government of India had adopted the policy of complete religious neutrality, so that none of the contending religious factions should have cause of complaint against the civil authorites.

This policy has been apparently re versed by Lord Curzon, who recently, on request, made such an appointment with the very privileges which Lord Dufferin refused to grant. The Baptist missionaries in Burmah have taken umbrage at this action, and at the annual meeting of their Conference, which was in session on Oct. 15th and Dr. McGinnis again and again, and yet 16th, and at the Convention held at a later date, resolutions were passed strongly condemning the Viceroy's motion.

at a State function at Mandalay, urged Buddhists to cling to their religion, Church also has borne the greater part and at Aligarh urged Mahometans to do the same thing.

At the Convention it is stated that there were four thousand native Christians present, and that these joined in passing the condemnatory resolutions which contain the following clause:

"Whereas this policy is unduly and unjustly partial to one religious body by giving a state to its head, be it re-solved that we deplore this new policy of the present Viceroy, and urgently desire that time honored avowed policy of religious neutrality be strictly adhered to by the Government of India." Lord Curzon's action goes certainly

beyond the policy of strict neutrality; but it seems to us that there is an excess of modesty on the part of the Baptist missionaries when they declare so positively that a Christian Government ought to be content with complete neutrality between Christianity, Buddhism and Mahometanism. Surely a Christian nation might show a preference for the religion of Christ, else what does the prophet Isaiah mean when he says: "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. . . I, the Lord, am Thy Saviour, and Thy Redeemer, the Mighty one of Jacob. (Is. xlix. 23-26: King James' version.)

We have been accustomed to regard these words as indicating the subjection of governments to Christ our Redeemer: but the Baptists appear to think that they are just as applicable to Buddha and Mahomet, nay, even, from the apologetic tone of the resolution, the false God and the false prophet would seem to have somewhat of a superior claim. Evidently our Baptist missionaries

in the far East have no higher notion of the Church of Christ than the rustic sexton who defined it:

"'Tis a tall building with a tower and bells."

THE D'YOUVILLE READING CIRCLE.

It will be a very long time ere the memory of Dr. McGinnis' lecture, on Jan. 27th, will fade from the minds of those privileged to hear it.

The following brief summary will give 'Ideals of Sanctity' might, at first sight, appear a strange subject for one of the lectures in a literary course, but spirituality and true culture are very

intimately associated.

A false idea of what constitutes the

spiritual life prevents many people from experiencing its sweetness. There are two very common error with regard to the spiritual life; arst to pay too much attention to externals and, secondly, to disregard the external entirely. As soon as the external be comes the end instead of the means it interferes with, rather than aids, the growth of spirituality in the individua soul. In the sixteenth contury an effort was made to do away with all externals—to have the soul communicate directly with God. If the beauty of the world about us speaks to us of God, in sweet, tender tones, why should

we refuse to hear?
When we consider the heroes of God's Church—the saints—we are impressed by the great variety we flad. What a contrast between the child-martyr, Agnes, and the saintly, old, auster Jerome! Yet they are both on our altars. These provides Unless a man be born again of in common between them.

that something? The love of God. If the saints are to help us to feel that love for God which they feel, we must be acquainted with them.
How many of us have an intimate, personal knowledge of the life of Our Blessed Lord or of even one saint? Some excuse there has certainly been in the post for this ignorance. In many cases those who wrote the lives of different saints, while good and pious persons, still lacked the critical power neces-sary to read the sects of the hidden life and so gave us what was almost a caricature. This is not true, to so great an extent, at the present time. The Life of Our Lord by Father Eliot, for example, is beautiful reading and will bring us very near to Our Lord. Many of the saints were called upon to suffer martyrdom; but in our time we have to do what is sometimes harder—to live for Christ. To do this we require all a martyr's strength and love. delivered from temptation, (to be sent off the battlefield, as it were). that, but love that will make us ask for courage to stay right there and fight the good fight—love in which there is not a shade of selfishness—love that will make us scorn to be found begging, begging, always begging from our Divine Lord. This love of God would make us more happy than we can imag-ine. Our very sufferings would bring us a supernatural joy. Suffering is always the test of love, and we would be happy to suffer with the Object of our love—Christ Crucified. The saints ere the happiest people in the world. Heaven had already begun for them because they had what they desiredan intimate union with God.

In tendering to Rev. Dr. McGinnis the thanks of the audience, Mr. Walters expressed the feelings of all present when he said he hoped we might hear again.

The very severe weather interfered with the attendance at the regular meeting on Tuesday last.

motion.

It is also reported that Lord Curzon

There are no very important new current events.

Developments in the

peems were noted lishman, and one o who has made a are musical, but are pessimistic in On Feb. 29 Mi the Normal School "Some Old I The Idyl "Me the subject for li-lin' is the his nations seem to h man wiser than h " Vivian that is evil. How there is an explan

FEBRUARY

Mast, in Ireland a daily more interest In The Bookman

a good paper deal

"STRAY THOU READING 0 REMARKABLE LET

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Belfast News Le quoted title, and Samuel Young, and Nationalist onsiderable inte Sir-Is the cor tures of the Old not a danger w those who are au

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