

The Catholic Record.

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REV. GEORGE R. NORTHBOROUGH, Author of "Mistakes of Modern Infidels," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey & Co., Ltd.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905. To the Editor of THE CATHOLIC RECORD.

My Dear Sir:—Since coming to Canada I have had a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit. It strongly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and its wholesome influence reaches more Catholic homes than I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Reims, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906. To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir:—For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, Believe me, dear Sir, Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Latisana, Apost. Delegate.

LONDON, SATURDAY, FEB. 24, 1906.

LENTEN REGULATIONS FOR 1906

The following are the Lenten Regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indult from the Holy See, A. D. 1884, meat is allowed on 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 fish and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, 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 fast food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are requested 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 these occasions Benediction of the Blessed Sacrament.

Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the Diocese.

By order of the Administrator, D. J. EGAN, Secretary.

KING ALFONSO'S MARRIAGE, AND THE ENGLISH PEOPLE.

It is a tid in a despatch from Rome that the Holy Father, Pope Pius X, has written a letter to King Edward VII, expressing satisfaction at the coming marriage of King Alfonso of Spain and the King's niece, the Princess Ena of Battenberg. His Holiness makes reference also to the cordiality of the relations existing between Pope Leo XIII. and Queen Victoria during the whole period while they reigned simultaneously.

For some time after Catholic emancipation was passed in 1829 there was a considerable amount of dissatisfaction in England, especially among the Nonconformists and the uneducated classes of the people, that the rights of British subjects were at last conceded to Catholics, after they had been for nearly three centuries deprived of the protection of the laws, but among the aristocracy and gentry these bitter sentiments were gradually softened down, and, still later, the movement within the church of England toward the restoration of Catholic doctrine in that church served greatly also to mollify the feelings of hostility against the church which had never ceased to teach the doctrines which were being reintroduced.

In 1850, however, it was made apparent that the bigotry of the populace needed only a small spark to set it aflame, and to cause a great explosion. It was on September 29 of that year that Pope Pius IX., by Letters Apostolic,

annulled the ancient organization of the church by a positive act, and created in England a new hierarchy, with Cardinal Wiseman as Archbishop of Westminster, and twelve Episcopal sees throughout the country, with the same number of bishops to occupy them.

The British press cried out most vehemently against this act of the Pope, which was declared to be "a usurpation of the rights of the crown, a dismemberment of the Queen's dominions, and their partition among a Spanish Cardinal and his twelve suffrages."

Lord John Russell, then Prime Minister, was appealed to, as the formidable enemy of European despotisms, "to crush the arrogance of a monarch so weak as the Pope in the extent of his dominion, yet who dared to apportion the soil of Great Britain among his adherents."

On Nov. 5, the anniversary of the "Gunpowder Plot," the effigies of Cardinal Wiseman and the twelve new Bishops were carried in procession through the streets of London, together with the Blessed Virgin, which were dragged through the mire, and all were burned in a great bonfire.

The Bishop of London (Anglican) being asked by a deputation of Cabinet Ministers and Lords what should be done in the presence of the danger which threatened them, answered:

"The designation of Bishops by the Pope for England sees is virtually a denial of the authority of the Queen of England and the English Episcopacy. It is a denial of the validity of our sacred orders, and is a claim to spiritual jurisdiction over the Christian population of the kingdom."

In a discourse delivered in St. Paul's Cathedral the same Bishop called upon the people of England "not to expose to danger their convictions and affection for the church of England by assisting at the religious services and sermons of the Oratorian priests."

In a letter to the Bishop of Durham, Lord John Russell declared:

"I agree with you in regarding this last aggression of the Pope as an insolent and insidious attack upon our Protestantism, and my indignation is equal to yours. Not only have I favored to the fullest extent of my powers the claims of the Roman Catholics to their civil rights, but I believed that it was just and desirable that they should have the means to educate the many people from Ireland who have immigrated to London, and who would otherwise be left in deplorable ignorance."

Cardinal Wiseman replied magnificently yet with characteristic mildness, to these attacks, in a letter entitled "An Appeal to the Reason and Good Feeling of the English People." He showed that the appointment of a hierarchy by the Pope was needed for the prosperity of the Catholic church in England, and was in no wise an aggression, or even a violation of English law. The royal prerogative could not be infringed upon by a strictly legal act. His Eminence added:

"This storm will pass away. The people whose hearts are honest will soon see by what artifices they have been deceived into a display of anger, and their natural generosity will once more resume its empire."

The Cardinal's statement that the law had not been transgressed was borne out by the fact that a new law was then specially passed by Parliament making it illegal to assume the Episcopal titles given by the Pope. But this law was never enforced: no attention was ever paid to it by the bishops; and, indeed, the very makers and promoters of the law became ashamed of their precipitancy, and let it fall into oblivion, and the church gained a glorious victory over insensate bigotry and demagogism.

From that time to the present, the ill feeling of the people of England against Catholics has been diminishing; and it is only within the last few days that any objection against the proposed marriage of King Alfonso to an English princess has been officially objected to by any one.

The so-called "Imperial Protestant Federation" on February 12 sent a petition to King Edward praying that "he withhold his consent to the proposed marriage which has caused the deepest sorrow and distress to Protestants; and it has, besides, shocked them very much to hear that the Princess Ena intends to become a member of the Roman Catholic church."

One of our Canadian dailies, recalling the old proverb, "love laughs at locksmiths," gives as its version of the old saw: "Love laughs at royal uncles, and at the Protestantism of the Imperial Federation."

We may remark further that even there was not the slightest opposition shown by the Imperial Protestant Federation, or any other Protestant

organization, to the conversion of Queen Victoria's beloved daughter to the Russian church when she married the late Czar, whereby it is evident that the detestation of "Romish superstition and unchristian or unscriptural doctrines" is but a sham; for the doctrines of the Russian church, as every one knows, are identical with those of the Catholic church on all the points controverted between Catholics and Protestants, with the single exception of the Papal Supremacy. The present protest against King Alfonso's marriage is, therefore, the mere outcome of unreasoning bigotry.

It may be taken as a certainty that King Edward will not pay the least attention to the protests of the Protestant Imperial Federation.

"A YELLOW PAPER."

A friend has sent us a copy of the Toronto World of February 11th, in which is given some "News from Rome," by "special cable service" to that paper. In this special cable despatch it is stated that "there is intriguing at the Vatican and secret attacks on the Pope, and that the Papal court has once more become the stage for all kinds of intrigues and the home of all adventurers." This "special cable despatch" states that this was written by a French journalist in Rome. The French journalist's name, and the paper which he represents, are not given. The "special cable despatch" also gives a number of other items equally startling. For startling news commend us to the Toronto World. This "special cable service" is certainly very exclusive, for the news contained therein does not appear in any other paper.

The Toronto friend who sends us the paper takes the World too seriously. The average man one meets on the street, who buys the World, looks at the headings—and smiles. We beg to say, for the information of our correspondents, that very frequently "cable despatches from Rome" originate in the brains of some newspaper men engaged in the "yellow paper" business. The New York Sun at one time had a motto at its head as follows: "If you see it in the Sun It's Not So." "If you see it in the World It's Not So," would be a most appropriate motto for our Toronto contemporary.

We have reason to be thankful that there are only a few "yellow" papers in Canada; and we hope their number will never increase.

OUR YOUNG MEN OF TO-DAY.

One of the most difficult, but nevertheless important, questions that confronts those who are responsible for the spiritual welfare of our young men of to-day, is: "What should be done to prevent so many of them from going to ruin?"

Many answers have been given to this all important question, and many means have been resorted to, to stay the rapid increase of the number of our young men who are going to destruction. And how is it that, in the majority of cases, they all prove fruitless? Is it that the advices given were not the best, or the means resorted to were not the most powerful? No. The remedy resorted to for the salvation of our young men comes when it is all too late. If we wish to save the young man, and preserve him from the evil influences that surround him, we must take him when a boy.

Many of our parishes can boast of young men's societies, temperance societies, etc., but in how many of our parishes will we find societies formed of the boys who have just left school? As a rule the great majority of our boys finish their education between the ages of fourteen and sixteen. What is going to become of them until they reach the age of eighteen? Who is going to account for the boy during these four years, which are, as every one will admit, four of the most dangerous years in a young man's life?

Too old to associate with the pupils of the class room, and receive the advice of his former teachers, too young to become a member of a young men's society, where he might come under the guidance of some zealous priest, he is left alone to battle against the strong temptations which the evil one will make sure to place in his way. Separated from his former schoolmates, the majority of whom were good, he now finds new friends, and forms new acquaintances, many of whom are anything but what is good, and who are entirely responsible for the young man's evil doings in after life.

Why not do something for the boy leaving school? The question naturally arises "What could be done?" The answer: "Keep the boy in close touch with his Alma Mater, in close communication with his former teachers." It was there he learned his first lessons in the way of virtue, there he received those salutary advices, which, if followed in after life, would protect him

from the evil effects of surrounding influences.

Form societies of the boys leaving school, under the direct supervision of the teachers of these institutions, and you will find that, at the age of eighteen, a large number of good young men will be ready to swell the ranks of our young men's societies.

This is a remedy that will do more than anything else to prevent our young men of to-day from travelling the road to destruction, and becoming such wrecks in early life.

PROPOSED AMENDMENTS TO THE SCHOOL LAWS.

It has been announced semi-officially that Dr. Pyne, the Minister of Education, intends to lay before the Legislature, which is now in session, a bill which will make extensive changes in the Public school laws. The extent of these changes is not yet known, nor has there been any indication thereof in the speech from the throne, but we may judge that the changes will be considerable, from the single fact that it is proposed to abolish the Model schools, and to establish in different localities three new Normal schools, which, with those already existing, will do all the work which is now done in the Model and Normal schools.

A large number of towns in various parts of the Province have already sent delegations to the Minister to represent their claims to be chosen as the localities for the new schools; but, of course, some of these will necessarily be disappointed.

A deputation from the Toronto Separate School Board also waited upon Dr. Pyne to ask that while steps are being taken to improve the Public schools and make them more efficient, the Separate schools of the Province should not be overlooked.

The Very Rev. Vicar General McCann, chairman of the School Board, was the chief spokesman of the deputation, and he represented that hitherto Catholics had not asked for special High school or Normal school, but that they have a claim to both which should not be overlooked.

The representations of the deputation are certainly founded in justice, and we are happy to say that this was readily admitted by the Minister, who received the deputation most cordially, and promised to give the most serious consideration to their representations.

STRANGE CONCOCTIONS FOR SACRAMENTAL PURPOSES.

According to the New York Sun of the 14th of February, one of the health commissioners of the city, Mr. Darlington, made it known to the alderman's committee on salaries and allowances that the adulteration of food and drink had become so general that it had spread even to the wines used in churches for the communion services. He informed the committee that a few days before he had analyzed a bottle bearing the label "Communion Wine," and "found that it was made of wood alcohol, hard cider and an aniline coloring matter."

On being asked whether he had good reason to believe that the concoction he had examined was in general use in the churches, he replied: "I don't know, but I do know that the wine we examined is an unwholesome and even dangerous mixture."

The probability is that, in the large cities of the United States, very little of the so-called wine which is used in the Protestant churches is a pure article; and the concoction examined by Health Commissioner Darlington is probably very widely used, as it would not be made up for sale by the dealers if there were not purchasers.

In the Catholic churches great care is taken that only pure wines may be used for sacramental purposes, as they are imported expressly for that object, and are certified to by the bishops, who authorize reliable manufacturers to send their wines for altar use, and they are sold in the original barrels in which they were imported.

We know that certain Protestant controversial writers profess to have great reverence for the sacraments as they were instituted by Christ, and love to accuse Catholics of having departed from the original institution. Thus one of the writers pretends that Catholics have departed from the original institution by using unleavened bread; but, according to the Hebrew usage, during the whole week of the Passover, unleavened bread was not even allowed in the houses of the Hebrews, as may be seen in Exodus xii. 8-25. See especially verse 15: "Seven days shall you eat unleavened bread; in the first day there shall be no leaven in your houses. Whosoever shall eat anything leavened from the first day until the seventh day, that soul shall perish out of Israel."

It thus appears that the sacrament of the Holy Eucharist or "The Lord's Supper" was instituted in unleavened

bread, and the Protestant usage has no foundation in Holy Scripture. And now, it further appears that their carelessness in the observance of the divine ordinance has resulted in a regular traffic in not merely an adulterated, but a factitious and deleterious wine.

Indeed, we have known of churches where a kind of syrup made from boiled or stewed raisins was regularly used for the communion service. One Protestant clergyman even informed us that he found it very convenient to use currant wine for the sacrament, because he could manufacture it at home and be sure of its purity!

We presume that every minister does as he pleases in this matter, and this is the respect which is now shown for the institution of Christ, who certainly used "the fruit of the vine" in instituting the sacrament. (St. Matt. xxvi. 29 etc.)

We remember that one missionary, we believe he was of the Sandwich Islands, related that it was a common thing there to use turnips and water, instead of bread and wine, in the administration of the Lord's Supper.

THE CAMPBELL-BANNERMAN GOVERNMENT.

The British elections, which have so completely resulted in the utter rout of the Conservative party, are not an unmixed good. Home Rule for Ireland is the goal which the Irish Nationalists have in view, and it is certain that this is rather to be expected from the Liberals, under the lead of Mr. Campbell-Bannerman, than from the Unionists, whether Mr. Arthur Balfour is to retain the leadership, or that it is to be transferred to Mr. Joseph Chamberlain.

The expectation is at present, however, that Mr. Balfour will continue to be the leader.

It may not be that the present government will at once bring in a measure of Irish Home Rule, as it is able to command a majority of 75 or 80 quite independently of both the Laborite and Nationalist parties; but it is confidently expected that it will grant Ireland a large measure of local self-government, which may appease the Irish party for a time, but this will certainly not satisfy it permanently, as it is a fixed principle with the Nationalists that Home Rule, including an Irish Parliament sitting in Dublin, is needed to set the country on the way to prosperity and peace.

The Hon. Mr. Campbell Bannerman spoke plainly enough in his speech at Stirling, to the effect that it is the fixed policy of the Liberal Party to grant Home Rule; but this declaration was made when he had not the responsibility of office, and he may now say that he has no mandate from the people to grant Home Rule yet, as this question was scarcely made an issue at the polls during the recent elections. And, indeed, it was purposely kept in the background by the Liberals, who feared that it was an issue on which the number of votes they would receive would be diminished. On the other hand, the Conservatives were desirous of making it a prominent issue for the very reason that they entertained the hope that it would assure the defeat of the Liberals.

But the English people were more thoughtful of the great issue which concerned themselves directly, and devoted but little thought to the Irish issue of Home Rule, while their whole energies were directed toward securing for themselves cheap necessities of life, and thus the battle was fought on the tariff question, free trade principles being the great issue which decided the battle.

On the other hand, it may be said that the eyes of the people of England were open to the fact that the Liberal party are mostly in favor of Home Rule, and, thus knowing, voted them into power. There is, therefore, a virtual mandate from the people to carry through a good Home Rule measure, and, as we believe, such a measure will be quite acceptable to the English people, who have been called the principal party to the union of the three kingdoms.

There is another question which deeply concerns the Catholics of the three British kingdoms, that is, the education question.

The history of the education question in England is not unlike that of the same question in Ontario and Quebec.

Originally, the schools in England were built for the most part by the churches, or by private individuals, under the auspices of the churches to which they belonged. Hence, until the government took into its hands the duty of supplying the whole population with a school system suited to the general wants of the people, the latter were almost entirely indebted to their churches for an education; or, at least, they could receive their education only in the church schools.

Morris, Man., Jan. 8—(Globe Special.)—Rev. Father Dorsey, priest of Abigny, has been committed for trial on the charge of procuring three elect-

ors to commit perjury in an effort to obtain control of the School Board in Provencher district.

A subscriber having called our attention to the above despatch we wrote to Winnipeg for information in regard to the matter, and have been assured that the priest above referred to has been falsely accused. This, we doubt not, will be demonstrated when the trial takes place next month. We have also been advised that the arrest of the priest was the outcome of persecution and hatred.

CARDINAL VAUGHAN ON THE AUTHENTICITY OF RELICS.

Some may, perhaps, inquire whether the discovery that the relics are not genuine will be an awkward matter for the church? To this I answer at once: No! at all.

The question of the authenticity of relics is like other matters of common history—it is a question of fact to be ascertained by the canons that guide human reason in historical research, and in weighing the elements that produce moral certainty. The church pretends to no divine guidance for accuracy and certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfies him, he accepts their authenticity; if it does not, he either suspends his judgment or rejects it.

2. According to canon law, relics cannot be exposed for the veneration of the faithful, unless they have at some time been authenticated, or recognized by the Bishop of the diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence, which is always open to experts. Relics known with certainty to be spurious may never be recognized or used as authentic.

I remember that a few years ago a dealer in reliquaries in Rome palmed off upon several Bishops some others relics that he said came from the suppressed churches in Italy, and he attached to them forged certificates of authentication. As soon as this was found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all such relics to give them up or to destroy them.

3. But it will be further asked: Is not great irreverence committed by honoring false relics? To this the answer is: Yes, if you are absolutely certain that the relics are false. But if you are not certain, if you simply accept the tradition that they are actually or probably genuine, there is no irreverence.

The veneration shown to relics, pictures and crucifixes is, as the Catechism teaches, only relative—the honor and veneration are intended for the persons represented, and not the case of the saints the honor paid to them is always intended ultimately for God, mirabilis Deus in Sanctus suis. Take a domestic example. If you possessed a locket of what purported to be the hair of your mother, you would venerate and wear it out of love for your mother; and you would not throw it away unless you became convinced that it was not her hair, but that of some one else. It is thus that we deal with the relics of the saints—our love and veneration are for the person of the saint; and they are to this extent personal that if we should venerate a spurious relic in the belief that it was genuine, the veneration being relative and personal, would certainly not rest in the inanimate relic or picture, but simply in the person whose memory we have in our mind.—London Tablet.

Apples a Cure for Drunkenness.

"For ten years," said a physician, "I have advocated apples as a cure for drunkenness. In that time I have tried the apple cure on some forty or fifty drunkards, and my success has been most gratifying."

"Let any man afflicted with the love of drink eat three or more apples daily and the horrible craving will gradually leave him. The cure will be greatly helped along if he smokes as little as possible."

"I know a woman who cured a drunken husband without his knowledge by keeping always a plentiful supply of good apples on the dining table. The man ate these apples and finally stopped drinking altogether."

DISTINCTION BETWEEN MONK AND FRIARS.

The monks were men of prayer, contemplation, study and manual labor. They were recluses, never going beyond the monastic bounds, except when driven out by lawless invasion, or when called out by urgent needs of charity. The friars, on the other hand, while also cultivating prayer and cultivating prayer and meditation, went out among the people to preach and to evangelize all classes. Monks, by the very fact of their constant industry, enriched their own houses and all the country about them. For it ought to be remembered that it was the monasteries of Europe, with their laborers gathered about them and their wise attention to agriculture, that were really the beginnings of most of the cities and towns of modern Europe. The monks had been missionaries at the first; they had converted the barbarians to the faith. Now it was the turn of the new orders to perform and carry on the work begun by the monks. The friars, therefore, disowned wealth, made themselves beggars, and began the work of preaching in the cities and teaching in the universities. The distinction between monks and friars is (often forgotten, even by Catholics.—Catholic Family Annual.

It is understood that the solemn reception of the Princess Ena into the Catholic church will take place in Rome, and it is probable that the Holy Father will himself officiate on the occasion.