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London, Saturday, April 6, 1895.

LENTEEN REGULATIONS FOR 1895.

(OFFICIAL)

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 indulgent 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 flesh 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 years; 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 fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year but those who cannot easily procure butter.

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 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.

M. J. TIERNAN, Sec.

THE CHRISTIAN FAMILY.

Cardinal Richard, Archbishop of Paris, has written a very instructive pastoral letter to the laity and clergy entrusted to his care. It treats, principally, of the family: and whilst his remarks are directed towards his own people yet may they be treasured up in all hearts that look upon the home as the regenerator of society.

The home is the well-spring of healthy national life—the source of noble citizenship, of purity, of integrity, of every gift that makes a people: not a mere collection of individuals divided by warring interests, but a united body marching onwards and ever upwards to true grandeur and prosperity. Good homes are the fountains of the nation. Hence it was a diabolical wisdom that caused the philosophers of the eighteenth century to strike the nation through the home. Corrupt the home—destroy its influence—and the tide of anarchy and irreligion must inevitably tear it from its moorings and sweep it far out on the ocean of moral and physical decadence.

Knowing this full well the Church has ever surrounded the home with her protection. She has denounced aught that could weaken its influence, and men, guided by her sage counsels, have known no more potent watchword than "Pro aris et foveis" (for the altar and the home). Examples gem the pages of the past. We shall not weary you with their recital: we shall but say that at the sound of that magic word men dropped the plough and seized the sword, and pale-faced, died battling rather than that corrupting foot should place itself on the hearthstone.

And who will say that brave men and pure, noble minded women did not come from such homes! We shall look in vain for their superiors. True, the men did not possess the superficial accomplishments of the present day, but many minds that drew back from evil, and honest hearts were theirs. The women were modest, not noisy clamorers for rights that we pray God they shall never possess: they were the counsellors of their brothers, winning respect by their gentle mien and conduct, and reigning, in cottage and castle, queens by their purity. Up the long vista of the past we see them—men with earnest faces glowing with enthusiasm, and daughters and mothers with calm and beautiful countenances radiant with the effulgence and glory of purity.

Speaking of the family the Cardinal says:

"In our days we forget too often the practical application of the doctrine of the Saviour to daily actions, and perhaps especially these which belong to family life. To constitute a truly Christian family it is not enough that its members be Christians individually. There should be Christian acts accomplished by the family: there should be, for example, daily prayer. It is by such daily acts that our souls are penetrated by the doctrine of our Lord. Happy the family in which the presence of God is daily experienced, in which joys are purified and sorrows consoled by prayer in common!"

Our century has need of it. So fierce is the struggle for existence that we are apt to forget the means that constitute the true home. Prayer in common will deepen and intensify our respect for the household. It will banish all censorious and worldly conversation and will impress upon the minds of sons and daughters that success in life is not the noblest aim of existence. It will create high ideas and give them strength to be, come what may, true to them. Then will their youth be not squandered nor golden opportunities let slip unheeded, and when the eventide comes they will look upon the shadows of the past and behold them all illumined with the splendor of good thoughts and deeds.

THE SPIRIT OF PENANCE.

Penance is a word that strikes harshly on ears attuned to the non-descript world called Society. Pampered and clothed in soft linen, it shrinks from mortification as from an evil phantom. It hears now and then of the myriads of men and women who long days ago peopled the deserts of the East and who with rough fare and penitential garb lived and died heroes of the Cross, but it considers them as visionary, enthusiastic products of an enthusiastic age. And yet

They, I ween, who sleep below Had more of wisdom than we know: With aims and prayers and penance They sternly conquered things of sense.

They certainly had a more complete knowledge of the law of the Redeemer, who declared that "If any man will follow Me, let him deny himself, and take up his cross and follow Me." Union with God is the end of human life. But God is pure, and how may man purify himself unless by penance.

The end of human life is the same in our days as in times when the whipcord and sandal were in honor, and the means for the attainment of that end rest unchanged. Hence penance is no practice that may be relegated to convents and monasteries, but it is essential to the well-being of every human soul.

There are too many who read these pretty little books that give advice for the choosing of rose-strewn paths to Paradise. There is too much sickly sentimentalism about them and too little of the stern rigor of Catholic piety. It is not, then, surprising to see them break down when exposed to the assaults of the world. They look very graceful in church, especially when they strike stained-glass attitudes, but their sheen and winsomeness disappear when they are taken out into the battlefield of life. The reason is that the armor of penance is not among their spiritual weapons.

The only road that leads up to Heaven is the one crimsoned with the blood of Jesus. We may not wear sackcloth nor use the discipline that was long days ago in honor, yet is the spirit that inspired men and women to cherish them essential to our spiritual well being.

A. P. A. LEGISLATION.

The Apapists of several States have been remarkably busy during the present session of their respective Legislatures, introducing bills the purpose of which is to annoy Catholics, but in many instances they have found far more alarm among the Protestant clergy than among Catholics. One of the measures on which they appear to have set their hearts is the taxation of church property. Unfortunately for their case, it would be against the constitution to make special laws against Catholic churches, and they are compelled to make their proposed laws general, and the consequence is that the Protestant ministers have taken the alarm, and are endeavoring to thwart the proposed legislation in Wisconsin and Michigan, and the A. P. A. bills in both these States are almost sure to be buried.

In Wisconsin they are endeavoring to pass a measure to tax private schools. This is, of course, aimed against the Catholic parochial and Lutheran schools. They are not content with the injustice already inflicted on Catholics, whereby the latter are already taxed twice for education,

but they wish to inflict a third injustice by taxing them again. It is fortunate that the majority of the legislators appear to be fair minded men who will not be drawn into this act of petty persecution, and the A. P. A. bill will, most probably, be badly beaten, though the majority of the Legislators are Republicans.

Colorado and Pennsylvania appear to be the only States wherein bigotry has scored a temporary success. In these two States measures have been passed prohibiting any teachers in Public schools from wearing any distinctive garb indicative of their religious belief. This bill grows out of the Gallitzin school case, wherein a society similar to the A. P. A., which goes under the name of the Junior Order of American Mechanics, endeavored unsuccessfully through the courts to prevent the employment of nuns in the Public schools. It was decided that the teachers could dress as they pleased, provided the dress did not violate the rules of modesty.

The A. P. A. were not satisfied with the decision, hence the present bill was introduced, so that the only result of the A. P. A. agitation so far is the passage of a law in two States regulating the toilet of female teachers.

A law similar to this one was laughed out of the New Jersey Legislature by a vote of 16 to 5. Senator Winton pointed out that it is the custom of young ladies to wear the badge of the Christian Endeavor Societies, and he saw no good reason why the harmless practice should be prohibited by law. In fact, he said, he believed the proposed law violated the constitution, whereby no person is denied the enjoyment of civil rights because of their religious belief. His own daughters delight in wearing the Christian Endeavor emblem, and he considered it a ridiculous interference with liberty to inflict civil penalties on school teachers who are accustomed to do likewise.

Nothing will kill an absurd law so quickly as to enforce it strictly, and it is to be hoped that those teachers who wear gold pins in the form of a Bible or a cross, Christian Endeavor or King's Daughter badges, Salvation Army or Quaker mantles and bonnets, and the like, will be remorselessly prosecuted in Colorado and Pennsylvania, till the A. P. A. are hooted out of these States by the force of an indignant public opinion.

THE SCHOOL QUESTION IN IRELAND.

While in Canada there is still to be found a faction whose sole reason for existence is to hamper Catholic education in every possible way, and even to destroy it if they can, it is gratifying to find that the Imperial Government has at last determined to make the National school system of Ireland accord completely with the wishes of Catholics in regard to it, so that it has now become possible for His Grace Archbishop Walsh, of Dublin, and the clergy to cooperate with the Government in the support of the National schools.

The poorly concealed purpose of the National schools, when they were first established, was to proselytize and Protestantize the people of Ireland, but this purpose was so successfully frustrated by the Irish clergy, that, by degrees, successive Governments were compelled to modify the system, but notwithstanding the modifications made from time to time, the absence of religious instruction made it still objectionable, and in his last Lenten pastoral to the clergy of his diocese, Cardinal Logue took occasion to condemn it severely because of its irreligiosity.

The Cardinal set forth that by the exclusion of every definite idea of religion during the working hours of the school, the child is made to believe that secular things should occupy our whole thought and that our spiritual interests are of secondary importance.

Of late years there has been a gradual change of policy in regard to education on the part of the Government, statesmen of both political parties having co-operated in order to render the schools acceptable, and much was done during recent years towards so transforming them that they might work satisfactorily: and in spite of all Mr. Arthur Balfour's faults of administration in Ireland, to him is due the full recognition of the claims of the Catholic and Episcopalian training colleges, which were established under the Irish Secretaryship of Earl Spencer.

It is now further proposed to amend the law so that any school, whether Catholic or Protestant, which does efficient work, is to be recognized by

the National Board as a National school. Mr. Morley has submitted to the Board a scheme by which this principle shall be put into operation. The features against which Cardinal Logue so strongly protested will be removed, and it is now announced that Archbishop Walsh is to be one of the National Commissioners of education, having been appointed by Mr. Morley to that position for the express purpose of assisting in the work of making the National schools acceptable to Catholics.

Hitherto the Archbishop refused this appointment, as he could not consistently accept it until radical changes were made in it. Now, however, he accepts with the distinct understanding that denominational schools are to be admitted to the benefits of the National system, and he is to assist the Commission in devising a method whereby this shall be done without interfering with the rights of pupils of any creed.

By the proposed measure of Reform, Catholics and Protestants alike will have liberty of education, a source of constant annoyance and bickering through the whole country will be removed, and a new impetus will be given to the general education of the people.

We cannot but contrast the liberality of the British statesmen who have labored to bring about these happy changes, with the intolerance and narrow-mindedness displayed by a faction in Ontario, who have employed all their energies in the entirely opposite direction, in order to destroy the efficiency of Catholic schools in the various provinces of our Dominion, if they cannot abolish them entirely.

Mr. Morley is certainly not naturally inclined to favor Catholic education, nor, probably, religious education of any kind, as he is usually stated to be something of a free thinker; but he recognizes the fact that parents are the judges of the amount of religious instruction which should be given to their children, and he is willing to extend to them the liberty of giving it by means of the schools. Nor is there any such talk among British statesmen as that with which Mr. D'Alton McCarthy has of late been exciting the minds of many Protestants in this Province, declaring that the recognition of the right of Catholics to educate their children in their own way, with due regard to their conscientious convictions, is an outrage on Protestantism, and an unjust interference with the right of Protestants to impose obnoxious school laws on their Catholic neighbors.

In the granting of minority rights there is no outrage or injury of any kind inflicted on the majority. Catholics have no desire to outrage Protestant consciences, by forcing upon them any system of education they are unwilling to accept. It would be absurd that we should make such an attempt, for it could not be attended with success, even if we desired it, than which there is nothing further from our thoughts. Hence the outrage is when the majority attempt to impose a purely secular system on the minority, as has been done in Manitoba, at the instigation of Mr. McCarthy and other Ontario fanatics.

The generous course followed by British statesmen is well worthy of the most careful consideration of Canadian legislators.

CATHOLICITY AND MATERIAL PROSPERITY.

"Catholicity is poor, therefore it is not divine." "The Catholic teaching is," they say, "the enemy of social happiness, because Catholic countries are always poor and behind all others in the race for worldly prosperity and wealth and influence." Such is the specious objection heard from lecture platforms and urged in dainty pamphlets devoted to the propagation of Evangelical Christianity. But any objection is good, provided it may cast aspersions on the fair fame of Catholicity.

If material prosperity is a proof of the truth of religion then shall we put away our Bibles and repudiate our belief in the Redeemer. If the "dollar" is the sign of truth, let us raise mighty statues to dishonest stock jobbers, to every thief and pilferer, for on such has fallen the light of heaven! What a test for any man who has aught of hope in a life beyond the spheres! But happily Christ gave the lie to such a charge. "Ye cannot serve God and mammon." "Woe to you that are rich, for you have received your consolation." His whole life exemplified this teaching. Ambition and worldly grandeur were not to be

the equipment of His followers. The poor should be always with us, and cities that boast of their opulence can tell also of the poverty of not a few of their inhabitants. London, the workshop of the world, has within its precincts a nameless poverty—a poverty that carries in its train orphans, emaciated children, starving mothers, women who have lost the art of blushing, etc. Have they, because they are poor, resigned all hope of truth and heaven? If so Christianity is a sham and truth is money. Let us get back hastily to the days of freebooting, and be quick to plunder and rifle our brethren!

What a sad spectacle it is to see men who have not abjured their rights to common sense making use of such an objection against Catholicity! Admitting that it is verified by facts, it is hollow and worthless. But statistics do not substantiate the assertion that Catholic countries are in a state of deplorable poverty.

Rationalists join hands with Protestants in decrying Catholicity because it is the only barrier to their impious teachings. Spalding says: "The unbelievers make common cause with the Christian sects against the Catholic Church because the Church is the only enemy they fear, the only Christian body which is the faithful and uncompromising guardian of revelation. They are partial to the sects, because in their workings they perceive, as they think, the breaking up and dissolution of the whole Christian system. Protestantism is valuable in their eyes as a stage in what Herbert Spencer calls the 'universal religious thaw' which is going on around us."

RITUALISM IN LONDON (ENG.)

A London (England) clergyman, the Rev. A. E. Briggs, curate of St. Mark's Protestant church, has been suspended by his Bishop for having recommended his congregation to honor the Blessed Virgin Mary by repeating those texts of Scripture in which she is addressed by the Angel Gabriel and St. Elizabeth, and which constitute the first part of the "Hail Mary" as recited by Catholics, namely:

"Hail full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb." (St. Luke, i. 28, 42.) and, "Behold from henceforth all generations shall call me blessed, because He that is mighty hath done great things to me, and holy is His name."

There are other charges against the same clergyman, among which is that of inculcating prayers for the dead.

It is very true that there is nothing in the Anglican articles inculcating directly either prayers for the dead, or honor to the Blessed Virgin, and it has been the practice among the Low Church section of the Church to attack both these practices: but neither is there anything prohibiting them, and it may be assumed that they are permissible under the laws governing the Church of England.

As the Church of England is a purely negative religion, founded upon what it denies of the ancient faith, one would suppose that whatever doctrine of the Catholic Church is not specifically held as permitted, and so it would appear that the teachings of Rev. Mr. Briggs are quite permissible, and in fact, hitherto the Ritualists have considered themselves justified in teaching and practicing whatever usages of the Catholic Church are not absolutely prohibited in the Church of England standards of belief, these being among the number; and though, while he was only a minister of the Church, the Bishop of London was not merely a Low Churchman, but somewhat of a Rationalist tendency, it was generally understood that since his elevation to the Episcopacy, he has been a High Church champion. Hence his present action condemnatory of High Churchism is quite a surprise to the public, and is regarded as a piece of inconsistency in him. It is only a couple of years since he was subjected to prosecution himself for having erected a reredos in St. Paul's church with an image of Christ crucified, and the Blessed Virgin at the foot of the cross, mingling her tears with the blood of her divine Son. He was sustained by the Supreme Ecclesiastical Court in this method of encouraging public devotion, inasmuch as there is nothing in the public standards to discourage or interdict it. It certainly does not appear clearly that the Rev. Mr. Briggs has done any greater violence to the pious convictions of the people than has Bishop Temple himself, and it is not improbable that he will be sustained on appeal to the highest court. This appeal will certainly be made by the prosecuted clergyman, as the Ritualists are determined to fight the matter out to the bitter end.

The Bishop has given leave to have the case appealed to the Archbishop of Canterbury, but it is not likely the Ritualists will let the matter rest there. They are more likely to win their case if it be tried by the highest court, which is not that of the Archbishop, but that of the Privy Council.

There are trials on the tapis, also, on the question of the Confessional, as a number of clergymen of the city are accused of hearing confessions habitually. There has not been any judicial decision on the questions of confessional and priestly absolution; but as the Book of Common Prayer certainly prescribes the hearing of the confessions of the sick when "their consciences are troubled with any weighty matter," it would appear that there would be a stronger case against the Low Church clergymen who refuse to hear confessions at all, than against the High Churchmen who hear the confessions of and absolve those whose consciences are troubled, whether they are sick or in good health. If, as the Prayer Book holds, "the priest" can absolve the sick, it is hard to imagine any valid reason why they should not absolve those who are in bodily health, but whose souls are made weak by weighty sins. If the priest has authority to absolve the sick sinner there is no reason why he should not absolve the sinner whose bodily health is good, but whose spirit is enfeebled by sin. There is no distinction made by Christ in empowering His Apostles to forgive sin, restricting them to forgive only the sins of those who are physically in feeble health. The commission given to the Apostles was general: "Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained."

The Ritualists have a case which seems to be a good one, and they are full of fight, so it is not to be assumed that because there is an accusation against them, they will necessarily be defeated.

If the Ritualists are to be repressed for holding doctrines which are not condemned in the standards of faith, it would be interesting to know wherein is found that liberty of belief of which some of the Bishops and clergy of the Church have boasted, saying that the creed of the Church is broad enough to hold all Englishmen, whatever may be their belief.

A NEW CRUSADE AND ITS CAUSES.

The passage of the Welsh Church Disestablishment Bill through the British House of Commons, without a division, has caused great excitement and alarm among the Bishops and clergy of the English Church, as they feel it to be the entering of the wedge which must, sooner or later, destroy the Establishment in England itself, and there is a shaking up of the dry bones such as has not been witnessed during the present generation. It is, no doubt, owing to this, in a great measure, that several of the Bishops have risen up lately to make upon Ritualism a war the like of so which they have not hitherto had the courage to inaugurate.

Dr. Temple, the Bishop of London, recently withdrew the license of the Rev. A. E. Briggs, curate of St. Mark's, for teaching the efficacy of prayers for the dead, and of prayers addressed to the Blessed Virgin, asking her intercession.

Dr. Temple's actual position in the Church, as between the various parties composing it, can with difficulty be defined. In the beginning of his career, before his appointment to the Episcopate, he seemed to be of decidedly Broad Church proclivities, and the fact stands on record that he was the writer of one of the essays which, many years ago, were published under the name "Essays and Reviews," the object of which collection was to weaken faith in the inerrancy of Scripture. These essays, indicating that Rationalist views are widely spread among the Anglican clergy, created great consternation among the more orthodox sections of the Church of England, and gave occasion to the writing of several books to combat the Latitudinarianism of the "Essays and Reviews," the most prominent being "Aids to Faith, by a Number of Clergymen."

But since Dr. Temple's appointment to the Episcopate he seemed to have become unprecedently orthodox, and it will be remembered that he was prosecuted by the Protestant Alliance for having erected a reredos in St. Paul's church, in which was placed a large image of the Crucifixion, with the Blessed Virgin at the foot of the cross. This was considered by the Alliance to

be equivalent to his taking the High Church party, at that the Bishop was sustained by the Court was regarded as a triumph for that party. Wonder, then, that the pro of the Bishop in declaring against Ritualism in the po Briggs, has created much among the adherents of the churchmen generally. It taken that there is a new Lordship's conviction, and arises, how has this ch brought about? The an ally made to this is to still some life left in the and that they are not a mental adjunct of the Ch have recently been said to

There is no doubt that formists have been roused in the campaign against Establishment, by the fact of Ritualism within and the Bishops have be culpable apathy in this journal describing them as actual dormice always snug slumber."

The activity so un played by Bishop Temple save the Welsh Church though at least one of Moorehouse of Manches the field, delivering a monas against Popery. tended to divert the pu the Welsh Disestablish by showing that the Ch do battle vigorously. It is not believed, Bishop Temple's move ful, and it does not m sal approbation, ev Church. The Rituali mined to fight the Courts, and they have that the Bishop's de

We have alluded al of lectures delivered Manchester against t Popery. They ha directed against the and his successors in but he has not been course free of opposi of Salford has tak courageously, and h cathedral a course r rebuttal, in which oughly the caus See and refuted Manchester's state tery manner, so verdict is that the with him. With so sult could not be c said that the disc many conversions, edral lectures wer Protestants anxio which many of the first time on the o tures.

EDITOR.

We have receiv paper styled *The Lance*. The [edi states that he w lished, from the one language, homogeneous P sires that there ascendancy, no ation no clan or he wants a lasti British Empire ment we recogn of the North o who is anxious world to himse naught, to eith go the "Papist

BUT there this kind of bu ing circular i called *The In lished on or which will be the McCarthy old flag to scribed there hundred bono Morrison au publisher an regard he is the publisher is, seemingly his name.*

THESE peo age in who make Collin world. The and bloom, the fashion Margaret S many insta during the and many