

## The Catholic Record.

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London, Saturday, March 16, 1895.

## LENTEN REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regu-  
lations for the diocese of London:

1st. All days of Lent, Sundays ex-  
cepted, 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, Thurs-  
days and Saturdays, except the Satur-  
day 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 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-  
ing 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 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 devo-  
tions. They are hereby authorized to  
give on these occasions Benediction of  
the Blessed Sacrament. Besides the  
public devotions, family prayers, espe-  
cially the holy Rosary of the Blessed  
Virgin, should be recited in every  
Catholic household of the diocese.

M. J. TIERNAN, Sec.

## MUNICIPAL INTOLERANCE.

The admirable pastoral letter of His  
Grace the Archbishop of Kingston,  
published in the last issue of the CATH-  
OLIC RECORD, calls attention to a gross  
injustice perpetrated by the Municipal  
Council of Kingston upon the Catholics  
of that city by refusing to grant any  
aid toward the Hotel Dieu, the St.  
Vincent de Paul Hospital, and the  
House of Providence, three Catholic  
institutions of charity which are doing  
noble work in supporting the orphans,  
the poor and infirm. The flimsy pre-  
text on which this aid is denied is the  
old and well worn one, that they are  
sectarian institutions, while to the  
General Hospital and the House of  
Industry, which are under exclusively  
Protestant management, the large  
sum of \$1,500 is given annually, the  
pretence being that they are non  
sectarian, and therefore entitled to  
public assistance.

But this is not the only invidious  
distinction made between the institu-  
tions referred to. While to the Protest-  
ant institutions water is supplied by  
the city free of cost, the Catholic insti-  
tutions of the Hotel Dieu and the  
House of Providence were charged last  
year \$311.79 for water used by the  
129 aged and infirm, and the 55  
orphans supported therein. This  
money is of course withdrawn from the  
amount which would otherwise supply  
food and raiment to the poor inmates.

It is needless to say that this dis-  
crimination is most unjust. The taxes  
are furnished equally by Catholics and  
Protestants, and by making an appor-  
tionment at all, the city acknowledges  
its obligation to support the poor, and  
this support should be given freely,  
independently of their religious con-  
victions and preferences, and of the  
creed of the managers.

In what sense are the Catholic insti-  
tutions sectarian? They feed and  
clothe the necessitous, just as the Pro-  
testant or public institutions do, and  
furnish the same medical attendance  
and nursing to the infirm, and it  
should be no obstacle to their obtaining  
the same municipal assistance, if the  
kind nurses who devote their lives to  
this work do so from the high motive  
that they are thereby serving God, or  
if they are members of a religious  
order, living in community for the  
sake of better devoting themselves to  
God and working out their own salva-  
tion. Thus, also, even if it be granted  
that these institutions afford special  
facilities to the infirm to have the con-  
solation of religion, that is no reason  
for discriminating against them. On

the contrary, such a fact should rather  
be in their favor, for this is itself an-  
other work of charity, which does not  
in the least degree lessen the value of  
the material assistance given to the  
needy, but rather renders the work the  
more meritorious. We have therefore  
said properly, that the pretext put  
forth by the Kingston Council is a  
flimsy one.

But the fact is the Catholic institu-  
tions are not a whit more sectarian  
than are those which the Kingston  
Council have so largely aided.

His Grace the Archbishop mentions  
that one of the Governors of the Gen-  
eral Hospital not long since laid stress  
upon the fact that in that institution  
the doors are open to Catholics and Pro-  
testants alike, as there are ten Catho-  
lics in it at present, and eighty-eight  
Catholics were cared for during some  
part of the last year. On the other  
hand, the Hotel Dieu has now eight  
Protestants, and no fewer than one  
hundred and fifteen sick Protestants  
were cared for therein during the past  
year, and there is no charge that their  
religious belief was interfered with in  
any way. The pretence, therefore,  
that the latter is a sectarian institution  
cannot amount to any more than the  
charge that Catholic patients had the  
liberty of access to such spiri-  
tual consolation as they them-  
selves desired. Surely there was  
no crime in this, either on the part  
of the institution itself, or of the  
patients; and we venture even to say  
that in the General Hospital there was  
the same facility given to Protestant  
patients if they desired to take advan-  
tage of it. A curious institution it  
would be if this were not the case.

The inference to be drawn from all  
this is that the Municipal Council were  
influenced by hatred against the Cath-  
olic religion to inflict this crying in-  
justice on the Catholics of that city.

The Sisters of Providence alone bur-  
dened themselves with a debt of \$10,-  
000 recently to enlarge their Home for  
the aged and infirm poor, and the  
building which they thus improved was  
already a handsome and commodious  
one. Large sums have also been spent  
in the erection of the Hotel Dieu  
and the St. Vincent's Hospital, these  
institutions being valued at  
\$100,000, which is saved to the  
city, besides \$10,000 per annum  
for their maintenance. It is both a  
niggardly and a fanatical policy to  
deny them a share in the municipal  
grant which the city makes annually  
to other institutions of a similar char-  
acter. But Kingston Council is not  
alone in following this policy. We  
have had occasion before now to point  
out that Toronto and London have  
treated Catholic institutions in precisely  
the same way, the reasons for granting  
them aid being exactly the same as in  
the case of Kingston. It is to be hoped  
that the fair-minded people of these  
cities will insist upon it that their  
Councils shall act more justly in the  
future in their administration of pub-  
lic funds.

## WHENCE THE AUTHORITY.

The Bishops of the Protestant Epis-  
copal Church of the United States have  
brought a hornet's nest about their  
ears by a recent letter to their flocks,  
declaring that all good Episcopalians  
must believe that Christ is God and  
man, born of a virgin, and that the  
Bible is really inspired.

It was supposed that the Episcopal-  
ians, at least, are fairly unanimous  
about these most fundamental doctrines  
of the Christian faith, but their positive  
promulgation in this form has shown  
that Rationalism and unbelief are far  
more widely spread among members of  
that denomination than has hitherto  
been generally believed—and this not  
merely among the laity, but among  
the clergy as well, and it appears that  
even the chief propagators of the lax  
views of Christian doctrine are to be  
found among the clergy.

Of course it might have been ex-  
pected that Unitarians would be dis-  
pleased at the pronouncement, but the  
displeasure to which it has given birth  
is not confined to Unitarians, for we  
find that outside of the Rationalists it  
has given very little satisfaction at all,  
it being denounced as an onslaught upon  
freedom of thought, and a passage  
from the history of the Inquisition.  
So general has been the condemnation  
outside of the ranks of the Rationalists  
that some Church papers have found it  
necessary to explain that the propo-  
unded doctrines are true, but that  
no one is bound to accept them simply  
because the Bishops have pronounced  
upon them.

The fact is the Rationalists alone have  
the idea that the Church of Christ is a  
continuously existing divinely con-

stituted body with authority to teach,  
and that the Church of England is that  
body in union with its American and  
Colonial offshoots.

The purpose of this minimizing of  
the effect of the Episcopal pronounce-  
ment appears to be to avert the calam-  
ity of the establishment of a pronounced  
Broad Church paper to advocate the  
principles of this section of the Church.  
The Broad men feel that the pastoral  
of the Bishops is aimed at them, and as  
the fight is now proclaimed, they wish  
to have some medium through which  
they can maintain their ground, and  
so they freely talk of establishing a  
Broad Church organ.

That the Broad Church counts many  
adherents is admitted by the *Church-  
man*, and by those who usually write  
for that High Church organ, a recent  
letter which appeared in that journal  
stating that,

"The gravity of the situation must  
indeed be great to call forth such an  
utterance from the House of Bishops;  
a distinctly pronounced declaration  
that this American Church does teach  
the virgin birth of our Blessed Lord,  
and the inspiration of the holy Scrip-  
tures! Is it not marvellous that men  
should have been addicted to holy  
orders whose faith is defective on these  
two fundamentals of the faith? Is it  
not equally marvellous that men will  
take the priest's vow on the holy sacra-  
ment, deny the truth of what they  
have sworn to teach, and yet hold them-  
selves as honest men?"

Thus the great ravages made by  
Broad Churchism are admitted; but  
will the stand taken by the Bishops  
better the condition? It is certainly  
an indication that these doctrines are  
held by the ruling forces which are in  
the Church, but it is admitted that the  
Bishops have no authority to define  
articles of faith. They have not such  
authority in England, or in Canada,  
and the Bishops in the United States  
have certainly no more authority than  
was transmitted to them from the  
Mother Church in England.

This is perfectly well recognized by  
members of the Church of all shades of  
opinion, and not one member whose  
opinions incline to Rationalism will be  
induced by this pronouncement to be-  
come a whit more orthodox. In fact,  
the Rationalists seem to be the only  
parties in the Church who are at all  
pleased with the pronouncement, and  
one of the organs of this party has de-  
clared in its enthusiasm: "*Ecclesia  
locuta est, causa finita est*" ("The  
Church hath spoken, the cause is fin-  
ished.")

This would be a pretty aphorism if  
it were a correct quotation of the illu-  
trious Father of the Church from whom  
it is burlesquely derived. St. Augus-  
tine's maxim was "Rome hath spoken:  
the cause is finished." But why should  
not the new-fangled version be as good  
as the old one? To understand this  
let us weigh the words well.

The great divine of the fourth cen-  
tury declared that the decision of  
Rome ended the controversy, because  
Rome is the central authority of the  
universal Church, and that decision  
must therefore be respected every-  
where: it must be received by the  
whole Church.

If the reading "the Church hath  
spoken" referred to a really supreme  
authority in the Church of God through-  
out the world, it would be a very re-  
spectable motto. It would not be any  
emendation of the great doctor's say-  
ing, because it would really mean the  
same thing, and the saint's aphorism  
tells us more distinctly than does the  
modern where the seat of universal  
authority is—in Rome.

But what is meant by the author of  
the new version when he speaks of the  
Church? Certainly not the Church  
universal: for even all the branches of  
Anglicanism together make up only  
the "Church of England," of which  
Lord Macaulay correctly said in his  
celebrated essay on *Ranke's History of  
the Popes*: "It is an institution as  
purely local as the Court of Common  
Pleas." It is the offspring of a single  
local government, and no growth can  
ever make it become anything more  
than what it is, a local organization—  
and the American institution which is  
called by one of its own papers "the  
Church" which hath spoken, is only a  
local section of a purely local society;  
and even in that local section the  
bench of Bishops has no authority to  
define controversies of faith. It is not,  
therefore, from any malice that we  
bear to the house of Bishops, but from  
the evidence of truth that we call atten-  
tion to the matter.

It is clear, therefore, that the Episco-  
pal pastoral will have no more effect  
than a toy boomerang thrown by a  
child.

The *Christian Register*, the leading  
Unitarian organ of the United States,  
ridicules the whole proceeding, saying  
that the document is "in the shape of

a dose of morphine to put the Church  
to sleep, instead of a reveille to wake  
to the new light of to-day, and in re-  
ference to the claim of the Episcopal-  
ian organs that the Episcopal Church  
which makes the solemn deliverance is  
"the American Church," it says:

"It is very much as if the eighth  
son in a family of a dozen children,  
and visibly much smaller than any of  
the seven brothers, should maintain  
that he alone has the right to repre-  
sent the family name. His older and  
larger brothers might smile at this  
manifestation of childish weakness, and  
the claim would develop amusement  
rather than acknowledgment and re-  
spect."

It remarks also that this "childish  
arrogance" was rebuked by Bishop  
Brooks in a powerful address deliv-  
ered in reply to the nonsensical claim,  
on a certain occasion when it was ser-  
iously put forward.

## RELIGIOUS PRINCIPLES DE- PENDENT ON CLIMATE.

A couple of years ago the Ontario  
public were earnestly called upon to  
hold up their hands in admiration at  
the unprecedented consistency and  
spirit of self-sacrifice to principle man-  
ifested by the Jarvis street Baptists of  
Toronto, who resolved to give a noble  
example to all the rest of the people,  
by insisting on paying taxes on their  
church property, notwithstanding that  
it is exempt by law from taxation. It  
appeared to be a religious principle  
which influenced them in this course,  
but last week the Baptist ministers of  
Michigan sent a formal request to the  
Legislature of that State to refrain  
from enacting a law abolishing ex-  
emption of church property, and  
recommending instead that church  
property in actual use for worship be  
exempt, but that taxes be levied upon  
church property of every other descrip-  
tion. The object of this is evidently to  
tax all works of benevolence and char-  
ity of a kind which the Baptists have  
no hand in maintaining, so that an  
extra burden may be thrown upon all  
outside of the Baptist denomination  
who maintain works of charity of any  
description—schools, hospitals, houses  
of refuge for the poor and orphans, and  
all similar institutions.

These are all works of a character  
toward which the State should give  
every possible encouragement, yet  
which, it is well known, all the efforts  
of the State, or at least all that the  
State is willing to perform, are not  
adequate to fulfil satisfactorily, and  
certainly under such circumstances, if  
the State leaves something undone, it  
should not, after the manner of the  
dog in the manger, throw an obstacle  
in the way of private benevolence and  
charity.

This is notably the case with Cath-  
olic parochial schools. The State does  
not furnish religious education, and  
the Catholics in Michigan, as elsewhere,  
supply the lack by establishing schools  
which meet their conscientious con-  
victions in regard to how their  
children should be educated, and they  
pay for these schools from their own  
pockets, without the aid of a cent from  
State funds.

The proposal of the Baptists includes  
the purpose of putting a new tax upon  
the Catholics for supporting these  
schools, and taxing them likewise for  
the numerous works of charity which  
they sustain also, to the great relief  
of the State, on which an extra burden  
would be thrown except for these Cath-  
olic institutions.

But what is chiefly remarkable about  
all these matters is the difference of  
religious dogma implied in the course  
taken by the Ontario and the Michigan  
Baptists. In Ontario it is a dogma  
that there should be no exemption of  
churches, while in Michigan the dog-  
ma is that the State should encourage  
religion by the exemption of churches  
from all taxation; and religious prin-  
ciple is supposed to be at the bottom  
of both conclusions. How are we to  
know which is the correct dogma?

The heathen poet said of old:  
"*Celum, non animus mutant qui  
trans mare currunt.*" ("They who  
cross the sea change their sky but not  
their minds.") But it appears that  
religious doctrines depend a good deal  
nowadays on climate, and even the  
crossing of the Detroit river makes a  
remarkable difference in regard to  
what we are to accept as true or false  
principles.

Of course it may be said in opposi-  
tion to our conclusions, that the matter  
is one of expediency, and not of doc-  
trinal truth, but we submit that in both  
instances we have been positively  
assured that a great principle of mor-  
ality is at stake. Besides, the Baptists  
have been especially prominent on  
both sides of the boundary line—the  
Wildes and the Fultons, and their ilk—

in proclaiming that the Catholic Church  
must be crushed because it is a polit-  
ical machine. We must not suspect  
the Baptists, as a body, there-  
fore, of meddling in merely  
political matters. There must  
be some great religious principle at  
stake, or we would not find them so  
earnest in pushing their views to ex-  
tremity. So the puzzle remains,  
which set of religious principles is the  
correct and scriptural one?

We leave the conundrum for others  
to solve.

## THE MANITOBA SCHOOL CASE.

The Canadian Privy Council is at  
present engaged in hearing the appeal  
of the Catholics of Manitoba against  
the injustice inflicted on them by the  
recent school acts of that Province.  
Mr. John S. Ewart appeared on behalf  
of the Catholic minority, and delivered  
an able and elaborate argument show-  
ing cause why the rights of Catholics  
should be respected, and remedial  
legislation be granted by the Dominion  
Parliament, if the Manitoba Legisla-  
ture persist in its refusal to grant the  
redress sought for.

He briefly reviewed the history of  
the annexation of Rupert's Land and  
the North-West Territory to Canada,  
showing that the opposition of the  
people to this annexation arose out of  
the unceremonious manner in which it  
was effected without their being  
consulted, so that they were actually  
bought and sold like so many cattle;  
and the imperious conduct of the sur-  
veyors who were sent by the Canadian  
Government to plot out the country  
and lay out farms for the Canadians  
who were expected to rush in im-  
mediately on the arrival of a Governor  
from Canada, made them believe that  
the Canadian Government had no in-  
tention to respect the rights of the  
settlers who were already there, and  
was the immediate cause of the opposi-  
tion to union which resulted in the  
establishment of a provisional Govern-  
ment, which insisted upon knowing  
the policy which the Canadian Govern-  
ment intended to pursue towards the  
people before they would listen to the  
voice of the Canadian Siren.

The Canadian Government soon dis-  
covered that it had acted precipitately;  
yet it must be said to its credit that it  
showed a disposition to meet the rea-  
sonable demands of the people, as it  
agreed to the bill of rights which they  
presented, one of the clauses in which  
regarding education was:

"That the schools be separate, and  
the public money for schools be dis-  
tributed among the different religious de-  
nominations in proportion to their  
respective populations, according to  
the system of the Province of Quebec."

This solemn agreement was made as  
much on behalf of the Protestants as  
of the Catholics of the Territory, as at  
that time it could not be foreseen  
whether Catholics or Protestants would  
predominate; and it was in conse-  
quence of this that the Manitoba Act  
was passed by the Dominion Parliament  
guaranteeing to Catholics and Protest-  
ants alike all the privileges of separate  
education which they had enjoyed by  
law or custom under the old regime,  
and it was on this explicit understand-  
ing that the Territory became part of  
the Dominion.

It appears that the original bill of  
rights has been lost, perhaps purposely,  
but Mr. Ewart produced a certified  
copy of it, which belongs to the arch-  
ives of the Canadian Department of  
Justice; and it is partly in conse-  
quence of this charter that the Imperial  
Privy Council formed its recent judg-  
ment that the Catholics of Manitoba  
have a case which calls for redress, and  
we do not entertain a doubt that if that  
redress be refused by the Governments  
of Manitoba and the Dominion, it will  
be granted by the Imperial Govern-  
ment and Parliament itself, which  
cannot in reason refuse to compel the  
Canadian authorities to carry out the  
solemn compact, without which there  
would not be now a Province of Mani-  
toba in the Canadian Confederation.

The recent judgment of the Imperial  
Privy Council says:

"The terms upon which Manitoba  
was to become a Province of the  
Dominion were a matter of negotiation  
between representatives of the Mani-  
toba and of the Dominion Government."

It was notorious that there  
were acute differences of opinion  
between the Catholics and the Protest-  
ants on the education question, prior to  
1870. This is recognized and em-  
phasized in almost every line of those  
enactments. There is no doubt either  
what the points of difference were,  
and it is in the light of these that the  
22nd section of the Manitoba Act of  
1870, which was in truth a Parliament-  
ary compact, must be read.

Mr. Ewart laid special stress upon  
this compact in delivering his address,  
because, as he said, he wished every

Protestant to be aware of what is  
being done in his name in the Prov-  
ince of Manitoba.

The measure of relief asked by the  
Catholics of Manitoba is not that the  
present school system should be de-  
stroyed. If the Protestants desire to  
have purely secular schools, let them  
be free to enjoy them to their hearts'  
content; but no majority has the right  
to insist that Catholic parents shall  
educate their children without religion.  
This would be a gross injustice, even if  
there were no compact to the contrary;  
but in view of the compact under  
which Manitoba entered the union, it  
is worse than an injustice: it is a  
breach of faith, and an hypocrisy as  
well as a piece of intolerance, and it is  
the undoubted duty of the Dominion  
Government to grant redress, by allow-  
ing Catholic at least to control their  
own schools, and exempting them from  
taxation for schools of which they make  
no use.

That cry raised by Mr. D'Alton Mc-  
Carthy, and echoed by the anti-Cath-  
olic element of this Province, that  
provincial autonomy should be re-  
spected, has no force under the circum-  
stances. The Imperial Privy Council  
declares that it is not an extravagant  
notion that "it should have been  
thought expedient in case either Cath-  
olics or Protestants became preponder-  
ant, and rights which had come into  
existence under different circumstances  
were interfered with, to give the Dom-  
inion Parliament power to legislate  
upon matters of education, as far as is  
necessary to protect the Protestant or  
Catholic minority, as the case may be."

It is a pitiful sight that a professing  
Catholic should be found to accede to  
the request of Mr. D'Alton McCarthy to  
come all the way from Winnipeg to  
assist the enemy in perpetuating the  
injustice which has been perpetrated on  
the Catholic minority in his own Pro-  
vince; yet such a man has been  
found in Mr. John O'Donohoe, a Public  
school trustee of that city. Mr.  
O'Donohoe professes to represent the  
views of 90 per cent. of the Catholics  
of Winnipeg. This is certainly not  
the case. The Catholics of Winnipeg  
are anxious to have justice done, and  
their grievances redressed.

Mr. O'Donohoe represents the French  
schools as being in a deplorable con-  
dition. This would not be so if they  
were fairly treated.

We have, however, good reason to  
believe that Mr. O'Donohoe's represen-  
tations are not founded on fact.

Mr. McCarthy followed Mr. Ewart  
with a reply couched in his usual style  
of vituperation and misrepresentation  
of the state of Catholic education in all  
countries where it prevails, and espe-  
cially in Quebec. We shall have some-  
thing to say on this subject again: in  
the meantime we need only add here  
that this gentleman said enough to  
show that Mr. John O'Donohoe of Win-  
nipeg received from the doughty bullet  
provider of North Simcoe a course of  
instruction as to the kind of evidence  
needed in order to strengthen the case of  
the enemies of Catholic education.

## PULPIT TOPICS.

A correspondent of the *Montreal  
Witness* objects strongly to the sensa-  
tional methods used by some of the  
ministers who, with the hope of drawing  
a large crowd, publish on Saturday  
the subjects on which they intend to  
preach on Sunday. He complains that  
these subjects are "unique rather than  
scriptural." The following are some  
of the subjects thus recently announced:

"A Beautiful Woman;" "A Farmer's  
Fight;" "Paradox and Perdition;"  
"How the Meekest Man Got Mad;"  
"Iron and Brass Shoes;" "The Two  
Knocks;" "The Portraiture of Christ in  
Art;" "The Bible and Democracy;"  
"That Nasty Dream;" "A Prize  
Fight;" "A Peculiar Text;"  
and many others of like style, which  
are hardly in accord with what zealous  
preachers of God's word would deem  
suitable subjects of instruction for  
souls seeking salvation.

The correspondent, who signs him-  
self "an old foggy Christian," quotes  
an extract from the recent issue of the  
New York *Herald* apropos of such  
pulpit topics. Under the title, "How  
to Fill a Church," the *Herald* remarks  
that there is one recipe given in the  
Bible whereby churches may be filled—  
a recipe which is simple and easily  
remembered—and the giver of it is  
Christ Himself: "And I, if I be lifted  
up from the earth, will draw all things  
to Myself."

The *Herald* is far from being a re-  
ligious paper, nevertheless it speaks  
well to the point when it says: "There  
is no promise anywhere in the word  
that philosophical essays, scientific  
lectures or disquisitions, or sensational