

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.
Price of subscription—\$7.00 per annum.

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Messrs. LEWIS KING, JOHN NIEN, P. J. NEVES and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.
Rates of Advertising—Ten cents per line each insertion, a year measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

London, Saturday, March 2, 1895.

LENTEN 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-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 fasting 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 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 BRITISH COLUMBIA SCHOOL CASE.

We already gave in our issue of the 16th inst. an account of a transaction which took place recently in Victoria, British Columbia, which sets in a strong light the necessity of separate schools for Catholic children in this and other provinces of our Dominion. It was the case of Mr. Neil Heath, the first assistant of the High School, who was shown to have attacked the Catholic faith in his teachings, speaking most disrespectfully and falsely of the doctrine of Transubstantiation.

Since that article appeared in our columns, additional information has come to hand, showing that the case is much more grave than we were then aware of.

We remarked that "We were pleased to notice that the principal and the trustees appear to be ready to stop such teaching for the future," but what has since occurred proves that our hopes were premature. It is still to be said that the principal, Mr. E. B. Paul, deemed it his duty to reprimand Mr. Heath for having violated article 16th of the British Columbia School Act, which says:

The highest morality shall be inculcated, but no religious dogma nor creed shall be taught. The Lord's Prayer may be used in opening or closing the school.

The School Board, however, has sustained Mr. Heath.

Mr. Heath defended his course, stating that it was necessary he should explain the Catholic doctrine of Transubstantiation in order to make clear the meaning of the Test oath passed in the reign of Charles II. for the purpose of depriving Catholics of their civil rights. The excuse was a flimsy one. The rehearsing of well-known and oft-refuted arguments against Transubstantiation is surely not needful for the teaching of real history, and the teacher who cannot teach history without such insulting remarks as were made by Mr. Heath is not fit to teach in any school, much less in one which is maintained by the taxes of Catholics as well as Protestants, and to which Catholics are expected to send their children.

We mentioned in our former article the principal charge against Mr. Heath. It was that he had said in his class:

"When I was in Paris I purchased for a small sum from a priest a ticket which admitted me to Communion. I received a piece of bread which I put in my pocket. That was supposed to be the actual Body of Christ. Christ must have had a very large Body to

provide so much material for Communion."

Notwithstanding Mr. Heath's denial it has been fully proved that he used the objectionable words, and others still more insulting.

A meeting of the School Board was called to look into the matter, and the case was carefully considered. Beside those who had been before called upon by Mr. Paul to testify, sixteen others witnesses gave evidence before the Board, most of whom were Protestants, from thirteen to seventeen years of age, and the words which Mr. Heath positively denied his having used, were most clearly brought home to him.

Alice E. Dalby, a Catholic girl of fourteen, declared that she remembered the lesson. The incident of which Mr. Heath spoke, saying that he had gone to Communion and had put the wafer into his pocket, had occurred in the Church of the Madeleine in Paris. She did not hear the remark concerning the size of Christ's body; but this remark was testified to by Alice Doran, aged sixteen, and May Dunsan, aged fifteen, both being Catholics, and knowing what the Catholic doctrine is. They were displeased to hear the Catholic religion disrespectfully spoken of before the whole class.

The testimony of these girls was fully borne out by nine Protestant pupils, of different denominations, and a third Catholic one; and in addition there was the curious remark testified to by three Protestant pupils to the effect that the priests got all the wine, and the laity only bread; and that the priests must be very blood-thirsty men, or fellows to drink so much wine if they thought it was transformed into blood.

To the credit of these Protestant children, and to their parents, it must be added that nearly all the Protestant girls examined declared they were displeased at Mr. Heath's remarks, which they did not consider "right or nice."

The following testimony of Miss Lillian Sutherland, a Presbyterian, aged sixteen, may be taken as a specimen of what was said by nearly all the witnesses:

She "remembered quite well the morning when the history lesson was upon the Test Act. Mr. Heath, in illustration, told how, when he was in Paris, he had gone to one of the Roman Catholic churches, and had, on payment of a small sum, received a ticket admitting him to Communion. He was there given a wafer, which he put in his pocket, but no wine. According to the doctrine of Transubstantiation, the wafer was the real Body of Christ, and the wine His blood. Then Mr. Heath had asked the class if they didn't think that Christ must have had a very large body to supply communicants all these years, and had said that the priests must be very bloodthirsty men to drink so much wine if, as they claimed, it was transformed into the blood. She was quite certain that the reference to the bloodthirstiness of the priests had been made by Mr. Heath on this occasion. Though herself a Presbyterian, she had not at all liked the way in which Mr. Heath spoke; she considered it disrespectful to Christ."

This testimony was the most complete of any given, and it has about it an appearance of straightforwardness which is sufficient to convince any one of the intelligence and truth of the witness, and the proceedings of the Board show that they believed fully that the charge was sustained; yet they refused by a majority of 1 to condemn Mr. Heath's conduct. It is fair to add that there would have been a tie were it not for the fact that the chairman of the Board had no vote on the question, for he stated squarely that he would have voted for Mr. Heath's dismissal. This dismissal, however, was not the question on which the vote was taken, but simply whether the Board should take any action in the matter, or wait for the Council of Public Instruction to try the case. The waiting policy was agreed upon.

During the course of the discussion one of the majority declared that Mr. Heath's words did not ridicule Catholic doctrine. "They simply illustrated a natural inference to be drawn from the Roman Catholic doctrine of Transubstantiation." Such was the character of Mr. Heath's defence. The vote was therefore equivalent to a decision that the High School teachers have the right, under a so-called non-sectarian school system, to prove, or attempt to prove, Catholic doctrine unreasonable or absurd.

The chairman nobly repudiated this view of the case. He said "he was thoroughly satisfied in his own mind that Mr. Heath had deliberately violated the very essence or spirit of Article 16. The Christian Church, dividing on this particular doctrine of Transubstantiation, to discredit it, as Mr. Heath unquestionably had done, was to bring the most powerful weapon

available—ridicule—to bear in an attack upon the Roman Catholic faith."

After the vote was taken, the chairman said that every intelligent person would interpret it thus:

"Whereas the Public School Act makes it incumbent on school trustees to see that the schools are conducted according to the authorized regulations . . . requiring that the highest morality shall be inculcated, but no religious dogma nor creed shall be taught; and whereas the serious charges against Mr. Heath . . . have after an exhaustive examination, been clearly proved, and on which we are unanimously agreed; and whereas we are lacking in the necessary backbone to give force and effect to our opinions by rendering a verdict; therefore be it resolved that this board agrees to an abstract resolution, having no practical application to the question at issue, and they humbly wait until the Council of Public Instruction kindly relieves us of an unpleasant but clearly defined duty."

The facts make it clear that Catholic pupils in non-Catholic schools, even when these are called strictly non-sectarian, are liable to hear their religion ridiculed and travestied by the teachers, and that though there are some Protestants who will do justice, a majority of Protestant trustees is rarely to be relied upon to apply any remedy when so great an injustice is inflicted. The only remedy in such a case is for Catholics to establish Catholic schools—but there is a powerful party who wish to deprive Catholics of the power of using this remedy, whether in British Columbia, Ontario or Manitoba.

We maintain that it is the natural right and duty of parents to give their children a religious doctrinal education. It is the duty of parents, above all things, to instruct their children so that they shall give to God a rational service, and independently of such occurrences as this which has taken place in Victoria, they should fulfill that duty; but the injustice proves that even if Catholics might conscientiously accept a so-called non-sectarian system of education, they cannot rely upon most Protestant School Boards to supply them with such a system as they could conscientiously use.

A WORD ABOUT THE DARK AGES.

The history of the "Dark Ages" has been so well described by historians that it were useless repetition to say aught about them. So it would seem, but the term, false and misleading, is found so often in the vocabulary of even Catholics that it is wise to know and then recall the teachings of the ancients. Irrepressible young men employ the offensive term to give proof, forsooth, of their broad-mindedness. Time, however, will cool the hot blood, and show them many things which in the days of youthful foolishness they considered vain and foolish.

Historians, seeking more the popular plaudits than the verdict of posterity, have used the "Dark Ages" with telling effect in their wild descriptions of the ignorance in which Rome kept her votaries; and so it has come to pass that this epoch of the world is regarded as symbolic of everything that can enslave and degrade humanity.

It is not, however, difficult to prove that such history is but conspiracy against the truth. It is said that the medieval laity knew not how to read nor write; and, to substantiate the assertion, appeal is made to the crosses found at the foot of documents in the eleventh and twelfth centuries. We know, however, that such a charge is absolutely false. Many of the colleges of that period were founded by nobles who did all in their power to foster a love for learning among their retainers, and if crosses are traced at the foot of documents it was because in these days deeds were not authenticated by names but by crosses and seals. Education was encouraged by the Church and no better proof can be had than the words of her prelates and councils, recommending the erection of schools and exhorting parents to see that their children took advantage of them.

Higher education reached the zenith of its glory and perfection during the "Dark Ages." All the great universities—the famous Benchor of Ireland, Lindsfarne of Acala, Salamanca, Valladolid, Oxford and Cambridge—were founded during that time. The University of Bologna had sometimes more than ten thousand students attending the lectures of its professors.

This period of the world's history witnessed the birth of such men as Dante, Albert the Great, Thomas Aquinas. Who will say that our philosophical fledglings can be compared to those eagles who soared onwards and upwards to the mount of truth? Our nineteenth century, so disdainful of the

past, cannot show their peers. It fumes at very mention of their names, and would blot them out from the annals of the world. But a great man carves his name in the heart of humanity.

Fearless in their investigations, they will stand for all time a menace to the false and superficial philosophical methods so much in vogue, and a fount of enthusiasm for all who love truth for its own sake. We advise all who are disgusted by glittering generalities and fantastical principles to take up the writings of Thomas Aquinas, and see for themselves how he who lived long years ago with tanned head and monastic garb, taught the men of the "Dark Ages." We have no fear of the verdict. His lessons were the outpourings of a noble intellect that saw Truth in all her radiant beauty and described the wondrous vision in direct and lucid language.

Many of the inventions and improvements originated in the "Dark Ages." The paper on which we write, says Hallam, is an invention of the year 1100. Printing by hand was done in the tenth century, but the press was invented in 1436, by Guttenberg. Stereotyping was, though not in the perfect manner of our day, performed at that time. Music as a science, the mariner's compass, spectacles, algebraic and arithmetical numbers, the use of stained glass were invented or perfected during those ages.

We did not have civilization as refined as that of the present day, for it was a period of turbulence, when men were ever ready to drop the pen for the sword. Still, however, when the laity marched to war, the lamp of learning was kept burning in the monastery. Maitland has the following to say about the influence of monasticism:

"It is impossible to get even a superficial knowledge of the medieval history of Europe without seeing how greatly the world was indebted to the monastic orders, and feeling that monasteries were beyond all price, in those days of misrule and turbulence, as places where God was worshipped; as a quiet and religious refuge for helpless infancy and old age; a shelter of respectful sympathy for the orphan, maid and desolate widow; as central points whence agriculture was to spread over bleak hills, and barren downs and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train; as repositories of the learning which then was, and well-springs for the learning which was to be; as nurseries of art and science, giving the stimulus, the means and the reward to invention, and aggregating around them every head that could devise and every hand that could execute, as the nucleus of the city which in after days of pride should crown its palaces and buttresses with the towering cross of the cathedral."

If the "Dark Ages" could claim no glory save that of having erected the grand old piles that dot the hills and plains of Europe, that alone should ensure them our respect and veneration. Modern architects have never surpassed, nay, have never equalled, them. Who in the nineteenth century has conceived and executed such marvels of architecture as the cathedrals of Winchester, Canterbury and York, the Dom of Cologne, of Pisa and many others.

Again, to quote Rev. R. Parsons,

"In 650 windmills were invented; in 657, organs; Greek fire, in 670; carpet weaving, in 720; clocks, in 760; in 790 the Arabic numerals were introduced; in 1130 the silk worm was first cultivated in Europe; in 1278 gunpowder was invented; engraving in 1400; oil-painting, though many ascribed it to Van-Eyck, was in use in 1415."

Much more, if space permitted, might be said to prove that the "Dark Ages" was a period of an intellectual activity whose benefits we are now reaping. Enough, however, has been given to show that the accusations of ignorance are but the offspring of imagination and prejudice.

A PRESS despatch, dated Ottawa, Feb. 22, states that Hon. Theodore Davie has been appointed Chief Justice of British Columbia. The honorable gentleman, the report goes on to say, was born at Brixton, Surrey, Eng., in 1852. His father, John C. Davie, who came to Canada, was a member of the Legislative Assembly of British Columbia at the time of his death, in 1869. Theodore Davie was admitted to practice as an attorney in 1873, and called to the bar in 1877. For several years he was a bencher of the Law Society of British Columbia. He was first returned to the Legislature in 1882 for Victoria city, and afterwards in 1886. He succeeded his brother, the late A. E. B. Davie, as Attorney-General in 1889. On the death of the Hon. Mr. Robson he became Premier. Mr. Davie is a convert to the Catholic

Church. He is one of the most distinguished men in the Dominion, and his appointment to the high position named will be received with approval by all classes of the community.

UNION AMONG IRISH NATIONALISTS.

A meeting of Irish Nationalists was held on the 27th ult. at Mayobridge, county Down, at which Mr. John Dillon and Michael McCartan, members of the Irish Nationalist Parliamentary party, were present and gave stirring addresses.

It is a good sign of returning unity among Irishmen of the Nationalist parties, that both these gentlemen expressed themselves in unmistakable language, as desiring above all things that the Nationalists present an undivided front at the general elections which must be held before long.

The chairman of the meeting was the Rev. Henry O'Neill, P. P. of Warrenpoint, and in his opening address he expressed his deep regret that there should exist dissension among those who are laboring for the same end in a different way. He said:

"It is to be regretted that there should be even the shadow of an excuse for those rumors of dissension of which the enemies of Ireland make so much. The people's voice is being uttered in meetings, and is growing in volume, in intensity, in distinctness, proclaiming that while the freest discussion as to proper methods of action must be allowed in the councils of the party, the great principles of unity must be maintained. The Irish men must stand together shoulder to shoulder as one man, as in those past days when by union, and discipline, and self-sacrifice, they achieved so marvellous things for the Nationalist cause."

Continuing, he added that the people have the right to require this from their representatives, and that, on the other hand, the representatives of Ireland have a right to expect from the people a generous and unwavering confidence.

Both members of Parliament present endorsed these views without reserve, and we may, therefore, reasonably hope that these are the sentiments generally felt among the Irish members, so that there shall be brought about a happier condition of affairs.

Lord Rosebery's Government is not so strong in the House of Commons as was the Government before Mr. Gladstone's retirement from the leadership; but this weakness is owing to the defection of the Parnellites from the Government side. Still the Government has been able to retain a majority throughout, small though it be, the Nationalist party proper supporting it with unwavering loyalty. We see no cause why they should not continue to do this. It has not wavered one iota from the position the Liberals took under Mr. Gladstone, and if they have not succeeded in carrying Home Rule, it is because the House of Lords stands in the way. It is necessary, then, to deal with the House of Lords before doing anything more for Ireland than the Government has done already, by legislation favorable to the tenantry; but it is promised that the House of Lords shall be dealt with in good time and as soon as possible, so that it shall not be able to thwart useful legislation hereafter. Surely the friends of Ireland should stand together at this critical moment to secure what the Government has promised, and it is our conviction that at the general election the Irish people will be more united in favor of one Irish party, than they have been yet, since the unfortunate split caused by Mr. Parnell's obstinacy.

Even to the very last moment Mr. John Morley declared from his place in the House that the Government still adheres as strongly as ever to the policy of granting justice and Home Rule to Ireland. We see no reason why these promises should be discredited; and from all appearances the Irish people do not discredit them, but will return to Parliament a more compact Home Rule contingent than it has at present. It is confidently predicted that three Parnellite seats, at least, will be rescued at the next election, and staunch Nationalists returned. We rejoice at the prospect, for this will ensure more unity in the Irish party, and nothing is more promising for unity than the success of the majority party of the Irish representatives.

There is good reason to believe that the confidence expressed by the Tories that they will be able to defeat the Liberals at the election is misplaced. If the latest by-election is any index to the progress of popular opinion, it gives good promise. A seat rendered vacant at Colchester was gained by the Liberals on the 20th instant by the

handsome majority of 261. This constituency previously elected a Tory, Mr. Naylor Leland, by a majority of 61; but Mr. Leland resigned because he favors reform of the House of Lords.

The result gives good hope that Lord Rosebery's Government is gaining strength with the electorate; and will continue to gain, if Ireland shows herself more united on the policy to be followed hereafter.

EDITORIAL NOTES.

The Catholic University of Washington, thanks to its eloquent and learned rector and to its corps of skilled professors, is gradually establishing for itself a permanent place among the great institutions of the country. Its growth is necessarily slow, but the least sanguine of its friends cannot but predict for it a glorious future. It will draw up new lines of action, and may perchance have the glory of evolving a new idea. Be that as it may, it will be a stimulus to the intellect, a rallying-ground for all who have any appreciation for education in its highest form.

We have much pleasure in placing before our readers the conclusion of a remarkable lecture given by Cardinal Goveaux before the Catholic Congress at Brussels. Pointing out the fact that there can be conflict between reason and faith, and though the Church, recognizing certain limits to human science, has ever encouraged it, he concluded in the following words:

"Gentlemen, take up your noble and important studies. Be without apprehension, and go forth in search of truth with the consciousness of liberty, with charity and candor. Cultivate human science. Like faith it is a celestial birth, coming from God, its first principle—the handiwork of Him whom it seeks to know and to illustrate."

"Cultivate human science. It leads men back to God. The more you learn of the mysterious laws and treasures of the universe the greater will be your faith in Him from whom they emanated, and your love for the Author of such wonders. Your labors will be at once apostolic in nature, and by this holy propaganda you will dissipate the prejudices of others and win the esteem and respect of all."

"May He whom the Scriptures call the Author of faith and the God of knowledge pour forth upon your labors His holy spirit of truth, peace and charity."

It is estimated that there are now 71,895 divorced women in the United States, and of course about the same number of divorced men, and the children of divorced parents must be about as numerous as the divorced adults. This gives an average of a broken up family to every 181 families throughout the country. This is an object lesson for every inhabitant, showing the consequences of rejecting the authority of the Catholic Church in regard to the sanctity and indissolubility of the marriage tie.

In the *Huron Signal* of the 14th ult. there appears a letter from Rev. T. West, P. P., of Goderich, giving particulars of an interview had with Rev. Mr. Holmes, a Methodist minister of Clinton, in reference to abusive language used by the latter in his pulpit, while referring to Father West. The conversation turned chiefly on the subject of Transubstantiation, but though the parson boasted that he was better versed in the Bible than Father West, he was completely at a loss to quote a single passage of Scripture to sustain his bold assertion that the use of both species of the Eucharist is commanded in Scripture to the laity. Father West had altogether the best of the argument, and the minister was completely cornered, to his great chagrin.

The Protestant Episcopal Church of the United States is not satisfied with its present condition, under which there are practically as many churches as there are dioceses, every diocesan Church being independent. To remedy this state of affairs, the committee appointed at the last general convention of the Church has framed a report which will be presented for adoption at the next convention. The committee has decided upon recommending several important changes in the constitution of the Church, the exact character of which has not yet been made known to the public, but it is known that among them is a provision for the election of a Primate or Archbishop for the whole Union, so that there may be some central authority in the Church. This officer will be a sort of American Pope for the Episcopal Church, and his powers will undoubtedly be greater than those of the Archbishop of Canterbury, who is very much restricted in Church matters by the fact that the Church of England