

The Catholic Record

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable 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, to remain, Yours faithfully, in Jesus Christ,

+ D. FALCONE, Arch. of Larissa, Apost. Deleg.

London, Saturday, February 16, 1901.

OFFICIAL.

Lenten Regulations for 1901.

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

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

2d. By a special indulgent from the Holy See, A. D. 1894, meat is allowed on Sundays after Easter, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3d. 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.

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

A RESULT OF CIVILIZATION WITHOUT RELIGION.

The startling announcement is made that during the year 1900 there were ten thousand murders committed in the United States. The Chicago Times-Herald commenting on the facts says that "the task before the Church, the schoolhouse, the home, and the State, is big enough to stagger human optimism and Christian courage."

And yet we are assured by those who have great confidence in the mission of the United States to save the world, that they are the great civilizing force of the age. We have no doubt they would be so were it not for their new fangled churches without faith in the doctrines of Christianity, and their schools without religious teaching. We presume it will be a considerable time before the American people as a whole will be convinced that there can be no true civilization without religion; but till they learn this lesson, the fearful increase of great crimes must certainly continue year after year and decade after decade.

A GOOD MOVE.

Governor Nash of Ohio has been authorized by the State Emergency Board to spend \$60,000 if necessary to stop a prize fight between Jeffries and Rubin, which has been announced to take place at Cincinnati on Feb. 15. The money is placed at his disposal to be used if needed for the calling out of troops to put down any rioting which might occur in suppressing the fight.

There can be no two opinions among people who have the welfare of the country at heart that decisive steps should be taken to correct this great evil, which in the past has been the cause of much demoralization. It is an undoubted fact that the increase in great crimes has been very large in the country during the last ten years,

and the freedom which has been accorded to such disgraceful exhibitions is undoubtedly one of the reasons. There will be one cause less for such demoralization if prize fights be suppressed.

THE PRACTICE OF HAZING.

The United States Senate is firmly resolved to stop the barbarous practices of hazing in the military academies, and in the discussion on the Academic Appropriations Bill, an amendment was added to effect this object. One Senator, Mr. Allen, of Nebraska, proposed that cadets on entering should take an oath not to engage in hazing. This proposition was withdrawn, but Mr. Allen proposed some other amendments making the phraseology of the committee's hearing stronger, and the following paragraph was finally adopted:

"That the superintendent of the military academy shall make such rules, to be approved by the Secretary of War, as will effectually prevent the practice of hazing; and any cadet found guilty of participating in or encouraging or countenancing such practices shall be summarily expelled from the academy, and shall not thereafter be reappointed to the corps of cadets or be eligible for appointment as a commissioned officer in the army or navy."

The bill was then passed.

A NOTABLE DIVERSITY.

One of the most noteworthy features of the ceremony at the funeral of the late Bishop Creighton of London, England, is said to have been the diversity of department of the clergymen who took part in the obsequies. On the way from their robing room or sacristy to the chancel the procession passed an "altar," so called, but which was the table at which the Communion service is wont to be said. Though all the clergy belonged to one diocese of the Church of England, the diversity of conduct in passing the altar went from one extreme to the other. Some passed without making any sign; some bowed slightly or with a nod, others profoundly; some turned to the east and made a very deep reverence, and a large number made on them selves the sign of the cross. It will surely be a difficult task to reconcile the diversities of belief symbolized by this diversity of ceremonial.

THE LETTER CARRIERS.

In a recent issue of the CATHOLIC RECORD we drew the attention of the Postmaster General to what we considered the unfair treatment of the letter carriers of the Dominion. We wish to again refer to the matter, as we have particulars which will abundantly prove our contention. No one, we feel sure, will accuse us of any political motive in this matter, nor can any one say the present Government is worse than its predecessors. They are but carrying out the arrangement they found in existence when they assumed office in 1896. The time has now come, however, when they should in all justice make a liberal advance in the salaries of our faithful letter carriers.

A few days ago we wrote to the Postmaster at Port Huron, Mr. L. A. Sherman, asking for particulars as to the salaries received by the letter carriers of that city, and in reply we received the following:

"In the Port Huron office, which ranks as second class for free delivery service, although first class for general business, the pay of letter carriers for the first year's service is \$600. Thereafter they receive \$850.00 per annum. I think that in cities which rank as first class for free delivery, having a population of 75,000 and upwards, the regular pay is \$1,000 per annum."

Now, let us see how fares our Canadian carriers. They begin at \$340.00 per year, or about 92 cents a day. They receive an annual increase of \$30.00 for eight years—or until the amount of their salary reaches nearly \$600.00, and there they remain. In other words, they have to work eight years before they receive the amount that is given the letter carriers of Port Huron when they are first appointed. Is it, we ask, any wonder that so many of our Canadian young men are leaving the country to better their fortunes in the American Republic when they find the conditions of living there are better, since the remuneration for their services is on a far more liberal scale?

We trust the Postmaster-General will take this matter into consideration. We have nothing but words of praise for the many excellent improvements he has made since his assumption of office. Still more credit will, however, be due him if he but make the lot of the letter carriers a happier

one. The people of Canada do not, we feel safe in saying, wish their servants to subsist on a starvation wage. If the increase is given, and if, in consequence, the Postmaster General will not be able to make as good a showing when balancing his books at the end of the financial year, no one will say that he has acted wrongly in giving the letter carriers that to which they are in all justice entitled.

A FAIR TEST.

The Christian Scientists are in a state of commotion in New York in consequence of a bill which has been introduced into the State Legislature to prohibit the so-called Scientist mode of treating diseases. They call persecution.

At a recent hearing several of the Scientists gave evidence to the effect that under their treatment there is no danger from disease germs of any kind. This is, of course, a natural consequence of their theory of faith that disease has no real existence. It follows from this, as a matter of course, that disease germs are only a thing of the imagination. But a member of the State Medical Society has proposed a practical test of the theory by offering to distribute among the Scientists a vial of typhoid fever germs to be swallowed by them to show their faith in their own principles which they assert so positively.

The test is undoubtedly a fair one, if the Scientists have confidence in their oft-repeated assertions to the effect that they would incur no danger from the test; and it is important to the public that they should verify their theories. Should they perish in the attempt, at least it will be a warning to the public to put no faith in their protestations, and many lives may be thus saved which will be quite as precious as those of the Christian Scientists who may offer themselves as a test of the truth of their principles. If, on the other hand, they survive the experiment, there will be many converts to their sect. Surely, then, they ought not to hesitate, as, according to Mrs. Eddy's teaching, microbes and bacilli and all disease germs exist only in the fancy of the wicked people who do not believe in her Christian Science theories.

We have no expectation that the Scientists will accept the proposition; but will the public continue to be humbugged by them?

THE ANTISALOON CRUSADE IN KANSAS.

A virago by name Mrs. Carrie Nation is at present engaged in Kansas in carrying on a so-called "crusade" against the saloons of that State, breaking and cutting the furniture and fittings with a hatchet, everything in the "joints" being destroyed indiscriminately. She is aided by a small band of men and a number of women in her expeditions, by means of which she hopes to put down the liquor traffic.

The first note of warning by which it was made known that this crusade was to be carried on in earnest, was in the form of a letter which was in fact an ultimatum to those who rent buildings to the saloon keepers. This was as follows:

"You have entered into partnership with keepers of these murder shops, and our indignation will be alike against the shelterer of these criminal factors, as against the bar fixtures and liquid damnation. If we find unbarred doors we will annihilate all opposition, and you will find at a tribunal of justice that your building will be held to pay the fines of these murderers, your partners against 'home protectors.'"

The actual work was begun in Topeka, Kansas, where Mrs. Nation entered several saloons on February 5, for her work of destruction. She overturned slot machines, smashing the glass on each occasion with her hatchet. The refrigerators and bar fixtures were demolished, the liquors flooded the floors, and a large amount of damage was done in all the saloons visited. In the "Senate" alone, which is said to be the best equipped saloon in Topeka, damage was inflicted to the extent of \$1,500. The Good Templars and several other temperance societies have formally expressed approval of Mrs. Nation's course, and already a branch of the Good Templars at Beverly Farms, Massachusetts, has passed a resolution commending her crusade. They have also purchased a hatchet which they are to send her as a mark of their appreciation of her "bravery."

The crusade is to be continued in other cities on the same lines, and flaming bills were posted in Kansas City on Feb. 6, announcing that

"Mrs. Carrie Nation, the bravest woman in America, now leading the most wonderful crusade ever waged against the rum traffic, is on her way to Chicago, accompanied by a band of her saloon-smashing warriors, and will speak at the Academy of Music in Kansas City on Friday, Feb. 8." It is thus seen that her intention is to begin the physical force crusade in the larger cities, but what the outcome will be, it is impossible to predict. It would seem, however, that the police in Chicago are already on the war path against saloon keepers who are guilty of breaking the law; for it is announced that on the same day when Mrs. Nation began her onslaught in Topeka, two hundred and fifty saloon keepers were arrested by the Chicago police charged with keeping their places open on Sunday. It is also stated that this action is the forerunner to the prosecution of every saloon-keeper and inn-keeper who sells liquor on Sunday in that city. It is understood that the physical force crusade is to be inaugurated by Mrs. Nation both in Kansas City and Chicago when she reaches these cities.

While we should rejoice that limits be set to the liquor traffic, so that temperance may be promoted, we are believers in lawful methods, and we cannot approve of the course on which Mrs. Nation has set out. If private parties are permitted to take the law thus into their own hands there will be no security for life and property. The business of the saloon keeper and inn keeper is a legal business when it is carried on in accordance with the law, and it should be protected under such circumstances, but it is right that the police should carry out the law and punish transgressors accordingly. We are, therefore, in favor of the action taken by the Chicago police authorities, whereas we can only condemn the course pursued by Mrs. Nation. It resembles too closely the attempt of John Brown, otherwise "Osawatimie Brown," who in 1856 attempted, to suppress slavery by invading Missouri with a small band of resolute men; and, by the way, the headquarters of Brown's operations were in the same locality as those of Mrs. Carrie Nation's crusade. Kansas seems to be the happy dwelling place of fiery and thoughtless enthusiasts.

The new crusaders have this much to say in defence of their course, that in Kansas the liquor-traffic is entirely unlawful, as it is a prohibition State. But if the crusade is to be carried into Illinois, the same excuse cannot be advanced. In any case, the law ought to be strong enough to vindicate itself, if recourse were had to lawful methods, but there is a great danger to the public peace and welfare if encouragement be given to Mrs. Nation's crusade. It would be an endorsement to all the lynching and white capping which have made life and property unsafe in, and brought disgrace upon many Western and Southern States.

ANOTHER WOMEN'S CRUSADE.

Sooner than we could have anticipated, the illegal work of Mrs. Carrie Nation has borne fruit by producing another unlawful crusade similarly carried on, but for a different purpose from the attack of Mrs. Nation on the saloons of Topeka.

This time the attack is on the drug stores of Chicago. Our readers are aware that it is a doctrine of the so-called Christian Scientists that drugs are a diabolical invention, made for the purpose of circumventing God's Providence. In Chicago one Rev. Mr. Dowie, who is the chief priest of a sect very much of the same character as that of the Christian Scientists, but who does not recognize Mrs. Eddy as leader, has several churches in which his doctrines are taught.

Half a dozen or more of the women belonging to this sect of "Faith Curists" having heard of Mrs. Nation's doings of the previous day, organized themselves on Feb. 6 into a band of crusaders to wreck the Chicago drug stores, under the war-cry that "drugs are the agents of the devil."

It is the belief of these fanatics that physicians are impostors, and physists of all kinds an imposture. They therefore began in a well organized band to wreck the drug stores at the West End, and in several instances they had had to hand fights with the druggists who defended their property. The assailants were armed with pitchforks, umbrellas, and canes, and were therefore able to cope successfully with the unarmed druggists who were not prepared for such an attack.

Several drug stores were wrecked, and the women sang on each occasion,

"Praised be the Lord" or "Zion Forever."

The police who, we presume, were loth, through a false delicacy, to interfere with the ravings of a party of women, pretended not see their doings and let them carry out their work of destruction. The only real checks the fanatics encountered were that from one store they were driven off by buckets of water thrown on them by the attendants.

At this store the attack was preceded by a sharp discussion.

"Do you not know," said the leader of the band to the proprietor, "that all the diseases and ills of human life can be cured by prayer, and that drugs are a fraud?"

"I am not aware of it, if such is really the case," answered the druggist.

"Hurrah for Dowie" shouted the woman, and at once her companions began to strike at the druggist with their canes and umbrellas. He dodged the blows as well as he could, and while the women were busy destroying the chemicals, his assistants procured buckets of water and drove off the attacking party. From another store they were kept off by means of a revolver pointed at them by the druggist.

Such fanaticism is contagious, and we are not surprised at these lawless doings springing out from Mrs. Nation's crusade. But whether such disorders come from a false zeal for temperance, or to support the cause of the Faith Curists, they should be vigorously suppressed by the authorities.

The superstition of Faith Curism is a direct result of the false principle that the only Christian Rule of Faith is the Bible as understood by the private interpretation of each reader.

THE SALVATION OF NON-CHRISTIANS.

"Inquirer" of Toronto, Ont., asks, "What does the Catholic Church teach in regard to the souls of conscientious heathens, as, for example, Chinamen who live up to their religion, whatever that may be. Is there any possible chance of their going to heaven, or do they suffer for eternity because they do not believe in a creed the existence of which they may not have heard of?"

Answer.—In the first place it must be noted that "God is charity." By this hath appeared the charity of God in us; because God hath sent His only begotten Son into the world that we might live through Him. In this is charity; not as if we have loved God, but because He first loved us, and sent His Son a propitiation for our sins." 1 St. John, iv. 9-10.

This love or charity of God extends to all mankind, even to the heathen; for we are told by the same Apostle: "He" (Christ) "is the propitiation for our sins; and not for ours only, but also for those of the whole world. And in this we do know that we have known Him, if we keep His commandments." II., 2, 3.

From these texts we may see that it is only through our redemption by the blood of Christ that salvation comes. They who died before Christ obtained salvation through their belief in a Redeemer to come and by keeping the commandments of God. Among these commandments must be included, as a matter of course, the duty of contrition or sorrow for sins which have been committed, as sorrow for the offence, and a firm resolve not to repeat it was always requisite to reconciliation with God. Since the death of Christ, salvation comes to us through our belief in Him and our doing His will, "that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and in hell, and that every tongue should confess that the Lord Jesus Christ is in the glory of the Father." Phil. II., 10, 11.

From these and other passages of Holy Scripture it follows that through Jesus alone, who is truly our Saviour, can salvation be obtained, and to denote this the name "Jesus" or Saviour was given Him by God, and the Angel of God announced to Joseph: "Thou shalt call His name Jesus; for He shall save His people from their sins." St. Matt. i., 21. And again "The angel said" (to the Judean shepherds) "Fear not; for behold, I bring you good tidings of great joy that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David." St. Luke II., 10, 11.

The heathen Chinaman who has not even heard of the Gospel, and of whose condition our correspondent speaks, cannot be bound to follow its specific precepts, yet for him Christ died equally with the rest of mankind, as

may be seen from the texts of Holy Scripture above quoted. How, then, is he to gain the fruits of redemption through the blood of Christ?

The case is covered by the Apostle St. Paul in Rom. II., 11-15:

"For there is no respect of persons with God. For whosoever have sinned without the law shall perish without the law; and whosoever have sinned under the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves: who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts within themselves accusing them or else defending them."

It is thus seen that there is a natural law teaching us the general difference between right and wrong, our duties to God and to our neighbor, and by this natural law the heathen who have not heard of the Gospel will be judged, and not by the specific laws of the Gospel. Such a one is not bound to hear Mass on Sunday, or to receive the sacraments, which are duties of which he has no knowledge; but he must believe in God, and that "God is a rewarder of those who seek Him," as the same Apostle says:

"But without faith it is impossible to please God. For he that cometh to God must believe that He is, and is a rewarder of them that seek Him." Heb. xi., 6.

The belief that God rewards the good, implies that He is displeased with sin and vice; but beyond this the Church has not definitely sanctioned the opinion of some theologians that there are other truths absolutely necessary to be believed by every adult that salvation may be attained.

That the knowledge of these truths as founded in nature is clear from the fact that all nations have had some knowledge of a Supreme Being, and that there is on all mankind an obligation to believe in Him and to serve Him, and to do good to our fellow men. Thus the heathen Cicero says: "What nation does not love mildness and benevolence, gratitude and thankfulness for benefits received? What people does not despise and hate the proud, the evildoers, the cruel and the ungrateful?" Cicero on Laws.

So, also, J. J. Rousseau, while showing how even the great pagan men of old adored vicious and wicked deities, says: "The holy voice of nature, stronger than that of these Gods, made itself respected on earth, and banished from heaven crime and criminals. There is, therefore, in the nature of souls an innate principle of justice and virtue, by which we judge our actions and those of other people, even in spite of our own favorite maxims."

It is by these inborn principles of right that they who are in total ignorance of Christian truth must be judged, and if they observe the natural laws of justice and morality, they may be saved.

But here another difficulty arises. It may be said that according to Catholic teaching, the reception of the sacrament of baptism is necessary for salvation. This is true, ordinarily; but it must be borne in mind that when baptism cannot be obtained in fact, it may be supplied either by martyrdom, which is therefore called the baptism of blood, or by the baptism of desire, which is included in the sincere love of God above all things, with the earnest desire of fulfilling in every respect God's laws. This disposition of mind may be had by the heathen who follows the natural law, and thus we may see that redemption through the blood of Christ is applicable to the case in point. Thus, also, the words of St. Paul in 1 Tim., II., 4, are verified, that "God our Saviour will have all men to be saved, and to come to the knowledge of the truth;" that is, that all men may know at least so much of the truth as is necessary for their salvation.

To this it may be added that many theologians have declared that to such a one as truly desires to fulfil all the laws of God, God will send even an angel from heaven to confer baptism rather than that he should die without the grace of baptism.

The great St. Thomas says of the baptisms of blood and of desire: "Beside the baptism of water, the effect of the sacrament can be obtained through the passion of Christ so far as one is conformed to Him by suffering for Christ. Wherefore the Apocalypse (Revelation) says in VII., 14, "These are they who have come forth from great tribulation and have washed their robes, and made them white in the blood of the lamb." Also one may for the same reason attain the effect of baptism . . . so far as, through