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London, Saturday, Feb. 16, 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.

AN OLD BELLIGERENT IN THE FIELD AGAIN.

The doughty Rev. Dr. Carman is out with a new manifesto which appears in a recent issue of the Montreal Witness, and which, as usual, is a frantic appeal to the Protestants of the Dominion to arise in their might to crush the aggressiveness of Romanism and Jesuitism.

We are told by the Witness, in a short biographical sketch of the doctor at the end of the manifesto, that he is "one of the most genial of ecclesiastics, whether on the platform, or in the presidential chair, in committee work, or in the pulpit," and that "he commands the full confidence and esteem of his brethren." This may be so, when he confines himself to diatribes against Catholics and Catholic practices, but it is only a short time since the whole Conference, in session at Ottawa, felt itself bound by considerations of expediency to denounce certain attacks made by the doctor on one of the Cabinet ministers, in the supposed interest of public morality.

It appears that his brethren consider it necessary to repudiate the utterances of their chief only when errant Protestants are the butt of his assaults, but when Catholic dogmas, or private individuals, are attacked, he is supposed to be performing a public duty.

The occasion of the doctor's present attack is the obsequies of the late Sir John Thompson, whom the militant ex-Bishop acknowledges to be a "worthy man," whose premature death "wrought up all minds to the liveliest sympathy and intensest interest."

The doctor admits, further, that the late Premier was our most prominent public man, with a clean political record, "at the summit of his honors, and in royal palaces, in the very presence of imperial majesty, is stricken down," and the only objection now raised is not that there has been a state funeral accorded to the deceased statesman, but that High Mass was celebrated for him at the funeral, and that the State paid for the decoration of the altar and the funeral service, which included a Mass offered for the repose of the soul of the deceased Premier.

It is not our purpose to advocate State funerals for public men, as a rule, but we may say it has been deemed proper in the past to have such funerals, on occasion, and when the Government decides that such a funeral is proper, it does not generally deal with the case in a miserly or

cheese-paring spirit. When the late Sir John Macdonald was buried with a State pageant, no one objected against the use of the Church of England ritual at his obsequies, and if there had been objection raised against the use of the Catholic ritual at Sir John Thompson's funeral, no doubt Lady Thompson herself would have declined to have the State funeral at all, as such a discrimination against the faith of Catholics would have been an intolerable insult to a much larger part of the population of the Dominion than is comprised in either the Anglican or the Methodist body.

Dr. Carman evidently falls into the mistake of supposing that the Catholics of Canada are merely a tolerated body, whereas we are a most important section of the population, exceeding in number any of the Protestant denominations. It is not to be supposed that we intend to occupy any inferior position in a country which is supposed to recognize a complete equality of creeds.

Dr. Carman states that by the toleration of the Catholic funeral service, or at least that its being provided for by the Government, makes Protestants responsible for the creed of Pius IV. This is the veriest trash. Protestants and Catholics alike are responsible for the government of the country, but in the case of a State funeral, they are responsible only to the extent of bearing the expense of conducting the funeral in such a way as to respect the religious convictions of those most immediately concerned. They are not supposed to interfere to prevent the special religious rites which are suited to each particular case; and it is only because Dr. Carman hates the Catholic religion with all his heart that he makes the objection which is so characteristic of him.

Who can regard the following inflammatory appeal to fanaticism as anything less than a piece of damagoc impertinence when taken in connection with the State funeral?

The doctor says: "Why shall we not set Ontario ablaze with petitions against Separate schools? . . . P. P. Aism is an abomination, of course, and we all denounce it and wink; but desperate evils demand desperate remedies."

Next in order to make out a case, the doctor states that Sir John Thompson's catalogue "had the letters S. J. (Society of Jesus) worked in gold upon it, most artistically."

If this were the truth we do not see that it would be any greater offence against propriety than the according of the title Rev., by courtesy, to Dr. Carman himself.

It is not our business to solve the Rev. Dr.'s fantastical conundrums, so we shall not seek to give any probable significance to these letters—but we will state that it is most probably an untruth that any such letters were there. Certainly if they were they had a meaning quite different from that attached to them by the doctor.

We presume that if there were any letters on the catalogue, they were those which are thus commonly employed—I. H. S. or J. H. S., meaning Jesus (or Jesus) Hominum Salvator (Jesus the Saviour of men). It seems clear that either Dr. Carman does not know what he is writing about, or he is a deliberate deceiver of the public.

BIGOTRY ABLY REBUKED.

At a time like the present, when the forces of fanaticism are employing so persistently the weapons of falsehood and calumny to bring odium upon all Catholic institutions, it is like a balmy breeze fanning the surface of the dreary and parched desert to read in any of our Protestant contemporaries an honest and eloquent tribute to the noble character of the work which is being noiselessly done by the devoted ladies belonging to the order of the Sisters of Charity, or any other Catholic religious community.

The following testimony from a recent issue of the San Francisco Star, the editor of which is a prominent and highly respected Protestant gentleman, is an admirable antidote to the poisonous and malicious slanders which are being propagated against Catholic religious orders by a base press in the pay of the P. P. A. and A. P. A. of Canada and the United States, and lying anti-Catholic speakers like Slatery, Leyden and Mrs. Margaret Shepherd and a pack of wolves of that ilk who are fattening on the encouragement they receive from the fanatics who attend their filthy lectures.

The editor of the Star gives testimony to the zeal with which the Catholic ladies named above perform the works of mercy in which they are occupied; but there is a large section

of our Protestant population who cannot endure to read such truthful statements. They would sooner pay their half dollars to help on the diabolical work in which these no-Popery lecturers are so busily engaged. Nevertheless it is to the interest of truth that the words of honest writers should be made known as widely as possible. The following well-timed remarks of the San Francisco Star were intended as an answer to the attacks recently made on the Sisters of Charity by a number of Protestant ministers of that city:

"Their holy calling will not permit them to resent the base attack upon their honor, which the human monstrosity who penned it and whom it was basest flattery to term a coward well knew. But if they have fathers, brothers or friends, they should lash the scoundrel naked through the streets. Look at the face of the noble woman called Sister of Mercy, all aglow with innocence, peace and love, and picture, if you can, the blackness blacker than the hell of the heart of him who, claiming to be an American, a man, or even a human being, could so traduce women who, knowing there is work for willing hands to do, voluntarily give up the joys and pleasures of the world and become earth's angels by their unselfish devotion to humanity. On the battlefield, tenderly ministering to the wounded; in the midst of pestilence from which even the bravest fly; by the side of the leper, loathsome even to himself and shunned by all others, these gentle souls are to be found, and fear not. To be by the bedside of the sick, giving comfort and hope; in the damp basement and cold garret relieving misery and want; to give light to the ignorant and joy to the despairing; to seek places where the merely righteous may not go, and be not ashamed to take the erring ones by the hand and kneel with them in prayer; to visit the condemned and friendless wretch in his prison cell, and, by kind words and deeds, inspire him with the love of God and give him that peace of mind which passeth all understanding—all these things and many more are the daily duties of these Sisters of Mercy, who worship at the Catholic shrine, but whose creed—to do good—embraces all the world, and is as broad as the universe itself."

IMPOTENT FANATICISM.

Last week was an eventful one in the history of P. P. Aism in Ontario.

As a political power, of course, the P. P. A. may be regarded as dead and buried; yet it is recorded that after a pestilential visitation, nearly a century having passed, when the corpses of those who had been even so long buried were touched by workmen who accidentally came across them while excavating for a cut on a new railroad line, the venom of the pestilence was communicated to the workers and many died.

It appears that the corpse of P. P. Aism, buried at the last Provincial elections in June, and giving forth only its stench of corruption while the municipal elections in January were going on, so that just its presence in the neighborhood could be thereby recognized, nevertheless has venom enough still in its worm eaten body to sicken the atmosphere with its sickening odors which during the past week spread around like a miasma.

One example of the spirit of the association was exhibited at Napanee Mills, where a Church of England mission was established about two years ago, under charge of the Rev. F. D. Woodcock, the incumbent of the parish of Camden.

As there was no church at this mission, arrangements were made whereby the Orange hall was rented for the church service, which was held there regularly for the last eighteen months, and eight months ago a Sunday school was also established, with forty children in attendance. But in this neighborhood P. P. Aism is strong, as it is only where Catholics are numerically very weak that the brave knights of the dark lantern dare exhibit themselves in their true colors.

The Rev. Mr. Woodcock was not long at his work in his parish before he found out the detestable methods of the P. P. A., at which, as a religious man, he was disgusted, and he deemed it his duty to tell his congregation plainly that P. P. Aism is an un-Christian organization unworthy of the support of a churchman. At this, the members of the P. P. A., most of whom are also Orangemen, were so incensed that it was resolved not to permit the Anglican Church worship to take place any more in the Orange hall, and Mr. Woodcock was informed that he must vacate the premises at once.

That the matter stands just as here represented is evident from the fact that a circular is to be issued at once with the sanction of the Anglican Archbishop of Ontario fully stating the facts, and appealing to the public generally to assist the congregation to erect a church for their use, as they

are not given the liberty to worship God in the quarters they have hitherto occupied. The circular, which is now in the printer's hands, says:

"The Orange hall has been rented since the commencement, but owing to objection being taken to a sermon preached by the incumbent denouncing the so-called Protestant Protective Association as being un-Christian, and therefore unworthy of the support of Churchmen, we have been turned out without notice or time given us to procure other quarters. This action was not taken by the Orangemen as a body, but by a section who belong to the above society. We are virtually upon the street."

The circular is signed by Rev. Mr. Woodcock and the trustees of the congregation, and, to the credit of the members of the Church of England of the locality, it is to be said that only one of them is taking part with the P. P. A. in the controversy which has arisen in the case. It is clear that the P. P. A. is not directed merely against Catholics. It is a politico-religious organization which aims at taking into its hands the whole control of the civil and religious acts of the people of the Dominion, and it will as readily persecute Protestants who will not submit to its tyrannical yoke, as Catholics. It is an association which aims at destroying all the liberties of the people of the Dominion, and we are much mistaken if stalwart Protestantism will not resent this attempt of a domineering and ignorant clique to rule it with a rod of iron.

But the Napanee Mills episode is not the only one which shows the character of the religion which the P. P. A. desires to establish and "protect."

The South Perth election has been protested, and the trial is still going on, the protest being against Mr. McNeill, the member elect. In the course of the trial, Mr. McNeill positively denied his connection with the association, and made oath that he had nothing to do with it. He also denied connection with it during the election campaign. It was proved, however, that there are between six and eight hundred members of the association in South Perth, and that Mr. McNeill is chaplain of one of the lodges; whereupon Mr. McNeill's council, in order to avoid further exposure of the proceedings of the society, was instructed to admit Mr. McNeill's membership. The people of South Perth, including many of Mr. McNeill's warmest supporters, it is needless to say, are thoroughly disgusted with this duplicity, and are now opening their eyes to the fact that the P. P. A. rules and form of initiation expressly state that it is lawful for members to swear that they are not connected with the society, as their name is "Amoreans," and not the P. P. A. Thus the association which professes to purify the politics and protect the Protestantism of the country is now known to be a machine for the manufacture of liars, hypocrites and perjurers.

It is to be borne in mind in this connection that scores of members of the P. P. A. heard Mr. McNeill's repeated assertions that he is not a member and knew their falsehood. What must be the effect of such an example on the young who are enticed to join a society which thus openly authorizes hypocrisy and the taking of false oaths.

The only redeeming feature in the matter is the fact that Protestants in general are becoming daily more and more disgusted with the association.

Apaisism in the United States has made also its numerous exhibitions of malice and folly, but it has scarcely reached the depths of degradation to which its offshoot in Ontario has attained. We may mention, however, one of the most recent of its United States discomfitures. This occurred in Montana, where, as in most of the States, a sweeping Republican victory was gained at the last elections.

The Hon. Thos. Carter has been for many years chairman of the Republican National Committee of the State, and he is recognized as one of the most prominent citizens of the State. He has been twice elected to Congress, and was regarded as one of the most efficient members of that body.

Mr. Carter is a Catholic, but this did not prevent the new Republican Legislature from choosing him as one of their Senators, in face of the determined opposition of the A. P. A. which addressed a manifesto to the Legislature against him, of the nature of which the following passage will give a fair idea:

"The undersigned tell you positively, and without fear or favor, representing several thousand patriotic men of the State, that if the Republican majority in the two houses of State persist in forcing a Romanist United States Senator upon them, you will lose, two years hence, 20,000 votes at the polls. Can you overcome it?" For this absurd threat the Legisla-

ture showed its supreme contempt, and not a single vote was turned against the Hon. Mr. Carter. The document was returned to the senders, by vote of the Legislature, without even the compliment of a reading in the House being accorded to it.

SCHOOLS, NON-SECTARIAN YCLEPT.

An incident which occurred a few days ago in one of the Public schools of Victoria, B. C., affords a sample case of what is generally understood as non-sectarian education, as advocated by the opponents of Catholic teaching.

The case, as stated in the Victoria Colonist of the 30th ult., is as follows: Principal A. B. Paul of the High school reports to the Board of Trustees that on the 17th of January complaint was brought to him that the first assistant teacher, Mr. Heath, while lecturing to his class on English history, made use of improper expressions in explaining the Catholic doctrine of Transubstantiation. The charge being a grave one, the Principal called upon Mr. Heath and explained to him that the expressions attributed to him were contrary to the rules and regulations for the conduct of the schools.

The expressions complained of were the following:

"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."

It is proper to say that Mr. Heath denied the accuracy of the words, but what he did admit he defended on the plea that it was necessary as an explanation of the history lesson.

It is needless for us to inform our readers that if such words were used by Mr. Heath, they were false as to fact, as well as insulting to the Catholic pupils on whom such instruction was forced, with all the authority of a teacher on whose words the pupils are expected to rely implicitly.

It is well known by all Catholics that Mr. Heath's account (assuming that he spoke as represented) does not describe the manner in which Catholics are admitted to receive the Holy Eucharist, and such things should not be told under pretence of teaching history, and the inferences drawn from such glaring falsehoods are necessarily as false as they are insulting.

It is not customary to distribute tickets for Communion; yet we admit that it may be that in some churches, where there would be danger of strangers presenting themselves to receive holy Communion without proper preparation, some such precaution as this may possibly be deemed requisite, but in such a case there would be no purchase of a ticket for any sum, large or small. The priest would gratuitously give a certificate that the intending communicant had fulfilled the necessary preparation by making his confession as required by the rules of the Church—that is all; but the process indicated by Mr. Heath, or supposed to have been indicated by him, would give the impression that tickets for Communion were for sale at a low price—an evident falsehood, which the teacher no doubt wished his pupils to believe.

The pupils present appear to have ranged from fifteen to eighteen years of age. At all events those whose names are given as having been called to give evidence in the matter—seven in number—were of these ages; and being members of a high class, they may be presumed to have been well acquainted with the Catholic usage, as they must have frequently received Holy Communion themselves, and must have been shocked at such a misrepresentation of the practice of the Church. The Protestant pupils, however, knowing nothing of the actual state of the case, would accept their teacher's words as being a correct statement.

Of the seven pupils examined, only six appear to have heard the teacher's words, the seventh having been probably inattentive at the moment; but these six agreed that Mr. Heath had said "that he never knew that the body of Christ was large enough to supply bread to all the world." This statement then is brought home to Mr. Heath by the testimony, and though in regard to the other offensive words it may be that the testimony did not exactly agree, it must have been the case that the words quoted were part of a controversial lecture against the Catholic doctrine, for by themselves they would have been unconnected. They were offensive words in any case,

the more so when their meaning was fully explained to the class, as we cannot doubt was the case, unless the teacher spoke in riddles.

We need not here explain the miraculous effect of the words of Christ changing bread into His body, and affording spiritual nourishment to the whole world, so that we are not to measure the effect of those words by the limits of the powers of man. We have only to protest against the use of such methods of teaching in schools in which Catholic children are taught, and which are supported by a tax levied on Catholics and Protestants alike.

We are pleased to notice that the principal and the trustees appear to be ready to stop such teaching for the future; but the fact that in spite of all rules and regulations, polemically disposed teachers persist in making attacks upon Catholic doctrine, sometimes covertly, and sometimes openly, as in the present instance, is one of the reasons, though not the only one, why it is expedient there should be Catholic schools for Catholic children.

It need not be said that such things as this seldom occur. We know that they do occur from time to time, and to such an extent that we may say they occur frequently, though, as a rule, the matter is hushed up—sometimes by the promise that the offence will not be repeated—though we know that this promise is made often, only to be broken at the first favorable opportunity. The writer of this article has known of instances, not very far distant from our own city of London, similar in almost every respect to that which is reported now from Victoria, and we have been instrumental in preventing the repetition of the offence, as far as we were aware of the matter; yet we feel that there have been sometimes covert attacks which we were not in a position to bring home to teachers ever bent on proselytizing. We say, therefore, unhesitatingly, that the only effectual remedy to such a state of things is for Catholics to be in earnest in supporting Catholic schools wherever it is possible, wherein their children will not be exposed to such insults, and perhaps to having their faith insidiously undermined.

WE ASK JUSTICE, NOT CHARITY.

Reading lately an article on American Literature that gave high praise to Oliver Wendell Holmes and but scanty recognition to others who have enlarged the circle of thought and criticism, we could not help thinking whether this should be ascribed to ignorance or carelessness. We acquit the writer of the charge of ignorance, but we fain would know how the article in question will give him a reputation for research and impartial criticism. We have permitted too much of this literature to pass unchallenged, and we may thank ourselves if opinions erroneous and misleading have, in guise of truth, entered into honest and enquiring intellects.

Time was when a Catholic writer was a phenomenon. But that was in days past, when, before we learned the lesson of confidence and self-reliance, we sat, unbidden guests, at the doors of strangers and enemies.

We joined in the chorus of jubilation that acclaimed each goodly word and deed, and we bowed our heads in gratitude when our humble efforts were not blighted by the baleful eyes of the Grand Inquisitors who criticize and compose text-books. Happily, however, we have ceased to be mere trumpet-blowers. We are ready to accept our share of honest criticism and censure, but we exact recognition for our efforts in the field of literature. We demand that men such as Brother Azarias and John Boyle O'Reilly shall not be relegated to the army of minor writers and singers. To class them with such manifestos, indeed, a total lack of critical acumen. Not that we seek to prove; that either was dowered with gifts of the highest order, but they thought well, spoke truly and lived purely.

Brother Azarias did not possess originality to any marked degree. He was an adorer rather than a builder. The love of his life was the garnered wisdom of centuries, and they who have read his works know how well he strove to make others participants in his affection. He grasped with a firm hand and sure, the great thoughts of the past and he set them a glorious picture in chaste and forceful diction. Few are there who excel him in power of expression. It is, strong, manly and always direct, which is a quality