

The Catholic Record.

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Lenten Regulations for 1896.

(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. 1894, 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.

N. B.—The pastors will take up a collection for Peter's Pence in their respective parishes on the second and third Sundays of Lent. As this is the first time in many years that a collection of this kind has been taken up in the diocese, it is to be hoped that all will contribute according to their means, and show by their generosity the filial affection and high esteem they have for His Holiness the Pope. The amounts collected will be remitted to His Lordship the Bishop as soon as possible.

THE SCHOOL QUESTION IN THE PROVINCES.

During the discussion of the Manitoba school question it has been frequently stated by the journals opposed to the restoration of Catholic rights that they should not be restored because the Catholics may easily reconcile it with their consciences to make use of the Public schools, Nova Scotia and New Brunswick being given as cases in illustration of the statement.

It is said that the Public school system of Nova Scotia especially gives universal satisfaction, and that Catholics make use of the Public schools without any difficulty or remonstrance, and that they might do the same thing in Manitoba.

We have also been reminded that, after Confederation, there was an appeal made by the Catholics of Nova Scotia against the school legislation then passed by the Nova Scotian Legislature, but the appeal was dismissed by the Canadian Government on the ground that the Provincial Government was not bound to continue the grants which had previously been made to the Catholic schools, because these schools had no legal status, and therefore the Act of Confederation did not limit the powers of the Provincial Legislature to legislate them out of existence, as far as the law could effect this.

This is not a fair statement of the case. It will be remembered by our readers that there were appeals made by the Catholics of both Provinces to Ottawa, and that though the Dominion Government at the time referred to did not take remedial action, the New Brunswick Government, at least, was requested by a resolution of the House of Commons to take into consideration the grievances of which the Catholics of the Province complained. Thus while it was admitted that the Dominion Government had not the legal right to interfere by legislation to enforce the equitable treatment of Catholics, the Parliament recommended that they should be dealt with equitably, and as a matter of fact the Govern-

ments of both these Provinces to some extent acted on the advice so given; for though the school laws were not actually changed, they were administered in a liberal spirit, leaving it possible for the Catholics to have Catholic schools wherever Catholics constitute a majority of the population of the school district, and also where they are in a minority large enough to secure recognition from the education department.

As in most of the rural districts, Catholics or Protestants are grouped together, the result is that a liberal administration of the law usually gives to Catholics nearly all the advantages of a Separate school system, though the law itself makes no provision for this purpose. It is, therefore, because the letter of the law is not strictly carried out that the school system of the Province is generally accepted without complaint. But we are informed in a recent issue of the *Antigonish Casket* that there are many localities in which these conditions do not exist, and there the Catholics find the necessity of establishing Separate schools which do not receive a penny from the public funds towards which Catholics contribute equally with Protestants. Thus at New Glasgow, Stellarton, and other places there are Catholic Separate schools on which thousands of dollars have been expended for building, equipping and maintenance, without any aid from the public treasury.

We contend that this is a gross injustice, though it is done by virtue of a law passed by a legislative majority. But in Manitoba, beside the inherent injustice of such a law, the Greenway legislation is in direct contravention of a compact between the people of Manitoba and the Dominion Government, made at a time when it was not known whether the minority requiring protection would be Catholic or Protestant. The injustice is all the greater on account of this breach of faith.

A PROBABLE SCHISM IN THE SALVATION ARMY.

The growth of the Salvation Army under the rule of General Booth has undoubtedly been phenomenal. From a small beginning, with only a few followers without education, and without any fixed belief or creed, it has extended itself throughout the English-speaking world within a few years, and even in India it has many garrisons among the Hindoos.

Much of its success is to be attributed to the strong personality of General Booth, who has proved himself to be an able administrator, and so great is the confidence reposed in him that he was able to establish his organization as a species of military despotism, in which he was the autocrat whose will was obeyed by soldiers and officers without dispute. Not only is his word law as regards the forms of Salvation Army worship, but also all the property of the army is held in his name alone, as far as it has been possible to adhere to this plan, but as in the United States there were legal difficulties in the way of a non-resident foreigner holding the title to the army property, the nearest to this which could be done was that it should be held by a trusted lieutenant, and it was deemed nearly the same thing that his son, Mr. Ballington Booth, should hold the title deeds, and thus the latter has now in his name all the property of the army in the United States, to the amount of about \$700,000.

Down to the present moment the plan seemed to work fairly well, though there has been from time to time some discontent at the exercise of so much absolutism by one man. The confidence reposed in the general enabled the army to retain its coherence in spite of the murmurings which at times disturbed it, but within the last couple of weeks its cohesive powers have been sorely tried, and at this moment it is threatened to be broken in twain by a serious schism, no less than the secession of the whole United States army from the parent stock.

The immediate cause of the threatened schism is an act of absolutism on the part of the general.

Under Mr. Ballington Booth's rule, the United States Army prospered to an amazing degree, but the inevitable principle of disintegration which pervades Protestantism in all its forms, was at work, and there arose a spirit of discontent that the Army should be ruled by orders from England, and it appears that the American Commissioner, though he is the general's son, followed certain methods which were distasteful to his father, and he accordingly received orders to retire from his command, and to give way to a successor who has already been named,

and is now on his way to assume the position.

Mr. Ballington Booth positively refused to accept the new command which was offered to him elsewhere; but his father's orders being imperative, he seemed at first inclined to obey, so far as to give up the command on this side of the Atlantic. He even declared that he would give no trouble in regard to the handing over to his successor the title deeds of all the Army property. It appears, however, that in regard to this he has changed his mind, and though so lately as the 22nd ult. he and his wife, Mrs. Maud Booth, made a statement to the effect that they would make no trouble concerning the relinquishment of their command, and the transfer of the property, on the 23rd he is said to have formally announced to the members of his staff in New York that he has decided to retain his command, and to receive, for the future, no orders from England.

This is understood to mean that he will re-organize the Army in America, and, as the American Army is thoroughly devoted to him, there is little doubt that there will be now a declaration of total independence issued by the American section of the Army. Mr. Booth's announcement was received by the staff officers with cheers and demonstrations of approval.

It appears to be the intention to popularize the American branch by making it subject to representative government to some extent at least, in order to fashion it more after American ideas.

Whatever may be the outcome of the present critical situation the event has shown that anything like a universal, or even an international, Church organization is an impossibility in Protestantism, notwithstanding all that we have heard within the last few years concerning a reunion of sects.

The Salvation Army differs from most other Protestant sects in this respect, that it has no special creed, no sacraments and form of worship beyond something in the form of processions, band playing, and other imitations of a military display.

The latest advices make it appear probable that Commander Ballington Booth will put himself at the head of an independent army for the United States, to be known as the American Salvation Army.

Major Peter Glen, the oldest officer in term of service on the headquarters' staff, has resigned his position on the staff in order to attach himself as Secretary to the ex-Commander, and he declares that he will be with his late superior officer in the inauguration of such a movement, and one man in New York, it is said, has offered a million dollars for the same purpose. Miss Eva Booth, the sister of the mutinous Commander, is doing his work until the arrival of the new Commander, Mr. Booth-Tucker. She asserts that the cause of the dismissal or resignation of her brother was that he opposed in many things their father's management.

THE REUNION OF CHRISTENDOM.

At the opening of a mission chapel in Landport, near Winchester, England, the ceremony was most Ritualistically elaborate. The procession which was formed to pass through and around the chapel is thus described by a press reporter:

"First came a thrifer swinging the censer, from which was emitted the fragrant odor of incense. Beside him was an acolyte carrying the crucible. Both were attired in red cassocks, with shoes, stockings, and skullcaps to match; and above the robe. Other acolytes, similarly dressed, came next. Some bore aloft long white candles, and another the cross. Following came the choir, the clergy, and other acolytes with an upraised crucifix, and a censer with incense. Immediately behind the choir came the Bishop, and on each side of him walked two clergymen. Most of the clergymen wore birettas. The company of clergymen was brought up by 'Father' Dolling in gorgeous cope and alb; and then a large number of worshippers, walking four abreast, completed the pageant."

The use of the "crucible" is something novel in the way of church ceremonial, but it may be a mistake of the reporter for crucifix, unless it be a novelty specially introduced by the English Ritualists. It is worthy of remark, however, that the Bishop of Winchester was present, and must have approved of the gorgeous ceremonial, yet the Evangelicals or Low Church party would have us believe that they constitute the real Church of England, and they do not hesitate to attempt to drive the Ritualists and their Ritualism out of the Church.

Dean Farrar, who a year or two ago put himself virtually at the head

of the Evangelical party, recently stated that seven thousand of the English clergy avow themselves to be "supporters of the Romeward movement." It would seem that a Church party with such a following would be more than likely to turn the tables on their aggressors and put them outside the fold, rather than submit to be themselves ejected by a comparatively small faction.

It is true that the Ritualists, while adopting many Catholic practices and doctrines, are very hostile to the supremacy of the Pope, yet when we see that by their earnest theological investigations they have arrived at a belief in so much of Catholic doctrine, there is room for hope that the last obstacle to their return to Catholic unity may also disappear.

In thousands of parishes confessions are heard; so-called masses are celebrated every morning; prayers are publicly offered for the dead; the saints, and especially the Blessed Virgin, are honored and invoked, precisely as is the case among Catholics, and a belief in the Real Presence of Christ in the Eucharist is inculcated. In addition to all this, it is being universally recognized that the cold ceremonial, or rather the absence of ceremonial, introduced by the Reformation into public worship, has diminished public respect for the House of God, and resulted in a general disinclination on the part of the people to attend church at all on Sundays or any other day. It is for these reasons that the Ritualists have deemed it necessary to reintroduce the new forms of worship which are now denominated "Ritualism." These forms, however, are not really according to the Catholic ceremonial, though they imitate it to some extent. However, the general tendency of the Ritualistic movement is to increase reverence for those things in the Catholic Church which Protestants have been taught to regard as superstitions, and the result must be that multitudes who have supposed that the claim of the Catholic Church to be the one true Church instituted by Christ to teach mankind is not worth examining into, will be led to give more attention to Catholic teaching, and the result will be numerous conversions, as they discover the conformity of the Catholic faith with that of the Apostles.

The Holy Father's appeals to the English people to return to the unity of faith are well timed, and they will have their effect in spite of the efforts of the Archbishop of Canterbury, the *London Times*, and others of the Protestant press, to create the conviction that no attention will be paid to the Pope's earnest appeals to the general Christian sentiment in favor of Christian unity.

We do not pretend to think that the Protestants of England are prepared to become Catholics all at once. Anglicans, equally with Presbyterians and Methodists, have been imbued from infancy with the belief that the Pope is the anti-Christ and the "Man of Sin" and the "Son of Perdition" described by St. Paul in his second epistle to the Thessalonians, "who opposeth and exalteth himself above all that is called God or that is worshipped." It takes time for people who have been thus indoctrinated to return to common sense, but common sense is asserting itself as they become better educated, and the prejudices of past days are fast passing away.

There is no more satisfactory evidence of this than the changed attitude of Presbyterianism toward the Catholic Church. The Westminster Confession declares as a matter of Christian dogma that the Pope is the anti-Christ, but though that antiquated document is still held by most Presbyterians to be the "standard" of divine faith, there are very few Presbyterians of the present day who are bold enough to maintain that in this particular the "standard" is correct. The late Dr. Philip Schaff stated that it was based on an "erroneous exegesis," and at the present day, when the utmost liberty of belief is allowed, there are found even among Presbyterians, many who are willing to acknowledge that the Catholic Church is not the "synagogue of Satan" which the Confession of Faith declares it to be, but a "branch" of the Church of Christ, equally with their own.

We are not superabundantly grateful for this concession, but we think that, weighing all these things together, there are indications that Protestants are more disposed than heretofore to consider the claim of the Catholic Church to be the one true faith "delivered to the saints" and handed down by tradition through the ages which have elapsed since the days of the Apostles.

There are certainly signs that the Protestantism of to day has more respect for the Catholic Church than that of any age since it was begotten in Europe in the brains of Luther, Calvin and Zwingle, and we need not despair of living to see a great step taken toward the reunion of Christendom by the return of thousands to the one fold.

A PRESBYTERIAN VIEW OF THE SITUATION.

From the Protestant religious press we cannot, as a rule, expect fairness in argument when a question affecting the interests of Catholics is under discussion. There are, however, some honorable exceptions to this rule, and we do not hesitate to give due credit to these papers, and to the Protestant clergy who from time to time speak of Catholics more fairly than is usual on the part of their colleagues. Hence we have frequently referred to such cases in our columns. It is, however, the usual custom with the religious press to misrepresent Catholic doctrines and the doings of Catholics, especially of the Catholic clergy and hierarchy, by putting them in an odious light, so as to increase as much as possible the animosity and prejudices of Protestants against us.

An article appeared in the *Presbyterian Record* for February, which was full of the misrepresentation characteristic of that journal, and we are surprised that the *Toronto Globe*, which proclaims itself to be a model of fairness and liberality, should have reproduced it in a prominent place in its columns on the 26th ult., as if to manifest its approval thereof.

The matter dealt with was the Education question, with special reference to the Catholic schools of Quebec and Manitoba.

The article maintains throughout that it is the duty, or at least the right, of the State to furnish an education to the people, and argues from this that such education should exclude religion in order to be fair to all. Hence it draws the curious consequence that the Government of Quebec is doing an injustice to the Protestants of that Province by taxing them at all for the Public schools, except in such places as have Protestant schools; whereas it maintains that the Protestant majority in Manitoba are perfectly right in forcing upon the Catholic minority a Protestant or godless system of education, whichever it may be, and it states that the Catholic minority there have no grievance to be redressed.

The very absurdity of these conclusions ought to have been enough to show the editors of the two journals the utter absence of logic in the reasoning, but that we may not be suspected of misconstruing the argument we shall quote the following passages, which fully bear out our analysis of it. We find the following principles or statements therein:

"In Manitoba the majority provide schools that will fit all the young people for being good citizens, but demand that these schools shall not be used for advancing the special interests of Presbyterians, Roman Catholics, or any other denomination."

This implies that the State should impose a system of non-religious education upon the people, and force all to maintain it, even if they provide a more complete system of education for their children, including both secular and religious subjects.

Again we are told in reference to the school system of Quebec, "to compel Protestants to support such schools, established for the purpose of opposing or destroying their most cherished beliefs, would be bringing into Canada something of the middle ages when men had to worship with Rome or die."

From this it would follow that Quebec, or any other Catholic State, ought not to have a Public school system, unless it be a godless one. Protestant States may, however, impose either a godless or Protestant system upon Catholics. It is now admitted that the schools of Manitoba are Protestant schools, inasmuch as Protestant religious teaching is insisted upon in them under penalty of deprivation of the school grant, and under this system the editor of the *Presbyterian Record* maintains that Catholics are treated as they deserve. He says:

"Fair play demands that the present order of things in Manitoba be maintained. To go back to the former position is to give to the Romanists an advantage that others are not allowed."

We do not by any means pretend that the State exceeds its duty or right when it insists upon the education of the children, and even when it provides for such education, and we fully approve of any reasonable steps taken to assure that the young shall be prop-

erly educated; but we maintain that while doing this the State is bound to observe distributive justice, and not to favor those who want a godless education at the expense of those who wish to inculcate morals and religion at the same time with secular knowledge. If the State does this, it is guilty of gross injustice and does violence to the conscience of those who make or are ready to make provision for the complete education of their children, moral as well as secular.

It is impossible in a mixed community like ours for the State to supply religious instruction in the schools, but it gives aid to the schools at all it is an injustice to exclude from this aid schools which teach religion to the pupils. We do not mean that the State should pay for the religious teaching of the schools, but it should furnish religious schools with all the facilities for secular instruction which it affords to godless schools. This is the key to the school question as far as it regards State control—and thereby we find that a Catholic country like Quebec has at least the same right to establish a school system based upon religion, as a country without religion has to establish a system of godless schools.

As far as Quebec is concerned, it is to be borne in mind that Protestant children are in no case bound to receive Catholic teaching when they attend the Catholic schools; and, on the other hand, so great are the facilities afforded to the Protestants to have schools of their own that though their numbers are only a little above one-half of the Catholic population of Ontario, while there were in Ontario in 1893 only 318 Catholic schools receiving Government aid, there were in the same year 941 Protestant schools receiving such aid in Quebec, including 47 Model schools, 2 Normal schools, etc. In fact, it was not long since stated by Mr. Morris, who represents the Protestants of Quebec, in the Provincial Government, that on every occasion when he had deemed it necessary to bring forward any claim of the Protestant minority, he had always been listened to with attention and respect, and that no reasonable demand of theirs had ever been rejected. How different from this is the treatment accorded to the Catholics of Manitoba by the Protestant majority there!

The article of the *Presbyterian Record* is also at fault in maintaining that the Catholic laity of Canada do not want Catholic schools. They have proved before now that they do want them, and our contemporary gives no proof but its bare assertion that they have ceased to want them.

But we forget: the article tells us that numbers of Catholics "take advantage of other and better schools (i. e., the Public and Protestant schools) when they have the opportunity." We have only to say that this is a mis-statement. There are a few cases where Catholics send their children to Protestant or Public schools, when Catholic schools are within their reach; but we know it to be a fact that there are also cases where Protestants send their children to the Catholic schools by preference, often on the plea that the moral influences are better there, and sometimes even on the other plea that the education given is superior. We may well balance the cases with each other and admit that a few exceptional cases count for little or nothing either way.

AN OUTRAGEOUS ACT OF INJUSTICE.

We copy the following from the *Montreal Star* of 27th Feb.:

"The Senate had a most unusual and exciting time yesterday afternoon, the bone of contention being the appointment of a Housekeeper in the place of the late Peter Dunn, which came up on the report of the Committee on Contingencies. The committee recommended that Mr. John Carleton, private messenger to Sir Mackenzie Bowell, be appointed. Hon. Mr. Dickey moved in amendment that Mr. John Dunn, who had been appointed *locum tenens* by the Speaker, be appointed. He urged that they were 'thrusting out a servant to make room for an outsider,' and that Mr. Dunn was entitled to the position on the ground of seniority. Then the fight began, and for two hours the discussion was continued with considerable heat, the chief speakers being Senators Ogilvie, Bellerose, Masson, Kirchoffer, Clemon, Loughheed, Almon, Sir Mackenzie Bowell, Aikens, MacInnes, Boulton, McCallum and Perley. Senators Dickey and Loughheed referred to the proceedings before the committee, which show a protest from Senator Power. Senator Almon accused the Premier of canvassing for Mr. Carleton, and said it had been stated that the Senate looked to the House of Lords for its precedents, but he never heard of a British peer canvassing to put his body servant into a Government position. He also made allusion to the belted knight, Sir Mac-

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