

## The Catholic Record.

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London, Saturday, March 7, 1896.

## LENTEN REGULATIONS FOR 1896.

(OFFICIAL.)

The following are the Lenten regu-

lations for the Diocese of London:

1st. All days of Lent, Sundays ex-

cepted, are fast days.

2nd. By a special indulgent from the

Holy See, A. D. 1894, meat is allowed

on Sundays at every meal, and at one

meal on Mondays, Tuesdays, Thurs-

days and Saturdays, except the Satur-

day of Ember week and Holy Saturday.

3rd. The use of flesh and fish at

the same time is not allowed in Lent.

The following persons are exempted

from abstinence, viz: Children under

seven years; and from fasting, persons

under twenty-one; and from either or

both, those who, on account of ill health,

advanced age, hard labor, or some

other legitimate cause, cannot observe

the law. In case of doubt the pastor

should be consulted.

Lard may be used in preparing fast-

ing food during the season of Lent,

except on Good Friday, as also on all

days of abstinence throughout the year

by those who cannot easily procure

butter.

Pastors are required to hold in their

respective churches, at least twice in

the week during Lent, devotions and

instructions suited to the holy season,

and they should earnestly exhort their

people to attend these public 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 re-

spective parishes on the second and

third Sundays of Lent. As this is the

first time in many years that a collec-

tion 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 Mani-

toba school question it has been fre-

quently stated by the journals opposed

to the restoration of Catholic rights

that they should not be restored be-

cause the Catholics may easily recon-

cile 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 sys-

tem of Nova Scotia especially gives uni-

versal satisfaction, and that Catholics

make use of the Public schools without

any difficulty or remonstrance, and that

they might do the same thing in Mani-

toba.

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 Gov-

ernment on the ground that the Pro-

vincial Government was not bound to

continue the grants which had pre-

viously 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 legis-

late 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 resolu-

tion of the House of Com-

mons to take into consideration

the grievances of which the Catho-

lics 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 recom-

mended that they should be dealt with

equitably, and as a matter of fact the Govern-

ment of both these Provinces to some

extent acted on the advice so given;

for though the school laws were not

actually changed, they were adminis-

tered in a liberal spirit, leaving it

possible for the Catholics to have Cath-

olic schools wherever Catholics consti-

tute 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 depart-

ment.

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 with-

out 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 neces-

sity 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 in-

justice, 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 Mani-

toba and the Dominion Government,

made at a time when it was not known

whether the minority requiring pro-

tection 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 with-

out any fixed belief or creed, it has ex-

tended itself throughout the English-

speaking world within a few years,

and even in India it has many gar-

risons 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 en-

abled 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 mo-

ment it is threatened to be broken in

two by a serious schism, no less than

the secession of the whole United States

army from the parent stock.

The immediate cause of the threat-

ened 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 per-

vades 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 Commis-

sioner, though he is the general's son,

followed certain methods which were

distasteful to his father, and he accord-

ingly received orders to retire from his

command, and to give way to a suc-

cessor who has already been named,

and is now on his way to assume the

position.

Mr. Ballington Booth positively re-

fused to accept the new command

which was offered to him elsewhere;

but his father's orders being impera-

tive, he seemed at first inclined to obey,

so far as to give up the command on

this side of the Atlantic. He even de-

clared 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 an-

nounced to the members of his staff in

New York that he has decided to re-

tain 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 thor-

oughly devoted to him, there is little

doubt that there will be now a declara-

tion of total independence issued by

the American section of the Army.

Mr. Booth's announcement was re-

ceived 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 or-

ganization is an impossibility in Pro-

testantism, 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 sacra-

ments 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