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London, Saturday, Feby. 29, 1896.

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. 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.

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 P. P. A. GRAND COUNCIL.

The P. P. A. held a Grand Council meeting at Kingston last week at which a new policy was proclaimed.

It is asserted that it has decided to abolish the anti-Catholic clauses of its programme, and even to admit Catholics to membership if they agree to oppose all clerical influence in purely secular and political matters.

The association is not likely to be troubled with Catholic applicants for membership, for it has already shown its fanatical spirit, and it is easily seen that the present move is a very transparent blind. It is not the Catholic clergy who interfere in purely secular or political matters, but the P. P. A. parsons and their sympathizers who take to such meddling as a duck takes to the water. The Madills and others of that ilk are notorious for their meddlesomeness in this respect. The new move is evidently an attempt to save the proscriptive society from the ignominious fate to the brink of which its intolerance has brought it, but it will not have a word of condemnation for its clerical propagandists who are always dabbling in politics.

The leopard does not change its spots, nor the Ethiopian his skin, so a spirit of intolerance will not change its character by merely passing two or three resolutions to the effect that it will in future be an association of patriots, instead of what it has been, a combination of fanatics with the purpose of persecuting Catholics especially, but also all those Protestants who will not fall in with their intolerant views. It is part of the plan of the society also to change its name by substituting the term Canadian for Protestant in its title "the Protestant Protective Association," but this also assimilates it more to the organization in the United States, which is named "the American Protective Association," and in fact the two effected not long ago an organic union, their intolerant purpose being identical. The C. P. A., or P. P. A., therefore, cannot hide its intolerance under cover of the new name or the new policy it has proclaimed.

Mr. E. S. Busby, the Grand President of the Canadian branch of the Association, and who was elected to that office a year ago, had an interview with a correspondent of the Montreal Witness, during which he impressed upon the latter that during his year of office "he had labored to propagate broad views of national thought and political action among the members," with so much success that he had been unanimously re-elected to the presidency, and the constitution of the society had been remodelled in accordance with his liberal and broad views.

Mr. Busby said that the "boycotting clause in the constitution has been eliminated."

He added that "this clause, it has been charged against us on the platform, was unfair to our Roman Catholic fellow-citizens. By this change C. P. A. employers of labor are at liberty to engage the services of any true citizen irrespective of religion, birth, or language. The changes in the constitution render any charge that the C. P. A. antagonizes the citizenship or political rights of Roman Catholics foundationless. Now the members of the C. P. A. are at liberty to support for political honors all true citizens, the principle being maintained that religion and birth should neither be a bar nor a title to public offices."

The members of the P. P. A. have hitherto stoutly denied that these boycotting or proscriptive clauses were in their constitution at all; how, then, are we to reconcile this declaration with Mr. Busby's statement that they have been eliminated?

It is no news to us that these boycotting and proscriptive clauses were in the constitution of the P. P. A., for we published in our columns the full and authentic constitution of the organization, but it has been the custom of its members to deny that there were any such clauses therein; and this denial has been made on several public platforms. How are we to reconcile these statements with the assertion of Mr. Busby that the clauses have been eliminated?

The truth is that the regulations of the association authorize its members to lie boldly, and they have done so even to the extent of denying their membership when the evidence thereof was face to face with them.

Mr. Busby has stated two points in the future policy of the P. P. A. or C. P. A.: one is the abolition of a dual official language, and the other, opposition to any remedial school legislation for the Catholic minority in Manitoba.

The abolition of the French language is, of course, meant by the first of these planks in the newly announced P. P. A. platform. There is no necessary connection between the French tongue and the Catholic religion, but it is easily seen that the whole foundation of this anti-French cry is hostility to the French-Canadian population of Quebec because they are Catholics, and therefore an object of hatred to the P. P. A.

Speaking on this subject, Mr. Busby said:

"The constitution and principles of the association remain essentially British, the fundamental principle being that the Dominion cannot progress aright until this is fully recognized in spirit in the government of the country, and that as speedily as possible this should receive a practical recognition by the abolition of a dual official language."

He quoted the case of British India, where French was eliminated in 1763, and he maintains that the same should have been done in Quebec when Canada was acquired from the French.

The P. P. A. president has to go back four generations—to a period when the principle of governing for the greatest good of the people was not understood nor acted upon—to find a precedent for the policy he advocates.

The period he indicates was one when it was the policy of the British Government to enforce the most oppressive penal laws which have ever disgraced a civilized nation since the days of the Roman Emperors Nero and Diocletian.

It is not now the policy of Great Britain to tyrannize over its colonies. The loss of nearly one-half of this great continent was the result of such a policy a little more than a century ago, and we have seen, not for the first time, by the developments of the last few weeks that the consequence is the raising up of a bitterly hostile new nationality. The general British policy now is to bind its colonies closer to the Empire by according to them the greatest possible liberty of action, and it is this policy which makes the colonies loyal at the present moment.

It is not the British policy to force

its colonies to adopt the English language against their will. The time may come or it may not come, when the Province of Quebec will of its own accord adopt the English language, but it would be a great mistake to attempt to force upon it such an issue. In India, in Burmah, in Malta, in Cyprus, in Hong Kong, in South Africa, there is no attempt made to force the natives into adopting the English language, and it would be a folly to make such an attempt in the Province of Quebec. The P. P. A. have decidedly adopted a most anti-British policy in their pretended zeal for British principles and the British constitution.

On the question of education in Manitoba, we are not at all surprised that the P. P. A. will continue to be opposed to the restoration of Catholic rights. This is quite in accordance with the antecedents of the organization. But Mr. Busby's boast that "their thousands of ballots" will be cast against all who vote for their restoration, is a piece of empty bragado. Those thousands of ballots were already mustered to the polls at one general election in Ontario, in the cause of fanaticism, with the result of an irremediable disaster to the party with which they effected an alliance; and now that the power of the association is broken in its stronghold, Ontario, we cannot suppose that it will ever control the Dominion Parliament, even though it may elect a few lonely members thereto.

A SCHOOL DIFFICULTY SOLVED.

The admission of Jews into the Protestant schools of Montreal has created a religious difficulty which has been perplexing the Board of School Commissioners of that city.

When the number of Jewish children was small no trouble arose, but there are now one hundred and fifty in Dufferin school, and in many classes they constitute a majority. The New Testament being a subject of instruction in the school, the Jewish parents have objected to its use, and at a recent meeting of the Board the matter was discussed with a view to the solution of the difficulty. It was finally agreed by a unanimous vote that during the time when religious instruction is being given in the school the Jewish children will be withdrawn to receive instruction from the Hebrew teacher.

The discussion which took place was interesting, as it reveals the attachment of the Board of Commissioners, and of the Protestants of Quebec in general, to their system of Separate schools, and their willingness to advocate the establishment of Jewish Separate schools, rather than that their own schools should cease to be distinctively Protestant and Christian.

The chairman remarked that the mode which was then adopted to tide over the present difficulty is only a partial solution of the matter, but that in his opinion the final solution must be a separate Jewish school, as the number of Jewish children now in all the schools is over four hundred.

The Rev. Dr. Shaw insisted strongly on the necessity of keeping the schools distinctly Protestant, and Alderman McBride, while agreeing with Dr. Shaw on this point, added: "For my part I would not change our rules. We teach the Scriptures, and I would still teach the Old and New Testaments. Those who do not like it can leave. We are under a Protestant system of education."

Dr. Shaw also mentioned that there had been the case of an agnostic who was entirely dispensed from Scripture reading, whereupon Alderman McBride asked: "What would you do if you had four hundred agnostics?" adding "We must teach the Scripture in the schools."

It is gratifying to know that while the Quebec Protestants maintain their own right to Separate schools, they are generally willing to accord the same rights to others which they themselves enjoy. In this respect they differ widely from the P. P. A. and a large proportion of the Orange lodges of Ontario, by some of which resolutions are being constantly passed to the effect that the Catholics of Manitoba and Ontario should be content with a Protestant, or at least with a so-called non-sectarian, school system. But it is to be remarked that it is only upon Catholics that they would force their views if they had the power. They are quite willing that Protestant and Jewish minorities should have the freedom to determine for themselves the kind of schools they shall have for their children, but Catholics are to be obliged to conform themselves to Protestant ideas

on the subject of the education. And yet these are the people who would have us believe that they are the only advocates of Equal Rights for all citizens!

CRUELTY IN PUBLIC CHARITABLE INSTITUTIONS.

The A. P. A. busy themselves very much in giving annoyance to Catholic institutions of charity under charge of nuns, probably because they imagine that these ladies on account of their sex will not defend themselves against brutal attacks such as have many times been made of late by Apapists and other societies of the same kind; but when there are really scandalous occurrences and exhibitions of cruelty in what are supposed to be benevolent institutions under public or private Protestant superintendence, these universal philanthropists conveniently look the other way so as not to be aware of what is going on.

An instance of this occurred a few days ago at the Westchester Home for Children near New York. The superintendent of the Home has been charged with cruelty towards the children under his charge. An aged woman, Mrs. Bordingham, of Tarrytown, gave damaging evidence against the managers of the Home, her testimony being so straightforward and conclusive as to convince all that she was sincere and truthful.

She said that for eight years she had charge of the "quarantine" room, in which sick children are kept. She left the home one year and a half ago. She had seen children whipped and beaten by Pierce, the superintendent, until their bruises bled. Children were handcuffed and wore chains for weeks and often for months. One child who had the whooping cough, she said, was kept in chains for a month. She saw Pierce beat a girl named Irene Green, and heard him threaten to "chop" her with a meat axe. She had also seen Miss McDonald, an assistant of Pierce beat and put chains on children.

Other witnesses gave evidence to the same effect. Henry Hunter, now a justice of the peace at Armonk, testified that in 1889 he went to the home as a man-of-all-work, and remained sixteen months. He saw many children with bruises and scars, the result of beatings given them by Pierce. The witness said he had put chains and handcuffs on children at Pierce's orders.

John Evans, a former inmate, now twenty-two years of age, swore that Pierce had whipped him until blood came, had chained, his legs and had put handcuffs on him.

This institution is one of those which are pampered by State aid, being under the special auspices of the A. P. A. members of the Legislature, who are unwilling that any apportionment should be given to the Catholic charitable institutions, which are admirably managed.

The Westchester Home has been similarly charged before this, but the case had not been so clearly proved as on the present occasion.

SUPERIOR TO ALL RIGHTS.

Under the above title there is an article in the Montreal Witness of the 19th inst. in which the statement is made that there have been "some pretty tall assumptions made within the past few days on behalf of the clergy of the Roman Catholic Church;" and among these assumptions the article specifies as the first, and, presumably, the most important, "the inviolability of the confessional, even when crime is there plotted."

It is only because the Witness has many Protestant readers, some of whom may be induced to believe this statement, that it is needful to contradict it absolutely. There is no claim on behalf of the clergy to plot crime in the secrecy of the confessional, for crime is not plotted in the confessional, nor is it for any purpose of plotting crime that the confessional has been instituted. It is the means whereby the guilty who are penitent are reconciled with God. For this purpose alone the penitent confesses his sins, for it is written: "If we confess our sins: He is faithful and just to forgive us our sins, and to cleanse us from all iniquity."

In fact, the Witness itself acknowledges in the same article that its accusation is unjust, having no foundation on facts; for it says, immediately after its preposterous statement, that the Rev. Abbe Gill was not "proved guilty of advising a misdemeanor, but that his refusal to give evidence was based on the assumption that he might give such advice if he chose and not be questioned

about it in court." There was nothing of the kind assumed, but the Abbe positively refused to give evidence when he was questioned in regard to what took place between himself and his penitent. His refusal to answer such a question did not imply anything more than that this was a matter on which he must observe complete silence.

We maintain that the tribunal of the confessional was instituted by Almighty God purely for a spiritual purpose, and no power on earth can have the right to demand that the intercourse between the confessor and his penitent should be divulged—and even if laws were made by Parliament that the revelations made by the penitent, or the advice given by the confessor, should be communicated to the civil authorities, or before the courts of justice, no priest could obey such a law. The State which would make such a law would be interfering to override the law of God, which, together with the natural law, prohibits the priest from divulging under any circumstances, even under menace of death, what is told him in the confessional. If such a demand were made, the answer would be what St. Peter and the Apostles of Christ answered the high priest of Jerusalem who commanded they "should not teach in this Jesus' name." The answer was: "We ought to obey God rather than men."

It is no extraordinary doctrine, nor is it peculiar to Catholics, that the laws of God are to be obeyed in preference to the laws of men, when the latter clash with our religious obligations. To maintain this the Covenanters of Scotland took up arms against the kings of Great Britain, and there is not a Scotch Presbyterian who does not honor them for their adherence to religious principle against all the power of the State. In the Catholic Church also a special festival is kept in honor of St. John Nepomucene, who being the Confessor of the pious Queen of Bohemia, was commanded by King Wenceslaus to reveal her confession to him. He submitted to be thrown into the river rather than to obey this unreasonable and unjust command, and it will be the same with the Catholic priesthood of the present day, if under any law a similar demand is made of them.

The professional secrets of lawyers, doctors and clergymen are generally admitted in English courts to be inviolable, though there have been judges who have refused to admit this inviolability as regards the secrets of the confessional. The matter should, however, be put beyond further debate by an indisputable legal decision.

THE IRISH NATIONALIST PARTY.

Owing to the resignation of the leadership of the Irish Nationalist party by Mr. Justin McCarthy, it became necessary to appoint a new leader, and at a meeting held on the 18th inst. Mr. John Dillon was elected to the position by a vote of 38 to 21. Mr. Dillon is one of the ablest debaters in the House of Commons, and it is to be hoped that his selection for the chairmanship may be a step towards the reunion of the two sections into which the Nationalists are now divided as Parnellites and anti-Parnellites. While we cannot assert that the Liberal Party would have gained the victory, and with it a victory for Home Rule, if Irishmen had been united at the last general election, it is certain that the unhappy division in the ranks of the Nationalists contributed greatly to the magnitude of the Liberal defeat. A reunion of the two camps would lay the foundation for a future victory.

Mr. Sexton, who would probably have received an almost unanimous vote for the leadership, declined to accept the position as he has determined to retire from Parliament, and will soon place his resignation in the hands of the Speaker. He will be a serious loss to the party, as he is not only an able debater, but is also moderate and an astute tactician.

Mr. McCarthy will still retain his seat in the House of Commons, notwithstanding his resignation of the leadership. He declares that his chief reason for resigning is that the state of his health will not allow him to perform the arduous duties devolving on the chairman of the party. In addition to this, as he is obliged to support himself by his pen, he cannot devote the necessary time to the duties of chairmanship. He will labor, however, for the party in the less responsible position of a private member. His retirement from the chairmanship is universally regretted, as there is no

member of the party more generally respected for his zeal and high sense of honor, and the dissension between the two wings of the party is in no way attributable to him.

The question of Home Rule, on which both sections of the Irish party are united, is not dead, as the Conservative press maintain. With Ireland united in making its demand for this measure of justice, it must finally be obtained, though the present House of Commons will certainly not grant it. It will, however, be still urged by the Irish members; and the Liberals, it may be presumed, will continue to support the demand, awaiting the result of a future general election which will bring them back to power and give them the opportunity to keep their promise to their Irish Nationalist allies.

EDITORIAL NOTES.

We understand that Mr. Bernard O'Connell, of Dublin, is an applicant for the vacant Registrarship of the County of Huron. We have known Mr. O'Connell for many years, and we can safely say that a better appointment could not be made. He is an old resident of the county, and his father was one of the first settlers. He enjoys the respect and esteem of all who know him, and is in every way qualified to fill the position. Apart from this, however, he has been a life-long supporter of the party in whose hands rests the appointment. Huron County is noted for the paucity of Catholics holding office under either the Dominion or the Provincial governments. We hope the administration will give Mr. O'Connell's application its favorable consideration.

PRINCE FERDINAND of Bulgaria has at last perpetrated his act of practical apostasy by having his infant son Boris baptized publicly at Sofia according to the rite of the Schismatic Greek Church, in obedience to the demands of Russia and the Bulgarian Cabinet. This has been done in spite of the Pope's refusal to sanction such a renunciation of the Catholic faith, and against the wish of his wife, who remains firm in that faith. This act of cowardice is intended as a concession to Russia, and it is said that Russia will now withdraw its opposition to Prince Ferdinand's continuance on the Bulgarian throne. It is understood that henceforward the Czar will be the real ruler of Bulgaria, while Prince Ferdinand will be so nominally. The Bulgarian army will also be to a great extent officered by Russians.

The New York Sun is one of those widely read journals which do not aim at misrepresenting Catholicism, but, on the contrary, it endeavors to give due credit where credit is due, though we must qualify this statement by saying that it sometimes makes serious mistakes when dealing with Catholic subjects, because of the fact that it does not study with sufficient seriousness the grandeur and consistency of the Catholic Church under all its aspects. In a recent issue of that journal we find a glowing testimony to the heroism of the Jesuit Fathers Tosi, Barnum and others, who endured the greatest privations conceivable in order to propagate a knowledge of the gospel among the aborigines of Alaska. It says of these Fathers, and the nuns engaged in co-operating with them:

"We hear so often that we live in an age of selfishness, mercenariness, and earthly mindedness that it is invigorating to learn of the Jesuit missions on the Yukon. There are men and women of our generation who are as ready to brave the tropics or the poles, the jungles or the deserts, for the sake of their religion, as ever were the men and women of any other generation of our race."

The United States Senate has given to the A. P. A. a well-deserved rebuke. General Coppinger, a brave soldier, was appointed by the President to be Brigadier-General, but because he is a Catholic the A. P. A. made every effort to prevent its confirmation by the Senate, the matter being deemed of such importance that the Supreme Head of the association, Traynor of Detroit, went to Washington to enforce the association's views on the Senators. But, though the A. P. A. claims that the Senate is subject to its dictation, and completely under its control, General Coppinger's appointment was confirmed by a vote of 44 to 17. Several members of the Senate stated that they would have voted against confirmation except for the interference of the A. P. A., as they believed it to be invidious in relation to others who should have had precedence, but they desired to manifest their resentment at the proscriptive principles of the A. P. A.

MARGARET Pennsylvania not a business be now in Ca which are pr ing resoluti Catholics of M a most va speeches wo order with f is surprising O'Brien, Mc lace do not e Boston Pilot transactions line: "The not having exhib and pennies lectures in l fee of 15 cen literally di announce h herd (see St both she a evidently th or Latin wo express it, IT HAS Greenway o his willingn the Manitio Catholics of fied. Unde religious t though it v of the Gove less system presentativ them to m ligious exe schools str less to say not suit the the present It was no territory b that the so testant or be Separ Catholics a religious i conviction that the any school ferred wit tions who Catholics o till the ri Separate IMPRES The fol Silliman J. C. Hav ing the r in reserv cathedr vestiture insignia of tolera Methodi States or nizes th Church gospel a no symp trade co Church It is belief w hold, th equally but we l which is that mi not pro pagaga Christ's the sen ant tow with of, from t truth, pons of Mr. self: To the Cit My reme red pr tively are th the no It is Wash you a preac feren I agai servi say, slow slide Wor but t they Is Conf which plea doin will sent acot too I