

The Catholic Record.

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London, Saturday, Feby. 22, 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.

TURKEY AND ARMENIA.

The Turkish Sultan appears to have some impenetrable design in view, for he has announced in Constantinople newspapers that he has organized a relief commission for the Armenians, he himself being the chief President thereof.

He states that aid will be afforded to Muslims and Christians alike in the afflicted districts of Armenia, and that not only will the sufferers be fed and clothed, but that their demolished houses will be rebuilt and means of support provided for them.

It would appear from all this that Abdul Hamid has a most fatherly affection for his subjects whether Christian or Moslem, and in his letters written to Lord Salisbury, and more recently to Queen Victoria, his professions to this effect are most profuse. But it is well known that he has not long since that he wishes the Christian Armenians to be exterminated, as he cannot otherwise rule their country; and this is quite in accordance with the policy which the Sultans have pursued for centuries towards their Christian subjects, one hundred thousand of whom have been massacred within the last fifty years.

The Christian world may very well suspect the good intentions of the Grand Turk now, and there can be little doubt that the present purpose is to throw dust into the eyes of the Great Powers and prevent their intervention to save the victims of Turkish brutality from further atrocities; and probably the Sultan entertains some hope that he will be able to lay his rapacious hands upon the funds which Christian countries are now sending into Armenia for the relief of the distressed.

Miss Barton, who has reached Constantinople as the agent of the Red Cross Society for the relief of the Armenians, has not been allowed to do her work, and the Sultan evidently wishes to obtain the funds with which she has been entrusted; but as she is under the special protection of the American Government, and as she had been assured by Minister Terrell, while she was on the way to the Turk-

ish capital, that the Sultan and his Government would offer no objection to her mission of mercy, it is not probable that she will be coaxed into giving over her trust into the Sultan's hands, nor is it likely that the Sultan will force her to disgorge, as there is a latent and salutary fear of the civilized powers in the hearts of the Sultan and his advisers, notwithstanding the fact that so far they have succeeded in playing off one power against the other in such a way as to prevent intervention.

In the meantime the massacres of Armenians are continuing without cessation. A letter recently received from Arabknir relates that one thousand eight hundred houses have been burned there, and three thousand persons killed, while thousands of refugees are wandering about begging unsuccessfully for food and shelter, being obliged to sleep on the cold stones. At Keghi there are five thousand plundered people in a similar condition, and at Erzizing fifteen thousand, and the Government will not even allow help to be given. It is evident that the Sultan's latest proclamation that he is about to act the part of a kind father is but a fraud and a snare. There will be no relief till some understanding be reached by the Christian powers.

THE INDEPENDENCE OF THE HOLY SEE.

The *Christian Guardian* of Toronto quotes in great glee a recent saying of Signor Crispi, the Italian Prime Minister, in reference to the temporal power of the Pope. The Minister said:

"It is not really for the protection and prestige of religion that our adversaries demand the restoration of the temporal power of the Holy See, but for worldly reasons, from lust of power, and from earthly covetousness. Christianity is a divine institution which is not dependent upon earthly weapons for its existence. The religion of Christ, as preached by Paul and Chrysostom, was able to subdue the world without the aid of temporal arms, and we cannot conceive why the Vatican persists in wishing for temporal sovereignty to exercise its spiritual mission. The Gospel, as we all believe, is truth. If it has been disseminated by Apostolic teachings, such teachings are sufficient for its existence."

On this the *Guardian* makes the curious commentary: "Although these utterances do not proceed from a Protestant source, they breathe a truly Scriptural spirit, and as such we hail them with great pleasure."

It is certainly an example of a Saul among the prophets when our religious contemporary looks to a politician of Crispi's moral antecedents for the breath of "a truly scriptural spirit" to be so cordially hailed.

It has been recorded of Signor Crispi that when the truly Christian Queen of Italy was obliged through political exigencies to permit the visits of the Minister's wife at her receptions, she expressly stipulated that only one woman should be introduced to her under that designation, and she should always be the same. This stipulation would not have been necessary in regard to one from whom we could expect the enunciation of "truly scriptural" doctrines, and we must say that from Signor Crispi we would expect only hypocrisy when he assumes to speak as a Christian. It is therefore only a sample of his gross impertinence when he presumes to teach the Holy Father and the Catholic world what, as Christians, they ought to do.

"Seems he a dove? his feathers are but borrowed. For he is disposed as the hateful raven. Is he a lamb? his skin is surely lent him. For he is inclined as are the ravenous wolves. Who cannot steal a sheep, that means deceit?"

It is certainly not necessary to vindicate the illustrious Leo XIII. from the vile insinuations of dishonest or dishonorable intentions thus put forth by Signor Crispi.

It is not for the sake of subduing the world by the aid of temporal arms that the Holy Pontiffs Pius IX. and Leo XIII. have persisted in insisting upon the restoration of their rights to temporal sovereignty, of which the Holy See was deprived by fraud and violence; but Signor Crispi, with the applause of our Toronto contemporary, justifies the fraud and robbery, simply because they hate the Pope. Crispi's hate is bestowed because it is to his interest to sustain the iniquity, and the *Guardian* because it is unwilling to acknowledge the divinely given universal authority of the Pope over the Church of Christ.

It has been established over and over again that the free administration of the affairs of the Church requires that the Pope be independent of any civil power. It may suit a local church very well to be under the rule of the nation for which alone it exists, but the Head of the Catholic Church ad-

ministers Church matters which concern all nations, and he requires to be beyond the interference of meddling civic officials.

We have had proofs before now that the various Protestant sects cannot long maintain a union which extends beyond the boundaries of a single nationality. United States Episcopalianism, Presbyterianism, Methodism, etc., are distinct from the similar Church organizations of other countries. These churches have, indeed, some missions in foreign countries, but it is admitted that the arrangement is only temporary, and when once these missionary churches grow to large dimensions, a disruption takes place, or is expected to take place soon. Thus, the independence of Japanese Methodism has already been asserted, and it is understood that Presbyterianism in Japan will soon be an independent Church with its own creeds and forms of worship. The Salvation Army still recognizes General Booth as its universal head, but only within the last few days the inevitable disruption was threatened in America owing simply to one act of administration which may or may not be put into execution, as it has been announced that the general is to come soon to this continent to endeavor to avert the impending catastrophe—for it is admitted that disunion among Christians is a catastrophe, and contrary to the divine plan in instituting one Church.

Unity is essential to the Catholic Church, and the Church has remained one for eighteen centuries, notwithstanding the divers interests of the various nations. It is for this reason that the independence of the Catholic Church is a necessity, and notwithstanding Signor Crispi's opinion that the Church would be better able to fulfill its mission with its Head subject to the king of Italy, we have no doubt that the time will arrive when the Pope's independence will again become a fact.

It was foretold by David in the Psalms that "all the kings of the earth shall adore Him (God) and all nations shall serve Him." This indicates both the unity and universality of the Church of Christ; and it is not from the unworthy motives attributed to the Pope by Signor Crispi and the *Christian Guardian* that the Holy Father desires the restoration of the temporal power, but that he may be able to fulfill his duty efficiently, and also as a protest against the iniquitous spoliation of the Church perpetrated by the Italian Government.

IS IT BIGOTRY, OR WHAT?

As our readers well know, we have carefully refrained from discussing political topics, or any subject having a party complexion, in our columns. It has been our rule and study to steer a neutral course as regards Reformers and Conservatives, and to make the *RECORD*, as far as in us lies, a Catholic journal, replete with edifying and instructive matter. On very rare occasions we found it necessary, when Catholic interests were concerned, to speak a word of warning, to protest or remonstrate with our rulers, as the case required.

It is strictly within the lines we have marked out for ourselves to call the attention of the public to any wrong or grievance which Catholics may have to endure from the Government, or from any Minister or his subordinate.

For some years back, in fact since the death of the "Old Chieftain," we have observed that, so far as practical, the Irish Catholic element is being gradually but surely eliminated from the civil service. It had been customary, till within the last four years, in every department of the Government, to give this class of our fellow citizens something approaching a fair representation. Particular care was taken when a prominent Irish Catholic official died, or was superannuated, to give his place to another one duly qualified. This good and praiseworthy custom appears to have been completely ignored during the period indicated. It is a notorious fact, and one that has been much and widely commented upon, that the comparatively few Irish Catholics who occupied some of the higher offices of the Government, and who died or were retired, have not been succeeded by men of the same nationality and creed, though such were competent and available. From memory we can recall a few instances of this latter day system of tabooing. We may cite the cases of Messrs. T. P. French, Post Office Inspector; T. D. Tims, Finance Inspector; J. G. Moylan, Penitentiary Inspector; Kavan-

agh, Inspector of Customs; M. P. Ryan, Collector of Customs; not to speak of several other public servants of subordinate rank. Is this the result of accident or design? 'Tis said there is a certain member of the Cabinet who has considerable influence in Council and at the Treasury Board, who is fanatically opposed to the appointment of Catholics. As an illustration of his bigotry, an Irish Catholic applied to him, some time past, for a very humble position. The Minister gave some encouragement, and told the man to call again. He did so. In the course of the brief interview, he was asked his name; he gave one which was unmistakably "Romish." "I can do nothing for you," quoth the Minister. The poor man was disappointed and told his story to a Protestant friend, who advised him to go to a certain Protestant clergyman and ask him for a letter to the anti-Catholic Minister. He followed the advice, got the letter and the "sit" which he sought. As this man is very active in his opposition to Catholic appointments, and his colleagues correspondingly passive, it may be that he succeeds in carrying into effect the boycotting system which now obtains.

A case in point has come to our knowledge. Some few months since, Mr. Peter Dunne, Housekeeper to the Senate, died, after spending nearly forty years in the service, having been appointed in 1856. He was universally esteemed for his manly, upright character. His brother, John, who has been connected with the Senate since 1856, whose reputation is irreproachable, and who has a thorough knowledge and experience of his late brother's duties, is a candidate for the position. There is a rival in the field, one John Carleton, whose appointment, as a messenger in the Custom's Department, bears date 1880. Till recently, he was a messenger in the Privy Council, having followed Sir Mackenzie Bowell as President. A few weeks since Carleton resigned, having succeeded in getting his son appointed in his stead, in view of running against Mr. John Dunne for the Housekeepership. This man's chief and sole claim and qualification is that he is connected with the most extreme Orange lodges in Ottawa and the county of Carleton.

Now, we beg to ask why should the pretensions of Carleton, hailing as he does from another branch of the public service, receive the slightest recognition or encouragement as compared with the claims of Mr. Dunne, based upon his fitness, his knowledge of the work to be done and his thirty years good and faithful service? It would be a grievous wrong and outrage against personal worth, public decency and the commonest sense of justice to carry into effect the intention of certain Senators whose names, we withhold for the present, regarding John Carleton, self-styled "confidential clerk of the Premier."

We have the fullest confidence that a large majority of the Senate will be guided and actuated in this matter, by a becoming sense of justice and fair dealing, and that they will refuse point blank to appoint John Carleton Housekeeper because he is an Orangeman and an outsider in the Senate employ, over the head of John Dunne because he is a Catholic and an old and well-tried servant of the occupants of the "Red Chamber."

We hope it is only necessary to call the attention of the Government to the abuses or grievances we complain of to have them remedied.

Since the foregoing was in type, we learn from the Senate *Hansard* that the Standing Committee on Internal Economy and Contingent Accounts made the following recommendation: "Your Committee recommend that Mr. John Carleton be appointed Housekeeper of the Senate, in the place of Mr. Peter Dunne, deceased." The report is to be taken into consideration by the Senate, on Wednesday, 26th inst.

We earnestly hope a sufficient number of honorable Senators will be found in their places in the "Red Chamber," next Wednesday, to defeat this shameful and iniquitous attempt to deprive a member of the Senate staff of the promotion which he has well earned, by his long and faithful service, because he is a Catholic; and to foist into his place an outsider, a comparative junior, because he is "Grand Master of the Black Chapter," with a remarkable share of cheek, brass and forwardness as his chief qualifications.

We learn that a certain Catholic Senator is so much interested in John Carleton's appointment that he brought all his influence and persuasive powers

to bear on Mr. Dunne to induce him to resign his candidature for the vacancy. He did not succeed. Would it not redound to this hon. Senator's character and credit to change his mind by the 26th inst. and give his vote and support to Mr. John Dunne?

There is another circumstance connected with this matter which it is proper to note. We refer to the exclusion of Senator O'Donohoe from the Committee on Contingencies, of which he had been a member. In his remarks before the Senate, on his being left off the committee, Mr. O'Donohoe intimated that this was done for a purpose, namely, to debar him the opportunity of trying to have justice and fair dealing done to any of his co-religionists, who, like Mr. John Dunne, might be interested in the doings and decisions of the Committee. Now, if the Senator from Toronto spoke by the book—and we cannot question it—whichever is responsible for the formation of the Committee should blush and feel ashamed for having resorted to tactics which would reflect discredit and disgrace upon a village council. Mr. O'Donohoe would most certainly have voted against Carleton's appointment as Housekeeper. If a division be had upon the Committee's recommendation it will be interesting to see the yeas and nays.

MR. T. W. RUSSELL AND IRISH NATIONALIST PROSPECTS.

Mr. T. W. Russell, who in former years ranked as the Liberal member of Parliament for South Tyrone, but who went over to Toryism with Mr. Joseph Chamberlain when Mr. Gladstone introduced his first Home Rule Bill into Parliament, while speaking at a Tory meeting at Rotherhithe on the 27th ult., declared that he is far from asserting that there should be nothing done for Ireland. He added that it is all the more the duty of Parliament to attend to and remedy in a satisfactory way every legitimate grievance under which Ireland is suffering, inasmuch as the demand of Ireland for Home Rule has been refused.

From time to time it has been a habit of Mr. Russell to speak feelingly of Irish wrongs, and he several times threatened, even since the Liberal-Unionist and Tory alliance, to vote against the Government, unless it would consent to rectify the wrongs inflicted by law upon the Irish tenantry. He talked in this way because Ulster needs tenant right reforms almost as much as the rest of Ireland. It is not a question of religion when a tenant is evicted with the loss of all the improvements on his farm, including often the cost of the erection of his house and other buildings; and the Protestant Ulsterman feels the injustice as keenly as the Catholic tenantry of the other provinces. Hence it is necessary for Mr. Russell to make a pretence of having at heart the interests of the people, even while he votes in Parliament to sustain a Government which notoriously legislates in the interest of Irish landlordism.

We all know that it is a common trick of politicians to make promises to serve their constituents well if they are sent to Parliament, and Mr. Russell is an expert at this business; but in Parliament there has been no more subservient supporter of the pro-landlord measures of Lord Salisbury's coalition ministry, notwithstanding his occasional bursts of independent talk in favor of the rights of tenants.

A little government pap has always been enough to convert Mr. Russell from his zealous maintenance of the rights of the tenantry, and now that he is one of the occupants of the Treasury benches there is not the least danger of his vacating his position to endeavor to bring the Government to its senses so as to compel it to concede a measure of relief to Ireland.

Mr. Russell's talk will pass away like all such talk in which politicians are so fond of indulging in order to please their constituents: that is, if the coalition between the Liberal-Unionists and the Tories is to be permanent. But there is a good deal of restlessness among the Tories just now owing to the fact that the Liberal-Unionists are monopolizing too much of the patronage, and that they have more than their due proportion of seats in Parliament under the terms of the coalition. As a consequence the Tories very freely say that they will claim most of the Liberal-Unionist seats for Tories at the next election, and it has been said that Mr. Russell is himself likely to be compelled to give way to a thorough-going Tory. If this be brought about, Mr. Russell may become an Oppositionist in earnest.

Speaking of the prospects of the Irish Nationalist Party, Mr. Russell said in the speech to which we have referred above, that there is about as much chance for the reunion of the Irish party, as there is of the reunion of Christendom, of which we have heard so much talk recently. We know that Mr. Russell's wish is father to the thought; but we are happy to learn that there is very good hope of a reunion of the Nationalists through the convention of Irishmen which is to be held during the coming summer, probably in May.

MR. GURD, P. P. A.

Mr. Gurd, the leader of the P. P. A. party in the local Legislature, had the satisfaction of creating a laugh in the House on Wednesday evening, the 12th inst., but it was somewhat at his own expense and that of his party. We call him the leader of his "party," and we presume he is entitled to be honored with this designation, though we believe he was never formally elected to the leadership, for the fact is he is the only member of the party in the House, since his colleague of East Lambton was excommunicated by Rev. Mr. Madill, ex-President of the society. There was, therefore, no one left to elect Mr. Gurd as leader but himself, and we must presume that he is the *de facto* leader. In this capacity, he made a speech on the address, which he concluded by saying that the fourth party is in the House to stay, and that it will be a power in the land long after "the mover of the address shall have sunk into an unknown grave." He seems to have overlooked the possibility that he may himself be in the grave before Mr. McLean, and then where would the fourth party be? Mr. Gurd's speech was received by the House with good-natured but prolonged laughter, showing that the joke was highly appreciated.

THE MANITOBA REMEDIAL ACT.

The long expected remedial measure was brought before the House of Commons on Tuesday, the 11th inst., by the Hon. Mr. Dickey, on behalf of the Government.

As the matter stands, the prospect is that there will be a considerable secession of the usual Ontario Conservative supporters of the Government when the division will be called on the measure, but this defection will, it is claimed, be counterbalanced by the Quebec Liberals who will support it.

The Bill is a measure which, if carried and enforced, will give at least a partial remedy for the grievances under which the Catholics of Manitoba have been laboring since 1890. It restores the right to establish Separate school, without disturbing the present Public school system.

In many respects it resembles the Ontario Separate school laws, though it is much less complete. The desire of the Government appears to be that Manitoba shall itself supplement the Act by future legislation which will place the Separate schools in as good a position as the Public schools of the Province, or at least as the Separate schools of Ontario.

Five Catholic heads of families may take steps towards establishing a Separate school district, the extreme limits of which, as in Ontario, shall not extend beyond a radius of three miles from the Separate school site. Catholics shall be deemed to be supporters of the Separate school, unless they give notice to the clerk of the municipality and to the trustees that they desire to be rated as Public school supporters, and all supporters of the Separate schools shall be exempt from Public school rates.

The municipalities are empowered to collect the Separate school tax, but in default of their so doing the School Board shall have power to collect its own rates. The municipalities, however, are required to collect from the Catholic ratepayers a sum amounting to \$20 per month for the payment of teachers, there being a similar provision for Public schools in the provincial law.

School teachers shall be subject to the same examinations as Public school teachers, and the schools shall be required to attain the same degree of efficiency, to follow the same programme of studies, and to use the same books as the Public schools, with the exception that any books authorized for the Separate schools of Ontario shall be held to be authorized for those of Manitoba.

The taxes of corporations owning property in any school district where a Public and a Separate school exist.