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The Catholic Record. oblished Weekly at 484 and 436 Richmond atrect, London, Ontario. Srice of subscription—\$2.00 per annum. EDITORS

MEV. GEORGE R. NORTHGRAVES, author of "Mistakes of Modern Infideis." THOMAS COFFEY. MESSRS. LUKE KING, JOHN NIGH, P. J. NEVEN and WM. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

Rates of Advertising—Ten cents per line each Approved and recommended by the Archatshops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Feterboro, and the clergy throughout the Dominion.

dence intended for publication, as

London, Saturday, March 6, 1897

DIOCESE OF LONDON.

Lenten Regulations for 1897.

(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 indult from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one Mondays, Tuesdays, Thurs days 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 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 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 pub lie devotions, family prayers, espec ially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese. M. J. Tiernan, Sec.

LENT.

The holy season of Lent which begins this week is appointed by the Church as a preparation for the great festival of the Resurrection of our Lord, and also for the imitation of our Lord, who fasted for forty days before begin ning His ministry on earth.

These two objects in the fast of Lent are suggested particularly in the gospels read at Mass on Ash Wednes day and the first Sunday of this holy season. In that of Ash Wednesday our Blessed Lord lays down the rule according to which His disciples should Grace the Archbishop of Toronto in a

"And when you fast be not as the hypocrites, sad; for they disfigure their faces that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face that thou appear not to men to fast by to thy Father who is in secret, and thy Father who seeth in in their efforts to refute it. The secret will repay thee.

The purpose of this fast and of all our good actions is then given:

on earth where the rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where olic teaching we have plently of evithieves do not break through not steal." (St. Matt. vi, 17. e.)

In the Gospel of the Sunday we are the desert where He fasted forty days and forty nights, and was afterwards misrepresentations which, in the abhungry. He was then tempted by the devil, who laid before him motives of vain-glory and ambition to seduce kingdoms of the world and their glory, and saying: "All these will I give thee if falling down thou wilt adore me." But Jesus dismissed him saying : "Begone Satan, for it is written "The Lord thy God shalt thou adore

ful passions and appetites, and it is by sincere though mistaken in their state fasting and prayer especially that this ments. They are dupes of those who mertification is to be effected, and have invented such calumnies. God's grace obtained, whereby alone we can gain our salvation.

and fasting, and therefore the holy season of Lent was instituted with this object in view. It is incumbent on all Catholics during this season to prepare to celebrate Easter Sunday, and all the mysteries connected with our Redemption, by a good confession and a worthy Communion. The Easter time, all grievous sins will be forgiven. within which it is of strict obligation to receive Holy Communion, begins with Ash Wednesday and extends to Trinity Sunday, which will occur this year on June 13. It is desirable that Correspondence intended for publication, as wear on June 13. It is desirable that well as that having reference to business, should all Catholics should frequently receive to do not later than Tuesday morning.

Arrears must be paid in full before the paper an be stopped.

Easter time there is a strict obligation to do so, and we trust that none of our readers will neglect this duty.

The fast of Lent is of very great antiquity, or at least a fast preparatory to Easter, though it is somewhat in doubt how long this fast lasted in the beginning. St. Irenæus, who wrote in the second century, declares that there was a diversity of practice in his day, the fast being kept by some for one day, by some two days, and by others many days up to forty. He says also that this diversity was of very ancient date, so that we thus trace the observance of a Lent of greater or less length back to the days of the Apostles. Tertullian also, toward the close of the same century, speaks of the fast before Easter as being instituted for the purpose of mourning the period when the bridegroom was taken from us-that is when Christ suffered and was put to death on the cross.

The practice of fasting was observed even under the old law as a mode of expiation for sin. Thus we read in the prophecy of Joel the command of God to his people:

" Now, therefore, saith the Lord, be converted to me with all your heart in fasting and in weeping and in mourn ing, and rend your hearts, and no your garments, and turn to the Lord your God, for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Blow the trumpet in Sion, sanctify a fast, call a solemn assembly." Joel ii

Fasting was also used as a form of prayer for the obtaining of favors from God, and for the dead, and it is re corded in Scripture that David ap pointed a fast on account of the death of Abner, the general of the house of Saul, also for the recovery of his child when it was at the point of death. Kings iii; xii. For these and for similar purposes the Church appoints several fasts throughout the year, the principal of which is the fast of Lent.

FAITH AND GOOD WORKS.

The Christian Guardian takes great offence at a statement made by His lecture recently delivered on Protestant Fictions and Catholic Facts.

The general matter of the lecture is because it is calculated to give the impression that Protestants are accustomed to misrepresent Catholic doctrine Guardian says on this point that it would afford matter for many editorials, or might suggest a lengthy reply, "Lay not up to yourselves treasures and "stir up a host of Protestant champions."

Of the readiness of Protestant champions to give battle against Cathdence in the Toronto papers week after week, but at the same time they afford evidence of the fact that these told Jesus was led by the Spirit into champions are always ready to rehash the absurd and exploded fictions and sence of plausible arguments against Catholic truth, have been made use of by Protestant controversialists for Him from the service of God, shewing many generations. An example of Him from a high mountain all the this is found in the pertinacity with which these champions maintained recently the falsehood that Catholics give to images and to saints the worship due to God alone. The title "Protestant fictions" is fully justified by this persistent misrepresentation, and Him only shalt thou serve.' "(St. though we do not by any means assert that all Protestants take part in them, To enable us to resist the temptations and we admit also that some of those of the devil, we must mortify our sin- who make such misrepresentations are

The Guardian makes special objection against his Grace's assertions in As the Passion and death of Christ' regard to the mode by which sins are are the means whereby our Redemp- forgiven according to the Catholic and Pittsburg tells us in his history of Artion was brought about, and the work Protestant doctrines respectively. of Redemption culminated in the His Grace explained that Christ gave triumph of our Lord over sin and death power to the Catholic priests to forgive that the works of man are essentially and the powers of evil, by His glorious sin, but the conditions under which evil that Armenian Methodism was events was to redeem us from sin and confession and satisfaction on the part doctrine is contained in the articles of the Land League. open to us the gates of heaven, it is of the penitent. He continued: religion. If such works are evil, of One meeting held by the farmers of paths which lead to everlasting punish. Schneider, formerly parish priest of

Is this an easy process? Is Church. this ordeal calculated to encourage the commission of sin, or is it not? It has to be an efficient deterrent from the commission of sin. much easier is the Protestant doctrine and practice on this point! The Pro testant says : 'Believe in Christ and An easy system, truly. It is indeed, salvation made easy, and the narrow road to heaven broadened and made smooth.

THE CATHOLIC RECORD

It must be borne in mind that His Grace is here refuting a Protestant assertion to the effect that Catholics are encouraged to commit sin by the ease with which they suppose they can obtain forgiveness. It is said: "Catholics may sin freely, and all they have to do is to go to confession, and they will be forgiven."

His Grace shows that this is a misrepresentation. It is not merely on making a confession of the sin that forgiveness is obtained, but also by the penitents exciting themselves to real contrition, which is a "hearty sorrow and detestation of sin for having offended God, with the firm purpose of sinning no more." In addition to this. the penitent must expiate his sin by penitential works to be performed after he receives absolution, as well as those penitential works which he performs while preparing for confession, and exciting himself to a heartfelt sorrow for his sins.

These conditions which are pre scribed by the Catholic Church as necessary in order that the absolution from sin be given by the priest, are those laid down in Holy Scripture and by the constant tradition of the Church.

The Guardian accuses the Arch bishop of misrepresentation in stating that Protestant teachers have "noth ing to say about repentence as a con dition of forgiveness: nothing to say about contrition, confession and satisfaction . . . nothing to say but Believe that salvation may be easy. and the road to heaven broad and smooth." It quotes words from John Wesley to show that Protestantism, and Methodism in particular, does require also that men "should repent, believe and obey "as a condition of forgiveness and practical holiness. It quotes also Dr. Pope's Systematic Theology to

the same effect. It is to be remarked that the Arch pishop does not specify any particular form of Protestantism in his statement, out speaks of Protestantism in its general features. It is very difficult to say exactly what Protestantism teaches on any particular subject, for the views of Protestant sects and divines are so diverse that it is almost impossi ble to lay down any doctrine in particular as the doctrine of Protestantism, as there is scarcely an article of the creed that is not denied by some and affirmed by other Protestant sects; objectionable to our contemporary but it so happens that this particular doctrine of salvation through faith alone without good works, such as con trition, peaance and the like, is taught by nearly all the sects, and, moreover, the faith which is said to justify the sinner is not that faith which gives assent to the doctrines which God has taught, but is merely the conviction or persuasion of the sin. ner that he has been justified through Christ, or that he is saved. This doctrine may be regarded as truly the characteristic of Protestantism, if i can be said there is in it any charac istic, whereas there is so much laxity of belief therein on all doctrinal points.

It was part of this theological sys em, as laid down by Luther, that not only are we to be saved by faith alone, but that all the so called good works which man performs are sins, even when we endeavor to escape from the demon! (See his work on Christian Liberty.) It suffices to believe in the Lamb who takes away the sins of the world. Sin cannot snatch us from this Lamb though we were to commit murder or other crimes a thousand times a day.

The Methodists are undoubtedly with Luther on this point, and it is well known to be the common practice of Methodist preachers to exhort their hearers to believe themselves justified. Also it is regularly announced as the greatest triumph of a revival to convince a crowd that they are justified, and to induce them to declare themselves so. The Rev. Wm. Anam of menian Methodism that it is precisely because the Weslevan Methodists teach

is sin can be forgiven in the Catholic It is proved by the articles of faith of ation to join with the Nationalists in the Methodist Church that this is their the demand for Home Rule as the only doctrine, and the occasional statements cure for Ireland's ills. One of the of Wesley and Dr. Pope cannot set principal speakers, a Mr. McKillop, aside the standards and constant practice of the Methodist Church.

So resolute was Luther in propagating his doctrine of salvation by faith alone without good works, that he actually rejected the Epistle of St. James from the Scripture canon and called it an epistle of straw because it asserts | said : the necessity of good works:

"Do you see that by works a man is justified, and not by faith only? For even as the body without the spirit is dead, so also faith without works is dead.

St. Paul's Epistles he could not so easily get rid of without destroying a great part of the New Testament, so he corrupted them for the same purpose, and where the Apostle tells us concerning the works of the Old Law that we are "justified by the faith of Christ and not by the works of the law," (Gal. ii. 16.) he made the Apostle say we are not justified "by all works of all laws.'

The Archbishop of Toronto was correct in saying that Protestantism requires only that we "believe" in order to obtain forgiveness, and the faith it requires is rather the sin of presumption than real faith : for it is thy. a foolish expectation of salvation without making use of the proper means to obtain it."

An instance of the usage of the Methodists occurred at Simpon Church, Detroit, on Thursday evening, Feb. 25. where the minister, after a revival sermon, "called upon the unsanctified to come to the altar." The Detroit News describes the scene : the clergy man said:

"Will those who are already con fident of salvation please rise.

The whole audience stood-or those who remained seated were few and far between. Then another minister asked that those who were not perfectly sure of their salvation should rise whereupon about two score arose, one or two at a time. These being invited to take a front seat were soon converted and declared themselves saved.

Where are the contrition, belief in Christ's doctrine, and obedience to God's law in this mode of conversion? Yet the like of this is a daily occurrence among Methodists.

ULSTER MOVES FOR TENANT RIGHT.

It has always been understood by the Irish Nationalists that the griev ances under which Ireland labors on account of its being governed from Westminster instead of by an Irish Parliament holding its sessions in Dublin, bear as heavily on the people of the North as of the South, and on Orangemen and Protestants as well as on Catholics; yet it is a cause for won der that the people of the North, or at least the Protestant portion of them, have not to any great extent hitherto taken part in the agitation for Home Rule, or established branches of the Land League for the purpose of securing the undeniable rights of the ten

They have been led to believe that the Home Rule movement is a religious rather than a political one, the object of it being to hand over the government of Ireland to the Pope, or what they imagine to be the same thing, to the Catholic clergy of Ireland : and so it has been a favorite cry | prevalent. with the Tories that "Home Rule is Rome rule."

This fallacy is now being gradually dissipated among the Uister tenantry and farmers who have begun to see that the cause of the Nationalists is as much theirs as it is that of the tenants of the Catholic South.

We have already recorded the movement which recently took place among Irish Unionists in consequence of the discovery that Ireland is overtaxed to the tune of £2,700,000 per annum. This discovery caused so much excitement that at one moment it seemed likely that all Ireland would unite in the demand for Home Rule, but this is not the movement of which we now speak. The latest movement is among the Ulster tenants, whereas the antiovertaxation agitation was chiefly among the landlords.

Several meetings have been held recently in various parts of Ulster by tenant farmers to condemn the arbitrary conduct of landlords, and have passed resolutions as vigorous in favor of tenant rights as were passed in Resurrection, the purpose of all which this power is applied are contrition, established as a separate sect. This other sections under the influence of

needful that we should prepare for the "These, and these alone, are ordinar- course it follows that they are not Randelstown and Toome was especial- ment. The want of charity is on the Goderich, and indeed of the whole

celebration of these events by prayer ily the conditions on which actual griev wanted in the justification of the sinner. | ly enthusiastic, exhibiting a determination of the sinner. declared that they had not joined the Land League hitherto because they had been led to believe that the League is an association for wrong doing, but when the cry was raised by the other farmers present, "It is the Land League we want now," Mr. McKillop

> "Yes, you now see that it is the Land League you want if you expect to secure any fair measure of justice. and if you do not take the Rev. Mr Eaton's advice you will go to the wall when you come to fight the landlords, whose determination it is to break down the tenants in the Appea Courts."

> He recommended them to organize an appeal fund for the purpose of fighting the landlords in the Appeal Courts, but he added:

"That is not enough. Sub Com missioners have been appointed for the South, and why? It is because the Southern farmers have struck against landlord representation, and have sent men to Parliament who are not afraid to speak out and demand justice for their constituents. You must do the same. If you do not see that the Macartneys and O'Neils are turned out and proper men sent to Parliament to represent you, you deserve no sympa-

These sentiments were uproariously applauded, and if acted upon with any degree of unanimity by the tenantry, they indicate that there will be a truly united Irish party in the House of Commons after the next general election, even independently of the stand which may be taken by the landlords on the question of overtaxation.

It is quite possible that the titled land-owners who figured so conspicuously in the recent meetings against Ireland's over-taxation may be concil iated by the Government. They have, to some extent at least, accepted the Government promise of a new Financial Commission as a sufficient answer to their recent demands for redress, and delay is just what the Government wants, but the tenantry are not so likely as the landlords to be bought over cheaply. There is, therefore, perhaps, more hope for Ireland in this movement of the tenants than from that of the landlords. However, it is to be said that some of the landlords. too, are certainly sincere in protesting against the continued misgovernment of the country. From both move ments we may reasonably hope for renewed vigor, and a better prospect of success for the Home Rule cause.

INFIDELITY PREACHED FROM THE PULPIT.

Another minister has within the last few days created a sensation by preaching Ingersollian doctrines. The Rev. T. E. Barr, Congrega tionalist, and late pastor of the First Congregational Church of Kalamazoo, Mich., asserted in a lecture before the Twentieth Century Club that members of churches with well-defined creeds do not believe the doctrines they profess. He declared that he does not believe in an everlasting hell, and he approvingly quoted Colonel Ingersoll's words You can make heaven for yourself. if you want to, but you must not dig a hell for other people." "Religion, he said, "is for all men, but creeds are for those who wish to accept them.' Protestantism is fast tending to be a religiou without a creed. The Rev. Mr. Barr's ideas are becoming very

It is now quite a common thing to rail at Christianity with a creed, and the doctrine of everlasting punishment is especially denounced by Latitudinarian preachers and lay lecturers as one to be rejected as uncharitable and without foundation. But Christianity must necessarily have a creed. If there is a revelation from God with the purpose of leading souls to salvation, there must be a belief in salvation and the eternal rewards of heaven, and likewise a knowledge and belief in the opposite state of reprobation and everlasting punishment. A creedless revelation from God is an absurdity.

There is no want of charity in the belief in never-ending punishment, for it is the revealed truth, and it is a charity to warn sinners from the paths which lead thereto, just as it would be no charity to shut our eyes to the fact that a tenement house is on fire, and that its hundreds of occupants are in danger of being burned to death. True charity would dictate that we make an effort to save those in danger, and the case is precisely the same when we warn the erring from the

part of those who lull the ignorant to a false security by telling them there is no danger, while the danger is immin. ent, or even by advocating the commission of those crimes which lead surely to eternal torment, as was the case with Colonel Ingersoll, and more recently a preacher in New York who openly declared in their public addresses and sermons that suicide is a proper and commendable mode of escaping the tribulations of life. As a natural everlasting punishment.

The evil of such teachings is much augmented when they are pronounced from the pulpit, which was erected for the purpose of teaching God's revelation to men, and by a Christian minister whose chief duty is to make known that truth to others that their souls may be saved.

The Kalamazoo minister's quotation from Col. Ingersoll is a glaring fallacy. We cannot make for ourselves either heaven or hell; but we can warn others of, as well as pursue ourselves, the path which leads to one or the other.

" DIANA VAUGHAN.

We publish with pleasure the following extract from a letter received from a distinguished priest. Our readers will remember that we last week copied from the Boston Pilot an article written by its Roman correspondent. treating of the investigation of the Roman Committee as to the existence of Miss Diana Vaughan. Our own impression has always been that this lady is very much alive :-

Dear Mr. Coffey, - The Catholic papers, especially those who from the beginning ridiculed the "Diana Vaughan" revelations, are making a great ado about the so-called decision of the Roman Committee that was to investigate the existence and conversion of the mysterious lady the papers openly declare the whole thing as a barefaced swindle, while the commission only declared that they could find nothing either for or against the person in question.

Having followed the whole discussion as carefully as possible, I think the Catholic press is too hasty in its verdict. So far I could not find one single decisive argument proving the revelations a swindle. Miss Vaughan prom ised to prove her existence and conversion, publicly and convincingly, in her own good time and manner. the meantime I think the wisest course to follow is to wait and see what she is going to do. Should she prove her ex istence and Catholicity, as I think she will and can, the incredulous editors will be placed in a very humiliating position, for having followed the cue of the Freemasons in this matter.

COMPANY.

The history of the Canada Company constitutes no small portion of the history of Canada, and though the policy of handing over a large tract of land to a huge corporation for a small consideration that it may be sold at a high price to settlers is a very dubious one, there is no doubt that the Canada Company did much to open up such parts of the country as they had this interest in. It was necessary they should do this to promote their own interests and to secure good returns for their investment.

Mr. John Galt, who was called "the Father of the Company," was a poet and an author, and one would not expect that such a person would be a suitable one to take the management of the affairs of a great business corporation like the Canada Company, nevertheless the Company had evidently great confidence in his ability to do their business, or they would not have selected him for the purpose His able management justified the selection, and much of the work of the ladies we have named is occupied with incidents connected with Mr. Galt's management of the Company's affairs.

The book is not to be regarded as a consecutive history. It is rather a narrative of interesting events in the history of the Western part of Ontario known as the Huron Tract, and these events are told so pleasantly and graphically that the reading of them is sure to awaken an interest in the history of our country which will make the reader more Canadian and

consequence such teachings as these are followed by a great increase in the commission of the crimes which deserve

THE DAYS OF THE CANADA

A most interesting and well written volume has been issued by two young ladies of Stratford, Ont., the Misses Robina and Kathleen McFarlane Lizars, entitled, "In the Days of the Canada Company.

more patriotic.

There are in the volume some pleasant reminiscences of the late Father

contained a histo diocese of Buffa printed portraits guished ecclesiasti secration of the Quigley, as well as of the prominent of the diocese. A finest specimen of

prise we have yet

the Catholic press

gratulations, Fat

THE European last arrived at an ing the policy to l to Turkey, Greece cannot be said th honorable to the which are styled powers. Little (self capable of ma if left alone, but assert that Crete Turkey, paying a while otherwise They agree that is to be maintain pelled to withdra island. Greece l ment declared th draw, as the ent annexation of Cr port to the effect Greece has yield the powers. Th England are indi of the British G

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