The Catholic Register.

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THURSDAY, FEBR. AR1 25, 1897.

Calendar for the Week.

Feb. 20—Passion of Our Lord-27—S. Julian. 28—S. Leander. Mar. 1—S. David 2—Shrove Tuesday. 3—Ash Wednesday. 4—B. Cu regundis.

OFFICIAL.

The following are the Lenten regulations to be observed in the Archdiocese of Toronto:

1st. All days within Lent, Sundays

1st. All days within Lent, Sundays oxepted, are fast days, for those who are bound by the law of fasting.
2nd. By a special Indult from the Holy See, flesh meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays, Assendays, axeent the days and Saturdays, except the Saturday of Ember Week and Holy Saturday. The use of butter, one or milk and eggs is also permitted every

3rd. The following persons are exempt from abstinence, viz.: child-ren under seven years; and from fasting, persons under twenty one; and from either or both, those on account of ill health, advanced age. hard work, or some other legitimate cause could not observe the law with out great prejudice to their health. In case of doubt as to the sufficiency of reasons for exemption the confessor should be consulted. Those who are thus dispensed are not exempt from law ! penance and should by er acts of self-denial mortify the flesh with its vices and concupiscences.

4th. Persons who are not bound to

fast for legitimate reasons are strictly obliged to abstain from using reast, only at one meal on days on which its use is granted by dispensa-tion; but as a rule they should do so as much as possible through a spirit of penance.

Lard and suet may be used in pre-

paring fasting food during the season of Lent, and also on all days of abstimence throughout the year when butter cannot be easily obtained.

5th. Fish and flesh meat may not be used at any one meal whether on Sundays or week days within the Tient.

6th Pastors are required to hold in their respective churches, at least twice in the week during Lent, devo and instructions suited to the holy season, and they should earn-estly exhort their people to attend these public devotions. They are these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Sesides the public devo-tions, family prayers, especially the holy Bosary of the Blessed Virgin. ild be recited in every Catholic household of the dione

7th. The time for making the Easte Communion dates from Ash Wednesday and terminates on Trinity Sun-

day.

By order of his Grace the Arch

JAMES WALSH, Secretary.

The Forty Hours Devotion.

This devotion consists in the solem on of the Blessed Sacrai exposition of the Biesawa property for forty hours. It is exposed during a solemn Mass of Exposition, on the following day a High Mass is celebrat eace, and on the closing day a Mass is sung, at the end of soloma Mass is sung, at the end of which the devotion ceases and the Bleemed Sacrament is replaced in the Tabornacle. After the first and last
Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is Renediction of the Blessed

Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devition is to give public worship and adoration to Jesus Christ in this great Sacrament, to stimulat devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in His adorable Pre-sence, and to inflame our charity and rekindle in our scals and fan into holy tiames the sacred fire of love towards our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the persoverance of the just, and the relief of the souls in Purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards Our Lord in this Sacrament; also to atone for the profanations and unworthy commu of which many are guilty, and for the scotts and insults offered to the Real Presence of Our Lord by heretics and infidala This devotion is enriched by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacra nani is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion.

The exercises of this Devotion will be held during the coming Lent and Paschal time in the Churches at Paschal time High Mass and at the dates mention аз follows :

DATES FOR FORTY HOURS' ADOR снивенея ог тие ситу, 1897:

First Sunday in Lent, March 7th, it. Michael's Cathedral. Second Sunday in Lent, March

14th, St Paul's. Thursday, March 18th, Sacred Heart Sunday in Lent, March 21st,

Third Sunday in Leas, St. Mary's.
Thursday, March 25th, St. Joseph's.
Fourth Sunday in Leat, March 28th, St. Basil's.
Thursday, April 1st, St. Patrick's.
Fith Sunday, April 1th, St. Helen's.
Thursday, April 8th, House of Pro-

vidence.
P. Im Sunday vacant.
Second Sunday after Easter, May
2nd, Lourdes.
Thursday, May 6th, Holy Rosary.
Third Bunday after Easter, May
9th, St. Cecilia.
May 18th St. John's.
By order of his Grace the Arch-

JAMES WALSH

The Globe Feb. 22.—"There were and still are Catholics who would be satisfied with nothing less than the restoration in Manitoba of a distinctly Catholic school, in many cases with teachers who belong to Catholic religious orders, and with Catholicism permeating every part of the instruc-tion, interwoven with the secular teach tion, interwoven with the secular teaching as the warp with the woof of a fabric. Such institutions the Government of Manitoba have repeatedly declared that they would not consent to subsidize with Provincial funds or aid with the taxes of the ratepayers.

The Prosbyterian Review is respensible for the following touch of wisdom:
The thoughtful educationist will readily relinquish religious teaching in the public schools,—not as an empty form, but in reality, and because every legitimate opportunity should be taken advantage of to give the young a knowledge of the Scriptures.

the young a knowledge of the Scriptures.

We hardly see the connection between the suppression of religious teaching and the desirability of instruction in the Scriptures. Is it implied that a knowledge of the Scriptures is essentially irreligious? If the recent utterances of certain distinguished Protestant distinguished Protestant divines "be accepted—which God forbid!—Bible study is only the long way round to anbelief.

The article which we reproduce from The Tablet on this page speaks with some confidence of a satisfactory settlement of the Manitoba school settlement of the Mantoba school question in the near future. The Tablot may be well informed or it may not. We hope what it says is right. In the contrary event the school question must occupy the attention of the House of Commons in the coming session. With a view to giving our readers a thorough understanding of the history horough understanding of the histor and law of the whole matter we publis and law of the whole matter we publish to day the first of a series of articles which have been prepared with great care by one who is thoroughly com-petent to present the case fully to the public in its present aspect.

The Roman Commission which under-took to trace the antecedants of "Diana Vaughan," a professed worshipper of Satan, has reported. The report which

is signed by Luigi Luzzaresolii, Bishop

of Noo-Caezarea, declares:
Inta so far it has found no peremptory argains at either for or against the existence or conversion of the alleged Danay Yanghan, or for or against the authenticity of the publications attributed to her. Wherefore the Countission, romowing its absolute addicsion to the principles laid down in the Papal Encyclicals on Free masonry, hopes that secondary questions being laid aside, the coal of Uatholies may be directed in its full vigour to the straugle against the permich as sect. It declines all further discussion on the matter, and declares

full vigour to the strugge ugame re-pernic, us seet. It declines all further discussion on the matter, and declares its mandate fulfilled."

This report reads like a joke. But we believe it is seriously intended. "Diana Yaughan." has no other witness of her existence that the catch penny litera-ture of a notorious har named Leo Taxil. This fact in any court of law in the world would be deemed sufficiently "peremptory" to send serious minded men home to bed.

The Christian Guardian and the Archbishop.

Our urbane and much-respected friend, The Christian Guardian, takes exception to certain allusions made to Protestant doctrines by the Archbishop of Toronto in his recent lecture in St. Patrick's church. It especially objects to the contrast drawn between the Protestant and Catholic dontrines of forgiveness of sin. It claims that whilst the Archbishop was blaming Protestants for misrepresenting the Catholic Church, he was actually engaged himself in misrepresenting stants.

Catholics cannot apply one rule to themselves and treat Protestants in quite a different manner. Fair play is a jewel. That the Archbishop of Toronto is a lover of fair play we have not the slightest doubt. In the lecture in question, he said more than once that if Protestants were sincorely de sirous of finding out the truth con-erning the Catholic Church, her sacraments and her devotions, they should come to some bishop or priess of the Church upon whom they could rely to speak the truth. And this very reasonable way of enquiry usually imposes the additional obligation of allowing the adherent of any particular creed to know more about his own religious belief than persons of a different conviction. At all events the rule applies where an individual says: I believe, or I do not believe, and so. Apart altogether from the self-conceits and blindness of pre judice, it is only right to suppo every honest Christian knows his own conscience best. Christians who suppose anything else must play at cross purposes after the manner of Uncle Toby and Dr. Slop. We trust we have a good conscience. So say we all.

The editor of The Christian Guar dian is a Methodist clergyman. He trusts he is a good Protestant. It does not con concern us to dispute the n. He is an educated man, s best himself what his belief knows l is. To tell him (a la Dr. Langtry) that he does not know what he ng about, or that a Octholic or an Anglican is entitled to analyze his science, would be an impertinence. The editor of The Christian Guardian declares he does not believe in the forgiveness of sin following from merely saying: "I believe in Jesus On the contrary, he leaves us to suppose that his creed does not overlook contaition, confession and satisfaction as conditions of forgive ness. He refers us to the writings of John Wesley to verify the justice of his strictures. We would much prefer that our centemporary himself would undertake the interpreting of Wesley in our behalf. There might be so danger that we, through preconce notions, might misrepresent We thus repeating the performance of Dr.

Langtry on Catholic theologians.
We wish to be fair in all things Moreover, we are glad to hear the editor of The Ohristian Guardian preaching contrition, confession and satisfaction as necessary conditions of the forgiveness of sin. In this connection we beg to bring to his notice a letter which we have received from a reader of his own paper commenting on his criticisms of the Archbishop's lecture. We need say no more than that the writer sends us his name and address, and that we are able to ve for his intelligence, judging from his social and profession standing:

THE CHRISTIAN GUARDIAN REPUDIATING
METHODIST DOCTRINE.

METHODES DOCTRINE.

To the Editor of The Catholic Register.

Sim—The editor of The Christian
Guardian, in the last issue of that paper,
objects to the contrast you have drawn
(in a previous issue of The Register)

between the Catholic and Protostant modes of obtaining forgiveness of sin-tic quotes you as follows.

"The Protestant says, Believe in Christ and all grievous sins will be forgiven. An easy system truly. It is indeed salteation made casy and the parrow road to heaven broadeneed and made smade should."

made smooth.

The editor of the controllan objects to this statement of the Protestant theory.

this statement of the Procession that Pro-and says:

"This loaves the impression that Pro-testant teachers have nothing to say about Repontan on a condition of for-given ser; nothing to say about Contri-tion. Confession and satisfaction as a condition of forgreeness; nothing to say but believe, that salvation may be easy and the road to heaven broad and and the road to heaven broad an smooth. This is unfair, unjust, uncharit able, untrue, to our knowledge of Pro testant teaching."
And then the editor refers his "Re

man Catholic friends" to cortain publi-cations of the Rev. John Wesley, in sub-tantiation of what he says. Now, emb-tantiation of what he says. Now then, I propose to appeal to the pub-lished, authorized and long used hym hahed, authorized and long used hymr book of the Mcthodist Church, a work largely composed by the Rov. Charles We-ley and published by the authority of the Rov. John Wesley, "For the Use of the People Called Methodists," as its of the People Called Methodists," as its title page indicates. These hymns have been sung for generations by fami-lies and congregations of Mothodists, who have regarded thom as orthodox and almost as much inspired as the Holy Scriptures themselves. The 36th hymn of this book begins, "Lovers of Pleasure more than God,"

nd its third and fourth verses read a

The God of love, to earth He came That you might come to hear Relieve, believe in Jesus' name, And all your sins forgiven.

Believe in Him that died for thee.
And sure as He hath died,
Thy debt is paid, thy soul is free,
And thou art justified.

Here is the "smooth" and "easy," and alas! the "broad" way also, fully defined.

defined.
Again, I quote from the 80th hymr
Mr. Wesley's, in the same book: Outcasts of men, to you I call, Harlots and publicans and thieves He spreads His arms to embrace you Sinners alone His grace receives.

He spreads His arms to embrace you all, Sinners alone His grace receives.

Believe and all your sins forgiven, Only believe and yours is heaven.

Italies, of course, are mino. If there is any meaning in language the doctrine is here explicitly taught, that the 'lovers of pleasure,' the 'outcasts,' 'harlots,' "publicans,' and "thieves" have 'only to believe and their salvation is assured! Not a word, expressed or implied, about "repentance, contribinion confession or satisfaction, 'which is would seem the editor of the Methodist weekly is disposed, even at this late day, to smuggle in among the conditions of forgiveness. What a terrible account will have to be rendered by these blind leaders of the blind!

It is a significant circumstance, that at the very time the the editor of The Christian Guardian is repudiating the thymnbook of Wesley, the Rev. Dr. Buckley, editor of The Christian Advocate, (another Methodist paper, of New York,) is repudiating the infallibility of the Bible. (See Toronto Globo of tody, February 17th, 1897). And so it goes. There will be little left of Wesley's Methodism in another hundred years.

AN Ex-METHODIST.

The doctrine of Justification by

The doctrine of Justification by Faith alone was certainly characteristic of the Protestantism of Luther and Calvin and of those who adhered to their anti-Catholic principles. If some amongst our Methodist brethren some amongst our Methodist brethren are anxious to repudiate this fundamental dootrine of orthodox Protestantism, and embrace the old Catholic principle of sacramental justification, implicitly or explicitly, there is every reason to rejoice at the change and to hope that it is the harbinger of better things. That the doctrine was certhings. That the doctrine was cer-It was also maintained by Calvin and his supporters, and was introduced into England by the Moravian breth ren from whom it was communicated to the founders of Methodism

In 1522, Luther published his Ger man translation of the New Testa Amongst the various change which he made in the original text was notably that in the words of St. Paul, chap. 3. v. 8: "For we account a man to be justified by faith without the works of the law;" he added the word " alone." " By faith

In the Diet of Augsburg some one lained that Cath this perversion of the Scripture. He answered: "It your Papist prattles any more about this word 'alone' tell him that Dr. Martin Luther wishes it

so, let my will be sufficient reason for it." The followers of Hirricus, who it. The followers of Illiricus, who studied under Luther at Wittemberg, adopted the same ductrine as did al the other followers of the arch-Re former. John Agricola, a disciple of Lather, was the founder of the sect called the Antinomians or Law Op-posers, for they rejected all law and believed that faith alone in Jesus was necessary to salvation." This doctrine was also hold by Calvin and his followers. (Cal. i. 3, c. ii. 8). "Man in a state of sin is not 88C. Ū). justified by contrition but by faith alone, believing in the promises and merits of Jesus Christ. This doe trine is still to be seen in the famous profession of faith of the French Cal

vinists.

In view of these facts think that the Archbishop was justified in stating that justification by faith alone is, and has been, a fundanental doctrine of Protestantis

In Whiteheads " Life of John and Charles Wesley," vol. II., page 68, we learn that the from intercourse with Peter Bohler, one of the lights of the Moravian brethren, who were all radic ally and fundamentally Antinomians, or Law Opposers, John Wesley "bc-came convinced of unbelief, namely of a want of faith whereby 'alone However, it is but fair to admit that the scrupulous consience of the founder of Methodism became thoroughly disgusted at the disgrace ful consequences of this easy principle of salvation. He says that "nine parts in ten of Methodists (who adhered to these principles) were swal-lowed up in the dead sea of stillness, ppposing the ordinances, namely pray or, reading the Scriptures, frequenting the sacraments and public worship &c., in order to rely more fully on the Blood of the Lamb

This secession from the Protestant principles of Antinomianism took place in 1740. However, Wesley repudiated the doctrine only in part, for that for those who die soon aft we find that for those who die soon after their pretended experience of saving faith, he does not deem repentance or any act of the love of God necessary for salvation. It would seem, however, that the dottrine is still poullar enough amongst cur separated brethren of the Methodist denomination. may be disclaimed by others who are imbued with Catholic tendencies. It is still accepted and professed by other branches of Methodism, and especially by those of the Huntingdon connec-tion, not to marries. tion, not to mention other and more orthodox Protestants, who unhappily are in no hurry to discountenance un-Christian principles of the so-called

Living Greece Once more

The casting of Britishishells among the insurgents fighting in Crete under the Greek flag was explained in the House of Commons on Monday by Mr. A. J. Balfour. The firing from the British and other ships was forced in the interests of peace, he declared. The ories of "shame" heard in the House probably represent the feelings of the vast majority of the English people over the action. The British ships not only fired upon the insur-gents, but they are now giving convoy to Turkish transports carrying troop to Crete to put down the insurrection These facts would indicate that the real policy of the European Powers is to see that Greece is beaten by Turkey, by hook or crook, even though England's fleet should be employed in the evil work. That, however, is a policy not to be pursued very far Pablic oninion in England, Fra ill inevitably overturn the govments that have made themselves parties to the pacification of Europe at the cost of the everlasting disgrace of Christendom. The Greeks are of Christendom. The Greeks are righteously indignant over the bullying of the Powers; but King George de-clares his readiness to fight against all odds, and to lead the Hellenic army in person against Turkey. That the conditions of actual warfare now ex isting between Greece and Turkey threaten to kindle the flames of war throughout the whole of Europe is generally believed, although the rea-son why is so long a story to tell that not one person out of a hundred fully understands it. Mr. Balfour declares that only absolute unanimity among the Powers can avoid war. There was not a member of the House of Commons ready to question the accuracy of the dec

As far back as the political system of surope can be traced, the chances

of war and peace have depended wholly upon the maintenance of equilibrium by a system of grouping of states, or, as it has been called, a game of alliances.
All the Powers of Europe are Christian : and it is the front of fate that separate views of policy can only be prevented from landing them in conlusion by their giving a united support to the bloody Mahometan empire. There seems no other way of preserving the equipoise among the European collection of states, each jealous of the ambition and desire for energachment of the other, than by bolstering up the of the other, that by botstering up the interloping Turk in Constantinople. This artifloial dependance of Chris-tranity upon Mahemedatism began in fact when the Turks became masters of Constantinople; but it would never have continued had Christian Europe (not counting Russia) been consolidated in one religion. Were the influence of the Papacy to day what it should be. the Ottoman empire could last no longer than the Pope might advise. Europe could crush it in a day. And although all Europe is well aware of this, the Turk continues to lead this, the Turk continues to lead Europe by the nose. Why? Because, if anything should give way in the Ottoman empire the European Powers would fight over the spoils like the Kilkeniny eats. There are too many heirs of the old Byzantine empire. Russia received Christianity from the Byzantines;

therefore Russia claims to be the heir apparent to Constantinople. Austria, the Pacific monarchy, has her dreams of a legacy in the Balkan States, and little Greece claims to have the only little Greece claims to have the only divine right to restore the ancient power which the Turks demolished. An impartial reading of history must give Greece the benefit of the doubt among the conflicting claimants. But to imagine that Russia, Germany, or Austria, would willingly see a new first-rate power created on the ruins of Turkish dominion in Europe, is vain. These are some of the complications that make the Eastern question impossible of peaceful settlement among the Powers of Europe, and that render the mechanical balance of power the only means by which the greatest war in the history of the world is being averted year by year.

The Greeks have now got the bit between their teeth, and are taking their own course. They have either their own course. They have either to be annihilated by the combined arms of Europe, or the other thing must happen. Something must give way. To prevent final war is evident-ly the set purpose of the Powers. But it is even among the possibilities that asy break out conflagaration despite all their efforts.

St. Boniface Election.

A provincial bye-election in St. Boniface has been fought and won by the Catholics on the School question. The great majority recorded against the Government is a telling bl the Catholic side in the struggle to get back their schools. Neither Mr. Laurier nor his friends can henceforth pretend that Archbishop Langevin's people are satisfied with the "settle-ment." The efforts made by the provincial Liberals to win the seat w have succeeded beyond doubt in any other than a Catholic constituency. The role adopted at the opening of the campaign was to author, Mr. Greenway. Archbishop Langevin felt himself obliged to prevent his people being deceived by that pretence, and speaking in St. Boniface Cathedral on Sunday February 14th he denounced the "settlement" in the following terms :

following terms:

What does this settlement amount to?
It is simply the School Act of 1890 under another form. The very men who time and again eloquently condemned thy villainous law (Ia loi scelerate) of 199' want us now to accept the same law under another form. To please some persons we are, foresoth, to accept a settlement which is a piece of treachery, a surrender of our dearest rights. No, we cannot accept it; you cannot accept it; no man can do so with a safe conscience. The principles at stake are the same for The principles at stake are the same for you as for me. To accept would be a scandal to all the Catholics of the ountry.

The Liberal candidate had little hesitation, after the Archbishop had spoken, in changing his tactics. He condemned the "settlement" and promised to condemn it in the House.

Now that the constituency has been the Mrs. Greenway, the Liberals all lost to Mr. Greenway, the Liberals all over Canada are in a terrible temper.

