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TO CORRESPONDENTS.
All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.
LETTER FROM HIS LORDSHIP BISHOP WALSH.

LONDON, Ont., May 23, 1876.
DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your able and energetic management the RECORD will improve in usefulness and efficiency, and that the former and commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me, Yours very sincerely,
+ JOHN WALSH,
Bishop of London.
Mr. THOMAS COFFEY
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, MAR. 4, 1881.

LENTE REGULATIONS FOR THE DIOCESE OF LONDON FOR 1881.

1st. All the week days of Lent, from Ash Wednesday till Easter Sunday, are fast days of precept on one meal, with the allowance of a moderate collation in the evening.

2nd. General usage has made it lawful to take in the morning some tea or coffee, with a morsel of bread.

3rd. The precept of fasting implies also that of abstinence. But by a dispensation from the Holy See, A. D. 1874, for ten years, the use of flesh meat is allowed in this Diocese at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays of Lent, with the exception of the Saturday in Ember week and Easter Saturday.

4th. There is neither fast nor abstinence to be observed on Sundays of Lent.

5th. It is not allowed to use fish with flesh meat at the same meal in Lent.

6th. There is no prohibition to use eggs, butter, or cheese, provided the rules of the quantity prescribed by the law of the fast be complied with.

7th. Lard may be used in preparing fish, vegetables, etc., etc., when butter cannot be easily procured.

8th. The Church excuses from the obligation of fasting (but not of abstinence from flesh meat, except in special cases of sickness or the like), the following classes of persons: First, the infirm; second, those whose duties are of an exhausting or laborious character; third, persons who are under the age of twenty-one years; fourth, women in pregnancy or nursing infants; fifth, those who are enfeebled by old age, and all who through any cause cannot fast without great prejudice to their health.

Persons who are in doubt as to whether, in their circumstances, they are bound by the law of fast and abstinence should consult their confessor or pastor, and should follow his direction in the matter.

By order of His Lordship the Bishop,
W. O'MAHONY, Secretary.

THE BISHOP'S PASTORAL

We beg to call the attention of our readers to the Lenten pastoral of his Lordship the Bishop of London, which will be found on 1st and 5th pages of this issue. Our readers, we are sure, will be edified and instructed by the perusal of this most appropriate pastoral from the pen of the first pastor of the diocese.

DEATH OF A DISTINGUISHED PRIEST.

It is with the most unfeigned and heartfelt sorrow—a sorrow which we are certain will be joined in by all our readers, without distinction of creed, class or nationality—that we announce the death of the good, the kind-hearted Right Rev. Charles Felix Cazeau, Domestic Prelate to His Holiness the Pope, Honorary Canon of the diocese of Aquino, in Italy, and Vicar General of the Quebec and Toronto Archdioceses. The melancholy event took place at his home in the Asylum of the Good Shepherd, in Quebec, at about one o'clock on Saturday morning, and was caused by an attack of inflammation of the lungs. He received the last Sacraments on Thursday afternoon at the hands of the Bishop of Chicoutimi, after which he gradually sank; he was unconcious all day Friday. In him the excellent institution over which he has presided with paternal care for nigh a quarter of a century loses a father and a friend. Nor is the loss confined to him; the widow, the orphan and all in distress or trouble of whatever nature also participate in it; but by no class will his death be deplored more sincerely than by the Irish Catholics. His services on their behalf whenever the opportunity presented

itself will live forever in their memory. Monsignor Cazeau had attained the seventy-third year of his age last 24th December—fifty-one of which he had passed in the priesthood.

NO MUSIC.

Your thorough-going disciple of John Knox abhors music in church. In the conventicles set up by men of this stamp, musical instruments were till lately entirely unknown. Woe betide that man indeed, who dared some time ago suggest such an innovation. But times have changed as well with the followers of Knox as with others. A new generation less mindful of sectarian prejudice than its progenitors has risen up to demand the introduction of musical instruments into the conventicles. The remnant of the old generation has already exhausted itself—but vainly—in denouncing the profanity of the "Kust of whistles." They have in Toronto, at Cook's Church, a very lively time over the musical difficulty. A majority of the congregation attending that church voted for and procured the introduction of an organ for an accompaniment to the choral service of the church. Some of the "ancients" took umbrage at the profanity of the innovators, and actually dragged the organ from the church, and placed it on the highway. *Hinc illae lachrymae.* There is now tribulation and gnashing of teeth in Cook's Church. The whole affair will be ventilated in the law courts. But the garment of puritanism has been rent and torn to shreds. Meantime, the "Kust of whistles" will be, from time to time, heard in the church.

TEMPEST IN A TEAPOT.

The city of Ottawa boasts of a suburb called Hull. Hull is a quiet, orderly, unpretentious little city, and thoroughly Catholic. For some time the attention of certain zealous seceders has been directed to the "evangelization" of Hull. Their purses have been loosened in that regard, to the extent of stationing and supporting a "missionary" there. Unable to find converts through teaching and preaching, the worthy missionary determined, at all events, to bring some sheep into his fold—resolved on abducting a Catholic young woman and claiming her as a "convert." His plans for the abduction were so well laid that in a short time he found himself master of the young woman. But it so happened that she enjoyed the privilege of having some paternal and other relatives of a disposition not safe for triflers even of the type evangelical. No sooner did they learn of the treachery of the missionary than they took steps to recover possession of the woman. They found her in the midst of a "Sabbath School" procession, and much to her satisfaction removed her to her home. The missionary worked himself into an excitement, ran over to Ottawa, and gave his own version of the affair to certain of the correspondents there, who at once flashed a sensational narrative over the wires. There will, no doubt, be indignation meetings held, and subscription lists opened over the affair, but we would humbly suggest to our separated brethren, the propriety of a thorough investigation of the case, with all its attendant circumstances, before eloquence is wasted and money lost.

THE BISHOP OF KINGSTON.

His Lordship Rt. Rev. Dr. Cleary, Bishop of Kingston, left Queenstown last Sunday week, and was expected to arrive in New York about Ash Wednesday. He will spend a few days in that city, afterwards visiting Toronto, and staying a short time with His Grace Archbishop Lynch. He will then proceed to Kingston, accompanied by the Bishops of the Province and a numerous cortege of clergy.

DEATH OF FATHER BELANGER.

We have received a telegram from Quebec announcing the death of Rev. Ferdinand Belanger, formerly Vicar of St. Patrick's, at the age of fifty-seven. The sad event occurred on Sunday. The funeral took place on Thursday.

CONTINUED INJUSTICE.

The British Government seems incapable of dealing justly with Ireland. British statesmen have frequently propounded views, which, if reduced to practice, would alleviate much of the misery and remove much of the discord from which Ireland so severely and so constantly suffers. No sooner, however, do these statesmen take office than they enter on a course of action directly opposed to the interests and desires of the Irish people. Mr. Gladstone, it is true, carried through Parliament his scheme, propounded in opposition, for the disestablishment of the Irish Church. But that rotten structure would have been, we know, maintained for years longer but for the dread of the New Ireland in America, whose generous, determined and aggressive attitude after the American rebellion gave courage to Ireland and struck terror into Britain. In their gratitude for even this small measure of relief, the Irish people allowed themselves to be lulled into the belief that from Mr. Gladstone they would also receive justice on the land and education questions. Never were people more bitterly deceived. The land act of 1870 proved from the beginning a complete failure, while his scheme of Irish University training was so obviously defective and impracticable that it brought on Mr. Gladstone the crushing defeat of 1874. The truth is that the British Government has nearly always, since the union, directed legislation in the interests of the Protestant minority of Ireland, regardless of the rights and claims of the Catholic majority. To keep the nation in discord seems to be the duty of the British statesman in Ireland. If he can keep that unhappy country in subjection, his task is done. The land holding minority and its retainers amongst Irish Protestants will never, as far as its influence goes, permit the Government to lay the foundations of a peasant proprietary. A peasant proprietary would soon acquire such influence in the national and imperial councils that the denationalized minority could no longer maintain its rule of hatred and exclusiveness. The *Dublin Freeman* puts the case, we think very fairly:

A correspondent calls our attention to the striking similarity between the Irish Land policies of Pitt, Castlereagh, and Clare, eighty years ago, and that of Gladstone, Bright, and Forster now. The former is to be found outlined and commended in Lord Clare's celebrated Union speech in the Irish House of Lords in February, 1800, and the latter in the recent speeches of the three Liberal Ministers, and in their Peace and Property Protection Bill. Lord Clare said:

"A colony of new settlers, a motley crew, poured into Ireland, and were put into possession of the ancient inheritance of its inhabitants. . . . It is a question of curious and important speculation to look to the fortunes of Ireland in the last century."

The whole of our island has been confiscated with the exception of the estates of five or six old families of English blood. And no considerable portion of the island has been confiscated twice, or perhaps three times, in the course of a century. What, then, was the situation of Ireland at the Revolution, and what is it at this day? The whole power and property of the country has been conferred by successive monarchs of England upon an English colony, composed of three sets of English adventurers, who poured into this country at the termination of three successive rebellions. Confiscation is their common title; and from their first settlement they have been hemmed in on every side by the old inhabitants of the island, brooding over their discontents in sullen indignation. What, then, was the security of the English settlers for their physical existence at the Revolution, and what is the security of their descendants at this day? The powerful and commanding protection of Great Britain. If by any fatality it fails, you are at the mercy of the old inhabitants of the land. It was on this ground—namely, to secure the property of the settlers and to crush the rising tenants—that the Union was carried, and the 57 Coercion Acts since show how steadily the policy has been maintained. Mr. Forster's Bill is an announcement of this policy—it is a *lettre d'arche* ready for any one who says a word against the policy. It does not pretend that any life is in danger, and it employs the military power of England to gather in contract rents under confiscation titles. History has many parallels, and eminent men often practice surprising antics; but Gladstone, Bright, and Forster, putting on the cast-off shoes of Pitt, Castlereagh, and Clare, supply an unique metamorphosis.

Legislation for the minority against the just claims and advancement of the entire island cannot meet with success. English statesmanship in Ireland presents one unbroken line of failure. The result is that to-day English rule is no more respected or assured of permanency than one hundred years ago. The maintenance of the broils and dis-

cord of civil war, the memory of which should long since have been obliterated from the Irish mind, being the consequence of English legislation, in regard of Ireland, it is no matter of surprise that the latter country derives no benefit from union with Great Britain. Every day adds to the discontent of the Irish people—every day increases the peril of the empire, but every day brings Ireland nearer to justice and freedom.

A FRUITLESS ADMINISTRATION.

President Hayes will, in a few days, say farewell to the White House. His administration—if we except certain financial successes of Secretary Sherman—has been a notable failure. He began to deal with the South in a spirit of apparent justice. The "stalwarts," however, took such alarm that the President abandoned the tone of conciliation which marked his early Presidential utterances. His latter messages have been couched in tones of uncalculated insult to the South. He finds fault with the want of freedom in elections, of which the negroes complain, and bitterly denounces the unanimity of the South in resisting Northern aggression. If the South be to-day solid and unanimous, it is due, in a very large measure, to the failures of President Hayes. His Cabinet has not governed the country in a manner to conciliate the South or to inspire confidence in the better classes of the North. An administration which seeks to gain favor by abandoning principle cannot reasonably hope for success. Mr. Hayes entered office with an avowed principle entirely at variance with the course he at first pursued as President. Elected by the Republicans of the North to uphold the principle of equality of races in the South, he at once—to place himself securely in office, it is presumed—gave over the government to two Southern States to men not believing in, or accepting this principle. He thus disappointed the supporters of his own openly avowed policy, without commanding the respect of his opponents. The better class of American politicians have always opposed interference on the part of the Federal authorities in the local concerns of individual states. If President Hayes and his predecessor had simply left the states to themselves, all their difficulties had been speedily and fully adjusted. But ever since the Republican party adopted the policy of interference in state affairs there has been discord in the national councils. President Hayes had a grand opportunity to allay discord and remove discord. He failed to accomplish this desideratum. His administration will, therefore, be reckoned, and we must say justly, a complete failure.

EDITORIAL NOTES.

The March number of *The Catholic World* is an excellent one, full of choice matter for Catholic families. It may be ordered from D. and J. Sadlier & Co., Montreal. \$4 per annum, single copies 35 cents.

DONOHUE'S MAGAZINE for March has surpassed itself, and even promises still greater attractions. The table of contents will make it very welcome this month into many an Irish home. Send for a sample copy (20c.) to Patrick Donohue, Boston.

A FRIEND has sent us a copy of a nam sake from the Antipodes—the Bathurst, New South Wales, *Record*. It is a neat little 24 page Catholic paper. It is publishing Mrs. Sadlier's Old and New as a serial story, and contains, besides, a large amount of reading matter. We wish our contemporary and fellow-laborer all success.

The Fenian fright in London caused all the Guardsmen in that city to spend the night of February 3rd in barracks, officers and men sleeping in their clothes. When day dawned, they found that all was quiet on the Thames, and London had not been captured. The government of Her Majesty has surely supplied us with enough of these things. Nobody believes any such movement is on foot among Irishmen, and everybody laughs at the silly attempt made to manufacture a scare. The expression of outside sympathy for the people of Ireland is beginning to

raise blisters on the men at the head of affairs, and they must turn their attention to some expedient to change the current of public opinion. We would not be astonished were barrels of gunpowder placed under the House of Commons, and dynamite under the noble Lords, and the New York Herald man sent for just after the discovery were made. These things can be managed so nicely and so carefully under government supervision.

OUR excellent cotemporary, the *Boston Pilot*, seems to think that, as the Irish question is a purely political one, Mr. Parnell is not to be blamed for associating with Frenchmen whose reputations are not, from a Christian point of view, to be envied. We have admired Mr. Parnell from the beginning of the present agitation. We have enrolled ourselves amongst his friends and admirers. For this reason we would sincerely wish to see him keep good company. The Irish people can hold no communion with—can accept no sympathy from—the infidel madmen who now rule the French Republic.

A TERRIBLE fire took place at the Catholic Orphanage, Hyde Park, Scranton, Pa., on last Sunday night, whereby fifteen of the little boys were suffocated. The building was occupied by the Sisters of Charity. It appears about half-past eight one of the Sisters put the children in their different rooms,—the boys on one floor and the girls on the other. After seeing they were all right she proceeded down stairs, when she discovered the room immediately underneath was enveloped in flames. She ran up stairs and took the girls all out of their rooms and brought them down, and on returning for the boys she was met by a man who said the boys were safe, and she would perish if she went upstairs. The fire brigade arrived, and after the fire was extinguished they opened the door where the boys were domiciled and a sad spectacle met their gaze, for on the floor lay fifteen of the little children all suffocated by the smoke. The cause of the fire is a mystery.

HAMILTON LETTER.

CLERICAL CHANGE—FROM DUNDAS TO BRANTFORD—LENTE REGULATIONS—SUDDEN DEATH—MISSION IN WALKERTON—AN ANCIENT SUPERSTITION EXPLODED—COTTON FACTORY—CURRENT ITEMS.

CLERICAL CHANGE.—In St. Augustine's Church, Dundas, at High Mass, on Sunday last, it was officially announced that the Rev. P. Lennon, of that parish, was about to be transferred to the city of Brantford, by the authority of His Lordship, Bishop Grinnon. The announcement took the congregation by surprise and filled them with deep and universal regret. For, during the two years and a half that Father Lennon has been curate to the Very Rev. Dean O'Reilly, he has won the affections and esteem of the people of Dundas by the lively interest he always manifested in their spiritual welfare, by the general ability of his manner, and by the activity and energy displayed by him in founding and promoting various benevolent and religious institutions. It was he who made of the people of Dundas by the lively interest he always manifested in their spiritual welfare, by the general ability of his manner, and by the activity and energy displayed by him in founding and promoting various benevolent and religious institutions. It was he who made of the people of Dundas by the lively interest he always manifested in their spiritual welfare, by the general ability of his manner, and by the activity and energy displayed by him in founding and promoting various benevolent and religious institutions. It was he who made of the people of Dundas by the lively interest he always manifested in their spiritual welfare, by the general ability of his manner, and by the activity and energy displayed by him in founding and promoting various benevolent and religious institutions. 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