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The Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen. - Christian is my Name, but Catholic my Surname. - St. Pacian, 4th Century.

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LONDON, ONTARIO, SATURDAY MARCH 9, 1889.

NO. 542



LENTE PASTORAL LETTER.

We have great pleasure in republishing the following pastoral letter addressed by His Lordship the Bishop of London to the clergy and faithful of the diocese in the year 1885.

John.—By the Grace of God, and the appointment of the Holy See, Bishop of London.

To the Clergy, Religious Communities and Lay of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN.—

Our Holy Mother, the Church, ever animated like her Divine Spouse, with love for souls, ever sollicitous for the spiritual welfare and salvation of her children, has set aside the holy season of Lent, which now approaches, as a time which should be specially consecrated to works of penance, mortification and prayer.

We have been created for a glorious and immortal destiny. This world is for us a place of probation and of exile; it is a valley ever moistened with tears, ever darkened with sorrows, a place of weeping; it is but a passage to an eternal world, and time is but the threshold of our real existence.

Now to this Kingdom of God, for the citizenship of which we have been created and redeemed, there is but two paths through this world, viz.—The path of innocence and the path of penance.

Penance, then, which is here employed to mean not only internal repentance, but also external works of satisfaction, is necessary for salvation, and is a matter of Divine precept.

The fast of Lent is a fixed rule of Divine justice that sin must be punished, either by the man penitent or by a punishing God; for he who repents truly will chastise himself. Absolutely, either you punish yourself or God punishes you.

The law of penance, then, as God for His author, and must be observed as a necessary condition of salvation by all who by sin have forfeited their right to Heaven.

ness and mercy. His rights over us as our Creator and Redeemer; and on the other, the infinite malice of mortal sin, the incalculable outrages we have offered to His Sovereign Majesty, the wounds we have inflicted on the adorable heart of Jesus by our numberless transgressions, we will most eagerly and heartily have recourse to penance as the most effectual means of disarming the justice of God, of winning back His favor, and of blotting out from the Book of Judgment the countless sins which the Recording Angel has therein registered against us.

During the Lenten season the Church calls upon us to imitate the fast of our Divine Saviour, to do penance for our sins, and by prayer and penitential works to purify our souls, and prepare them for the worthy celebration of the Paschal mysteries.

Let us, therefore, who are able, observe this great fast of Lent, and let these who are not bound to fast observe the great fast of abstinence, and chastise their bodies, and mortify their flesh by other penitential works.

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(Ex. c. 24, v. 18). Elias fasted forty days in the wilderness before ascending the mountain of God.—(3 Kings, c. 19, v. 6), and our Lord Himself retired into the solitude, and there spent forty days in prayer and fasting.—(Matt. c. 4, v. 2)

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drink off their cups." (Proverbs, c. 23, v. 29). "Be not deceived," says St. Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."—(1 Cor. c. 6, v. 9) And again—"The works of the flesh are manifest, which are fornication and drunkenness, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the Kingdom of Heaven."—(Gal. c. 5, v. 19)

O, dearly beloved brethren, let us con-jure you to shun this gigantic evil which deluges the world with a tide of misery, which is so offensive to God, and so destructive of our happiness, both here and hereafter.

Let us again most earnestly request both priests and people to do all in their power to promote the cause of Catholic education, to render the Catholic schools as efficient as possible, and to see that, besides a sound secular education, religious instruction be regularly and efficiently imparted therein.

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Good as Another? The author is Rev. John MacLoughlin. At the present time this work will be found of special value. The price is cloth binding 50 cents, and in paper cover 30 cents. Can be had from D. & J. Sadler & Co., 1609 Notre Dame street, Montreal, or 115 Church street, Toronto.

IRELAND'S STRUGGLE.

JUSTICE CARICATURED.

The absurdity of the charges under which Irishmen are sent by hundreds to jail is well illustrated by the indictment brought against Mr. John O'Connor, M. P., Mr. Condon, M. P., Mr. Manning and the others who were sentenced to imprisonment with these gentlemen. It was that they "entered into a conspiracy to induce persons not to take lands from which tenants had been or might yet be at some time evicted by landlords."

The Church commands all her children, who have arrived at the full use of reason, so as to be capable of properly receiving the Sacraments, to go to confession at least once in the year, and to receive the Blessed Eucharist at Easter or thereabouts.

Who is to blame? The death of District Inspector Martin, on the occasion of the arrest of Father McFadden at Gweedore, is one of the saddest natural results of the brutal policy which Balfour has been carrying out towards Ireland.

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had been a deliberate murder; for surely the crimes of individuals ought not to be a reason for delaying to do justice to a suffering nation; but in the present case the guilt of deliberate murder is on the part of the authorities, especially on the head of Balfour, who deliberately provoked the riot which terminated so fatally.

Dr. Kidd, one of the most eminent physicians of Dublin, a Protestant, amazed by the crying iniquity of this act of Mr. Balfour, gives expression to views which are in entire accord with those here expressed. Difference in religion between him and Father McFadden does not prevent him from the utterance of his hottest convictions. Dr. Kidd says:

"When I associate the heaping of indignities on Mr. O'Brien with the assembling of an armed force round the chapel door on the Sabbath day to arrest the beloved priest who was inside conducting the most sacred service of their Church for a large and excellent congregation, who already felt deeply wronged and aggrieved, I can only believe it was done with the malignant design of stirring up violent resistance that would serve as an excuse for an armed attack and slaughter of the people."

DIOCESE OF HAMILTON.

On Sunday last the following circular was read at Mass in all the churches of the diocese:

To the Reverend Clergy of the Diocese of Hamilton: REVEREND AND DEAR FATHER:—You are hereby officially informed, and respectfully requested to inform the faithful committed to your care, that it has pleased our Holy Father, Pope Leo XIII., by Apostolic Letters, dated January 11th, 1889, to translate me from the See of Peterborough, and to appoint me, without any merit on my part, Bishop of Hamilton.

This unmerited appointment, with its increased responsibilities, was not indeed sought by me, as I was quite happy in the discharge of less onerous duties here, and in my cordial relations with the clergy and people of Peterborough, who have from the beginning faithfully and generously co-operated with me in every work undertaken for the glory of God and the salvation of souls.

In the voice of the successor of St. Peter, however, faith teaches us to recognize the voice of our Divine Lord—"He that hears you, hears me." With all humility, therefore, and in the spirit of holy obedience, unworthy as I am of the high and holy office of the Episcopate, I accept the trust committed to me by the Vicar of Christ, from the hands that hold on earth the keys of the Heavenly Kingdom, relying on the blessing of God and the good will of the exemplary priests and people of the important Diocese of Hamilton.

In going back to Hamilton, however, it is a consolation for me to know that I am not a stranger to the Diocese, that I am returning, as it were, to the home of my childhood—amongst kind and esteemed friends of the clergy and laity, endeared to me by a thousand holy and happy recollections; in a word, that I return to a Diocese associated with all the scenes and struggles of my private life, and to a cathedral where I had the happiness of receiving ordination in August, 1864, from the hands of your first Bishop, and subsequently, episcopal consecration at the hands of the late Archbishop of Toronto, on the 1st May, 1867.

As I left Hamilton on the 2nd of May, 1887, so, with the help of God, I shall return to you to be installed as your Bishop, on the anniversary of that event, viz.: on the 2nd of May, 1889. The month of May, ever bright and beautiful, is doubly dear to Catholics as being, in the language of the faithful, the month of Mary.

I regard it as a happy privilege to be allowed to begin my episcopal functions under the protection of our Immaculate Mother. May she, whose prayers moved the Sacred Heart of our Lord to perform his first miracle, obtain for you Bishop-light and grace and strength to do his duty in a manner pleasing to God, and profitable to the souls of the priests and people committed to his care.