

Catholic Record.

London, Sat., Feb. 7th, 1891.

LENTEEN REGULATIONS.

The following are the Lenteen regulations for the Diocese of London: 1st. All days of Lent, Sundays excepted, are fast days. 2nd. By 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 fish 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. Lent 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 better.

THE POPE'S POSITION.

It did not need any recent manifestations on the part of the Italian Government to make known the ambitious position in which the Pope is placed by his imprisonment in the Vatican. Having been sovereign in what were the States of the Church down to the year 1870, by a title the justice of which, both by prescription and the fairness of the mode in which they were acquired, permits no comparison with the title of any other civilized dynasty, he was most unjustly deprived of his temporal rights by an invasion which had no justification under any pretence.

But the Italian Government long feared that the resentment of Catholic powers at this unwarranted usurpation would be turned against the newly formed Kingdom of Italy; and to lessen the indignation with which the Catholic world regarded this spoliation, felt itself constrained to throw out some crumbs of consolation, and so to defer the execution of any plans which might possibly be entertained to restore by force the independence of the Holy See.

It was under these circumstances that Italy passed the so-called law of guarantees. It is a crying infamy that the Holy Father should have been deprived of any portion of his domain, acquired in order that his independent sovereignty over the Church of God throughout the world be maintained, but the law of guarantees only adds insult to injury.

It was declared by Crispi himself in 1871 in the Italian Parliament, that the Pope cannot go down to the position of a mere citizen, and that his sovereignty must be preserved; and, indeed, it was the professed purpose of the law of guarantees to perpetuate his independence. This law made a great show of constituting the Pope as a sovereign, limited though the sovereignty was, to the Vatican. It was to afford to the Pope the power to issue his decrees without hindrance from the State, to enable him to receive visits from sovereigns, and to conduct the business of the Church without outside interference. From the first it was well understood that these paper guarantees were worthless; but the Catholic nations either could not or would not dispute them at the time they were passed. France was crippled by the war with Germany, Austria had its serious difficulties to contend with, Spain was rent by civil dissensions, and the newly created German Empire, which, like Italy, adopted an anti-Catholic policy after the war with France, overruled them all, and contributed greatly to the success of the Italian policy. France also fell into the hands of an Atheistic government, and of course it would not interfere in favor of the Pope, even if it had not been crushed by the war which was just being concluded.

But the worthlessness of the guarantee is becoming every day more and more apparent. They were never accepted by the Pope and he is not bound by them, but the Italian Government was certainly bound by every principle of honor and justice to observe them, and much more. Yet the facilities they afforded to the Pope, such as they were, are being gradually but surely swept away. It is not long since the Emperor of Austria was prevented by diplomatic interchange of communications from paying a visit to the Holy Father. Correspondence with the Pope has been intercepted, and telegraphic communications suppressed. The Government organs have, certainly, by instructions from the authorities, taken every opportunity to insult the Pope, and have declared that he is only a subject of the king, and must obey the laws of Italy. Even recently, certain internal arrangements which have been effected in the Vatican library and museum have been declared by these journals to be an infringement on the prerogatives of the king and government, to say nothing of the new laws by which the Holy Father's liberty to manage ecclesiastical matters has been grossly abridged.

The Catholic power must therefore long interfere to put an end to the state of anarchy in which the Pope is placed by the present condition of affairs. The hope of those who reduced him to it was that the Church would be destroyed thereby, but in this they were mistaken. The spiritual authority of the Holy Father is more the less regarded because his temporal authority has been taken from him, but he is restricted by force from exercising it. Not only Catholics, but even Protestant powers must soon see the necessity of taking steps to secure for the spiritual ruler of millions of their subjects that independence which is nominally but mockingly guaranteed to him by Italian laws. The Pope's independence is an international question in which all the powers are interested. It cannot be turned into merely an Italian question.

MONASTIC ORDERS.

From the earliest ages the monastic orders were held by heretics in the greatest detestation. The reason for this is clear. The holy men who, besides obeying the precepts of Christ, desired to sanctify themselves by following His counsels, were naturally men devoted entirely to God's service. They were, therefore, always the most energetic in propagating the truths of religion, and refusing error, as well as exhorting to penance those who had strayed from the paths of virtue. Other monks spent their lives in solitary meditation, and the quiet virtues of these zealous men were a reproach against the turbulence of heretical agitators.

As a necessary consequence of all this, the ancient heretics, whose false teachings the monks of the period combated, entertained an implacable hatred against adversaries so indefatigable.

Of a certain Arian Bishop who lived in the fourth century, by name Lucius, Rufinus wrote:

"He turned against the monasteries the arms of his rage, laid waste their desert places, and declared war against those who devoted themselves to retirement. He attacked, and even sent an army of horse and foot against three thousand or more who were spending their lives in solitude in secret places."

These soldiers became veried in a new species of warfare when they thus encountered enemies who presented their necks to the sword, and whose only opposition was to say to them: "Friend, whereto art thou come?"

The heretics of a later period were imbued with a hatred for the religious orders which cannot be termed less than diabolical. Thus we find among the articles of Wickliff the statement that "the monks were introduced into the Church by the devil, and that Augustine, Benedict, and Bernard are certainly in hell unless they had repented that they had been monks and Fathers of religious orders."

John Calvin was equally venomous. He said that monasteries are all "houses of ill-fame, the monastic vows are snares of the devil, and the monks cowed sophists who have consecrated themselves to Satan." Luther wrote an ode which he called his nuptial song. It is replete with obscenity, and in it he declares that by their life of celibacy those who dwell in monasteries sacrifice their bodies to the idol Moloch.

Such, in fact, are the sentiments expressed by most of the originators of Protestantism, as Melancthon, Bucer, Beza, etc., so that the Magdeburg Centuriators, who represent the Lutheranism of the sixteenth century, style all monks "hypocritical deceivers, monsters of men who should be detested as enemies of the human race, transgressing against the whole second table of the law."

In view of these decided opinions, it is not a little surprising to find the Protestantism of to-day reintroducing the monastic system. The Puritans, the Edith O'Gormans, the Chiniquys, and others of their tribe continue to reiterate scandalous lies similar to those we have quoted, but none give any heed, except the most ignorant, or those who are themselves depraved, while more honest thinkers, like the English Protestant Bishop, Dr. Gregg, are willing to acknowledge that the work of the religious orders has been for good.

Not long since Dr. Gregg said that these orders were founded by men whose desire was to promote the greatest good of the Church, and their aim was highly spiritual and noble.

The work of the monks, at the very time when the corruptors of Protestantism were abusing them with such violence, was chiefly to cultivate and promote the arts and sciences, to teach the young, and to copy out the Holy Scripture and other useful books before printing was invented, so that they might be handed down to posterity, whereas there was no other way to preserve them.

In England, where anxiety to take possession of the so-called immense wealth of the Abbots was one of the motives which led a greedy nobility to second the wishes of the uxorious King who founded the English Church, that wealth was devoted to purposes most useful to the general public. Schools were everywhere established by monks, the universities had monks for their professors, institutions were erected which kept the people from poverty and vice, and an example of industry was given in agricultural pursuits which had most beneficial results. A well-known historian, Dr. Lingard, says:

"Every obstacle of nature and soil was subdued by the unwearied industry of the monks. The forests were cleared, the wastes drained, roads opened, and waste lands reclaimed."

It was the same throughout Europe. Those who were not engaged in missionary labors tilled the earth, and turned the most unpromising grounds into fruitful gardens. Indeed, it may be said with truth, as William Cobbet, a Protestant, has proved beyond doubt, that were it not for the robbery of the religious houses by Henry VIII., the three millions of paupers and criminals whom General Booth wishes to rescue now from degradation if £1,000,000 be given him for the purpose, would find in those very religious houses just such a refuge as the General proposes to furnish; and there would not be the danger which is feared if the General be entrusted with so much money.

The monasteries produced the most learned of scientists, and the most devoted humanitarians, if we may so call, after the fashion of the present day, men and women whose lives are given up to the noblest works of charity. Angels of mercy would be for them a more appropriate name. In spite of his malignity against religious orders, and, indeed, against Christianity itself, Eugene Sue is forced to acknowledge this while he depicts so vividly the cholera hospitals of Paris, attended by Sisters of Mercy during the visitation of that plague to the city. But not only were the female orders devoted to these occupations of self sacrifice. Whether in releasing captives from Moslem slavery, rescuing perishing travellers on the summits of mountains clad in perpetual snow, or attending to the wants of the dying in the pesthouses of every European city, Friars of Orders White, Gray, or Black, were always at the post of danger, giving consolation and relief.

Not merely individuals, but the Protestant Churches themselves are now beginning to recognize that this is the case, and that in abolishing religious orders they deprived their respective churches of one of the most effectual aids towards doing the work for which Christ's Church has been constituted. They are now endeavoring to repair their mistake. The Church of England has had for many years several such orders, both male and female. But there is a section in Anglicanism which has only to cry out "So near Papery" to create a terrible tempest in the teapot, and for this reason such orders have as yet found favor only with those who seriously regard that Church as having divine institution and authority, that is to say, the High Church party. These have the Abbey of Llanthony in Wales, which is under the charge of the well-known "Abbot" Father Ignatius, other wise Rev. Mr. Lyne, who is at present making a sensation in New York, having many friends, and about as many opponents. At Llanthony fifty of Mr. Lyne's subjects are "nuns." The monks are about as many. Another community is the "Kibura Sisters," who number about one hundred, most of whom are in London and other parts of England, with branches at Toronto and Hamilton in Ontario, and other such orders are found in the United States.

The other Protestant denominations have hitherto regarded these communities as very Papistical, but the recent movements in the Presbyterian and Methodist Churches to establish "deaconesses" is in reality nothing different from the High Church movement for the establishment of religious orders. The Presbyterians have already a few deaconesses actually at work. The Methodists, having resolved also to establish them, will soon follow suit.

These new departures show to what extent Protestantism is liable to mutation according to the whims of the age; but it is, at the same time, a testimony to the wisdom of the Catholic Church which encouraged such orders from the beginning of her existence, and which has continued to encourage them to do good during nineteen centuries.

WHAT CANADA IS IRELAND MUST BE.

The Empire of Wednesday last said: "The fact of the matter is, a wonderful change has come over the British press and people. But yesterday their journals were fretfully critical of Canada and prone to side against us in a controversy. To-day they are candidly outspoken in their friendships and admiration for the way we have built our great railway, sent our ships into every sea and carved out new markets for ourselves."

The Empire gives to Sir John Macdonald the merit and glory of this wonderful change in the British mind towards Canada, and declares that this extraordinary revolution of sentiment is due to the "genius and courage of his policy in looking into the future as far as human eye can see and so strengthening Canada as to make her a valued part of the Empire."

Without having any desire to undervalue the genius and energetic policy of Canada's Premier, we fancy that the public spirit of the people of Canada, and their determination to do for them-

selves, have been the mainspring and fount source of whatever progress this country has made in the last fifty years. If Canada is prosperous to-day, if she has built great railways and sent ships into every sea and found markets abroad for her surplus produce, she has no one to thank but the patriots who, in 1837, wrested self-government or Home Rule from unwilling and selfish Parliamentarians in Downing street, England. Canada has to thank not only Sir John Macdonald, but the other public men—the Lafontaine and Baldwins, the Cartiers, Tachés, the McGees and McKenzies and other spirited, hightoned and patriotic men who knew how to weld together the different and opposing nationalities of which our Canadian population is composed, and to build up the progressive and prosperous Dominion, of which both Canadians and British to-day feel so justly proud.

There is no reason why the history of Canada's progress may not be repeated in Ireland. There is no possible excuse for England's refusing to profit by the example of her Canadian colony, which has risen in half a century to the proportions of a great Dominion. Instead of being a dead weight on England's hands, instead of being a menace to her preponderance with the cry of "England's difficulty is Canada's opportunity," so often heard in Ireland, the British now consider this whole Dominion as the most valued portion of the Empire, her point d'appui on every ocean, and her most direct route to the Pacific as well as to her possessions east of the Red Sea. Had England pursued the same blind and inhuman policy towards Canada that she has followed in her treatment of Ireland for centuries, long ago Canada would have been lost to the Empire. If, instead of allowing Canada responsible government and home legislation, she had sent out her Clifford Lloyds, her Backshot Forsters and her Balfours to treat her contemptuously and goad her to madness, long since Canada would have risen in arms and shook off the hated yoke. England's prudent government and forbearance in the management of her Canadian colony, has made them loyal to her and true to themselves. She need not expect ever to win the loyalty and affection of the Irish people by a different policy. She tried the policy of brow beating, of insolence and of landlord tyranny for at least three hundred years, and to-day Ireland is as much impoverished, as unsettled, as disloyal and as wretched as she was in the days of Cromwell and Elizabeth. Who could fancy, or who would dare prophesy, that in fifty years from now Ireland would be looked on by England as her great right arm; that she would be no longer considered a dead weight or a menace, but a most valued portion, the bulwark and the glory of the Empire? And yet, if England is but willing, there is nothing to prevent so grand and so glorious a consummation. Either England must disappear in the course of time as a great power, and her wealth and her magnitude be all transferred to Ireland, or, by a change of policy, by humane treatment, by grant of legislative independence, and full permission and encouragement to Ireland to develop her resources, "to send out her ships into every sea and carve out markets for her surplus produce" and unequalled industries, she must make of Ireland what she has made of Canada—her most faithful ally. What has Canada to constitute greatness that Ireland cannot boast of, and in greater measure? Her climate is more genial and more salubrious, her soil is more fertile, her streams and rivers more numerous and more available for manufactures of every description. At O'Connell said, she has water power sufficient to turn all the wheels of the mercantile world. Any one of her seventy-five harbors is capable of sheltering the entire British fleet. Her textile fabrics, her linens, her tweeds, her silks and her poplins cannot be equalled for fineness and durability. Her mineral resources are of vast extent, and await but a home government and home capital to exploit and develop their untold wealth. Her fisheries have not been protected for the benefit of the people, nor can she claim a three mile limit as Canada is ready to do battle for. Scotch, English and other foreign pirates hang round her coasts, enter her rivers and openly rob Ireland of her own God-given treasures. Had Ireland her own Parliament sitting in the old house on College Green, the pirates both on land and sea, who now rob her, would be very soon scattered, and her own people permitted to sit down in peace, each man in his corrach, or under his own thatched cottage, if not under his own vine and fig tree.

It is very evident that Ireland has more sources of wealth and power and prestige to draw from than can ever be dreamt of in these provinces; and there is no reason to doubt that in fifty years from now, if England be wise, the whole world will be wondering at the marvelous progress her sister kingdom has made in so short a

time, when ship flying the green flag shall be met with on every sea, and hailed and welcomed in all the great markets of the world.

ITALY BANKRUPT.

Crispi's infidel government of Italy, which makes a figure head of King Humbert and looks up Pope Leo in the Vatican, is on the verge of bankruptcy and utter ruin. The extravagance and luxurious mode of life which the so-called patriots have adopted, their scandals, immoralities and reckless expenditure of the people's hard earned taxes, must soon bring their iniquitous reign to an end. How different things were under the mild and benevolent government of the Popes and the Cardinals, who were considered more in the light of Fathers than of rulers and tax gatherers! The city of Rome, and for that matter all Italy, is impoverished by the enormous expenditure required to equip and maintain an unnecessary standing army and navy, to which the Papal States were strangers when Victor Emmanuel lived at Milan and Pope Pius IX. held mild and paternal sway at Rome. Then also did tourists and visitors, priests and bishops, and wealthy families from all parts of the globe, swarm into Italy, enriching every town and village through which they passed, while hotels and rail roads were making fortunes, and employment, food and plenty were found for all. It must be obvious to the most casual thinker that with the absence of actual imprisonment of the chief attraction—the Pope, with the splendor and magnificence of his official duties and public ceremonials—there must be a marked lessening, if not a total falling off and disappearance, of the continuous stream of wealth that, under the former regime, flowed into Italy and reached its every little town and hamlet. The disciples of Garibaldi and Mazzini, who now rule Italy and insult the head of the Christian Church, must feel that the Catholic sentiment of the country will one day, and very soon, assert itself. They and their rapacious followers must make way for honest men and trustworthy representatives of the people, who will know how to make Italy respected by respecting the Father of the Faithful and restoring to him the full possession of all his rights as King of Rome and Shepherd of the entire Christian flock. Hence they are determined to make hay while the sun shines, to improve their opportunities, and draw into their nets the largest sums possible while it is in their power to levy enormous taxes, to enrich themselves and friends at the public expense while insulting religion and defying God. But a day of reckoning is coming slowly but surely, and they feel it and are preparing for it—not, indeed, in the way of repentants filled with remorse and grief for their acts, but in the way of burglars and plunderers, who in their forced flight carry off all they can. There is no other way of accounting for the threatened bankruptcy of the Italian Government, as seen in all despatches cabled last week, concerning the alarming deficits in the Italian exchequer.

The following particulars, which appeared in all daily papers of the 29th and 30th January, speak volumes in confirmation of our remarks upon the impending ruin of the Italian Government and the general depression and impoverishment which must sooner or later overtake its whole population:

"An Italian economist has been examining the financial condition of his country with somewhat alarming results. He estimates the total wealth of Italy at \$11,000,000,000, using the same basis for his estimate as that by which M. Forville arrived at the conclusion that the national wealth of France is \$40,000,000,000. The Government of France spends \$629,000,000 a year, while the Government of Italy spends \$314,000,000; so that on the basis of one fourth and one third the wealth of France, Italy is taxed one-half as much. The expenditure for 1888-9 is divided as follows: Standing appropriations, interest on public debt, etc., \$132,000,000; appropriations for army and navy, \$113,000,000; collection of taxes, \$36,000,000; all other expenses, \$67,000,000. It costs \$36,000,000 to collect \$348,000,000. The national debt is enormous, and the interest upon it is almost as great as the interest on the national debt of England."

Since the above was written Signor Crispi's infidel government has been defeated by a vote of one hundred and eighty-six to one hundred and twenty-five, and himself obliged to step down and out. It is to be hoped that a more economical and more Christian-like ministry will take its place. Crispi was an arrogant, overbearing, ambitious statesman who dictated terms to King Humbert, insulted and bullied the Pope, while he cringed at the feet of Prince Bismarck and allowed socialists and infidel scoffers at God's religion to have loose rein and unlimited license in committing indecencies and uttering blasphemies in the public thoroughfares of the Eternal City. For the sake of general peace and the furtherance of morality and Christian civilization it would be still more desirable that the next Italian Cabinet will take warning by the downfall of Crispi to promote good relations with Pope Leo,

to indemnify him for his losses in the spoliation of monasteries and churches, and restore him the temporal power and authority that his predecessors enjoyed for ages, and of which he has been so unjustly and outrageously robbed by the Revolution.

The *Republique Francaise*, a leading French journal, says: "No Minister's overthrow was ever more logically brought about. Signor Crispi's incurable self-conceit in thinking he ought to remain at the head of the Government rendered his fall inevitable."

Another Parisian paper, the *Journal des Debats*, says: "The Ministerial policy of Italy of the last eight years will perish with the retirement of Signor Crispi, although the next Cabinet will assuredly profit by the lesson to promote good relations with France."

DIocese of London "THE PINES."

VISIT OF RIGHT REV. D. O'CONNOR, D. D., BISHOP OF LONDON.

Special to the CATHOLIC RECORD. Tuesday, the 27th ult., was a day of joy and gladness at the Ursuline Academy, Catham, Ont. At an early hour His Lordship Right Rev. D. O'Connor, D. D., Bishop of London, said Mass, after which he administered the sacrament of confirmation to a number of the little pupils of the academy. His Lordship exhorted the youthful Christian soldiers to endeavor to be faithful to the graces imparted to their souls by the sacraments of Holy Eucharist and confirmation, which they had just received. He held them to be earnest and practical in their piety, that by so doing they would reap, in a happy eternity, the fruit of the holy seed planted in their hearts on this auspicious day.

At 9 a.m. solemn Mass, *Coram Episcopo*, was celebrated by Rev. Father Paul, O. S. F. P. P., during which the ceremony of religious profession took place. His Lordship officiated, and was assisted by Very Rev. Dean Wagner, P. P., Windsor; Rev. Father Ryan, P. P., Amherstberg; Rev. Father Langlois, P. P. St. Peter's, and Rev. Father Benedict, O. S. F. P. P., Chaplain of the Monastery. The novices, who on this happy morning had the privilege of pronouncing their solemn vows, were Miss Mary E. Elizabeth Gaskler (in religion Sister Mary Clare) and Miss Amelia Rondot (in religion Sister Mary Annunciation). Both these accomplished young ladies are graduates of the Academy and proficients in the German and French languages. The sermon on the occasion was preached by His Lordship, who took for his text: "At that time, Jesus said to His disciples: 'If any man will come after Me let him deny himself and take up his cross, and follow Me. For what doth it profit a man if he gain the whole world and lose his own soul?'" He addressed the newly professed, and congratulated them on having hearkened to the call of the Divine Master. He urged them to be faithful and exact in observing all the rules of the convent which regard their respective occupations, for they are so many steps of the mystic ladder to ascend to sublime perfection and sanctity. He told them that the practice of their conventual rules is the service Jesus Christ demanded of them and the exercise of their love towards Him when He said: "Deny yourself, take up your cross and follow Me."

In taking upon themselves these holy obligations they renounced forever the concupiscence of the flesh, which is an inordinate love of carnal pleasures; the concupiscence of the eyes, which is an inordinate love of riches and temporal goods; and the pride of life, which is an inordinate love of worldly honors, dignities and preferments: thus by their religious vows they would counteract and trample upon the three great idols that workings adore. His Lordship dealt particularly on the vows of instruction, peculiar to the Ursuline Order, and exhorted them to labor zealously for the Christian education of the pupils entrusted to their care. He bade them remember that if they were faithful to separate the precious from the vile, by word and example, they would inherit an everlasting name and shine like stars for all eternity. How grateful, then, should they be to God for having called them to a religious order, wherein they would be enabled to dedicate their labors, their talents and their requirements to the salvation of souls.

His Lordship said he knew from experience that the work of instructing youth was not an easy one. It had its cares and contradictions, but it had also its joys and consolations. Since they embraced the religious life in a community devoted to the education of heart and mind, they should continue to improve themselves in all the branches necessary for the perfect fulfillment of their fourth vow.

At the conclusion of the sermon, the novices prostrated the altar railing and begged to be admitted to holy profession. They pronounced their vows in a clear, distinct manner and with great fervor. They then withdrew a few paces and remained prostrate in prayer during the chanting of the "Te Deum." The final solemn blessings having been bestowed on the newly made "Brides of Christ," the "Ejus qui in bonum" was intoned by the choir and continued by the religious as they went, processionally, from the chapel.

The altar was most tastefully decorated with garlands of smilax and a profusion of exquisite hot-house plants and flowers, consisting of ferns, white hyacinths, roses and lilies, emblems of the pure young lives that had just been irrevocably consecrated to the Most High.

AN OLD PUPIL.

Wishing to testify his gratitude to the Holy Father for the gracious reception recently accorded to his daughter, the Princess Helen of Orleans, at the Vatican, the Comte de Paris recently forwarded \$4,000 as a contribution to the Peter's pence fund.

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