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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1879.
 DEAR MR. COPPEY:—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 aims 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 experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly 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 COPPEY,
 Office of the "Catholic Record."

Catholic Record.
 LONDON, FRIDAY, FEB. 24, 1882.

LENTEEN REGULATIONS.

We publish by direction of His Lordship the following Lenteen Regulations for 1882:—

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 Sunday.

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.

DR. CLEARY'S PASTORAL.

We have much pleasure in calling attention to the Lenteen pastoral of His Lordship the Bishop of Kingston, published on our fifth page. Like everything from the facile pen of this learned prelate, it bears the imprint as well of deep reflection as of theological and scriptural lore, couched in language terse and eloquent. This pastoral is a document which merits careful reading from every Catholic.

THE LENTEEN SEASON.

The Lenteen Season commenced on Wednesday last. On that day the church, in her ministers and at her altars assumed a penitential attire, the better to impress on her children the nature of the holy time in which she, with true maternal earnestness, recommends them to works of prayer, penance and meditation. The ceremony of the distribution of the blessed ashes performed on Wednesday never fails to leave a very decided impression on the Christian mind. There could be no more earnest and touching reminder of the hollowness of earthly things and the nothingness of man, than the sprinkling of ashes with the anthem of the priest, "Remember man that thou art dust, and unto dust thou shalt return." It is indeed fitting that Christians should commence the Lenteen time with thoughts such as this ceremony inspires. With reflections of this nature to begin this season of spiritual segregation and bodily mortification, much good must accrue to every sincere soul. During Lent all the efforts of the church, through the exhortations and entreaties of her ministers, are directed towards preparing her children for her great duty of the Easter Communion. The fulfilment of this obligation is the test of Catholic fidelity. There never was a time in the history of the church when all Catholics were called upon so urgently by the demands of filial obedience to fulfil with punctuality and unanimity this sacred duty. We have every reason to think the Lent of 1882, following so closely the General Jubilee, will be productive of a rich harvest of spiritual fruits to all Christian peoples.

THE DUTY OF CATHOLICS.

A letter recently issued by the Supreme Pontiff to the Episcopate of Italy, and through that venerable body to the laity of that country, brings vividly to mind the duties of Catholics in every country. The circumstances of Catholics in Italy differ, it is true, in many respects materially from those of their fellow-religionists in other countries. But in almost every country in the world there is, as in Italy, an increasing desire on the part of wicked men, whose influence for evil Catholics are bound to restrain, lessen and finally destroy—to remove God and conscience from the political life of nations. For more than one hundred years pernicious doctrines, all having this dreadful object in view, have been openly proclaimed and advocated, with so much success, unfortunately, that several nations of Europe have been led to adopt them and to be governed accordingly. These false and destructive opinions may be traced to the unfortunate rebellion in the sixteenth century against religious authority and its earthly representative. That rebellion everywhere loosened and in many countries snapped asunder the ties which bound kings to justice and peoples to obedience. By its action the very principle of authority was subverted, for the strength of that principle being of necessity commensurate with the measure of submission extended to God's representatives on earth, the moment sovereigns and governments cast off obedience to the Vicar of Christ, they exposed themselves to the fury of popular passions, and the malevolence of disloyalty.

The Supreme Pontiff in his letter exhorts his venerable brethren of the Episcopate (1) to encourage Catholic societies among the laity; (2) to develop the Catholic press and increase its influence and widen the sphere of its usefulness; (3) to boldly advocate the temporal power of the Pope. The exhortation of the Holy Father to the bishops of Italy will be productive of good in proportion as the laity correspond with the efforts of the episcopate to carry out the wishes of the common father of the faithful. Now, if it be necessary, as all Catholics loyal to the Supreme Pontiff must admit, that it is, for the welfare of Italy and the interests of the Church that the Italian people should in the three points named and emphasized by our Holy Father, meet the wishes and second the zeal of their bishops, it is binding on Catholics of every other country to do likewise. The Holy Father speaks of the necessity of encouraging Catholic societies, for these associations are in fact the readiest instruments by which the Church can combat the evil influence of the numerous and powerful anti-Christian associations which menace social order and governmental authority with utter ruin and destruction. The constitutions and laws of certain of these associations are so cunningly devised and their true object so completely hidden under protestations of benevolence and brotherhood, that many good-meaning men are innocently and unsuspectingly led into their folds, from which, when they discover their real purposes, they find it impossible to release themselves. Through the associates of such wicked tendencies—in which men are compelled to abandon their independence of character and freedom of opinion, to place themselves, in other words, under a despotism the most degrading that could enthral the human soul—injuries of untold character and magnitude are inflicted on human society. These injuries can be counteracted and in a large measure removed by the agency of societies pledged to the maintenance of religious authority, the spread of truth, and the consequent amelioration of the condition of mankind. The promoters of anti-Christian societies are ever active in forwarding the interests of these bodies. They are, in season and out of season, by night and by day, in sunshine and in storm, ever busy and earnest in extending their influence. Catholics should emulate their activity. If men can be so active in a bad cause, should not there be found amongst the children of light others at least as devoted to the cause of truth. By activity and generous self-

sacrifice, devotedness to the interests of religious societies truly Catholic in name, in object, and action, can be everywhere founded and their strength daily increased. It may here be remarked that there are societies Catholic in name which are far from being so in reality. These societies inflict great injury on the true interests of the church, and are to be avoided with more care because of their insidiousness and specious declarations of principle, than associations avowedly hostile to the church, for domestic treason is a greater evil than open warfare. The societies to be encouraged and promoted by all good Catholics are those wherein the authority of the church is explicitly held to be the fundamental basis of its being and the guide of its action, and where that authority is respected by prompt and ready obedience to its behests. Of associations of this kind there cannot be too many, in this age of moral decay and political disruption.

The second point to which the Holy Father directs attention is the development, encouragement and support of the Catholic press. One of the sources of the strength of unchristian spirit now abroad in every rank of human society is certainly the encouragement extended to the secular, infidel, and anti-Catholic press of the day. The financial resources of every secret society are not only taxed to the utmost to give publicity to the views they seek to propagate, but each individual member of these associations deems it his duty to extend the circulation of the newspapers identified with the opinions of the body to which he belongs. Brilliant but unscrupulous writers are employed to use all the resources of genius, the persuasiveness of false but specious reasoning, the beauties of literature, and the charms of invective, to decry religion and exalt and deify human passions. In every centre of intellectual activity throughout the world, in every metropolis of Europe and in all the great towns of America, are to be found men of commanding talent devoted to the dissemination of views utterly at variance with Christian teaching and consequently detrimental to human society. Among such men doctrines such as the supremacy of state over church, education without religion, marriage as a mere civil contract, the organization of divorce and others of a like diabolical character find ready and powerful advocates. There is, of course, a Catholic press which endeavors, as best it can, to combat the dangerous views propounded by these men—but its influence is limited and its power for good lessened by the want of earnest support from Catholics. It is quite certain that if the cause of Catholic truth is to be advanced and that of error overcome, a work to which all who by being members of the church of God are bound to devote themselves, the Catholic press must receive more unanimous, active, and generous support than hitherto. This is especially true of America, where several journals identified with the cause of error receive a large measure of support from persons professing Catholicity, who on the other hand permit Catholic journals to wither away in a spasmodic hebdomadary vitality. We have on the other side of the Atlantic many Catholic papers and periodicals worthy of all praise and support. Every Catholic head of a family should impose it upon himself as a duty to have some of these enter his household, that his family may be clad in the armor of truth to defy the shafts of error. In this regard our people might take a leaf from the book of the enemies of truth. How earnest, how active, how untiring are they in the cause they have taken to heart! How generous are they with their worldly means in furthering the work they have in hand! It is now time that Catholics should bestir themselves in the protection of their own interests by developing a Catholic press which by vigilance, fearlessness and energy may fight the good fight and overcome the propagators of error on a field of which they have now, we had almost said, undisputed possession.

In regard of the temporal power of the Pope, there should be no hesitancy amongst Catholics in any part of the world, but particularly in Italy. But if we desire to have our fellow-religionists in that country to proclaim the necessity of an early restoration of the complete temporal independence of the Sovereign Pontiff, we must ourselves, in this new world, where the church is more free to do good and less trammeled in the fulfilment of its mission than anywhere else, insist upon it that the chief pastor of all Christian people should enjoy that independence so necessary for the good government of the church. Recent events in Rome demonstrate to the Catholic world that there is at present no security for the Holy Father in the Eternal city, where a weak and unprincipled administration holds sway by the mercy of the nameless associations from which it has taken being. Though spiritual sovereign of millions of Catholics, subjects of every nation under the sun, he is himself made the subject of a government hostile to religion, which may, at any time, interfere with the freedom of his communication with his spiritual children. There is, besides, no security for his person or for his freedom of action, no guarantee that he can summon his advisers, whensoever he needs their good counsel, to the Eternal City. The temporal power is a necessity so long as Catholicity lives, and that is for all time. Catholics then should ever be earnest and emphatic in their advocacy of it. They will thus be fulfilling a duty of loyalty to the Holy Father and to the Church, and in the course of time make it clear to those that would keep the Pope in subjection to any state or sovereign that with nothing less than his complete temporal independence can they be satisfied. There are, we regret to say it, Catholics in name, who profess views on this subject neither consonant with reason or duty. The true, loyal, and devoted Catholic may be known by his unswerving advocacy of the right of the Supreme Pontiff to the patrimony of Peter.

We expect excellent results to flow from the Sovereign Pontiff's letter. It will, we believe, awaken Italian Catholics to new energy, and inspire them with courage to fulfill a duty they owe themselves and the whole Catholic world.

THE MORMON QUESTION AGAIN.

The proposed disfranchisement of the Mormons is the only means short of actual warfare left the American government to suppress the barbarous institutions now maintained in the Territory of Utah. As things now stand there, there is not permitted to loyal law-abiding citizens the slightest participation in the administration of public affairs. Whenever the blacks of the South complain of ostracism on the part of their white fellow citizens they at once find sympathizers—Congress is besieged with petitions for enquiry and committees make minute investigation into the matter—and if wrong doing be discovered an enlightened public opinion, besides frowning upon its authors, forces the adoption of measures to prevent its recurrence. And all this, we say, is neither more nor less than right. But if such a course of action be right in regard of the blacks in the South, it should certainly be right if applied to the loyal non-polygamous citizens of Utah. They are treated with as merciless an exclusiveness as ever "nasty Tom Nast" portrayed for the eager eyes of puritanical republicanism in his vivid pictures of the lot of colored electors in the South. As Mormons do not, and will not, obey the laws of the country, they have no right to a share in the administration of public affairs. There is between citizen and government a covenant, which, when broken on either side, deprives it of binding obligation on the other. The citizen owes government obedience, government owes the citizen protection. The Mormon yields no obedience to the fundamental laws of the land, but even prevents law and order-loving citizens from enjoying their just rights. He has, therefore, no reasonable claim to the privileges of citizenship. By depriving him of the franchise, Congress restores to loyal citizens that which of right belongs to them, the management of their own affairs. This will, we doubt

not, prove more effectual than military weapons in the suppression of a grave social and political abuse.

A CONTINENTAL CONGRESS.

Mr. Blaine, while Secretary of State, was heartily desirous of bringing about a conference of representatives from all the governments of North and South America to discuss their mutual relations and interests. It is quite natural that, as an American statesman, he should dislike to see European, and particularly British influence predominate in many countries of South America, and that he should seek by every legitimate means to give the United States government that preponderance to which its standing, wealth and power, as well as thorough identification with American continental interests, in his opinion, entitled it. Unfortunately for Mr. Blaine's proposed conference President Garfield, who approved of the scheme, died, and his successor, General Arthur, while giving countenance to Mr. Blaine's policy, selected, as successor to that gentleman in the State department Mr. Frelinghuysen of New Jersey, who evidently desires to have no American conference. The invitations to attend the conference have been issued by the Washington government, but are not in their present form likely to be accepted by the governments to which they are directed. There is no doubt, however, that there will before many years be such a conference as that which Mr. Blaine desired to see assembled. Certain European governments are, it is evident opposed to an American Congress, but as America never interferes with or protests against meetings of conference of an exclusively European character, there is no just ground for European opposition to a meeting of representatives of American nations to discuss and decide on matters of continental interest.

Mr. Blaine was very anxious to bring about close commercial relations between the South American republics and his own country. These republics largely depend on agriculture for the support of their populations, who have few manufacturing establishments, and have little desire for industries of that kind. For the manufactured goods they require, they depend chiefly on the European supply, purchasing little from their republican brethren of North America. Mr. Blaine felt that his country had as good a right to the South American market as Great Britain, and therefore sought to bring about a meeting of representatives from the states of the Southern half-continents to devise the best means to bring about commercial relations with them. The untimely death of President Garfield prevented the immediate success of the scheme he had set his heart on. But the proposal will live and yet be acted on.

THE LAW OF LIBEL.

There is now before the Legislature of Ontario a measure concerning the law of libel. The law, as it at present stands, is full of gross anomalies and evident injustice to journalists. Amongst other peculiarities of the law of libel is this, that the newspaper publisher becomes responsible for any libellous statement made at a public meeting and published in his paper. It is now, we are glad to notice, proposed to do away with this injustice. The third section of the proposed bill is as follows:

"Any report published in any public newspaper or other periodical publication of the proceedings of a public meeting shall be privileged, if such meeting was lawfully convened for a lawful purpose and open to the public, and if such report was fair and accurate, and published without malice, and if the publication of the matter complained of was for the public benefit; provided always, that the protection intended to be afforded by this section shall not be available as a defence in any proceeding, if the plaintiff can show that the defendant has refused to insert in the newspaper in which the report complained of appeared, a reasonable letter or statement of explanation or contradiction by or on behalf of such plaintiff."

Our readers will at once perceive that if this measure become law, journalists will be protected against vexatious and malicious persecution, while the right of all concerned will be fully secured. We doubt not that the Legislature of the Province will

give its hearty adhesion to the amendment of the existing law in the direction proposed.

THE STATE OF ITALY.

The friends and apologists of Italian unification never tire informing the world of the wonderful progress made by the Italian kingdom since its establishment twenty years ago. To the establishment of this kingdom by the spoliation of independent states is attributed the marvelous advancement of Italians in the ways of civilization. It were indeed passing strange if Italy, with its vast natural resources, salubrious and magnificent climate, intelligent and energetic population, did not even under the worst of governments make some real progress. But the progress of the Italian people during the past quarter century has not been commensurate with their great opportunities. For this, however, the people are not to blame. No people, whatever their intelligence and activity, whatever the climatic advantages of their country, or however unbanded its resources, can make any steady and solid advancement without the benefits of good government. It was customary, previous to the revolution of 1859—60 to deplore the evils under which Italians suffered from the tyranny of dual and regal governments. They are now under a more pernicious species of tyranny, the tyranny of an oligarchy, composed of the leaders of various secret oath bound societies. They have, it is true, the forms of representative government, but are as far as ever from its realities. The Italian Parliament represents no section of the people, but the active, aggressive, thoroughly organized, and therefore powerful though numerically weak body, identified with these secret societies. But devoid as it is of representative character, it might have proved itself of some little use to the Italian people, who are compelled by the force of circumstances to accept its legislation. It has, however, chosen to pursue a policy of anti-Christian destructiveness at variance with the traditions, principles and cherished feelings of the vast majority of the people it assumes to represent. As a result of revolutionary rule the present condition of Italy is truly deplorable. There is now open contempt for law, authority and order. King Humbert is but nominal ruler of Italy unified. He is the figure-head whom the secret societies have placed at the front of the horrid structure they have raised, based on treason, perjury and violence. The sad state of things in the Italian peninsula is best seen in the light of the criminal statistics of the country. From official sources it is learned that in the detection, prevention, and punishment of crime, the annual expenditure is 45,000,000 liras, or \$8,906,250 of our money, or, in other words, a sum equal to fully one-third of the whole revenue of the Dominion of Canada—and yet, we are told on excellent authority that the administration of justice in Italy is singularly defective, and that the prison arrangements are truly disgraceful. In surveillance over crime the expenditure amounts to 1,712,394 liras or \$339,380, while the secret service department absorbs 1,050,000 liras or \$207,810. Works of charity and benevolence, on the other hand, receive from this model government the magnificent sum of 20,858 liras, or \$4,125. The number and enormity of the crimes committed in one year are fairly appalling. During the first nine months of 1881 there were 2,318 murders and homicides, 164 infanticides, 27,251 offences of cutting and wounding, 1,222 highway robberies, 311 other robberies with violence, and 46,328 thefts of various degrees of criminality. On the public highways there were apprehended 1,919 vagrants under age, while 65,905 persons were apprehended and admonished or reprimanded. Of this number 22,026 were guilty of idleness and vagabondage, 12,551 of agrarian thefts, while 31,325 were suspected of crimes against property, of whom 7,231 were minors. These figures speak volumes for the "regeneration" of Italy under the Sardinian government. No clerical government could show such a record.