

KINGSTON.

Grace of God, and

See, Bishop of

Religious Com-

of Our

for the Diocese

as follows:

the Lent, Sundays

on which only

with a partial

the evening.

are not completed

of age, and those

of life when in

firmly; likewise

and all who are

are free from the

therefore take

meals every day in

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discipline of Lent,

of food, and all are

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actually a dispensation.

of the Church, de-

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of milk, butter and

in the Province

for ten years.

Apostolic Ideal.

is permitted on all

also; at the one

Sundays, Tuesdays,

except Satur-

16th March and

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to those who come

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the Lent. The

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a little fish at the

ter and cheese are

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to those who come

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the nuptial garment of charity, that they may wash worthily the feet of the Lamb, and derive strength from the five wounds of the Saviour's flesh, the flowing fountains of all graces, for the accomplishment of their good resolutions. Let pastors warn their flock against the neglect of this primary duty of Christian life, of which the Lord Himself has said, unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you" (John, vi) and in reference to which the Apostle St. Paul, writing to the faithful of Corinth (1 Cor. x), gives this solemn admonition: "Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord; but let a man prove himself, and so let him eat of that bread, and drink of the chalice." Wherefore, Brethren, let no one dare to despise the heavenly gift. Let no one fail to "prove himself" by an honest examination of his conscience and sincere, compunctious confession of his sins, that he may approach the adorable Person of the Lord Jesus Christ worthily under the mystic species of bread in the Blessed Sacrament of the Eucharist. If we had the faculty of St. John the Baptist, and the purity of an angel, we would still be unworthy to present ourselves at the Table of the Lord. But he came "to save sinners" and He bids us purify our souls first in the Sacramental bath of Penance, and then come to Him and make ourselves tabernacles of His flesh and be sanctified ever more.

The princes of this world do not invite all to come to their table; but now the King of kings and Lord of lords has invited His invitation to every member of the Catholic Church to gather around His banquet table and eat the Bread of Angels, the food of immortality, His own very flesh and blood, united to His human soul and His Divinity. The man who dares to condemn the honor and the gift proffered him by Jesus Christ at this holy season is sure to draw down upon himself and his family, sooner or later, the anger of heaven. Let the clergy frequently repeat this warning to their congregations.

Although the Pastoral Precept does not absolutely demand fulfillment in this Province before Trinity Sunday, it is more proper and more safe not to defer it beyond the Octave of Easter, especially because the pious discipline of Lent is intended by the Church as a preparation of her children's souls and bodies for the fruitful reception of the Word made flesh, who is the "Living Bread that came down from heaven and giveth life to the world" (John vi). To this end we hereby grant, in the name of the Sovereign Pontiff, a Plenary Indulgence to all who, having made a good Confession, shall receive the Blessed Eucharist on any day from Ash Wednesday to Low Sunday inclusively. We especially recommend our people to approach the Sacrament and gain the Indulgence on St. Patrick's Day, that they may have a share in the blessings vouchsafed to the Irish race in every clime through the intercession of their glorious apostle on his annual feast.

We ask our Reverend Clergy to grant facilities to their flocks for Sacramental Confession a day or two previous to St. Patrick's Day.

It is incumbent on us all to compensate for the relaxation of the Fast and Abstinence by more abundant and more fervent prayer and works of charity, that we may keep alive in our souls the spirit that governs the law of Lent even now, when its rigors may be said to have passed away, and the observance of bodily austerities has become little more than a name.

"The Kingdom of heaven suffereth violence, and the violent bear it away" (Matt. xiii), now as in the day of our forefathers; men's passions are as strong now as then; and the flesh is no less weak in temptation, nor is the devil less cunning in its snares, nor the world less corrupting in its maxims and fashions, nor is sin less provocative of God's anger, nor is hell less terrible, nor is heaven less worthy of our hopes and efforts, than in the olden time when the forty days of Lent were an unbroken succession of rigid self-denial and penitential castigation of sinful flesh.

We trust that the practice of united family prayer, at all times commendable, and especially appropriate to the forty days of Lent, shall be observed most punctually in all the homes of the diocese of Kingston from Ash Wednesday to Easter Sunday. If we cannot go into the desert with our Divine Master and Saviour, let us invite Him to come in spirit each evening and be the centre of the household at the time of prayer. He has promised to come if He be asked: "Where there are two or three gathered together in My name, am I in the midst of them" (Matt. xviii, ch). Where parents and children, masters and servants, assemble together in their peaceful homes to close the day with adoration and thanksgiving to God, and supplication for pardon of their offences, and petition for continuance of His mercies and the Virgin Mother's intercession, with the blessed beads in every hand and the cross pendant from every head, they are then and there assembled in Christ's name, and most assuredly He will be in the midst of them. We cordially expect that this, with the other practices of piety so prominently recommended to the Holy Family throughout all the missions of this diocese, shall be encouraged warmly by our zealous clergy in their exhortations to the people during Lent; and we are no less confident that our faithful laity, of whose readiness to accept our advice we have had ample proof, shall listen with docility to their local pastors and their Bishop, and earnestly fulfil our hope by compliance with the rules of pious life recommended by Us for their sanctification.

We would in conclusion impress upon such members of Our flock as may have unhappily addicted themselves to any habit of grievous sin, that Lent is for them a season of special grace and help from God to enable them to "escape from the slavery of Satan." That is sense of the severity and the gloom of the natural order, and there are times of God's own choosing when He draws near to man, whether for mercy or for vengeance. Lent is one of the times of copious mercy, as the Church proclaims at its opening, in the words of the apostle St. Paul, "Brethren, we exhort you not to receive in vain the grace of God; for he saith, 'In the acceptable time have I graciously heard thee, and in the day of salvation have I helped thee.' Behold, now is the acceptable time; behold now is the day of salvation" (2 Cor. vi); and she does not cease to repeat from day to day throughout the Lent, the divine assurance: "Let the wicked man forsake his way, and the unjust man his thoughts, and let him return to the Lord, and then he will have mercy upon him" (Is. lv). Renunciation of all sinful habits that withdraw the soul from God, is the purpose of penance; and the end and aim of the Lenten fast; and the Fathers of the Church designate it the "perfect fast" in accordance with the word spoken by God Himself, "It is not this, with the Lord, the fast that I have chosen? Loose the bands of wickedness and break every yoke" (Isaiah 58 ch).

But of all the forms of wickedness and burdens that oppress the soul, none is more directly repugnant to the law of Lent, its letter and its spirit, than the drunkard's indulgence of his evil passion. It is not a mockery of religion on his part to approach the altar and receive the Blessed Sacrament upon his forehead in the sign of the cross at the inauguration of the Lenten fast, for the dedication of himself to the forty days' discipline of self-chastisement and prayer, and the humiliation of his rebellious spirit and mortification of his flesh, in union with the Redeemer's humiliations and sufferings; and all the while to pursue unchanged his habitual way of sensual gratification, leading occasionally to the depths of drunkenness. He may or may not observe the Church's law as regards the restriction upon food; but what will it avail him to lessen the number of his meals, if he steep his flesh and his spirit in soul-killing liquor? He may go through the outward form of kneeling before the image of his crucified Saviour and reciting some prayers with his lips; but shall the Saviour's sacrament avail him for him, as he goes forth from the Church to the tavern to drown the memory of Calvary's sufferings in the fumes of alcohol, and to extinguish within him the spirit of grace, and the light of reason, and deliberately forfeit the self-control and dignity of his manhood? His pastor may preach to him the law of penance and self-restraint, and the shame of drunkenness, and its occasions as the indispensable condition without which "the drunkard shall not possess the Kingdom of God" (1 Cor. 6 ch). He may eloquently depict the agonies of the innocent Son of the Virgin and Only-begotten of the Father, on whom the Lord hath laid the iniquities of us all, and who was wounded for our iniquities and bruised for our sins" (Isaiah 53 ch). He may go through the whole series of divine chastisements inflicted upon the Redeemer from Gethsemane to Calvary, and dwell with emphasis upon the terrible truth that Jesus suffered, the last of his agonies, by which He paid the supreme penalty of the drunkard's crimes; but still in vain. The Word of God and the outpouring of the graces of the faithful all round, and the prayers and penitential works, and public devotions of the Universal Church, offered incessantly, day and night, from every quarter of the globe in supplication to God for mercy upon sinners, who will have no effect upon the man of drunkenness, except perhaps for the hardening of his heart, if that it is his duty to submit his will to that of the Chief Pastor of the Church of Christ, to whom our Lord has committed the care of His whole flock, Bishops, Priests and people. But whilst parting from you with regret and sorrow, I rejoice and thank God that in the person of Monsignor O'Connor, He has sent you a Bishop who is an old and devoted friend and colleague, companion of mine, and one whom you will soon learn to love and reverence as a prelate eminently qualified, by his virtues, learning and ability, to rule with wisdom and prudence the diocese over which the Holy Ghost has placed him as chief pastor.

Bishop O'Connor has been pleased to appoint me diocesan Administrator, until the day of his departure, and directs me to inform you that he has selected Wednesday, the 1st of May next, as the date of his consecration, and that the consecration will take place about 9 o'clock that morning in the Cathedral at Peterborough.

The Bishop further requests me to ask you, in your charity, to offer prayers to Almighty God in his behalf, that (in his own words) "he may obtain the graces necessary to faithfully and zealously discharge the sacred and onerous duties of the episcopate." In accordance with his piety wish, therefore, the Clergy are hereby directed to say at Mass, until the installation is over, (as often as the rubric permits), the prayer to the Holy Ghost, to be found in the Mass "De Spiritu Sancto," and to recite with the faithful for the intention of the Bishop, every Sunday, immediately after Mass, the Litany of the Blessed Virgin.

In future, the clergy, when making a memento for the Bishop at the Canon of the Mass, are reminded to pronounce the name of the Bishop elect, viz.:—Richard Alphonsus.

The clergy are also hereby informed that, by virtue of Apostolic Letters, dated January 11th, 1889, they are to continue to exercise their ordinary faculties (a printed copy of which will soon be forwarded to each of the diocesan priests).

The rules and regulations for Lent (a copy of which accompanies this circular) are the same as last year. This circular shall be read at Mass on Quinquagesima Sunday after its reception. All applications for dispensations, &c., are to be sent to me, at Peterborough, until the installation of the Bishop elect.

Cordially thanking the good Priests and people of the Diocese of Peterborough for their constant kindness, generosity, and fidelity to me, hoping they may always extend the same to my successors, and asking a share in their holy prayers, and, in return, often to remember them at the Altar, I pray God to bestow on you, Rev. and dear Father, and on the flock committed to your care, His choicest blessings.

Your faithful servant in Christ,

THOMAS JOSEPH DOWLING, Administrator of the diocese of Peterboro.

The following are the Diocesan regulations for Lent—

1. All days in Lent (Sundays excepted) are fasting days—one meal and a collation.

2. All persons who are twenty-one and

ence, of humility, of modesty, of chastity, of gentleness, and the other virtues, springing from Catholic faith and moulding Catholic life in the divine form presented to us by the Son of God, be cultivated and fostered unto salvation in the home where the demon of intemperance is permitted to riot!

Commending these cursory instructions to Our Reverend Clergy for frequent enforcement and development in their sermons on Sunday within the Mass, and their familiar exhortations at the evening devotions, which we hope will be observed, wherever possible, on the week days of Lent, we implore God's blessing upon the Clergy, the Religious Communities and the Laity of Our Diocese, and pray that none may receive the grace of God in vain.

Given from Our Palace at Kingston, on the twenty-eighth day of February, in the year of Our Lord, one thousand eight hundred and eighty-nine.

THOMAS VINCENT CLEARY, S. T. D., Bishop of Kingston.

By order of His Lordship,

THOMAS KELLY, Secretary.

This Pastoral shall be read in all the Churches and Chapels of the Diocese on Quinquagesima Sunday or the first Sunday in Lent.

Special to the CATHOLIC RECORD.

DIocese of PETERBORO.

By order of the Right Rev. Administrator, the following circular was read in all the churches of the diocese on Sunday

To the Rev. Clergy of the Diocese of Peterboro:

REVEREND AND DEAR FATHER,—As official information from Rome, respecting changes in diocesan government, has at length arrived, I now beg leave to inform you officially, and to request you 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 to the Episcopal See of Hamilton, and to appoint in my place the Right Reverend Richard Alphonsus O'Connor, as Bishop of Peterboro.

Whilst I readily submit to the desire and decision of our Holy Father, and recognize in the voice of the Vicar of Christ that of His Divine Majesty, I wish to say that my translation to Hamilton was effected without any desire whatever on my part. On the contrary, upon learning that my conferees in the hierarchy were urging the appointment, I hastened to inform the Holy See that I had no desire of change, as I was quite happy in Peterboro, and deeply attached to the faithful of this diocese. I feel, however, that it is my duty to submit my will to that of the Chief Pastor of the Church of Christ, to whom our Lord has committed the care of His whole flock, Bishops, Priests and people. But whilst parting from you with regret and sorrow, I rejoice and thank God that in the person of Monsignor O'Connor, He has sent you a Bishop who is an old and devoted friend and colleague, companion of mine, and one whom you will soon learn to love and reverence as a prelate eminently qualified, by his virtues, learning and ability, to rule with wisdom and prudence the diocese over which the Holy Ghost has placed him as chief pastor.

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Your faithful servant in Christ,

THOMAS JOSEPH DOWLING, Administrator of the diocese of Peterboro.

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1. All days in Lent (Sundays excepted) are fasting days—one meal and a collation.

2. All persons who are twenty-one and

under sixty years, are bound by the law of fasting and abstinence.

3. By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week, 16th March, and Holy Saturday.

4. Fish and flesh are not allowed at the same meal.

5. The use of milk, butter, cheese and eggs, is allowed on all days.

6. The use of dripping or lard (not tallow) is allowed as a condiment in preparing food on all days except Good Friday.

7. These exemptions from fasting are: All persons under twenty-one and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at hard labor.

8. All who cannot fast should give more abundant alms, be more assiduous in prayer, and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.

9. Further dispensations, when occasion requires, can be obtained from the respective pastors, who are hereby empowered to grant them.

It is recommended in missions, where the people can conveniently attend, that special devotions be held on Wednesday evenings and Friday evenings. On Wednesday evening the rosary must be said, followed by instruction and benediction of the Holy Sacrament.

On Friday evenings the "Stations of the Cross," wherever erected, may be substituted for the Rosary.

THOMAS JOSEPH DOWLING, Administrator of the diocese of Peterboro.

P. ROCKINS, Priest, Secretary.

EMERALD BENEFICIAL ASSOCIATION.

On Thursday evening last, 23rd ultimo, the members of the above association, to the number of fifty, assembled in their new hall on Simcoe street, for the purpose of presenting His Lordship Right Rev. Dr. Dowling an address expressive of their sentiments of esteem and gratitude for the interest which His Lordship has from the beginning taken in the welfare of their Society. The chair was occupied by the President, Mr. Lee, who had on his right hand His Lordship the Bishop, and on his left Rev. Father Radkiewicz. The following address on behalf of the association was read by Charles J. Leonard, Esq., barrister:

To His Lordship, the Right Reverend Thomas J. Dowling, Bishop of Hamilton:

MAY IT PLEASE YOUR LORDSHIP.—We, the members of this branch of the Emerald Beneficial Association, desire to express the great pleasure it is to have Your Lordship with us to-night.

This association is one of the many Catholic Young Men's Societies formed for the purpose of combining social and literary with religious advantages, and in requesting the presence of our bishop we were only fulfilling a duty in seeking to strengthen the attachment of our young men to the Church and its pastors.

But if Your Lordship will permit us to say so, the feeling the members of this society entertain towards Your Lordship is not merely that of feeling of veneration, but of respect for our bishop which every good Catholic possesses; it is also one of warm love and regard for Your Lordship personally; a feeling that has been generated by the kindly, amiable disposition shown to every one, and by your loving words of advice and encouragement at all times, so that even the lowliest of your flock approached you with confidence, and the confidence that they would be patiently heard and their trouble removed.

It has been the common thought of all your present flock that your Lordship would not long remain with us, and that sooner or later you would be called to a wider field of usefulness. That time has now come, and we part from your Lordship with the greatest regret; but if anything can lessen that regret it is to know that you are being translated to a more important diocese, where your qualities of mind and heart will shed a greater lustre on the Church and its bishops.

That your Lordship may be long spared to do the noble work for which you are destined, will be the constant prayer of the members of this society, who will ever remember with gratitude the honor you have done them this evening.

Signed on behalf of the society,

A. R. LEE, President.

His Lordship, on rising to reply, seemed deeply touched at this spontaneous act of devotion on the part of the society, and, seating some of the best and most intelligent young men of the congregation, and speaking substantially as follows. He said that this was a compliment which he did not expect, that he was delighted to be with them that evening and to see around him so many of the young men of the parish, assembled for the threefold purpose mentioned in their address, of cultivating social relations, of improving their minds and of sanctifying their souls under the holy influence of religion. As a Bishop of the Catholic Church, he blessed the society for the noble objects it had in view, and hoped that the members would always prove true to the principles of charity, fidelity to the Church and respect for its pastors as enunciated here to-night.

Man was intended by his Creator to be a social being, governed by divine law, but as we are told by the apostle that evil communications corrupt good morals, so the other hand religious and benevolent associations of this kind, acting in a spirit of obedience to the Pastors of the Church, counteracted the efforts of bad secret societies, as common in our midst, and made their members in the social sense, and make them not only good Christians, but good citizens as well. Occasions of sin were plenty. One in particular he earnestly warned them against, and that was the pernicious habit of frequenting bar-rooms and hotels, where young men were exposed to bad and bad influences, and to the danger of immorality. He therefore hoped they would so amend their constitution as to punish refractory members, who might in this manner bring their society into disrepute. In conclusion the Bishop thanked them most earnestly for their very kindly references to himself, adding that

wherever his lot may be cast he would always take an interest in their association, and that among the many souvenirs he would take away from Peterboro not the least would be the happy remembrance that it was during his brief administration here that this flourishing and excellent society was inaugurated and organized. The Bishop concluded by imparting, at the request of the members, who knelt devoutly before him, his episcopal benediction. He then shook hands with the president, and, after a few pleasant words to the officers, retired.

THE PAN-MINISTERIAL COUNCIL.

First held in London—per telephonic and Intervallandum—contra Jesuitas.

The churches presented a spectacle rare, when London was struck by the Jesuit case! For some were alarmed, and some were delighted.

And some were indignant; but no one reflected to find out whence the Jesuits came, or why were they feared so, and got a bad name.

Our only religious view begging for news To Bishop and preachers and owners of pews, "Hello! there," "Hello," has somebody called out.

"Hello there! Hello, is that Bishop Baldwin?"

"All right, Advertiser, what can I do for you?"

"Just wait a few minutes; I'll be round to call on you."

"The Jesuit case is a most sanctified air. When requested to visit by the Episcopal chair, 'I'm deputed, my lord, a grave task to fulfil, 'Tis to fathom your mind on the Jesuit Bill.'"

"The Jesuit faith, my dear friend, is erratic, And my stand on this grant bill is stern and emphatic."

"Their ways and their wealth are well known, It appears, Your Lordship lived down there a number of years."

"Our ways lie in different paths," and he smiled.

"The Jesuits are never with partners beguiled, While Paul, to assist us life's burden to carry, Declared that every good bishop should be a martyr."

Once, then, Romans in some things we're stiffier, But "in re-matrimony" we beg leave to differ."

As to wealth, I'm not sure; but their church is most pretty. The best and grandest of all in the city. Crowds flock there each Sabbath and pray to satisfy."

But themselves, I know not—they're not men of society, Without purse, wife, or scrip their good Master they follow."

But in grandeur of churches they beat us all hollow. This money grant to them I strongly oppose, Where the money shall come from, 'tis God only knows."

Rev. Ryckman, the Doctor, said: "Frankly, I own, This matter must go to the foot of the throne. No doubt, the right way to give it a check Would be a protest from the men of Quebec. But this was effected and voted last Fall. In the general Christian confab, Montreal, To be sure, men of all faiths, of no faith, and all crimes, Were there to protest against no crime and all crimes, But no matter, the meeting was held in Quebec. And, dear knows, ought suffice Rome's assumptions to wreck."

Canon Davis, called up by the telephone bell, Cried: "Political tricksters may all go to—shovel!"

To express an opinion I always feel loath; But, what marks me up is 'the Jesuit oath.' To swear that the Pope may deposit our Queen."

If she don't turn Papist, stir up all my spleen: There's just my opinion to Pope and Queen both."

I never can stomach 'that Jesuit Oath.' Alex. Langford, surprised in a little back room, he Declared that, as things looked, matters were gloomy."

Rome had gone very far—her yoke binds the state; When people wake up—they'll find they came late."

The Rev. Ballantyne was not at the station; He could see for the Bill no justification. The Catholics