THE CATHOLIC RECORD,

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Annual subscription.....

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We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholies generally, which will be inserted when not in conflict with our own views as to their conformity in this respects should be addressed to the

nity in this respects should be addressed to the come accompanied by the full name and adthe writer, not necessatily for publication, but conforming to the companied by the tun distribution of the writer, not necessalily for publication as a guarantee of good faith.

WALTER LOCKE,

DUBLISHE

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The Catholic Record

LONDON, FRIDAY FEB. 21, 1879.

TO THE GREATER GLORY OF THE-

BLESSED SACRAMENT.

LOVE'S PRISONER.

- "But is He lonely? Bend not here Adoring angels, as on high? Ah yes: but yet, when we appear, A softer glory floods His eye. Tis earth's frail child he longs to see; And thus He is alone—for me
- And thus He is alone—to his

 "Then, best of lovers, I'll draw near
 Each day to minister relief.
 For tho' the thoughts of year on year
 Of sin should make me die of grlef,
 Yet day by day, my God I see,
 'Stek in prison'—all for me!'

ASSOCIATION FOR THE RELIEF OF POOR CHURCHES.

Approbation of His Lordship Right Rev. John Walsh, D. D., Bishop of London.

The object of this Association is to furnish poor churches gratuitously with vestments, linen or other requisites for the service of the Altar, when the Pastors cannot otherwise procure them. No refusal being given in the case of absolute need, the only limit to a compliance with demands is an utter want of resources, as the work of making vestments, etc., will proceed as long as material can be obtained.

This charity is made direct to our Lord Iesus Christ, lich is our motive in urging Christian souls to aid which is our motive in urging Christian souls to which is our motive in urging Christian souls to his good work in every possible manner, either by scriptions or donations of goods, such as stik dre damask, velvet, linen, muslin, linings, ribbons, tains, carpets, embroideries, flowers, vases, can sticks, etc.

Annual subscription, One dollar. Gentlemen can be admitted as members by becoming sub-scribers.

Donations in money or goods will be received by the Directress of the "Children of Mary," Convent of the Sacred Heart, 422 Dundas street, London, Ontario, where the good work will be carried on.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can. Where we him, thereby avoiding the trouble and risk of sending them by mail. Care should be taken when making payments to obtain a receipt, and subscribers are hereby cautioned against paying money to any person except our duly authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

We are pleased to inform our patrons that we have secured the services of Mr. Patrick O'Reilly as permanent travelling agent for the RECORD. Any favors accorded to him will be duly appreciated by us.

The same remark applies to Mr. Daniel Fisher, who up to now has acted as agent for Stratford and vicinity.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catha rines and district.

CATHOLIC LITERATURE.

Le Foyer domestique, a monthly journal of Literature, History, Biography, Travels, and Legends a periodical that is admirably adapted to create a taste for reading, in their own language, among the French Canadian inhabitants of the Capital. It would be well if its circulation could be extended beyond the comparatively narrow circle of the French reading public. The members of the French Canadian institute, and the select parties who attend its meetings and listen to the interesting lectures that are so often delivered, are no doubt, readers of the French monthly. But we would not have the rest of the people apply themselves so devotedly to the study of English, with which indeed, they all affect to be conversant, as to neglect the labors of their fellow-countrymen who so successfully provide for them a literary banquet at which they all can share so easily and at so little cost. They may pride themselves on their knowledge of English. But how many of them know it sufficiently to appreciate its literary treasures? Let them not, therefore, desert their own Foyer. They will find there a rich and easily attainable store of pleasure and

The current number, besides its usual treat in the shape of tales novellettes and historiettes, presents some interesting papers of a more serious character.

The first part of the history of the society of Jesus in canada gives proof of ability and research. The continuation will be welcomed by the readers of the Foyer for Catholics never tire reading about the members of the holy society, Brebeuf and Lallemant, Jogues, Daniel, Garnier, Chabanel, Buteux, Pierron and Garreau, who having suffered death at the hands of the savage aborigines, may be said to

Quebec whilst, at the same time, they prepared the way for the advent of the first Bishop who set foot on the Continent of America, the illustrious Mgr DeLaval of whose canonization there is now question in the church

The late George Leonard Clerk Esq, is the subject fanother not very long, but highly interesting article. It is pleasing to observe that our French Canadian fellow countrymen appreciate this distinguished English Journalist and Litterateur. As is well known, Mr. Clerk, was the Founder and for twenty-five years before his lamented death, the editor of the "True Witness". The Foyer alludes to his noble lineage and states the fact that he was the second son of the Right Hon. Sir George Clark, of Senneyeuik near Edinburgh. Mr. Clerk, in his youth had gone to settle in Australia. One day that he was surprised by a storm he took refuge in a cottage not far from his own house. Desiring whilst retained there to enjoy the pastime of smoking, he was about to avail himself of the leaf of a tattered old book in order to light his pipe. He read a little first, however, and was so much struck with the style as well as the ideas, that he continued reading till the storm was over. When it was time to leave, he expressed regret at not having been able to read the whole volume. The old man who occupied the house immediately said, "Take it home with you, you are most welcome." The book was nothing less than a copy of "Cardinal Wiseman's Lectures on the Doc trines and practices of the Catholic Church." The reasoning of this able work is irresistible, and it was not lost on the candid mind of Mr. Clerk. It was impossible that a man of such powerful intellect could remain long in doubt. In the beginning of the year 1844 he returned to Scotland and on the 28th of June in that year, he was received into the Catholic Church, at Edinburgh by the Rev. Geo. Rigg, who is now Bishop of Dunkeld. Mr. Clerk was at the time 29 years of age, and he was too honorable to conceal the fact of his conversion from Sir George, his father. There was not quite so much chivalry on the paternal side The very day that Mr. Clerk was received into the Church, he was ordered to leave his father's house, and never to set his foot within it. The Four remarks that it was thus that in Scotland, liberty of conversion, and the ties of nature were respected It ought rather to have said that Sir George Clark, for a man of his class, was an exceptional character an impracticible Tory of the old English School.

In October of the same year Mr. Clerk emigrated to Canada, and sought a new home in the Catholic city of Montreal. The first number of the True Witnese, which he founded, appeared on the 16th of August. 1850. He is best known to the public as the editor of that journal. When it is considered that in its columns doctrinal matters were habitually and correctly treated, the great controversies constantly reviewed, it is impossible not to form a high idea of Mr. Clerk's attainments, his intellectual powers, his habits of reflection and persevering study-His labors as an able defender of the Faith were duly appreciated by his Catholic fellow-countrymen; the Catholics of Irish origin, especially made manifest the estimation in which they held him, by presenting to him a splendid edition of the "Fathers of the Church." The Holy Father himself conferred have a local agent all monies can be paid to upon him, in testimony of his zealous and successful efforts, the honorable order of St. Gregory the

esteem in which he was held as a private citizen. He was sixty years of age when to the regret of all Catholic Canada, his departure from this life oc-

THE ANGLICAN BISHOPS AND THE AFGHAN WAR.

(Continued.) We have the authority of the no less crudite than valiant Peter Stuyvesant for the fact that "there is nothing that keeps off enemies "and crows more than the smell of gunpowder." The Bishop of Bristol must have had this truly valuable idea of the worldly Dutch Burgomaster in his mind when he gave as his fourth reason for upholding an aggressive war in India that English prestige would suffer if the Ameer were not thrashed. How far this proposition will stand the test of Christian ethics and the teachings of that Gospel of Peace which the good Bishop was doubtless chosen to uphold, we know not; nor does it appear to our present purpose to determine. With the valiant Burgomaster's opinion before us as to the effect of gunpowder on prestige, the case is closed; we have uo further need of discussion; gunpowder will keep up our prestige (amongst the crows?) let gunpowder be used. It is the opinion of a certain poetical philosopher -Lucretius-that war was the original state of man, that primitively he was a savage beast of prey, engaged in a constant state of hostility with his fellow-man or fellow-beasts, until society and civilization taught him better morals and better manners. Hobbes and our own Darwin are of a like opinion, which leads us to think that it must be true, and that the Bishop of Bristol is right when he advocates a return to these first principles in defence of British prestige. A pagan poet of no mean pretensions has indicated the exact stage of development at which the valiant burgomaster and no less warlike bishop have each in their own day arrived in their advocacy of gunpowder for prestige and the crows. "When animals," says the Latir poet Horace (Sat. lib. I, s. 3) "first crept out of the earth-a mute and dirty crew !- they

Society, were also the founders of the College of This is evidently only Darwinism in an old edition, whilst the last words indicate that particular gunpowder period of development at which the warlike Bishop of Bristol and the valiant Peter have arrived. We would not for the life of us say a harsh word of Bishop or Burgomaster. Personalities (especially when some of the parties are grave personages and others are quietly slumbering in the grave) have seldom much effect in making converts; neither have we ever found a man convinced of error by being convicted of obliquity. Still in the interests of truth and good principles we cannot but regret that these grave personages have hardly arrived beyond what in the "Country Parson" is called by a quaint bucolicism "the yealy state"

(of morals.) So far the bishop's reasons for war have been of the earth earthly; of the man, not of the bishop; of the lord temporal, not of the Lord spiritual. He has, however, religious convictions for the war, though they are of the flimsiest. "I voted also." he says, "as a minister of the Gospel. For let it be re. membered, decline of English influence means also decline in the advance of the Gospel." Here we have the prestige theory again; this time carried into the realms of theology. Peter the Burgomaster is behind the age; he has never risen equal to this. Whatever he may have thought of gunpowder and the crows, he nowhere declares for gunpowder and the conversion of the heathens. The bishop's ethics carried into private practice would land him on strange ground. If Dr. Ellicott found it necessary to shoot a man through the head in self-defence, nobody would blame him for it. But if Dr. Ellicott is going to draw his revolver and every Low and then shoot a man to raise his own pres tige in order that his sermons in Bristol cathedral may have more influence in converting the heathens of Bristol, however laudable the motive, we do not see our way clearly to a defence of the means. We think the Anglican Bishop should have rubbed up his theology before recording his vote in the House of

Lords for an aggressive war. It may be urged that we have no right to animadvert upon a bishop's conduct. In the present case we think differently. As a priest, when he descends so far as to become a school trustee, can claim no more immunity from criticism qua trustee, than that awarded any lay trustee, so a bishop when he descends to become a member of the British Legislature can claim no further immunity from criticism to believe everything that is bad, and to disthan any lay member.

EDITORIAL NOTES.

THE ENGLISH FORCES in South Africa have a large Irish element in their composition. whereas the Scotch is very small in proportion. There are battalions from the 3rd, 4th, The Foyer dwells at great length on the merits of Mr. 13th, 24th, 80th, 98th, 90th and 99th regi-Clerk as an author and journalist, not forgetting at ments, in all nine battalions, or 7,500 men. the same time, his well-earned claim to the general In these forces in the ranks there are 4,581 Englishmen 2 681 Irishmen, and 301 Scotchmen. The Connaught Rangers, of course, contain a large Irish element, 75 as against 94 English and three Scotch. In the Buffs there are 227 Irish, 589 English and 19 Scotch; in the 4th, 262 Irish, 597 English and 11 Scotch; in the 13th, 291 Irish, 435 English and 28 Scotch; in the two battalions of the 24th, 310 Irish, 355 English and 23 Scotch; in the 90th, 295 Irish, 346 English and 174 Scotch: and in the 99th, 149 Irish, 377 English and 28 Scotch. In these various regiments 48 of the officers were Irish and 178 English. Notwithstanding the fact that Irishmen so materially assist Earl Beaconsfield in the carrying out of his war policy, he ungratefully refuses to put them on an equality with Englishmen and Scotchmen by denying them the privileges of the borough franchise. England never granted anything with a good grace, nor is it likely that she ever will, but sooner or later she will be compelled to make the concessions to which Ireland is as justly entitled as any other portion of the Empire.

> When the cable conveyed the news of Cork's refusal to feast ex-President Grant we felt safe in saying then that it was more on account of wounded national pride than fulfil through religious animosity that the people of Cork gave such a rebuff to the hero of Appomatox. The Boston Pilot of the 15th inst. fully bears us out in this view of the affair.

"The secret of the refusal of the authorities of Cork to receive Grant while he was in that section of Ireland has at last come to the sur face. It was not on account of any religious differences, but because Grant refused to receive the Centennial Address which the people of Cork sent over to him. It will be remembered that thirty-five thousand Irishmen paraded the streets of Cork, every one of whom carried a small American flag in commemoration of the American Centennial. At a mass meeting at the close of the parade an address was adopted, and Messrs. Parnell and O, Connor Power, two Irish members of the British Parliament, were selected to convey it to the President of the United States. When they arrived in New York they found that fought for acorns and a soft couch with nails Grant was there on a visit. They called upon have founded in their blood, the now wide-spreading church of Canada. The Fathers of the great such arms as they had at that time invented." | gested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing, and | first, when he suggested that it would be the proper thing | first, when he suggested that it would be the proper thing | first, when he suggested that it would be the proper thing | first, when he suggested that it would be the proper thing | first, when he suggested th

the most agreeable to him, if they would call on him in Washington officially, and present the address. This was satisfactory to all, and the distinguished Irishmen departed, well pleased with their visit and the arrangement. As they were leaving the room they noticed Mr. Sartoris, the English son-in-law of Grant, entering. Grant called them back and introduced them, when another pleasant chat took place. Parnell and Power got the idea then and there that Sartoris was behind Grant's refusal to accept the address in New York, because Sartoris kept insisting that it would be so terribly bad if the address was not pre sented at Washington, where the President is only supposed to reside. When they reached Washington, as all know, Grant refused to receive the address, saying that it should come to him through the British Minister. They refused to call on the British Minister, or to recognize him in any way, and took the address, which was printed in gold letters, on satin, back with them. Both Parnell and Power said that they felt satisfied that Grant would have received the address at New York had it not been for Sartoris, who made him believe that it would be improper."

We believe that Sartoris is the latin for tailor, and it is only a pity that Ulysses is not the Greek for goose.

The maker-up of the General News column of the Advertiser is such an admirer of superstitious stories that he dished up the following piece of reliable information three consecutive times in that paper:

This story is told in a Roman letter to a French journal: One morning Leo XIII. was about to eat some raw eggs, as is his wont every morning, and requested Commander Sterbini, the gentleman serving him, to bring some salt to take with them. Sterbini, pre-senting the salt-sellar on a solid silver tray, accidentally let it slip from his hands, and the salt fell—but only on the table. The Pope rose immediately, carefully looking to see whether any of the grains had reached the ground. "Only see," he said, "the salt is upet, and had it fallen on the ground I believe I should not have got over it to-day. then took out a pocket-book and noted the fact observing at the same time that "we shall see whether we shall not have the loss of some beloved Cardinal to deplore before long." Nine days after, the sad news of Cardinal Asquimi's death reached the Vatican, and the Pope, handing to Sterbini his pocket-book, requested him to read aloud to those around the note he had made nine days before Then, breaking the silence, he said, "Had the salt been scattered on the floor instead of upon the table, as was the case, verily I believe I should be standing now before the Judgment

This absurd piece of nonsense will no doubt be believed by many who are only too ready believe everything that is good of the Pope. But we would ask any person of common sense if it were possible to suppose for a moment, that a man so learned, so philosophical, o perspicuous as Leo XIII. could be quilty of such abominable superstition? It is rather unlikely too, that the correspondent of the French journal had access to the private apartments of the Pope, or that he had any conversation with any of the Pope's attendof the Vatican. It is more likely that he was short of a subject, to write upon and that he concocted this bon mot for the delectation of French radicals and communists.

WE have great pleasure in publishing the following extracts from the pastoral of his

Penance, then, which is here employed to mean not only internal repentance, but also external not only internal repentance, but also external works of satisfaction, is necessary for salvation, and is a matter of Divine precept. It is a fixed rule of Divine justice that sin must be punished. "All iniquity, whether it be great or small," says St. Augustine, "must necessarily be punished, either by the man penitent or an avenging God; for he who repents truly will chastise himself. Absolutely either you punish yourself or God punishes. Would you that he should not punish? then punish yourself." Hence the necessity of doing pename is enforced by God Himself in the most emphatic language in various parts of Holy Wit. "Be conforced by God Himself in the most emphatic language in various parts of Holy Writ. "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin." (Ezechiel, c. 18, v. 30.) "Now therefore," saith the Lord, "be converted to me with all your heart, in fasting, in weeping and in mourning." (Joel, c. 1, v. 1 2.) When St. John the Baptist came forth from the When St. John the Baptist came forth from the desert, and appeared on the banks of the Jardan to fulfil his mission as precurser to our Lord, he preached the baptism of penance for the remission of sins, and, in the burning words of a prophet very large. of sins, and, in the burning words of a prophet, pro-claimed the absolute necessity of doing penance: "Ye offspring of vipers, who hath shown you to flee from the wrath to come? bring forth, therefore, fruits worthy of penance." (Luke c. 3, v. 7.) fore, fruits worthy of penance." (Luke c. 3, v. 1.)
Our Blessed Lord, our Teacher, our Guide, commenced his public life by preaching and saying:
"Do penance, for the Kingdom of Heaven is at hand." (Matt. c. 4, v. 17.) He openly declares that for all who have sinned penance is the only plank that can save them from an eternal shipper wreek: "I say to you unless you do penance, you wreck: 'I say to you, unless you do penance, you shall all perish.' (Luke, c. 13, v. 5.) St. Paul, in his immortal discourse to the Athenians proclaims aloud: 'God now declareth to men that all should

around: "God now declarer to then that an should everywhere do penance." (Acts c. 17, v. 30.)

The law of penance, then, has God for its author, and must be observed as a necessary condition of salvation by all who by sin have forfeited their right to heaven. And surely, dearly beloved brethren, if, on the other hand, we consider the in-finite perfections of God, His boundless goodness and mercy, His rights over us as our Creator and Radeemer; and, on the other hand, the infinite malice of mortal sin, the inexpressible outrages we have effered to His Sovereign Majesty, the wounds we have inflicted on the adorable heart of Jesns, by

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. It is true that Protestantism denies the necessity of penitential works, and even their utility, but we know that in this, as well as in other respects, Pro-teatantism is a protest against the Catholic religion itself. Self denial and mortification are the very essence of Christianity, its whole scope and spirit, the special note of the Gospel, the doctrine of the cross; and Protestantism, in repudiating them, rejects the teachings and practices of the Saviour Himself. But should we wonder at this? Were not the founders of this religion of the "Reformation, Luther and Henry VIII., and Knox, such men as were described by St. Paul when he said: "For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the Cross of Christ, whose God is their belly, and whose glory is in their shame."—(Philippians, c. 3, v. 18 & 19.) Christ our Lord tells us that if any man wishes to be His disciple, he must deny himself, take up His cress daily, and follow Him. And St. Paul declares, "that they that are Christ's, crucify their flesh with s vices and concupiscences."—(Gal., c. 5, v. 24.)

Now fast and abstinence are amongst the penitential works most pleasing to God and most salu-tary to our souls; and it is for this reason, as well as in imitation and commemoration of our Lord's forty days' fast in the desert, that the Holy Catholic Church proclaims the fast of Lent, and commands it to be observed by her children. Fasting is of Divine as well as of Ecclesiastical institutions, and is admirably adapted to the wants of poor, fallen nature. St. Paul, who was a profound philosopher, as well as an inspired Apostic, states that there are two laws within us, struggling one against the other, and striving for the mastery—the law of the spirit, directing us towards God and the eternal world; and the law of the flesh, dragging us down towards sin and sensual pleasures. For I am delighted sin and sensual pleasures. "For I am delighted with the law of God according to the inward man; but I see another law in my members fighting against the law of my mind, and captivating me in the law of sin, that is, in my members."—(Romans, c. 7, v. 22 & 23). And in another place he describes c. i, v. 22 & 23). And in another place he describes the constant struggle that is waged within us by these antagonistic laws:—"For the flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another."—(Gal., c. 5, v. 17). By this we perceive the profound wisdom, the Divine philosophy, that underlie the institution of fasting. By it we declare war against the body, and chastise it; we mortify the flesh; we weaken its vicious inclinations; we, as it were, cut it off from its supplies, and therefore, we powerfully help in giving the victory to the law of God and of conscience, which the Apostles call the law of the spirit. Hence the same Apostle did not hesitate to chastise his body in order to bring it into subjection. But fasting is more beneficial, not only in that it restrains vicious inclinations and lifts the soul heavenwards (vitia comprimit mentem elevat) but also in its penitential and penal character, as an efficacious means of atoning for our sins through the merits of Christ, and of obtaining the Divine mercy merits of Christ, and of obtaining the Divine mercy and forgiveness. "Be converted to me," says God, "with your whole heart, in fasting, in weeping, and in mourning."—(Joel, e. 2, v.12.) The Ninivites, by fasting, disarmed the justice of God, and saved their city from destruction—(Jonas, c. 3.) The Israelites obtained, by it, nardon for sin, and were divinely helped to put their enemies to ignominious flight.—
(1 Kings e. 7, v. 6.) Our blessed Lord tells us that after flis ascension His followers should fast, and He lays down the rules that must be observed to make our fast pleasing to God:—"When thou fastmake our fast pleading to God:—When thou facest, anoint thy head and wash thy face, that the appear not to men to fast, but thy Father who is secret will reward thee."—(Matt., c. 6, v. 17.) Man fell originally from his allegiance to God by the gratification of his taste, and he must return to Him by fasting. Thus the law of fast comes recommended to us by the doctrine and example of the Prophets and Saints, and penitents of the Old Testament, as Moses, Elias, Joel, Daniel, the Ninivites, &c., and in the New Dispensation it is sanctioned by the doctrine and example of our Saviour Himself; of His precursor, St. John the Baptist, of His Apests, of whom he foretold that that they would fast when the Bridgegroom was taken from them, and thenceforward by the example of all the holy serconversation with any of the Pope's attendants, or in fact that he ever set his foot inside Scripture recommends it, and the Church now apn: for its observance. The fast of Lent is of Apostolical institution, and has doubtless been ordained in imitation of the

served by the Primitive Church as a tradition from the Apostles. This we may see in the writings of the holy fathers, whose sermons on fasting are still extant, and in which they positively affirm that the faithful in their times did all fast from meat in Lent. Lordship the Bishop of London, on the holy season of Lent, and we commend them to the thoughtful perusal of our readers. We also append the regulations for Lent to be observed in this diocese:

Penance, then, which is here employed to mean Penance, then, which is here employed to mean their times did all fast from meat in Lent. We find a fast of forty days recommended by the example of holy men in the Old Dispensation, as well as sarctified by the example of Christ. Thus Moses fasted forty days when he received the law on Mount Sinai.—(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 solitude, and there spents the complex of forty days in prayer and fasting.—(Matt., c. 4, v. 2.) 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. "We make no doubt," said the Supreme Pontiff, Bene-dict XIV., "but it is well known to all those who profess the Catholic religion, that the fast of Lent has always been looked upon as one principal point of orthodox discipline throughout the Christian This fact was, of old, prefigured in the law world This fact was, of our, prengured in the law and in the Prophets, and consecrated by the example of our Lord Jesus Christ; it was delivered to us by the Apostles, everywhere ordained by the sacred Canons, and retained and observed by the whole sacred mysteries of our redemption, the passion and resurrection of our Lord. This is, as it were, the ensign of our spiritual warfare, by which we are distinguished from the enemies of the Cross of Christ, and by which we avert from ourselves the courses, and by which we avert from ourselves the seourges of the Divine vengeance, and are daily strengthened with the assistance of Heaven against all the powers of darkness. Hence, if this fast should come to be despised, it will certaily prove a detri ment to the glory of God and a disgrace to the Catholic Religion, and will expose the souls of the faithful to great danger. Nor can we doubt that this is one great cause of the calamities and miseries that s both states and particular persons. But alas! how different, how opposite is the prevailing prac-tice of many at present to the ancient respect and reverential observance of this holy time, and of other fasting days, which was so deeply imprinted in the hearts of all Christians from the very begin

forty days' fast observed by our blessed Lord in the

beginning his public life.

served by the Primitive Church as a tradition from

Let all therefore, who are able, observe this great feast of Lent, and let those who are not bound to fast observe the precept of abstinence, and chastis their bodies, and mortify their flesh by penitential works. "Behold now is the acceptable time, and now is the day of salvation."—(2nd Cor., c. 6, v. 2)
"Let the wicked man forsake his way, and the un-

Lord, and then He Lord, and then He
(Isaias, c. 55, v. 7.)
darkness and put of
honestly as in the d
enness, not in cham contention and stri Christ."—(Romans, join the great fast i Lent, in order that poor souls. For or whilst we fast in the sin and vice? The f is the perfect fast w will be of little ben Jews because on ti tinued to offend hi c. 58.) and will He pretending to fast tency and folly? dishonesty, calum hatred and ill-will immodest words a and journals; from from every though offend God and tr whilst fasting from apply ourselves to "Is not this," sait chosen?" "Loose break assunder ev the hungry, and l to thine house; w him, and despise thy light break ealth shall speed ore thy face. T fore thy face. T shall hear."—(Isa The following observed in this 1st. All days o 1st. All days of ing days.
2nd. By a sponse, A. D. 1875, every meal, and Thursdays and

Ember Week an 3rd. The use not allowed in I The following ence, viz.:—Chi fasting, persons or both, those vanced age, ha ence throughou easily procure by The season w the proper age

terminates on Clergymen w in their respect and instruction ing their people orized to give the Blessed Sa The grace of ity of God, an Ghost, be with This Pastora chapels of the the Clergy. Given at St

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