

## PASTORAL OF LA T LENT

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His Grace the Archbishop of Toronto.

JOHN WALSH, by the Grace of God and the appointment of the Holy See, Archbishop of Toronto

To the Clergy, Religious Communities and Faithful of the Archdiocese, Health and Benedictio in the Lord.

DEARLY BELOVED BROTHERS—the holy season of Lent, now at hand, is a time which the Church specially consecrates to works of penance and mortification, to the moral reformation and amendment of life, and to greater fervour in prayer and meditation on the great truths of religion. In this work-a-day world we are, like Martha, busy about many things and we give too little attention to the ONE THING NECESSARY. Yet this "one thing necessary" is the end and object of our existence here below, the purpose which God had in creating us, and which the Son of God had in redeeming us; and it should be the supreme and sovereign duty of our lives. We have been created for this end that we might know and serve God here, and afterwards love and enjoy Him in Heaven. Our immortal souls are exiles here; their home is with God, and their country is Heaven. We are, in the language of St. Peter, but strangers and pilgrims in this sad fallen world. We have not here a lasting city but look for one that is to come. Hence our Lord says to us, "Be not solicitous about what you shall eat, or what you shall drink, or wherewith you shall be clothed, for after all these things the heathens seek. Seek ye first the kingdom of God and His justice and all these things shall be added unto you." (Matthew vi. 31-33.)

Now the one great obstacle that blocks our way to the Kingdom of God is sin. This is the one intrinsic, essential evil that curses the world, that blights the beauties and mars the harmonies of God's creation. It is the enemy of God, the curse and ruin of man. It drove our first parents from Paradise, and excludes all who remain guilty of it from the Kingdom of Heaven.

Our Blessed Saviour Jesus Christ came down from heaven to redeem and save us from the guilt and curse of sin. By his sufferings and death he made superabundant atonement to the justice of God for the sins of men. He died that we might have eternal life. The slaves of Satan, he purchased us from the awful servitude, and gave in ransom for us a great price—even that of His most precious blood. One drop of that adorable blood would have been sufficient to redeem ten thousand guilty worlds, and yet He poured out the full tide of His life-blood, in expiation and atonement for human guilt. The divine Victim was offered on Calvary, but the blood of that victim overflowed the world in its saving tide, and washed the shores of all the ages. But our Blessed Saviour who redeemed us without our co-operation, will not save us without our co-operation. We are free agents, and the ways of life and death stretch out before us. We must, ourselves, prevented and assisted by divine grace, choose the way of life, if we would reach and enjoy life everlasting in heaven. Our loving Saviour has, in His divine mercy and goodness, placed within our reach the most powerful means of grace, which, if we employ, will enable us to work out our salvation and to reach one day God's blessed kingdom of infinite joys and everlasting happiness. These means of grace are chiefly prayer, the sacrifice of the Mass, and the Sacraments. These great institutions of Christ's infinite mercy and compassion are accessible to all—the gentle, the simple, the learned and the unlearned, the rich and the poor, the just and the sinful—they are within the reach of

all, and are for all the children of God who are still wayfarers here below.

Let us exhort you, therefore, dearly beloved brethren, to make use, at all times, but especially during the holy season of Lent, of those means of grace that God has so mercifully placed within your reach and at your disposal. "Behold now is the acceptable time, now are the days of salvation." (St. Paul, 2 Cor. vi. 2) "To day, if you hear the voice of God (and all will hear who care to listen) harden not your hearts." (Psalm xciv. 8). "Know you not," says St. Paul, "that the goodness of God leadeth you to penance." (Romans ii. 4). Let all the children of the Church, who are of the proper age, approach the sacred tribunal of penance, and receive the blessed Eucharist, within the Pascal time. Let them be more fervent in the performance of their Christian duties, in prayer, in attendance at the public devotions of the Church, in a word, let them be more earnest in the work of their salvation and sanctification.

Let us briefly call your attention to some of those institutions of divine grace and mercy which our loving Saviour has placed at our disposal and for our salvation and sanctification in His holy church.

## THE HOLY SACRIFICE OF THE MASS.

The Holy Sacrifice of the Mass is the most sublime and august institution in our holy religion. It is the great central act of divine worship, by which we acknowledge God's supreme dominion over us and our total dependence on Him. It is a continuation of the sacrifice of Calvary, but offered up under a different mode. In it Jesus Christ is both priest and victim. Through it the precious blood, which speaketh better than Abel, pleads at the divine mercy seat for the remission of human guilt and the alleviation of human sorrows. In it, and through it, our Lord never ceases to make intercession for us. As creatures of God we owe Him four infinite debts which we, of ourselves, could never pay. We owe God infinite praise and adoration because of His infinite perfections, we owe Him infinite expiation because of our innumerable sins, infinite gratitude and thanksgiving because of His immeasurable mercies, and infinite petition, because of our endless necessities. Now the sacrifice of the Mass pays all these infinite debts superabundantly, as often as it is offered daily on the countless altars of Catholicity. It is (1) a sacrifice of worship; (2) of propitiation for the remission of sin; (3) of impetration or prayer for the obtaining of benefits, whether spiritual or temporal; and (4) of thanksgiving for benefits received. In the Old Law these four objects of sacrifice were all attained by the offering up of sacrifices of various kinds. But the sacrifice of the Mass as the Council of Trent teaches, "is that oblation which was prefigured by various types of sacrifices during the period of nature and of the law: inasmuch as it comprises all the good things signified by those sacrifices as being the consummation and perfection of them all!"

This holy sacrifice gives infinite honour and glory to God, it causes inexpressible joy to the angels and saints in heaven, brings down untold graces and blessings on men, it brings light, refreshment and peace to the souls in purgatory.

If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficiency the infinite worth of a single Mass. In consider-

ing it we may well exclaim with St. Paul, "O the depth of the riches of the wisdom and of the knowledge of God: How incomprehensible are his judgments and how unsearchable his ways." (Romans xi., 33). We should therefore have the greatest devotion, veneration and love for this adorable sacrifice, we should never fail to assist at it, piously and reverently, on all Sundays and holidays of obligation, we should try to hear it even on week days, especially during Advent and Lent, and should not forget to have it offered, as the occasion and our piety may require, for the eternal rest of the faithful departed.

(TO BE CONTINUED.)

## A Famous Irish Jesuit.

The Rev. James Jones, S.J., died, on Jan. 14, at Loyola, whither he had gone to assist at the General Congregation of his Order. The deceased belonged to a family which has been given wholly to the church. He was born in Ireland, at Benada Abbey, in the year 1828. His elder brother like himself, entered the Society of Jesus, all his sisters became nuns, and the mansion and lands of Beada were devoted to the uses of religion. The seat of the family is now a convent of the Sisters of Charity. Father Jones entered Olongowes Wood College in 1843, where he distinguished himself as well in his studies as in boyish adventures which have left their mark in the college traditions. In 1843 he became a member of the Society of Jesus. His ecclesiastical studies were made in Rome and Palermo. Ordained priest, he was sent as missionary to the West Indies. For many years he fulfilled his priestly duties in Barbadoes, Jamaica, and Demerara. The hardships to which these labors exposed him undermined his health: henceforth he was hardly recognizable as the stalwart, athletic figure known to his school friends. On his return to England he was appointed Provincial of the English province of the Society. At the end of his term of office he became Professor of Theology at St. Neuno's College, North Wales; and this post he occupied till his appointment last September as one of the delegates sent from England to the Congregation which was to elect a successor to the lately deceased General of the Jesuits. As the Congregation closed, and his associates were dispersing to the quarters of the world whence they had come, an illness, which at first was regarded as of a trifling character, detained him in Loyola. After an interval of a few weeks the news of his death has come as a painful surprise to his friends. He had been selected as the English Assistant of the new General, but it was not permitted him to enter on the important duties of his office. His life's work was done. Those who have known him best can testify that, thus terminated, it was singularly full and singularly fruitful.

Father Rudolph F. Myer, of Milwaukee, one of the American delegates, had been chosen secretary to Father Jones. He may now succeed to the vacancy, but will have to be formally elected to the office.

San Francisco, Cal., U. S. A.—I have been a sufferer from dyspepsia for several years. Diamond Vera-Cura has effectually cured me. Considering it a duty to make known the fact, I take pleasure in adding my testimonial to the many that you will undoubtedly receive. Diamond Vera-Cura tablets are certainly the most convenient, clean, and, I might say, inviting form of medicine that I have ever known. Yours appreciatively,  
E. F. BASSFERT.

At druggists or sent on receipt of price, 25 cents. Address E. A. Wilson, Toronto.

As already announced, Miss Maud Gonze has collected from French sympathizers with the released Gwedeora prisoners a sum of 400 francs, which has been transmitted to the Lord Mayor of Dublin. In accordance with her request the amount has been remitted in equal sums to Messrs. Wm. Coll, Connell McFee, Patrick Roarty, and Dominick Rodgers.

## Madame Mere.

When Napoleon the First was at the height of his glory, it was by the simple, but still noble and suggestive title of Madame Mere that his mother was known. She was in some respects a singular woman, with original traits of character, which proved that she had a mind and will of her own. Many things have been written of her, but her career has never had so full justice done to it as in a book just published by Baron Larrey of the Institute of France. When the mother of Napoleon was very old and blind, the Baron saw her at the Rinuccini Palace at Rome, and she made on him such an ineffaceable impression that he determined to write her life. She died in 1836, but Larrey has been at work ever since, consulting all the memoirs of her time, collecting anecdotes which related to her, searching for her letters, of which by dint of great labor he has got together one hundred and fifty, interrogating the members of the imperial family, until he has produced two large volumes of more than 500 pages each.

Napoleon said of his mother that she was made to govern a kingdom. It is quite likely that she would have been a very good and judicious queen, on condition that her kingdom was very small, for she had neither the taste nor the genius for great politics. Her true vocation was to govern a home, to manage a household, to keep order and peace in a family, to conciliate opposing interests, to stop quarrels, to soften wounds to self-love, to make everybody listen to reason. If Napoleon did not get from her his imagination, to her he owed his spirit of order, of discipline, and of government, which enabled him to put to rights a country disorganized by civil discord and anarchy, and to give it institutions which still exist.

In a moment of impatience and ill-humor, the Emperor said: "Madame Letizia is only a *bourgeoise*," and he understood her well. He would have liked her to change her manners, her language, and her sentiments in accordance with the change in her position. She, however, remained what she had always been; her fortunes had changed, but she changed not a whit. She preserved always her natural manner of speaking, and never modified her accent in the least. "A propos of Mamma," said the First Consul to his brothers, "Joseph ought to coax her not to call me *Napoliene* any more. Let her call me *Bouaparte*, not *Buonaparte*, that would be worse than *Napoliene*. Let her say the First Consul or the Consul. I should prefer the latter. But *Napoliene*, always *Napoliene*, that vexes me."—Translation from *Revue des Deux Mondes in Literary Digest*.

## Education.

Education is often insufficient, owing to the absurd belief that to teach reading and writing is sufficient, and that we may rest satisfied with the good work we have performed. As well might we say that if we could but turn the river into our grounds, it would be a matter of perfect indifference whether we led it to the mill, or allowed it to inundate the corn-field. If we wish to regulate and rejoice in the effects of education, we must not only fill the mind, we must form the character; we must not give ideas, we must give habits; we must make education moral. When we invite men to exertion, and make easy to them the paths of ambition, we must give them at the same time good desires and great designs.

There is not a more dangerous class of disorders than those which affect the breathing organs. Nullify this danger with Dr. THOMAS' ELECTRIC OIL—a pulmonary acknowledged efficacy. It cures lameness and soreness when applied externally, as well as swollen neck and croup in the back; and, as an inward specific, possesses most substantial claims to public confidence.