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Catholic Record.

London, Sat. March 9th, 1889.

DIOCESSE OF LONDON.

REGULATIONS FOR LENT.

St. Peter's Palace, London,
February, 26th, 1889.
The following are the Lenten regula-
tions to be observed in this diocese:
1st. All days of Lent, Sundays excepted,
are fast days.

2nd. By a special indulgent from the Holy
See, A. D. 1884, meat is allowed on Sun-
days at every meal, and at one meal on
Mondays, Tuesdays, Thursdays and
Saturdays, except the Saturday of Ember
Week and Holy Saturday.

3rd. The use of flesh and fish at the
same time is not allowed in Lent.
The following persons are exempted
from abstinence: viz.—Children under
seven years; and from fasting, persons
under twenty-one; and from either or
both, those who, on account of ill-health,
advanced age, hard labor, or some other
legitimate cause, cannot observe the law.
Lent may be used in preparing fasting
food during the season of Lent, except on
Good Friday, as also on all days of abstinence
throughout the year by those who
cannot easily procure better.

PARNELL'S TRIUMPH.

The long wished for day of Ireland's
triumph has dawned at last. Her chosen
leader, Parnell, is victorious. The London
Times and all its Tory backing is covered
with gloomy. The great British brag-
gart, the world's great bully, the self-
appointed thunders, has come to ground
and bitten the dust. Parnell, with calm
deliberation, with no other arms than
justice and patience, and advancing, like
David, in the name of the G. of battles,
slew the Goliath of British intolerance
and pig-headed Toryism. And now, with
sword wrested from the hip of his prostrate
foe, like David, he will sever from its
trunk the head of the all devouring mon-
ster that for centuries has been fattening
on his country's spoliation and blood.
Parnell's projected downfall was reckoned
by the Tory Government as the necessary
prelude to the downfall of Ireland. With
its chief disgraced and dishonored in the
world's estimation, the Home Rule party
would incur the reprobation of all England
and America; and there was an end, at
least for another half century, of all agita-
tion for better laws in Ireland. With
Parnell overthrown and discomfited, it
was considered that Ireland would lose
all heart of grace, withdraw her confidence
from all leadership and sink once more
into a state of dependency from which no
future Tribune could, for many years to
come, arouse them. But the tide has
gone all the other way. Public opinion
and public sense of right and justice, like
an irresistible tidal wave, is rushing in
from every point of the compass, and
bearing down upon the devoted head of
Tory insolence. Its fall is imminent and
certain; its doom is sealed; and com-
plete victory and independent legislation
for Ireland is but a question of time. All
the wicked weapons of warfare employed
to kill Parnell, and with him Home Rule,
have, by a just retribution, been turned
against the would-be slayers of a country's
hopes and fortunes. The immense sums
of money spent by the Times with the
Government's connivance, in purchasing
evidence, in suborning perjurers, and in
subduing cut-throats and penitentiary
jail birds to sway away the fair name and
fame of Parnell and his patriot band, were
the inducements which led Pigott and
Houston to perjure themselves. Their
forged letters and published documents
are to-day standing damning proofs of
blood-guiltiness on the part of McDonald
and Walter of the Times, and of Somers,
Webster and Balfour of the Government,
all combined, in secret plotting, to ruin
the Irish party by the moral ruin and
degradation of Mr. Parnell and his able
assistants. But the shame and ruin
intended for Ireland has fallen upon the
concocters of the rife and despicable
means employed to degrade her in the
eyes of the world. There was no time,
perhaps, in England's history when her
people conceived the absolute
loathing that is prevalent to-day over
Great Britain for the low, base,
unfair treatment that the Irish people
have been receiving from the Tory
government. The revulsion of feeling is
so widespread and deep seated that Mr.
Gladstone, a few weeks ago, predicted
that a general election would result in a
majority of seventy-eight in favor of
Home Rule. In last Sunday's Detroit
Free Press, a correspondent, who is an
accurate observer, and no great friend
of Ireland, maintains that now, since the
perjuries and forgeries have come to
light, in a general election Gladstone
and Home Rule would carry England
with at least one hundred and twenty-
five majority.

RICHARD PIGOTT THE FORGER.

Pigott the forger is dead, dead as a door-
nail—dead, and murdered by his own
guilty hand—that grabbing, itching-for-
money hand that forged letters enough to
hang Mr. Parnell and ruin his country's
prospects forever. That is the unceru-
pulous, cursed hand that has done the
deed, and rid the earth of one of the
worst, most craven, and cowardly villains
that ever rose to fame on the betrayal of
friends and the projected prostration of his
country's hopes and aspirations. It is
now most certain that the perjurer Pigott,
seeing himself driven to the wall by the
cross-examination of Sir Charles
Russell, and all his wicked plans
laid bare to public view, was driven
himself also to desperation. He acknowl-
edged his guilt to Mr. Labouchere and Au-
gustus Sala—then disappeared—whether
by the connivance of the English police
or not, is not yet certain. But certain it
is, that he made his way rapidly to the
Continent, and arrived at Madrid under
an assumed name—that of Roland Pon-
sonby—that he sent back letters asking
for a remittance, and that getting no
money, which was always his god, and for
which he sacrificed honor, friends and
country, and learning, on the contrary,
that justice was on his trail, he deliberately
put a revolver in his perjured mouth, and
blew out his wicked brains. Such is the
fate of the arch forger, Pigott. The lesson
is a terrible one; it teaches that treason,
like murder, will out; and that, when
man's justice fails to overtake deep dyed
villainy, eternal justice pursues the crim-
inal to his uttermost hiding place, and
there confronts him with the horrors of his
own guilty conscience, which he cannot es-
cape, except by the hangman's rope or the
deadly mallet. The God of all mercy and
of infinite justice seems to have reserved
this mode of earthly punishment for all
traitors and blood-stained perjurers.
Knoeg, who was raised to the judicial
bench, in reward of his perjury,
betrayal of his country's rights,
became a mantic and is said to have died
by his own hand. John Sadler went over
to the enemy for the gilded post of Master
of the Mint; but the millions that passed
through his itching palms were not suffi-
cient to satisfy the demands of his voracious
and unquenchable avarice. He forged
and plundered, and when exposure stared
him in the face he blew his brains out on
Hampstead Heath. Like Pigott he pre-
ferred instant death and hell to the dis-
grace of the felon's garb and penitentiary
for life. It was the fate of Castlereagh,
who also betrayed his country's dearest
interests, sold the independence of Ire-
land, and became England's tool in brib-
ing a majority of the Irish parliament to
vote for the Act of Union, which has ever
since kept Ireland crippled, impoverished,
and a bye word to the nations. With his
own hand Castlereagh put an end to his
own guilty life. No doubt he did great
work for England, and gave her interests
and her glory the benefit of his
genius as a statesman and a diplomat,
but he spat on the face of
Ireland, and he met his re-
ward. Nor should we wonder at this
seeming dispensation of eternal justice to
arch-traitors, when we remember that
Judas Iscariot died by his own wicked
hands; the hands that clutched the pas-
teries and sold his God for thirty pieces
of silver.

Pigott was never done craving for
money. Buckshot-Fortier had him in pay,
the Times's solicitor, Mr. Somers, was for
ever paying him with remittances, Orange-
man Houston, secretary of the Orange and
Irish League, had to fork over large sums
time and time again. He was trying to
impose on Archbishop Walsh and to
black mail Mr. Egan to the tune of \$2,500.
Money was his God and for money he be-
came the Judas of Ireland, with the re-
sult of a horrible death in despair, and a
grave in the Potters' field of a foreign
land.

What a lesson for the paid miscreants
who, for British gold, are forever digging
the footsteps of those brave men who
devote themselves to the cause of Ireland.
Those informers and spies, reckless of
shame or honor, may last for a while, in
bloated enjoyment of the monies paid for
their treachery, but the moment arrives
when their villainy is exposed to the
world's contempt and malediction, when
the fact stares them in the face, that every
hand is turned against them, that they
cumber the earth; and that there is no
possible escape from the traitor's doom
but the ordinary one, the rope or the
bullet—self-inflicted death, the Potter's
field, everlasting infamy, and, if we must
believe in God's word that never passes,
eternal reprobation.

ON TUESDAY last the Jesuit Fathers of
Montreal entered action for libel against
the Toronto Mail for \$50,000, the prin-
cipal ground of complaint being the cath-
olical Order by that paper. They
allege they take no other oath except a
vow of fidelity to superiors and obedience
and the vow of chastity; that they are as
loyal as any other citizens. There is now,
therefore, a prospect that the infamous
conduct of this professional scoundrel and
malicious-maker will be punished as it
deserves.

THE MAINTENANCE OF SEP- ARATE SCHOOLS.

The Rev. S. S. Bates, of College street
Baptist Church, Toronto, preaching on
Sunday, 24th ult. referred to Separate
Schools. The Mail of the 27th thus re-
ports his words:

"The Catholics are consistent at least.
They believe that education should have
to do with religion, and so they have
petitioned for and been granted Separate
Schools. They are consistent in this, but
their mistake is in asking for State money
to support their schools. Let them have
Separate Schools if they please, but let
them pay for their own schools. I believe
in separate schools as a Baptist; I believe
in Christian schools of learning, but let
them stand without Government or State
aid. He then went on to state that some
years ago the Government gave the pro-
ceeds of certain lands for Church and edu-
cational purposes, but that Baptists refused
the grant as it was State aid. He repeated
that Catholics should not ask Protestants
to pay for their teaching."

"Catholics are consistent," Mr. Bates
tells us. We certainly are consistent, but
we are sorry to say Rev. Mr. Bates is not.
We need not deny that Mr. Bates is
honest in his convictions. Possibly he is
so, and we presume he intends to be per-
fectly fair, yet he is really most unjust
towards Catholics, and none the less so
because he is willing to submit to similar
injustices toward himself. Two wrongs do
not make a right.

Rev. Mr. Bates admits that he is in
favor of separate schools. He "believes
in Christian schools of learning." He must
acknowledge, then, that it is the
right of parents to establish such schools,
and not a mere favor conferred by the
Government that they are tolerated. This
is precisely our own view; and this being
so it is an injustice manifest, gross and
grave, if, while for our own children
we support religious schools, to which we
are by right entitled, we be compelled
also to support Godless schools for other
people's children. This is precisely the
injustice which Rev. Mr. Bates favors.
He has a perfect right to pay a double
school tax himself, if he chooses, but he
has no right to advocate the infliction of
such an injustice upon others.

He says: "Some years ago the Govern-
ment gave the proceeds of certain lands
for Church and educational purposes, but
the Baptists refused the grant as it was
State aid." We believe that Rev. Mr.
Bates rather overstates the case when he
says "Baptists refused the grant." It is
very true that the Baptists as a body did
not ask for it, but their action was rather
to prevent the clergy reserve monies from
going to any other religious denomina-
tion, than a refusal of it for themselves.
But as far as Catholics are concerned,
it matters little which Protestant
sects got the lion's share of
that grant. In our educational
struggle it was not with Baptists precisely
that we have had to deal. The adver-
saries with whom we had to deal were
Protestants of all the denominations, and
Baptists are but a fraction of the whole.
It is a fact that cannot be denied that
of the portion of the clergy reserve fund
which went to religious purposes, the lion's
share, much more than what they
were entitled to according to population,
went to Protestant sects. The Baptists
were, at the time, but a small denomina-
tion comparatively, and there was never
any serious intention to apportion to
them part of the grant, so that it can
scarcely be said with propriety that they
refused the grant. The Baptists were not,
in any part of the British Empire, recog-
nized as a State Church, and it was never
proposed seriously to take them into
consideration in the distribution of a fund
which had been originally intended,
without doubt, for the Protestant clergy
as recognized by British law.

But it is not the religious distribution
of the fund which concerns us here.
That is a matter of the past. It is the
educational distribution which is the
living issue; and as a proportion of the
fund was appropriated to education, and
as the proceeds are still, in many localities,
yearly applied to educational purposes,
we maintain that Baptists as well as
others reap the benefit of the seculariza-
tion of the fund. While Rev. Mr.
Bates, therefore, claims that Catholics
should have no share in this and other
funds for their schools, he actually wishes
to deprive Catholic taxpayers of part of
the secularized clergy reserve monies,
and of the Government educational
grant, while Baptists are enjoying their
share quite contentedly. The plan of Mr.
Bates is as unjust as plan could be.
Catholics will not consent to any such
injustice.

Rev. Mr. Bates concludes by saying
that "Catholics should not ask Protest-
ants to pay for their teaching." We
ask nothing of the kind, nor have we
ever done so. But, on the other hand,
we will not consent that while pay-
ing for our own teaching we shall also be
obliged to pay for teaching Protestants.
This is precisely the issue at stake when
the question is whether Catholic Separate
Schools shall be or not on the same foot-
ing, before the law, with the Protestant
or Public Schools. Our claim is that we
have the right to teach our children
religiously; and to enable us to do
this, all we ask is that our own taxes

and our monies shall be applied to
the schools of which we make use and
that the Government school fund shall be
apportioned to our schools; either in the
ratio in which we have contributed to
the fund, or in the ratio of the work done.
It is a misrepresentation to assert that
under the separate school law Protestants
are paying for Catholic teaching. It is a
common practice with the enemies of
Catholic education to represent Govern-
ment funds as the money of Protestants,
and the Rev. Mr. Bates is guilty of this
dishonesty. Public monies are the prop-
erty of all ratepayers, and, in proportion
to their numbers, they belong to Catho-
lics, equally with the Protestants of the
Province.

A JESUIT INTRIGUE.

The first Catholic college established in
the United States was the college, now the
University of Georgetown, D. C., under
the charge of the much maligned Jesuits.
This energetic and learned body of priests
established this renowned institution just
one hundred years ago and its centenary
was held for three days, ending with the
22nd ult.

An academy was instituted by the
Jesuits at Bohemia, in Maryland, about
the year 1740, and a number of Mary-
land boys, including John and Charles
Carroll and Robert Brent of Brantville,
Virginia, after receiving the beginning of
their training in that institution went to
St. Omer's and other continental colleges
which were under Jesuit management,
convenient to England, as it was in them
that the English Catholic youth were
wanted to obtain an education, which they
were not allowed to receive in England
under the severe penal laws which then
prevailed. The American boys returned
to their homes in 1753, and most of them
were prominent in the movement which
freed the original thirteen States and
established the great Republic. Their
efforts had also a great share in the es-
tablishment of the Georgetown college in
1759.

The Charles Carroll here mentioned
was the Charles Carroll of Carrollton, who,
as member of the Assembly of the States,
signed the Declaration of American In-
dependence, and he became chairman of
the Maryland committee of the college, and
Col. John Fitzgerald, another of the
continental alumni was chairman of the
Virginia committee. Col. Fitzgerald was
a de-camp to Washington during the
Revolutionary War, and after-
wards Mayor of Alexandria. The Rev.
Robert Plunkett was appointed by Bishop
Carroll President of the college. After-
wards Georgetown was included in the dis-
trict of Columbia, and the college was the
first institution of learning at the United
States capital. Since that time many
thousands of young men have been edu-
cated within its precincts, numbers of
whom have held high positions in the
Councils of the great Republic, and there
are now over 500 students within its
walls.

When the illustrious Bishop Carroll
first proposed the establishment of the
college he made an appeal for
help to English Catholics, but re-
ceived no aid from that quarter.
He was, therefore, obliged to rely solely
upon such assistance as Americans were
able to afford; and as he had been a Jesuit
himself, he the more readily obtained the
co-operation of the Jesuits in carrying
out his plan. The Maryland Jesuits read-
ily agreed to conduct it, and the building
was erected on their property.

Among the distinguished students who
graduated there, the names of two grand-
nephews of General George Washington
are found, Bushrod and Augustine
Washington, besides a number of other
relatives of the great soldier and states-
man.

The Toronto patrons and a fanatical
press have been engaged in heaping abur-
sive epithets on the celebrated order, which,
both in the United States and Canada,
have taken the lead in the great work of
education during the last hundred year,
but in former days, George Washington
Parke Custis, Washington's adopted
son, composed to the music of the
Star Spangled Banner a de-
lightful ode to which due credit is
given to the Jesuit Fathers of Maryland's
early days, and of their zeal in the noble
works of education special notes is made.
George Washington himself visited the
college in 1797, and passed high eulogiums
on the fathers who conducted it and at the
centenary celebration President Cleveland
followed the example of the father of his
country. No more satisfactory testimony
could be given to the noble work which
the Jesuits have ever been foremost in
performing, while bigots like Rev. Mr.
Bates and James L. Hughes, who them-
selves were doing nothing for the good
of the country except to excite discord,
were abusing them as intriguers. The
only intrigues in which the Jesuits have
ever been engaged in America or else-
where, was the intrigue how they could
best advance the educational interests of
the youth committed to their care, while
their enemies were endeavoring to render
their noble efforts fruitless by despoiling
them.

EDITORIAL NOTES.

In answer to the question, "Why was
so little said against the Jesuit Bill when
it was passed?" the Canada Presbyter-
ian says very sensibly, "many people
have become so accustomed to the noise
made by those who shout 'Romish
aggression' for business reasons that they
pay no attention to such cries." Of
course every one knows that the Mail
has an eye to business.

We regret very much that want of
space prevents us, this week, from pub-
lishing Rev. Father Hand's exhaustive and
eloquent lecture on the Jesuits' Estates
Act, as delivered in St. Michael's Cath-
edral, Toronto, last Sunday evening. We
hope, next week to be in a position to
publish the most salient points of a thesis
that must have given immense satisfac-
tion to all Catholics who have read or
heard it, and to all Protestants who are
anxious to know the truth and to hear
both sides of this all engrossing question.

The New York Freeman's Journal
published last week its Jubilee number,
a handsome sixteen page issue, adorned
with pictures of the American Hierarchy
and other eminent prelates, views of St.
Peter's Church at Exeter time, St. Patrick's
Cathedral, etc. The Freeman's Journal
was begun in 1839, but as early as 1833 a
Catholic paper was started in New York
under the title "The Weekly Register and
Catholic Register" which lived only three
years. The Catholic Register was the
first of the new paper started in 1839,
which was soon after absorbed into the
Freeman's Journal, which appeared in the
following year. Under the able manage-
ment of Mr. McMaster, at a later period,
it was always one of the leading Catholic
journals of the continent. It has not
lost its vigor under the management of
the Messrs. Ford, who purchased the
establishment after Mr. McMaster's de-
cease. We wish our able contemporary
a long and prosperous career.

It was proposed by Mr. Butterworth
the sponsor in Congress of the scheme to
annex Canada to the United States, to
appropriate \$200,000 for the purpose of
inviting the members of the Canadian
Parliament and Provincial Legislatures to
accept an ovation in Washington, but the
proposal has been abandoned. A major-
ity of the House Appropriations Com-
mittee favored the plan, but the Foreign
Affairs Committee of the Senate, after
discussing the matter very fully, wisely
decided not to recommend the appor-
portion. It is considered that it would
have been too open an attempt to pro-
mote annexation, especially as Mr.
Butterworth was its chief promoter;
though, ostensibly, the object was merely
to promote closer trade relations between
the two countries. At all events, the re-
presentation from Parliament and the
Local Legislatures would necessarily have
been very partial, unless the Canadian
Governments would enter upon the
scheme with enthusiasm, which was not
likely to be the case. Mr. Erasmus
Wyman expresses pleasure that the
proposals have been abandoned, as he fears
that it would have been hurtful rather
than helpful to closer trade relations;
and all who desire to see the obliteration
of trade barriers between the two coun-
tries will be pleased to find that such a
cork-screw expedition will not take
place.

BISHOP WALSH IN TORONTO.

The Toronto Catholic Review makes
the following comment on the late visit to
Toronto of His Lordship the Bishop of
London:

"Bishop Walsh's sermon on Sunday,
17th inst., has been the talk of the town.
It was, in the opinion of good judges, the
best discourse ever delivered by one who
is more than usually gifted with elo-
quence. His listeners, Catholic and Pro-
testant, were instructed, and no one of
the latter could feel hurt at what was said.
No one was hurt, but some old prejudices
and much false history must have been
heavily shattered. It ought to have done
an immense amount of good to those who
heard it, and to those who read it in last
week's Review. It was judicious and
seasonable.

"The style of the discourse was a good
sample of the way in which an able
preacher can marshal the facts of history
to support his thesis. It was arranged
with all the attention to the main events
since Christianity was established that a
man in his study would have adopted for
a review article, and yet no one felt that
it was the result of elaborate preparation.
He proved the indestructibility of the
Church, 'Catholic and Roman,' in such a
way that every one carried home the
facts with him—the persecution of the
Caesars; the avalanche of the Goths; the
heresies of the fourth and sixteenth cen-
turies; all assailing the Church and all
withstood by her. Some of his sentences
were models of force and terseness, es-
pecially where he said, referring to heresy,
that whenever it was strong enough it
began to persecute. Heresy has liberty on
its lips and persecution in its heart." His
reference to his former parishioners, after an absence of twenty-
one years from St. Mary's, was a valued
compliment, and seemed full of signifi-
cance.

The esteemed pastor of St. Mary's
may indeed be proud of the opening Sun-
day. He is to those who know him best
a good priest, and it is not possible to
give higher praise. He has reason to be
proud of his fine church and of the ex-
ceptionally magnificent way in which the
dedicatory ceremonies were carried out.
In the sanctuary were the bishops of the
province, and in the body of the church
were many of the principal men of this
great city. The musical services were
perhaps the very best that have been ever
heard in Toronto, and the arrangements
for the parishioners and their visitors
could not be excelled. The hospitable
heart of Father Rooney would have in-
cluded every one to dinner in his own
house if room enough could be got to
hold them."

DIOCESSE OF KINGSTON.

James Vincent, by the Grace of God, and
Favor of the Apostolic See, Bishop of
Kingston.

To the Reverend Clergy, Religious Com-
munities, and Faithful Laity of Our
Diocese.

The Lenten Regulations for the Diocese
of Kingston this year are as follows:

1. All days within the Lent, Sundays
excepted, are fasting days, on which only
one full meal is allowed, with a partial
refection, or collation, in the evening.
Young persons who have not completed
their twenty first year of age, and those
who have reached the period of life when
old age itself is an infirmity; likewise
the sick, nursing women, and all who are
employed at hard labor, are free from the
law of fasting, and may therefore take
their usual number of meals every day in
Lent.

11. The law of Abstinence, which forms
part of the penitential discipline of Lent,
prohibits certain kinds of food, and all are
bound by it who have completed their
seventh year of age, unless they be actually
sick or may have obtained a dispensation.

By the common law of the Church, de-
livered down from the first age of Chris-
tianity, flesh meat, eggs, milk, butter and
cheese have been excluded from the food
of the faithful throughout the entire Len-
ten season. This law is still in force, ex-
cept it be dispensed; and no one but the
Supreme Head of the Church has power to
give a general dispensation from it.
This power Pope Leo XIII. has graciously
exercised in our favor, through considera-
tion of the severity of our climate, by a
special Indult, renewed to this Province
in 1884, and made available for ten years.

III. In virtue of this Apostolic Indult,
the use of flesh meat is permitted on all
Sundays at every meal; also at the one
principal meal on all Mondays, Tuesdays,
Thursdays and Saturdays, except Satur-
day in Ember week, 16th March and
Holy Saturday.

IV. Young persons between seven and
twenty-one years of age, likewise the
others exempted or excused (as above)
from the law of fasting are prohibited the
use of flesh meat at dinner, except one meal
on all days in Lent, Sundays excepted.

V. No one is permitted to use fish and
flesh meat at any meal, whether on Sun-
days or week days, within the Lent. The
use of flesh meat at dinner does not how-
ever prevent the use of a little fish at the
evening collation.

VI. Eggs, milk, butter and cheese are
allowed on all days, both the principal
meal and the collation, to those who come
under the law of fasting. Young persons
under twenty-one years of age, and others
not bound to fast, may use them at every
meal.

VII. Drizzling, or lard, may be used in
the preparation of food on all days, ex-
cept Good Friday.

Should any further relaxation of the
fast or abstinence be required by particu-
lar persons, they may obtain it from their
respective pastors, who are hereby author-
ized to grant it to them, provided true
and sufficient cause be assigned.

We beg of our Reverend Clergy to in-
struct their flocks upon the nature and
high purpose of the Apostolic discipline
of Lent. It is the union of the Universal
Church, the mystic spouse of Jesus Christ,
with Him in His fastings, prayer, and pen-
ance, to His heavenly Father in atonement for
our sins during His forty days' solitude in
the desert. It is not an arbitrary restric-
tion of Christian liberty, but a salutary
penitential discipline imposed on all the
faithful, because all are sinners in the
sight of God, and the obligation of doing
penance lies upon all according to the
word of the Redeemer, "Unless ye turn
and be converted, ye shall all likewise
perish." (Luke xlvii). It is not enough that the
Great High Priest and Victim of the New Cov-
enant has suffered and done penance for
our sins. He has humbled Himself and
died the death of the cross for millions of
human beings who are eternally lost. In
order that His merits may be applied to
our souls for our forgiveness, we must co-
operate with His penance by compunction
of heart and self-denial, and so fill up
these things that are a writing of the
sufferings of Christ in our flesh" (Col. I).

The Lenten observance has been most
opportune ordered by the Apostles in
immediate connection with the Paschal
celebration, which is the annual summons
of the Church to her children, far and
near, to commemorate reverently and
worthily the mysteries of the passion and
death and resurrection of the Son of God
for the salvation of the world. We should
ponder well who He is that suffered, and
the extreme torments He underwent, and
why He voluntarily endured them, and
we should firmly believe, and practically
realize in our thoughts, that He has
truth that He laid down His life not
merely for the sins of men in general, but
for the sins of each of us individually,
having had each of us before His mind
and in the embrace of His Heart when He
accepted the chalice of bitterest sorrow
from His Father's hand in the Garden of
Olives. By this connection the Apostle
St. Paul outlined the fire of Divine Love
within himself and prepared his spirit for
redoubled energy and self-sacrifice in the
case of Jesus Christ. "Christ loved me,"
said he, "and delivered himself up for me."
"With Christ I am nailed to the Cross,
and I live, now not I; but Christ
liveth in me." (Gal. ii). From the con-
templation of these sorrows of the Saviour,
and the part we have had in filling up the
practical of His passion, we should draw
practical lessons of compunction for sin
and salutary fear of the Divine justice,
which punished our sinfulness so severely
in the Person of the Innocent Jesus, and
thus we should lay the foundation of re-
newed spiritual life in love and devotion
to Jesus Christ, our God and our Re-
deemer, who did for us that we may live
for Him. The pious discipline of Lent is
therefore a preparation for newness of
life, that, dying with Christ Crucified by
the mortification of our sinful passions, we
may share in His resurrection by a life of
grace and the constant practice of Chris-
tian virtue.

To this end our holy mother, the
Church, has also ordained that her chil-
dren shall eat the Paschal Lamb, that is,
the Body and Blood of Our Lord Jesus
Christ, at this holy time, and the requires
all to prepare themselves for the Euchar-
istic banquet by purging their conscience
from the guilt of sin in the Sacrament of
Penance, and clothing themselves with

the spiritual garment that they may
participate in the fruits of the
strength from the
Saviour's flesh, the
all grace, for the
good resolutions.
fills against the
duty of Christian
Himself has said,
of the Son of Man
you shall not have
and in reference to
Paul, writing to the
(1 Cor. x), give the
"Whoever shall
the chalice of the
the Body of the
and, so let him
drink of the chalice
let no one dare to
gift. Let no one
self" by an honest
conscience and a
confession of his
approach the ad-
Lord Jesus Christ
mystic spouse of
Sacrament of the
the reality of His
the purity of sin
unworthily to part
Table of the Lord
save sinners" and
souls first in the
Penance, and the
and blood, unless
and be sanctified
princes of this world
come to their
of kings and Lords
invitation to even
the Church to part
table and eat the
food of immorta-
and blood, unless
His Divinity.
term the honor as
by Jesus Christ as
to draw down upon
sooner or later.
Let the clergy
warning to their
Although the law
absolutely demand
before the Trinity
proper and more
yond the Octave
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tended by the Ch-
her children's a
fruitful reception
who, is the
and gain the
world." (John
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sign Pontiff, a P-
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shall receive their
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and gain the in-
Day, that they
hesitate vouches
every claim the
their glorious day
We ask Our
facilities to the
Confession a de-
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for the relaxa-
once by more as
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keep alive in
governs the law
its rigors may
away, and the
teristics has be-
name.
"The King-
violence, and
(Matt. 11th.)
forefathers; now
now as then; in
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ning in his sin
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is less less to
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the olden time
Lent were an
right self-den-
tion of sinful
We trust a
family prayer,
and especially
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punctually in
of Kingston
Easter Sunday
desert with
Saviour, let us
spirit each ev-
the household
has promised
"Where there
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midst of them
parents and chil-
assemble to-
to close the
thanksgiving
pardon of the
continuance
the Saviour
Mother's in-
beds in ever-
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ous clergy in
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supernatural
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whether a
Lent is one
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the words of