"Christianus mihi nomen est, Catholicus vero Cognomen."---(Christian is my Name, but Catholic my Surname.)--St. Pacian, 4th Century.

VOLUME XIV.

ARCHDIOCESE OF TORONTO.

too little attention to the one thing necessary. Yet this "one thing neces-

necessary. Yet this "one thing neces-sary" is the end and object of our ex-

istence here below, the purpose which God had in creating us, and which the Son of God had in redeeming us; and

Son of God had in redecting sovereign it should be the supreme and sovereign duty of our lives. We have been

duty of our lives. We have been created for this end that we might know and serve God here, and after-wards love and enjoy Him in Heaven.

Our immortal souls are exiles here; their home is with God, and their coun-

try is heaven. We are, in the lan-guage 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

shall drink, or wherewith you shall be

clothed, for after all these things the heathen seek. Seek ye first the king-

dom 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, essen

tial evil that curses the world, that

blights the beauties and mars the har monies of God's creation. It is the enemy of God, the curse and ruin of

guilty of it from the Kingdom of

justice of God for the sins of men.

Heaven.

It drove our first parents from

Pastoral Letter.

LONDON, ONTARIO, SATURDAY, MARCH 12, 1892.

NO. 699.

DIOCESE OF PETERBOROUGH.

Bishop O'Conner Freaches a Sermon on Charity in Aid of the St. Viacent de Paul Soclety.

Peterborough Review, Feb. 22

Peterborough Review, Peb. 25. His Lordship Bishop O'Connor deliv-ered the annual sermon in aid of the St. Vincent de Paul Society at Vespers at St. Peter's Cathedral last evening. There was a large congregation pres-ent, and the earnest words of His Lordship were uttered in a perfect stillness which evidenced the attention with which they were being received by the vast congregation which filled the cathedral.

The St. Vincent de Paul Society is a charitable organization of which the public hear very little, but which is doing a good work, year after year, in relieving the pressing wants or extreme suffering of the poor. His Lord-ship last evening, at the close of his deliverance on the appropriate virtue "Charity," referred briefly to the society, which, he said, gave the laity an opportunity of exercising their charity towards the poor. He read the annual report which showed that the collection from the weekly meetings during 1891 had been \$65.15 and the private donations \$10. The collection at the annual sermon was \$80.15, which, with the balance from the previous year made the total receipts for the year \$208.04. The expenditure been : Bread, \$75 ; meat, \$40 had fuel, \$30; tea, sugar, etc., \$40; and distributed in money, \$10.82. This made the total expenditure \$195.82, leaving a balance on hand of \$12.22. He said that quite a number of the gentlemen of the congregation were members but he would be greatly pleased to see all the gentlemen con-

nected with the society. A DISCOURSE ON CHARITY. His Lordship in his sermon dealt strictly with his subject "Charity," and placed the duty of those who had been endowed with much of this world's goods toward their less fortune brothers plainly before them. He based his dis-course on the words :

"Shut up alms in the heart of the poor and it shall obtain help for thee against all evil. Better than the shield of the mighty and bet. It shall fight for thee against thy enemies." (Ecclasticus, xxix., 13-17.)

Amongst the many duties that Almighty God had imposed upon men to perform here in this world, said His Lordship, they found in reading the sacred Word of God that there was none more frequently or more plainly inculcated than compassion towards the poor and suffering. Even from the very time of Moses himself they read of Almighty God taking the poor and suffering under His particular atten-tion. They found that many of the writers of the Old Testament especially commended and praised compassion and charity shown towards the poor and suffering. When Christ Himself came upon earth to make known His doctrines to men to reform the world, to preach the universal brotherhood of mankind, He laid down as one of the fundamental doctrines of salvation alms-giving and compassion towards the poor and needy among their brothers. And since Jesus Christ laid to the poor in order to draw upon them the Holy Ghost and the prayers of the poor whose miseries were relieved. Christ said they would have the poor amongst them always. This unequal state of society, the rich on the one hand and the poor upon the other, this inequality of humanity was a misfortune their first parents brought into It the world by their transgression. was sin that brought poverty and suffering, and the Lord told them they would have the poor with them always as a reminder of their rebellion against God and to purify them by patience and suffering. But the loving mercy and compassion of Almighty God had made provision for THE POOR AND SUFFERING of his rebellious children and if they were content to suffer it was for their purification, and if they bore it in love their Father would bring them eternal happiness in the next world. Almighty God had made provision for this unequal state of society by making them stewards only and not the real possessors, and He entrusted more riches to one in order that they might be stewards of God and that they might by faithful stewardship obtain eternal happiness. God im posed upon them the duty of providing for the poor and suffering in order that they might atone for sin and afford relief to the needy. They could go back even to the time when the law was given by Moses to the chosen people God had selected to be His chosen nation. In their old law they find that God commanded the Jews to give tithes of their possessions, crops, fruits and vintage to their poor and suffering brothers. They had only to take up the book of Deuteronomy where the laws were laid down and they would see that Almighty God told the Jews of the special provision they must make. His Lordship cited the commands that were given to open the hand to the poor and needy, and asked What what could be more emphatic? could be a more absolute or strict com mand than these words, given by Al-mighty God ? And, he said, they

blood, which speaketh better than Abel, pleads at the divine mercy seat 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 Benediction in the Lord. Destroy Reloved Reservery, The 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 in-finite debts which we, of ourselves, DEARLY BELOVED BRETHREN - The holy season of Lent, now at hand, is a time which the Church specially concould never pay. We owe God infinite praise and adoration because of His insecrates to works of penance and mor-tification, to the moral reformation and finite perfections; we owe Him infinite explation because of our innumerable theatton, to the moral reformation and amendment of life, and to greater fervor in prayer and in meditation on the great truths of religion. In this work-a-day world we are, like Martha, sins; infinite gratitude and thanks-giving because of His immeasurable mercies, and infinite petition, because of our endless necessities. Now the sacrifice of the Mass pays all these inbusy about many things and we give

finite 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 for 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 consum-Lord says to us, "Be not solicitous about what you shall eat, or what you mation and perfection of them all !

The holy sacrifice gives infinite honor and glory to God ; it causes inexpressible joy to the angels and saints in heaven; brings down untold graces 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 Paradise, and excludes all who remain offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy 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 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 wisdom and of the knowledge of God : How incomprehensible are His judg-ments and how unsearchable His Нз died that we might have eternal life. The slaves of Satan, He purchased us (Romans xi , 33.) We should from this 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 ways." 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; sufficient to redeem ten thousand guilty worlds, and yet He poured out the full we should try betimes to hear it even tide of His life-blood in expiration and atonement of human guilt. The divine Victim was offered on Calvary, but the on week days, especially during Ad-vent and Lent, and should not forget to have it offered, as the occasion and our piety may require, for the eternal blood of this Victim overflowed the world in its saving tide, and washed the shores of all the ages. But our Blessed Saviour, who redeemed us withrest of the faithful departed.

THE SACRAMENT OF MERCY. The sacrament of penance is another wondrous institution of God's tender mercy and compassion for sinners, and it is a most powerful and efficacious means of salvation. Through this divine sacrament the truly penistretch out before us. We must, our-selves, presented and assisted by divine forgiven the most life, if we grievous sins, even though they were as red as scarlet in their enormity and as numerous as the grains of sands on the sea shore. "Whatever," said shore. the sea Christ to His ministers, "you shall loose on earth shall be loosed in loose on earth shall (Mathew xviii., 8.) And heaven." (Mathew xviii., 8.) And again, "As the Father hath sent me I send you. Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." (St. As often as men sin, John xx., 23.) and however grievous and heinous and numerous their sins may be, so often they may apply to this sacred tribunal of mercy, and its pardoning power for gives always with a divine and per fect absolution. For all transgressions for all post-baptismal sins whatsoever for all the sad long catalogue of griev ous transgressions that outrage God and ruin man there is but one condi tion of pardon required, and that is sincere sorrow and the firm resolve to sin no more, and then the absolution imparted is certain in its effects, is full and complete. "And now," as Cardinal Manning beautifully says, "this Sacrament of the love of Jesus to many is necessary, and to all is a fountain of To those who after baptism grace. have fallen into mortal sin it is necessary. No other sacrament of life re mains to them ; no justice is ordained. They cannot raise themselves to life The charity of God has deagain. parted from them, and the Holy Ghost has withdrawn His habitual grace. The interior acts of their souls are Their good actions have One act of mortal sin power of merit. has destroyed all. One such sin in youth has cankered the root of a long life, or one such sin has shattered all growth and fruit of the longest the If they so die they are lost, prever. To die out of the obedience. and lost forever. love of God is eternal death. shall they be revived again except only by this second sacrament of the dead they come with the sorrow of faith and hope, even though they have not charity, the compassion of Jesus will give them a full forgiveness and breathe into them the breath of life

once more.

confident that if, in this respect, we sow in tears we shall reap in joy. One of the worst efforts of the enemy of souls is to inspire sinners with aver-sion and fear of this sacred ordinance of salvation. The world hates it and condemns it because the world is the enemy of God's interests and is the friend and ally of Satan in the destruc-tion of souls. But all who wish to be at the side of Jesus, all who value their immortal souls, all who seriously wish to work out their salvation, will make frequent use of this powerful means of grace, and will not fail through it to come with humble and contrite hearts to the Good Shephered for mercy and pardon, to come to Him as Magdalen did for the remission of many sins, to come to him, as the Prodigal to his father, for the recovery of their lost privileges and merits, for the receiving of their lost dignity as sons of God and co-heirs with Christ to the kingdom of eternal glory. THE SACRAMENT OF LOVE.

Catholic

Our Lord tells us that it is not on bread alone that man lives. Man is a compound being made up of soul and united in one person ; he is a child of eternity as well as of time The human body is of the earth and must draw its sustenance from it. The immortal soul, made in the image of God, touches the immaterial world and, as it were, reaches up to heaven, and from heaven must derive its nutri-ment. The food of the soul is the sovereign truth, and beauty and the in heaven; brings down untold graces and blessings on men; it brings light, refreshment and peace to the souls in unrgatory food of the soul in heaven during the eternal ages; God behind veils and symbols is its food during the days of symbols is its food utiling the days of its exile. But by what invention of Divine love can God become the food of the soul while yet imprisoned in the human body? How can the hungry soul lay hold of God and be united with Him? The answer to these ques-tions is to be found in the institution of the Sacrament of Divine Love - the Blessed Eucharist. In and through this Sacrament our Lord and Saviour Jesus Christ gives His body and blood, soul and divinity, under the appearances of bread and wine, to be the focd and nourishment of the soul. "I ' says Christ, "the living bread am, which came down from heaven if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world." (John vi., 52.) This holy Sacrament is the means by which the soul reaches God and is united to Him, soul to soul, and heart to heart. "Amen I say to you, he that eateth My flesh and drinketh My bloed abideth in Me and I in him." (John vi., 57.) As Jesus Christ liveth of the life of His Etemed. Pather Eternal Father, so the soul partaking of this divine food liveth of the life of Jesus Christ, the King of Ages, im-possible and impassible. "As the Father hath sent Me and I live by the Father, so he that eateth Me, the same also shall live by Me." (John vi., 58.) As the branch of the living vine draws its sap and nourishment from it, and in due season produces flowers and fruits, so we, engrafted on the true vine Jesus Christ, share His life and bring forth the fruits of virtue and holiness. The Blessed Eucharist is the tree of life which grows in the garden of God-His Church-whose fruits im part immortality to all who worthily eat thereof. Just as in the primeval paradise the body of unfallen Adam was, by a divine privilege, given im-mortality, so in the Church of God the bodies of all who worthily eat of the Blessed Eucharist are given the gage and pledge of immortal life. True bodies of worthy communicants the shall die the death, and moulder away into dust and ashes in forgotten graves, but they bear within them the of a glorious immortality, and on the Resurrection morning the arise in power and honor and incorspecial ruptibility, shining with a glory, and a special beauty of holiness ; 'He that eateth My flesh," saith the Lord, "and drinketh My blood hath everlasting life, and I will raise him up on the last day." (John vi., 55.) What an inestimable treasure we have in this adorable Sacrament ! It is the mercy, and love, and compassion, and tenderness, and benignity, and kindness of Jesus Christ dwelling amongst us under sacramental veils. It is all us under sacramental veils. the fullness of the Godhead dwelling corporally amongst us. It is our Em-manuel, our Incarnate God, whose desire is to be with the children of men, whose loving heart goes out to us in all the strength and power of His divine affections, in all the riches of His bounty, and all the boundless wealth of His goodness. It is the Good Shepherd that is there with His love for the lost sheep ; it is the friend of publicans and sinners; it is the father of the prodigal ; it is He who proved His Divine personality and mission not by stupendous miracles that would over awe and terrify, but by the exer ise of Almighty power in healing the ills that afflict humanity, in comforting the afflicted, consoling the sorrowful, in drying the tears of those who weep-

vary, 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 more vant to blood which speaketh better than confident that if, in this respect, we lepers are cleansed, the dead rise giving streams, through prayer as its again, and to the poor the Gospel is preached." (Matthew xi., 4, 5.) And this same merciful Redeemer, through this Sacrament of Love, daily exercises bestowals of spiritual favors, graces and mercies that are but typified and adumbrated by the healings of bodily adumbrated by the healings of bodily infimities and diseases. From the tation." (Mathew xxvi., 41.) As to tabernacle II is sweetly invites all the the efficacy of prayer, our Lord assures tabernacle He sweetly invites all the weary toilers of the world, all heavily laden and care-burdened men, all whose hearts are heavy with sorrow, all whose spirits are faint with sore trials, all who are borne down by diffi-culties and disappointments, all for whom life is but one weary struggle, one vast sorrow and constant compan-ionship with hardship and poverty—He invites all to come to Him and He will refresh them and uplift the burden of their sorrow, and dry their tears and cheer up the faint-hearted, and bring their sorrow, and dry their tears and cheer up the faint-hearted, and bring hope and light and joy into sad and darkened lives. "Come unto Me all you who are weary and heavy bur-dened and I will refresh you." (Mat-thew xi, 28.) During the past year countless multitudes visited the city of Treyes to venerate the Holy Cost, the means of salvation. St. Alphonsus

> the Blessed Sacrament we have beside in a property of the blessed Sacrament we have beside in the prison tabernacle of list in the prison tabernacle of His prayer. Our Lord tells us that it is only he our book of the book Himself, the fountain of all sanctify; and yet how few there are who visit Our Lord tells us that it is only he

sustain us in our trials. There He and with the requisite dispositions and will quicken our frith, animate our conditions, that we can be sure of the hope and inflame our charity. There unfailing efficacy of prayer. We our hearts will warm and glow with should not, therefore, leave to others a

Let us frequently assist at the heav-enly banquet of the Eucharist, that Christ has prepared for us; let us feed our hungry souls on this bread of life; bat us date our third a habitual we can make our hite a habitual prayer—we can make it supernatural and holy—by frequently during the day raising our minds and hearts in short acts of faith, hope and charity, the high road to heaven. Let us frequently assist at the heavlet us slake our thirst at this fountain of our Saviour whose regenerating Presence, remembering that our God Christians giving forth of their riches is present to all our thoughts, words, and actions, and that "in Him we live, move, and have our being." In waters spring up into life everlasting ; let us frequently eat of this heavenly manna of which those who partake this way we shall make daily strides shall not taste death forever. towards spiritual perfection. "Walk before Me and be perfect," saith our It is indeed a sad commentary on man's indifference to his highest inter-Lord ; in this way prayer shall becom ests, on his criminal apathy and negin our hands a golden key, that will unlock for us God's choicest treasures, lect in the affair of his eternal salva tion, and on his base ingratitude to God for His innumerable mercies and and will, one day, open for us the boundless goodness and love in the gates of heaven. FAMILY PRAYER. Family prayer is that which is shared in by the family and is a most mercy and in that of Hislove, that our holy mother the Church has felt herself compelled to enjoin on her chilpotent means of sanctifying the Chrisian home, and of bringing down abundren the worthy reception of these two great Sacraments at least once a year, dant graces and blessings on the The Christian home in which family and that under the most grievous penfamily prayer is practised becomes In the 4th Council of Lateran alties. will sacred oratory, a holy shrine which the Church decrees as follows : Christ honors and blesses by His pres-ence. "Where two or three are 'The faithful of both sexes after are they come to the use of discretion shall ence. in private faithfully confess all their gathered in My name there I am in the midst of them. (Mathew xviii., 19.) sins at least once a year to their own Oh, happy the Christian home which pastors ; and take care to fulfil to the has Jesus Christ as its guest, best of their power the penance enblessed is the family that is modelled joined on them : receiving reverently after the holy Family at Nazareth at least at Easter the Sacrament of the In it the father and mother will be Eucharist, unless perhaps, by the counhonored and reverenced, their old age cil of their own pastors, for some reas will be tenderly cared for, and the onable cause, they judge it proper to gray hairs of aged parents will be abstain from it for a time ; otherwise let them be kept out of the Church brought down with honor to the grave when living, and when they die let there the children will be docile, them be deprived of Christian burial." reverent and obedient, will grow up in virtue and the holy fear and love of PRAYER, PRIVATE AND PUBLIC. God, will bring many blessings on themselves, will be pleasing to God, It is unnecessary to dwell here on the necessity and efficacy of prayer as possess the respect, esteem a plentiful source of grace and a pow and will erful means of salvation. Prayer is the ordinary means by which we may and confidence of their fellow men, will, in a word, be faithful Catholics btain from the all-bountiful God the and good members of society. Such a races of which we may stand in need. home will be a blessed and holy place, obtain from the all-bountiful God the Without the grace of God we can do abounding in peace and happiness, sweet and redolent of virtue "like the nothing conducive to salvation ; we fragrance of a rich meadow that the Lord hath blessed." "Sicut odor cannot of ourselves have a thought or express a good word that Lord hath blessed." agri pleni cui benedixit Dominus. would make for our eternal destiny. "Without Me," says Christ, "you can do nothing," (John xv., 5.) "We are not," says St. Paul, "sufficient of our-(Genesis xxvii., 27). TO BE CONTINUED. selves as ourselves to think anything, Cardinal Lavigerie has bought in drying the tears of those who weep-in a word, in filling the earth with His mercies and commiserations and char-tics like the covering waters of the sca. "Go and teil John," said He,

countless multitudes visited the city of Treves to venerate the Holy Coat, the seamless garment once worn by the Incarnate God and made holy by con-tact with His adorable body. But in the Blessed Sacrament we have Jesus Himself the fourtain of all somethics in the second went to hell except through neglect of

Record,

continue to deserve this reproach from our Divine Saviour. Let us frequently visit the Blessed Sacrament. There our Divine Saviour sits on His mercy efficacy may be obstructed and preseat, to receive our petitions, to relieve vented by the unworthy dispositions our spiritual miseries, to console us in our sorrows, and help, encourage and It is only when we pray for ourselves, the flames of divine charity caught duty which we owe to God and to our from the fire of love that burns in the selves. We should say our prayers heart of the Man-God, and there our every morning and every night, and in souls can commune with their Lord all temptations, dangers and afflictions. and their God who is their centre and We can make our daily actions and and their God who is their centre and resting place. As the stag panteth labors so many acts of prayer and of after the fountains of water so should our souls pant after the living God who abides with us in the Blessed Sacrament. Those who are truly devout to this Sacrament of Love are on the kiew mathematical states and sufferings of Jesus Christ. We can make our life a habitual

would reach and enjoy lite worlasting in heaven. Our loving Savious has, in His divine marcy 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.

ont our co-operation, will not save us

without our co-operation. We are free agents, and the ways of life and death

choose the way of

Let us exhort you therefore, dearly beloved brethren, to make use, at all times, but especially during the 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 sal (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 (Psalm Paul, "that the goodness of God leadeth you to penance." (Romans ii., 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 Paschal 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 central act of divine worship, by which we ackowl-edge God's supreme dominion over us and our total dependence on Him. It is a continuation of the sacrifice of Cal-

Let us then cherish a deep, abiding | sea.

CONTINUED ON FIFTH PAGE.