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**Calendar For Week Ending March 4th.**  
26 Sun 2nd of Lent—St. Felix III. P. (492).  
27 Mon St. Margaret of Cortina (Penitent, 1297).  
28 Tue St. Rozarius, Ab. (460).  
Wed Blessed Michael, M. (S. J. Japan, 1624).  
29 Wed St. Heddy Suso O. P. (1365).  
30 Fri 1st Friday—The Holy Shroud.  
31 Sat St. Castmir (Poland, 1483).

**Ecclesiastical Province of St. Boniface.**  
I. HOLY DAYS OF OBLIGATION.  
1. All Sundays in the year.  
2. Jan. 1st. The Circumcision.  
3. Jan. 6th. The Epiphany.  
4. The Ascension.  
5. Nov. 1st. All Saints.  
6. Dec. 8th. The Immaculate Conception.  
7. Dec. 25th Christmas.  
II. DAYS OF FAST.  
1. The forty days of Lent.  
2. The Wednesdays and Fridays in Advent.  
3. The Ember days, at the four seasons being the Wednesdays, Fridays and Saturdays of:  
a. The first week in Lent.  
b. Whitsun week in September.  
c. The third week in Advent.  
4. The Vigils of:  
a. St. Andrew.  
b. The Solemnity of St. Peter and Paul.  
c. The Solemnity of the Assumption.  
d. All Saints.  
e. Christmas.  
III. DAYS OF ABSTINENCE.  
All Fridays in the year.  
Fridays in Advent.  
Wednesdays in Holy week.  
Thursdays in Holy week.  
Saturdays in Holy week.  
Ash Wednesday.  
The Ember Days.  
The Vigils above mentioned.

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**OUR DAILY BREAD.**  
Give us our daily bread, we say.  
And look no further than to-day.  
Or pretend, or pinched with cold,  
Thine be to-morrow as to-day.  
Even the small bird shall receive  
The food its mother gives, nor grieve  
Lest that to-morrow fall; so we  
Lifting our lips and hearts to Thee,  
Trust Thee for all the days we live.

**Prayer to St. Joseph.**  
We come to thee, O Blessed Joseph, in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also.  
We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.  
O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Child of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of Heaven. Amen.

**WHAT CATHOLICS BELIEVE.**  
A Few Points for our Protestant Friends to Read and Ponder Over.  
We believe in one only true and living God, the Lord and Creator of all things; subsisting in Three Persons, Father, Son, and Holy Ghost. To this God alone we give Divine honor and adoration, and we detest with our whole souls all kinds of idolatry; that is the giving of Divine worship to any false god, or idol, or any person or thing whatsoever, besides the one true and living God. We honor indeed the Blessed Virgin, the Mother of our God and Saviour Jesus Christ, but not as a goddess, nor with any part of Divine worship. We honor the angels and saints of God, as His servants. We honor His priests, His churches, His altars, His word, and whatever else has relation to Him; but all for His sake, and by an honor that is referred to Him, not with that honor which He has appropriated to Himself. Such also is the veneration we have for the Cross, for relics, for the pictures or figures of our Redeemer and His Saints; we value them as memorials of Christ and His holy ones; as representations of our Redeemer, or of our redemption; as helps to pious thoughts and affections; but we condemn and anathematize all such as would pray to them, or believe any divinity inherent in them, or give them Divine worship.  
We believe in one Lord Jesus Christ, the Eternal Son of God; Who for us sinners, and for our salvation, was made Man; that He might be the Head, the High Priest, the Advocate and Saviour of all mankind. We acknowledge Him our only Redeemer, Who paid our ransom by dying for us on the Cross; that His death is the fountain of all our good; and that mercy, grace, and salvation can by no means be obtained but through Him. We confess Him to be the only Mediator between God and man, the only Mediator of redemption; and the only Mediator of intercession: Who intercedes in such manner as to stand in need of no other merits to recommend His petitions. But as for the Saints, although we address ourselves to them, and desire their prayers (as we do those of God's servants here upon earth) yet we mean nothing else than that they should pray for us, and with us, to our common Lord, Who is our God and their God, through the merits of the same Jesus Christ, Who is our Mediator and their mediator.  
We believe the Scriptures of the Old and New Testament to be the Word of God; we have the highest veneration for their Divine authority. If at any time, or in any place, the pastors of our church have restrained the ignorant from reading them, it was not out of disrespect to those Sacred Volumes, much less out of an impious design, to keep the people by that means in ignorance and error, but purely because the unlearned, as the Scriptures themselves inform us, are apt

to "wrest them to their own destruction" (2 St. Peter iii. 16). If we also receive unwritten traditions, as part of the Word of God, we mean no other traditions but such as are Divine; and which we believe to be Divine by the same authority by which we believe the Scriptures.  
We believe that in order to enter into eternal life we must keep the Commandments of God; and that whosoever dies in the guilt of wilful breach of any one of these Divine precepts in a grave manner will be lost eternally. That no power on earth can authorize a man to break the Commandments of God or commit sin, or do any evil whatsoever in order that good may come of it. That neither the Pope, nor any man living, can set aside the Law of God, or make it lawful for a man to lie, or forswear himself, or do anything that is forbidden in the Divine Law.  
We believe that neither Pope, bishop, nor priest, nor any power in heaven or earth, can forgive any man his sins, without a hearty repentance, and a serious purpose of amendment. That the Indulgences granted in the church are neither dispensations to commit sin, nor pardon for sins to come, but only a remission of the temporal punishment due to sins committed; and that no Indulgences can avail any man toward this remission, until by a hearty repentance he has renounced the guilt of his sin.  
Our faith teaches us to detest all massacres, tyrannies, and murders whatsoever, whether committed by Protestants against Catholics or by Catholics against Protestants. We look upon these as among the very greatest of crimes that can be committed betwixt man and man, and such as cannot be justified by any pretext of religion. And so far are Catholics from thinking it lawful to murder heretics, that in all kingdoms and states which profess the Catholic religion such murderer of heretics must certainly expect nothing less than death by the laws of his country, and damnation if he dies impenitent, by the faith and doctrine of his church.

We believe the Blessed Eucharist to be both a Sacrament and a Sacrifice. In this Sacrament we adore not the bread and wine, which would indeed be a most stupid idolatry, but Jesus Christ, the Son of God; Whom, upon the strongest grounds of the Word of God and authority of His church, we believe to be really present in the Sacred Mysteries. And it is to His Passion and Death which we there celebrate and offer to God, that we attribute all that propitiation and grace which we look for from the Sacrifice of Holy Mass.  
In conclusion, we believe that no man can be justified, either by the works of the law of nature, or of the law of Moses, without faith in Jesus Christ. That we cannot, by an antecedent works, merit that of justification. That the merit of our good works is the gift of God and that every merit and satisfaction of ours depends on the merits and Passion of Christ.  
These are our real principles taught by our church in her councils and learned by her children in their Catechisms. We renounce, detest, and anathematize all contrary doctrines imputed to us by those who are, and always have been, busy to misrepresent and slander the church of God.

**About Catholic Culture.**  
From the Catholic Register.  
This is an age of words; an age of Telepathy, Theosophy, and Osmosis; of Evolution, Equal Rights, and the Revival of the Fittest. Words, words, mere words. Words without truth or thought or definite meaning. There is so much writing, reading and talking that there is no time to think, and with desolation are words made desolate because there is no one who thinks—even in his head. The word most used and abused, Mr. Ruskin says, is the word education. But its companion word has, we think, been treated almost as badly, and its companion word is—Culture. This poor, unfortunate, but very respectable, word, has been set up, knocked down and trampled down, hundreds of times by all sorts of people. We are going to set it on its feet again, and say a few words for it. We intend to give a few thoughts and truths about culture, especially about Catholic culture, that should be the object and aim of a Catholic Club.

Some people say culture is everything Others say culture is nonsense, and worse than nothing. A third class says: When opinions are opposed and extreme, in medio litissimus ibi—the middle course is safest and best. We are of the third class. We say, therefore, that culture is not virtue, nor religion; neither is it necessity, infidelity, or vice. Again, culture is not learning, nor science, nor art. It may use all these;

in a certain sense it supposes them all; but culture itself is not all nor any of them. Culture is not quite the same thing as education, much in the same way as education is not instruction; and the difference between instruction and education may help us to understand the difference between culture and education, and this last difference will tell us best what culture precisely is. Instruction means a putting or pouring in; education an educating or pouring out. Instruction helps to education, is more or less necessary to education, but a man may be instructed without being educated. This process of instructing without really educating is to well understood in our schools that we have a word, and a very good word, to express it: we call the process "examining." Instead of helping to educate, to develop, examining may easily stunt and destroy intellectual growth, which it is the purpose of education to promote and perfect. But instruction should lead to education, and education should lead to culture. Education is a means, culture a habit, the result or product of the educating acts. Culture, like education, is a Latin word, and is applied in its primary sense to the cultivation of the ear. If we may use the same figure to illustrate both, we should say education is the ploughing and planting; culture, the smiling harvest, the ripe and mellow fruit. When the Scripture says that, "God placed man in the paradise of pleasures to cultivate and keep it," St. Augustine tells us, that one meaning of this text is, that man was to cultivate himself; his own soul. But Adam was instructed and educated as soon as he was created; so, according to St. Augustine, to be cultivated means more than either; because culture is the perfection of both. Instruction and education should lead to culture; culture should lead souls to God.

The culture that should be the object and aim of a Catholic Club is not culture in general or any kind of culture: it is emphatically Catholic culture. We use the word Catholic here, not so much in its literary and philosophical sense. Culture is Latin: culture is Greek, and means universal; that is, unity in multiplicity. The Triune God is Catholic; but culture has to do only with God's image, man. And because man is God's image, he too is Catholic; and as man is, so should his culture be. Man is one and manifold: he is physical mental and moral; And so there is physical, mental and moral culture. Catholic culture comprises all three. There are those who advocate physical culture only, who would treat man as if he were all and only muscle, and give us good walkers, runners and rowers. The fault with this kind of culture, as with secular education, is that it does not go far enough. There must be physical exercise for the healthful development of the body, but there must be mental exercise, too for the healthy life of the soul, and the mental exercise that results in Catholic culture must be exercise of the intellect. We do not want that thing called "modern culture," no matter how "high." This modern culture is the food and the fruit of "modern thought." Thought is as old as truth, and culture is as old as Adam. Modern culture is not Catholic, because it is not mental, nor even mainly. It ministers to the memory and imagination only, and serves up facts and fancy as food for the mind. But the mind will not be fed on facts and fancy only: the memory and the imagination may be; the intellect will not. The imagination says, "things are what they seem." The intellect, like Hamlet, "knows not seems," it wants what is: its object is the universal—intellectus est principiorum: it is the Catholic power, the central Catholic authority in the soul; it must know the why, the whence, and the wherefore of things; the food of its culture is the knowledge of cause; it cries out for the truth, the whole truth, and nothing but the truth. Therefore it will not be satisfied with the culture that comes from the "beautiful seeming" of Kant; nor from the "beautiful dreaming" of Hegel; nor from the "potency and power and protoplasm" of Tyndal and Huxley; nor even from the "sweetness and light," and the "stream of consciousness" of Arnold and Renan. The intellect will have culture, but not the culture these false and fanciful theorists give. It will have truth, not theory; principles not prejudices; not calumny, nor falsehood nor fancy; but accurate knowledge, reliable information, well established, important and instructive facts. Illumined by the light of Faith and guided by the pole star of authority, its motto shall be: "in necessary things, unity; in doubtful things, liberty; in all things, charity." True is the teaching and the test of broad, sure, Catholic culture; the culture that should be the object and aim of a Catholic club; the culture that may be best acquired and most effectively used by the aid and influence of a Catholic Truth Society.