ARCHDIOCESE OF KINGSTON.

James Vincent Cleary, by the grace of God and favor of the Apostolic See, Archbishop of Kingston:

To the Reverend Clergy, Religious Communities and faithful Laity of

Dearly Beloved in Christ,

The following are the regulations for Lent for the year 1895 in the Arch-

in Lent.
II. 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 com-pleted their seventh year of age, unless they be sick or have obtained a dis-

By the common law of the Church, delivered down from the first age of Christianity, flesh meat, eggs, milk, butter and cheese have been excluded from the food of the faithful throughour favor, by special Indult, authorizing the Bishops to dispense as they may think fit, through consideration of the severity of our climate.

III. In virtue of this Apostolic Indult, we permit the use of flesh meat on all Sundays at every meal; also at the one principal meal on all Mondays, Tuesday, Thursdays and Saturdays, except Saturday in Ember week (9th

March) and Holy Saturday.

IV. We permit the use of eggs, tion to those who come under the law at every meal: but We forbid them to

and flesh meat at any one meal, whether on Sundays or week days, within the Lent. The use of flesh meat at dinner does not, however, prevent the use of a morsel of fish at the throne of mercy described in the leavens and be accepted favor at the throne of mercy described in the leavens and be accepted for the leavens and be accepted for the leavens and be accepted for the leavens and the utterance out favor at the throne of mercy described in the leavens and be accepted for the leavens and the utterance of the leavens and the leavens and the utterance of the leavens and the utterance of the leavens and the leavens are leavens and the leavens and the leavens are leavens and the leavens and the leavens are leavens are leavens and the leavens are leavens and the leavens are leavens are leavens and the leavens are the evening collation.

VI. Dripping, or lard, may be used in the preparation of food on all days, except Good Friday.

Should any further relaxation of the Fast or abstinence be required by

particular persons, they may obtain

dispensation be legitimately obtained for good and sufficient reasons fairly and truly stated to the ecclesiastical authorities to whom the dispensing power of the Pope has been communicated. A dispensation from the fast or abstinence procured by means of false or exaggerated representations of illhealth or other causes, is wholly use less; it does not relieve the applicant from the Lenten obligation, but it burdens his conscience with the guilt of falsehood and deception in a grave matter of religion.

The faithful should guard against thinking or speaking of the Lenten restriction of food as a needless or arbitrary severity. A good Catholic will always regard it with sacredness, as a spiritual discipline ordained for the well-being of his soul. He will bear in mind that it was instituted by the Apostles of Jesus Christ in the very beginning, and has been maintained continuously by the Church throughout all ages and in all nations, as an annual course of penance, for the ex-piation of each one's sins and the mastery of his spirit over his flesh, in accordance with the prescriptions of Our Divine Saviour Himself, confirmed by His example in the forty days of His fasting and hunger and uninterrupted

prayer in the desert. Unbelievers sometimes ask, Can forgiveness of sins and everlasting glory be purchased by restricting the quantity and quality of our food?

OUR OWN WORKS, AS HUMAN WORKS, ARE OF NO AVAIL TO SALVATION. It is true, that our acts of self-chas tisement, considered as our own works, or merely human acts, bear no proportion to the gravity of our offences against God, and could avail nothing towards the remission of our sins or in crease of grace and merit in our souls But if we perform them in the spirit of

obedience to the divine authority of the

Catholic Church, uniting them in faith

heart of God, and prolific of pardon and merit and copious blessing through Jesus Christ, our Lord. St. Paul rejoiced in his sufferings, because, unit-ing them with those of the Saviour, Lent for the year 1895 in the Archdiocese of Kingston:

I. Alldays within the Lent, Sundays excepted, are fasting days, on which only one full meal is allowed with

we are like paralytics: we cannot move a step forward by our own efforts: it is God alone who can draw Samuel called upon all Israel to "fast samuel called upon all to "fast samuel called upon all to "fast samuel us to Jesus Christ, and through Jesus to Himself in His heavenly home. Again the Saviour proclaims, "As the branch cannot produce fruit of it-self, unless it adhere to the vine, so neither can you, unless you abide in me. I am the vine, you are the branches; who so abideth in me and I in him, he produceth much fruit : for without me you can do nothing."
(John 15c., 4v.) By this intimate from the food of the faithful throughout the entire Lenten season. This
law is still in torce, except in so far as
it is relaxed by dispensation; 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
claims and emphasizes this great princlaims and emphasizes this great princlaims and emphasizes this great principle by telling the Christians of Philippi (2c., 13v.) that we cannot perform any good and salutary act, or even have the intention to do it, unless God, according to His good will, operates upon us by His grace. Nay more, the first thought suggestive of any good action, prior to the good wish and good work, must come from God's agency within us and upon us "We are not sufficient to think anything of ourselves, as from ourselves milk, butter and cheese on all days at both the principal meal and the colla tion to those who come under the law to pronounce the words "Lord Jesus?" of Fasting. To young persons under twenty-one years of age, and others say 'Lord Jesus,' except in the Holy twenty-one years of age, and others say 'Lord Josus,' except in the Holy not bound to fast, We permit their use Ghost," (Cor. 12c. 3v.) that is, we at every meal: but We forbid them to cannot utter this aspiration with profit use flesh meat oftener than once a day, that is, at the principal meal, except power: it is the grace of the Holy Spirit, foreheads in the sign of the cross on on Sundays.

V. No one is permitted to use fish and flesh meat at any one meal, natural value to the utterance of that sacred name, and causes it to penetrate the heavens and be accepted in our our fast and our prayers derive all their efficacy from their union with the fasts and prayers of Jesus Christ Our Saviour through faith. Let this be the dominant idea in every Catholic soul at our entrance upon the Lent, and all will be well. The discipline of fast and abstinence and public and it from their respective pastors, who are hereby authorized to grant it to served. Compunction for sin and firm them, provided true and sufficient cause purpose of amendment of life will, by the operation of the Holy Ghost within The observance of the foregoing regulations is obligatory on all the faithful under pain of sin, unless a discoveration by hereits and, through the agency of the sacra ments of Penance and the Blessed Eucharist, for whose worthy reception at Easter the Lenten observance is the pest preparation, we shall be found on the day of our Lord's Resurrection a purified and sanctified people, on whom the Eternal Father and the Holy Ghost

> Son rising in glorious and immortal life from the sepulchre of death. SINNERS AND SAINTS MUST FAST. "Fast, because you have sinned and fast to prevent the danger of fallinto sin." This is the pithy maxim of the great St. Basil. It contains into sin." of the great St. Basil. weighty truths and valuable instruction for all men in few words.

will look with complacency, as we salute with joyous Alleluia the Eternal

pecause you have sinned." By sin the Majesty of God is offended and His sovereign authority is despised. Reparation must be made by the sinner. It is an essential condition of pardon. The personal insult offered to God, the Supreme King and Lord of all, demands personal atonement from the sinner. It is not enough to believe that Jesus Christ made all sufficient atonement for the sins of man-kind. Millions and millions of men for whom Christ died are eternally lost, because, whilst they unhesitatingly believed, they did not fulfil the con-

redemption for the application of the all sufficient merits of Jesus to individual souls. A man may have faith strong enough to move mountains, and it profiteth him nothing, says the Apostle St. Paul. Eighteen centuries ago the Holy Ghost inspired St. James to write to the Church, "What shall it profit, my brethren, if a man say he hath faith, and hath not works? Shall faith be able to save him? Faith, if it have not works, is dead in itself. For, as the body without the spirit is dead, so

also faith without works is dead.

and hope with the forty days' fast of Jesus Christ and the unspeakable sufferings He was pleased to endure for ye do penance," said the Saviour,

(James 2c.) Now, the first and most

ditions prescribed in the covenant of

our sake throughout His mortal life, and particularly in the several stages of His Passion, which we commemorate in the last week of Lent, they become supernatural works, the product of faith and grace, most pleasing to the heart of God, and grace and glories are the faith and grace, most pleasing to the heart of God, and predicts of true and sal-beart of God, and the will forgive thy offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, and predicts of the beart of God, and the witten Word of God, as well as the turn to offences." (Dan. 4c.) To us the same of God, and the will forgive thy offences." (Dan. 4c.) To us the same of God, and the will forgive the poor. Perhaps He will forgive the same of God, and the same of God, an utary penance. All instances on record of God's anger being averted, and forgiveness extended to public or private transgressors, in consideration of their return to God by penance, exhibit their contrition of heart outwardly manifested in acts of self-affliction; chief amongst which are, prayers and supplications with tears, 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 exempt from the law of fasting, and may therefore take their usual number of meals every day in Lent.

Same.

Our utter inability to do anything of our substitution of our substitution of our substitution of our substitution of our soll, and our all-sufficiency to work out our salvation by union of our intention with Christ in faith and hope, is a primary article of Christian doctrine set forth repeatedly in the Scriptures. "No one can come to of fasting, and may therefore take their usual number of meals every day in Lent.

Our utter inability to do anything of our substitution of our selves towards the sanctification of our soll substitution of our soll substitution of painful discipline, such as the wearing of hair cloth next the skin our intention with Christian dolying on ashes. "I do penance," said Job, "in dust and ashes." (Job doctrine set forth repeatedly in the Scriptures. "No one can come to ome," said the Saviour, "unless the hard labor, are exempt from the law of fasting, and may therefore take their usual number of meals every day in Lent.

(John 6c. 44v.) On the road to heaven we are like paralytics: we cannot in the evening, and our all-sufficiency to work out our salvation of painful discipline, such as the wearing of hair cloth next the skin and lying on ashes. "I do penance," and lying on ashes. "I do penance, "Job pects also that good and loyal Catholics will compensate for the dispensation of painful discipline, such as the wearing of hair cloth next the skin and lying on ashes. "I do penance, "Job pects also that good and loyal Catholics of painful discipline, such as the wearing of hair cloth next the skin and lying on ashes. "I do penance,"

Job pects also that good and loyal C Samuel called upon all Israel to "last all day and cry out, "we have sinned against the Lord." (I Kings. 7c.) The penitent David prayed and groaned and wept, night and day, for an entire week keeping a fast and lying on the ground, while he supplicated God to turn aside His anger plicated God to turn aside His anger and remit the penalty decreed against him on account of his sin. "I humbled my soul in fasting," said he; "my knees are weakened by fasting; I did eat ashes like bread, and mingled my drink with my tears." (Psalm, 34 108, 68, 101.) Who is not moved by the Scriptural narrative of the penitential fast of the Ninivites after the Protial fast of the Ninivites after the Prophet had announced in the streets of their city, "Yet forty days and Ninive shall be destroyed!" They proclaimed each one resolve to sanctify the Lent a fast, and put on sack cloth, the King and all the people, from the greatest to the least; even the oxen and the sheep, as well as the men, were denied all food and drink. Then they prayed, and "cried to the Lord with all their strength." The Scripture adds, "God

saw their works, and God had mercy

(Jnas. 3 c). Those examples are recorded by the Holy Ghost for our instruction, and yet how little do we profit by them! Our Holy Mother, the Church, recalls them to our minds at the solemn inauguration of the Lent, and frequently throughout the forty days, in the Liturgy of the Mass and in the Divine the first morning of the Lent, dedicat ing us thereby to a course of six weeks' penance in union with Jesus, our Leader, our King and our Model, fasting and praying in the wilderness, apart from the world and its distrac-tions and vanities. She does not require of us to deny ourselves very much in regard of food and drink and sleep and other natural en-joyments. Her indulgent discipline at the present day hardly deserves to be called penance or fast, when compared with the penitential fasts recorded in the Scriptures or with the severities of Lent, as it was enforced and observed in the first thousand years of her history, when no other food was used by her children but dry bread and herbs and water, and this only once in the day after the Vesper service in the church. She has had great respectively in the church of the parents to be firm and unrelenting in parents to be firm and unrelenting in good for us all nowadays, since the fast good for us all nowadays, since the fast good for us all nowadays, since the fast its reduced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be remained to tiplying their alms. This rule holds good for us all nowadays, since the fast its reduced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be remained to tiplying their alms. This rule holds produced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be remained to the parents to be firm and unrelenting in good for us all nowadays, since the fast.

Chrysostom affirms, "If you fast without giving alms, it is not to be remained to the parents to be firm and unrelenting in good for us all nowadays, since the fast.

Chrysostom affirms, "If you fast without giving alms, it is not to be remained to their children to the parents to be firm and unrelenting in good for us all nowadays, since the fast.

Chrysostom affirms, "If you fast without giving alms, it is not to be remained to the parents to be firm and unrelenting in good for us all nowadays, since the fast. good reasons for relaxing the Lenten austerities. Not that sin is less offen-sive to God to-day than it was in former imes. On the contrary, the sins of Christians involve greater guilt than those of the Jews or Gentiles who had not heard how "God so loved the world as to give up His only begotten Son," and how the Incarnate Son of God humbled Himself, out of love for us, to a most cruel and ignominious death upon the cross, to make atonement for all and each of us, and purchase for

us the reward of everlasting glory No, the sinful Catholic of to day is more guilty than the Ninivite sinner; and God's anger is proportionately inten-sified against him. The Church tells him so, and never omits to warn him of "the wrath to come "and the never ending torments of the fire of hell that most surely await him unless he does timely works of penance. claims from her pulpits that the word of the Saviour expresses an unchangeable law, "Unless ye do pen ance, ye shall all perish;" and that to the present generation, equally as to those of old, the dictum of St. Paul "They who are of Christ, applies, have crucified their flesh with its vices and concupiscences." (Gal. Nevertheless she is considerate for the weakness of her children in these latter times, seeing that the ancient fervor of piety has generally abated ; and an almost universal dread of pain and bodily austerity has seized the minds of men, even the strongest; and the conditions of human life have undergone a remarkable change in divers ways, especially in the activity of in

dustrial and commercial enterprise, and

the prolonged hours of labor, and the

severe demands of task work, and the

consequent strain upon the mental and

moderation in relaxing the former severity of the fast will encourage the faithful to observe with thorough exactforty days, in the spirit of penance and self chastisement for sin. Such voluntary mortifications during Lent are very pleasing to our dear Lord Jesus Christ, and are always fruitful of grace to these who practise them. Indeed they oftentimes obtain for habitual sinners the special strength from heaven to overcome a vice that has taken root in the heart or is gradually acquiring a depotism over the will. Oh! how numerous are the modern forms of self-gratification! Some of them are innocent in themselves; others more or less day garaged ellof them are garaging. dangerous; and all of them are capable of being advantageously diminished or discarded, especially during Lent, it only the spirit of penance makes itself and compensate for the relaxation of ity. the law of fast and abstinence by renouncing one or other of those unnec

strengthen his soul for the day of temp-The Church also expects her faithful children to abstain during this penitential season from all public games and theatrical entertainments and ban quetings and balls and dances and suchlike festive amusements. These are directly and manifestly repugnant to the spirit of the Lent, which is Penance and self-denial and humiliation of ourselves before God in atonement for our offences against His Sovereign Majesty. What can unbelievers think of us and our religion, when they see Catholic young men and young women rushing to the Church to receive the blessed ashes in token of their dedica-tion to the forty days' discipline of compunction and self-chastisement in company with their suffering Saviour, and next day rushing to the theatre or the ball-room, to indulge in frivolity and laughter and silly, if not sinful, exhibitions of vanity, too frequently offensive to modesty and always dissipating to the religious spirit? We most earnestly exhort all Catholic should bring them, willingly or unwill-ingly, to recognize what is due to and His Church, to the honor of the Catholic name and the decencies of

Christian society. WORKS OF CHARITY SHOULD ACCOM PANY THE FAST OF LENT. "It is proper," says Pope St. Leo the Great, "that they who are too infirm to practise the law of severe abstinence, hould give more abundant alms to the support of the poor." This is a universally recognized form of Penance, for it is self-denial, a renunciation of portion of our worldly substance in favor of Christ's poor, and it will be accepted by Him in satisfaction for our sins and the impetration of mercy and For it is Jesus Christ who pardon. For it is Jesus Christ who said, "Blessed are the merciful, for they shall obtain mercy" (Matt. 5e).
And again He said, "Give, and it shall be given to you; good measure, and pressed down, and shaken to gether, and running over, shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again. (Matt. 5c.) On! what lofty encouragement does not the Saviour of men give to alms deeds in behalf of the poor! How He loved the poor, and how urgently He recommends them to our kind and generous care! On the other hand how terrible are His denunciations of the hard-hearted people who have no compassion for the poor. In de- of the societies organized and blessed by scribing the judgment He shall deliver on the Last Day, He seems to make servance or neglect of the law of scientiously give requisite aid where charity towards the poor, whom He it ought to be given, and withhold it styles His "least children," and whose where it ought to be withheld. We necessities and sufferings He proclaims happily possess in the situation of the law of scientiously give requisite aid where treceive grants from the public treasury?" We feel it incumbent on Us to correct just here a false and obviously necessities and sufferings He proclaims necessities and sufferings He proclaims happily possess in the city of Kingston malicious statement, that has been to be His own. The Prophet Daniel, having announced to the Chaldean excellent society of St. Vincent de Paul, of worldly business, striving for suc- about to inflict upon him on account of and temporal, of the poor of Christ, journals, during the three no Popery bodily energies of men in the pursuit King the terrible punishment God was his iniquities, delivered the following admonition, "Wherefore O King, cess in the face of ever increasing competition. For these and other causes admonition, redeem thou thy sins with alms and thy the Church permits the general use of

creatures, and then we may confidently appeal to the Father of the Poor for mercy and forgiveness of our the Hospital of St. Vincent de Paul offences. It is specially incumbent all three devoted to the alleviation of faithful to observe with thorough exactness the few and small restrictions of food now required of them; and she believes that a little mortification practised with fidelity in the spirit of obedience, is more meritorious before God than the most rigid austerities grudgingly submitted to. She expects also that good and loyal Catholics will compensate for the dispensation of the dispensation and the most rigid austerities believes that good and loyal Catholics will compensate for the dispensation of the dispensation and the most rigid austerities and the most rigid austerities believes that good and loyal Catholics will compensate for the dispensation and the most rigid austerities and the most rigid austerities and the most rigid austerities are the law of feet and dealer with single the law of feet and logal Catholics will compensate for the dispensation and the most rigid austerities are the law of feet and logal Catholics will compensate for the dispensation of the season of Lent; the wants and sufferings of poor the wants and sufferings

laden with spiritual and temporal gifts work more meritorious before God from God, informed that pious family and men, and to what more noble purfrom God, informed that pious family how they had earned the divine favor, saying, "Prayer is good with fasting and alms, better than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting" (Tobias Li, is worth while to repeat here. 12c). It is worth while to repeat here, women, the friendless and penniless for the edification of our Catholic peowrecks of humanity, the blind, and the ple, the advice given by the elder To-bias to his son, when he thought his last hour had come and had lain down to creatures with all the tenderness a die. The Holy Ghost has written it for mother could show her child. They die. The Holy Ghost has written ittor our benefit, and let not the good lesson be lost upon us. "Hear, my son," said Tobias the father, "hear the words of my mouth, and lay them as a fcundation in thy heart. All the days of thy life have God in thy mind, and take heed thou it, for their dear afflicted old men and the mind, and take heed thou it, for their dear afflicted old men and the mouth of the mouth never consent to sin, nor trans women. And they do all this with a gress the commandments of the Lord, cheerfulness of spirit and a wholesur God. Give alms out of thy substance. If thou have much, give fruit of the grace of the Holy Ghost stance. If thou have much, give abundantly: if thou have little, take care, even so, to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necesity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness" (Tob. 4c).

We will be grace of the Holy Ghost rejoicing in their hearts and paying them the "hundred-fold recompense" them the "hundred fold recompe nouncing one or other of those unnecessary, perhaps dangerous, enjoyments to which he has habituated himself. It will be accepted by Jesus Christ as an act of homage to Him in the desert, a voluntary penance and an atonement for past sin, and it will, moreover, strengthen his soul for the day of temporal with the servent the catholic parents of Ontario would have faith enough and of St. Vincent de Paul's Hospital, is raelite in practicing mercy to the voluntary penance and an atonement for past sin, and it will, moreover, strengthen his soul for the day of temporal with the servent to be covered, with these we are content." (1 Tim. of Ontario would have faith enough and servent the size of the Hotel Dieu in like manner, and with equally poor during life and bequeathing it to edifying self sacrifice and laborious a legacy more precious than treasures a legacy more precious than treasures a legacy more precious than treasures they have converged with these we are content." (1 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with equally poor during life and bequeathing it to edifying self sacrifice and laborious zeal, expend themselves in the care of the six of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with equally poor during life and bequeathing it to edifying self sacrifice and laborious zeal, expend themselves in the care of the six of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with these we are content." (1 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with these we are content." (1 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with these we are content." (2 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with equally poor during life and bequeathing it to edify in like manner, and with equally poor during lif of gold. Witness the solicitude of our Holy Mother Church to infuse this spirit and all their faculties of soul and body into her children by repeating in every day's office of the Lent the exhortation tenderness in nursing the sick, their of the Prophet Isaias, when, having long night-watchings, and their success pointed out to the people the worthless ness of perfunctory fasting in sackcloth and ashes, he describes the sort of fast changes of prolonged sickness are wellthat is acceptable to the Lord, because known and gratefully acknowledged by accompanied by works of charity:
"Is not this rather the fast which I moreover, nurse our little orphan have chosen? Deal thy bread to the girls with parental affection and rear hungry, and bring the needy and the them nicely. They expect no reward hungry, and bring the needy and the them nicely. They expect no reward the homeless into the house; When thou shalt see one naked, cover him, and despise not thy own flesh " (Is. 58c) the Fathers of the Church insist so strenuously on alms giving as an accompaniment of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, the fast of the fast o ties of Lent, as practised in their time, not neglect those religious commun-to be of little or no avail without alms, ities. It would be a cruelty to forget where persons have sufficient means to bestow them. St. Leo the Great, as cited above, requires those who cannot comply with all the rules of rigid fasting to make up the deficiency by multiple to make up the deficiency by "Fasting without alms is not ever they did formerly acquire by available, unless a person be so poor collecting and safe-guarding the alms as to have nothing to give, and in such case the good will is sufficient." Let been recently expended in providing us take seriously to heart these teachings of the Word of God, written for increased numbers of the poor in acour instruction by the Holy Ghost, and cordance with the requirements of proclaimed by the Holy Church in all health and for the greater efficiency Let not selfishness shut of their ministrations. The Govern generations. mercy without practising mercy. We punish our bodies very little indeed by arrangements. the modern discipline of Lent; but we

The direct purpose of alms is to relieve the wants of the poor. Therefore care should be taken that they be not misapplied. Poverty and want should, first of all, be distinctly ascer tained, that imposture may not receive encouragement from our excessive good nature. If we have personal knowledge of the wants and privations of any family or individuals, who re-ceive no aid from any public fund, it is an excellent work of charity them suitable assistgive ance privately and noiselessly. when the poor are very numerous, the best method of relieving them, and at the same time guarding against imposition, is to commit our alms to the care and in other parts of Our diocese the whose one object is the relief, spiritual whom they visit in their homes and nourishing food in Lent now a-days, iniquities with works of mercy to the to the generous consideration of our

up the bowels of mercy within us. We ment Inspectors could not avoid mak-have sinned, and we cannot obtain ing complaint of the inadequacy of their former equipments and Every Catholic was ashamed of the state of things, as they have the power, and we are bound to supply the deficiency by alms giving.

HOW ALMS SHOULD BE GIVEN.

The direct purpose of alms is to requirements have exhausted the funds of the Sisters. The Sisters of Providence not only possess no money to-day; but have burdened themselves with a debt of \$10,000 by enlarging and properly fitting up their Home for the aged and infirm poor. The Sisters of the Hotel Dieu have barely escaped the necessity of contracting a heavy debt by the kindness of friends, who paid the full cost (\$15,000) of erect their handsome church of St. Joseph without any demand upon the We pray our good God to inspire the affluent amongst us with a spirit of goodness and generosity towards those invaluable religious communities. PUBLIC GRANTS TO HOSPITALS AND

much-needed accommodation for the

HOMES.

But some one may say, "Don't they frequently bandied about by untruthful politicians on all the platforms of the Province, and by their unscrupulous protect against want of every kind. special help, we have most successfully We recommend this admirable society passed in the last decade of years. We CONTINUED ON PAGE FIVE.

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