

desires, expels the devil, introduces the Spirit of God, adorns the Christian with all virtue, and ensures its glorious reward. (Præf. Quadrag.)

Fasting, however, is but a means to an end; and that great end is the destruction of sin. We should fast as an atonement for sin, and we should fast to prevent the danger of falling into sin. For unless we fast from sin, all our other fasting will be in vain. Do not therefore, dearly beloved brethren, fast like hypocrites, with the body only, but preserve your souls from the contamination of sin. Otherwise you may be forced to say to the Lord with the Prophet, 'Why have we fasted, and thou hast not regarded; have we humbled our souls, and thou hast not taken notice?' And He will answer: 'Behold in the day of your fast your own will is found.' (Isai lviii. 3.)

Let your fasting be accompanied by good works, and especially works of mercy to the poor. For, 'is not this rather the fast' that the Lord 'has chosen?' Deal thy bread to the hungry; and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.' (Id. v. 6, 7.) We will thus propitiate the Lord, and be enabled to say with joy: 'we fasted, and besought our God; and it fell out prosperously unto us.' (Esdras viii. 23.)

To your fasting and good works you must also add the continual exercise of holy prayer, for as the Angel of the Lord said unto the holy Tobias: 'Prayer is good with fasting and alms, more than to lay up treasures of gold' (Tob. xii. 8.) Pray therefore, and pray without intermission, as the Apostle recommends. (1 Thess. v.) Pray for the whole world, for the propagation of the Catholic Faith, for the conversion of sinners, for the establishment of peace and good will on earth. Pray for yourselves and for your families, and pray with confidence in the Name of Jesus, for whatever you ask the Father in that Name will be certainly granted to you. (John xvi. 23.)

As the Holy Season of Lent is also set apart for preparing ourselves to comply with the annual obligation of Confession and Easter Communion, as commanded by the Church under the most grievous penalties in the Fourth General Council of Lateran (Omnis utriusque sexus) we earnestly beseech you not to neglect this important duty, lest you subject yourselves to the indignation of Almighty God, and the heaviest censures of His Church. Dispose your souls, therefore, by holy retirement, self-exa-

mination, and true compunction, to obtain the pardon of your gracious God to whom 'an afflicted spirit is a sacrifice,' and who will not despise an humbled and contrite heart.' (Ps. l.) 'Go and shew yourselves to the priest' (Matt. viii. 4. Luke xviii. 14,) by a good confession that you may be cleansed from the leprosy of sin; for as the Holy Ghost assures us: 'He that hideth his sins shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.' (Prov. xxviii. 13.) You will thus with purified minds worthily receive the precious Body and Blood of the Lord, in commemoration of his death, and as the nourishment of your souls to life everlasting. (John vi. 59.)

We will always therefore 'bear about in our bodies the mortification of Jesus . . . that the life also of Jesus may be made manifest in our mortal flesh.' (2 Cor. ii. 10, 11). We will 'through the blood' of Christ, in his holy sacraments, 'cleanse our conscience from dead works, to serve the living God.' (Heb. ix. 14.) And having fasted and suffered in imitation of our Lord and Redeemer, during the Forty Days that are approaching, we will deserve to arise at the great festival of Easter, to a new life, and to participate in the benefits of his Glorious Resurrection.

'Now the God of peace who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, make you perfect in every good work, that you may do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever.'

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and Administrator Apostolic of Halifax.

The Order of observing the Lent of 1846 in the Diocese of Halifax.

1. Every week day in Lent is a Fast Day on one meal, and a Collation.
2. By virtue of power delegated to him by the Holy See, and in consideration of the severity of the climate, the failure of the potatoe crop, and for other just causes, the Bishop permits the use of flesh meat, at dinner only, on Sundays, Tuesdays, and Thursdays, during Lent.
3. It is strictly prohibited to use fish and flesh meat at the same repast.
4. Eggs are forbidden on Ash Wednesday, Spy Wednesday, and Good Friday.
5. It is expected that some compensation will be made for the above indulgence, by more abundant alms to the poor, and the performance of other works of charity and mercy.
6. The Penitential Psalm, 'Have mercy on me, O God,' &c., (Ps. l.) and the Litanies of the Saints, will be read before Mass, on Wednesdays and Fridays during Lent. Those who cannot attend Mass will cause those, and other suitable devotions to be read in presence of their families.