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DAY.

arly appropriate g beautiful ex-plished sermons n the main, just ge lie. Its pro-erous; it never ons are vast, un-

are mean and loing its best to e us in. You We have learnit will render Ve have beauty, shall be social ave wealth, and hollow preten-, carries in her ay's ashes, puts upon our fore-inging our heads nember that the olden hair, and e contented face

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passing, all that But, though But, though estiny, God does lanned for men. night have been, ends. They are ged and doomed; n the comfort of Oftentimes duron Ash Wednes-ent that follows our ears. The and neither the Church's word No arrow shot o miss its aim. eople in Lent o change of feelmay still seem in their self-ad people may still social dominion; nay still appear

pretensions of of beauty, nor deceive us any God pass before g and all their eir happy faces are hearts of sordeath-knell is en once to die. e are all running. he field or sero years, behind a a farm-yard of ars, lolling about the looking glasses;

nd with ermin to end it all. of us, what we work we are fit hich we may lay h we must plead ch better that an e shall work no art and hand shall where, the Lord in the clay at last repose; heeding n, nor the grasses that make merry celess, spiritless, we are, and into nd while we are and corruption, the world will go t goes on around e said, sermons be said, sermons ll be committed, Lents will begin s will come and we love will be ks that we read

vas celebrated in on Thursday of of the soul of the zeau. His Grace and a large numl as an immense ty were present. celebrated in the pherd in the same the same object.

same moon will

es, crumbling and of and unthink-

world, and time is but the threshold or our real existence. "We have not here," says St. Paul, "a lasting city, but we look for one that is to come."—(Hebrews, chap. 13, v. 14.) "We are but strangers and pilgrims on the earth," and should as such desire a better, that is, a heavenly country.

Our great this we perceive the profound wisdom, pligrims on the earth," and should as such desire a better, that is, a heavenly country.

—(Hebrews, chap. 11, v. 16) Our great and paramount work here is to save our immortal souls. "Seek ye first the Kingdom of God, and His justice," says our Divine Lord, "for what doth it profit a man to gain the whole world and lose his soulce what exchange what large are to another."—(Gal., c. 5, v. 17.) By this we perceive the profound wisdom, the Divine philosophy, that underlie the institution of fasting. By it we declare war against the body, and chastise it; we morify the flesh; we weaken its vicious inclinations; we, as it were, cut

and his angels.

Now to this Kingdom of God, for the citizenship of which we have been created and redeemed, there lie but two paths through this world, viz:—The path of inhow few there are who, with baptismal robes unstained, reach Heaven by the path

how few there are who, with baptismal robes unstained, reach Heaven by the path of innocence, never lost; and even the innocent should do penance, as the best means of preserving that pearl of great price. But for us, dear brethren, who have sinned; for us who, by actual transgressions, have lost our baptismal innocence; for us poor prodigals there is no return to "our Father's house" save by the thorny road of penance. With bleeding feet and tearful eyes we must trudge this road which alone will conduct us to the happiness of Heaven.

Penance, then, which is here employed to mean not only internal repentance, but also external works of satisfaction, is necessary for salvation, and is a matter of Divine precept. It is a fixed rule of Divine pre came forth from the desert, and appeared on the banks of the Jordan to fulfil his mission as precursor to our Lord, he preached the baptism of penance for the remission of sins, and, in the burning words of a prophet, proclaimed the absolute necessity of doing penance:—
"Ye offspring of vipers, who hath shown you to flee from the wrath to come? bring forth, therefore, fruits worthy of penance."—(Luke, c. 3. v. 7.) Our and in which they positively affirm that on the banks of the Jordan to fulfil his bring forth, therefore, fruits worthy of penance."—(Luke, c. 3, v. 7.) Our Blessed Lord, our Teacher, our Guide, commenced His public life by preaching and saying:—"Do penance, for the Kingdom of Heaven is at hand."—Matt., c. 4, v. 17.) He openly declares that for all who have sinned, penance is the only plank that can save them from an eterplank that can save them from an eterplank that can save them from an eternal shipwreck:—"I say to you, unless you do penance, you shall all perish."—
(Luke, c. 13. v. 5.) St. Paul, in his immortal discourse to the Athenians, proclaims aloud:—God now declareth to men that all should everywhere do penance."—(Acts, c. 17, v. 30.)

The law of respect them, has God for

ance."—(Acts, c. 17, v. 30.)

The law of penance, then, has God for its author, and must be observed as a necessary condition of salvation by all who by sin have forfeited their right to Heaven. And surely, dearly beloved brethren, if, on the other hand, we consider the infinite perfections of God, His boundless goodness and mercy, His right over us as our Creator and Redeemer, and, on the other, the infinite malice of mortal sin, the inexpressible outrages we and, on the other, the infinite malice of mortal sin, the inexpressible outrages we have offered to His Sovereign Majesty, the wounds we have inflicted on the adorable heart of Jesus by our number-less transgressions, we will most eagerly and heartily have recourse to penance as the most effectual means of disarming the justice of God, of winning back His favor, and of blotting out from the Book of Judgment the countless sins which the Recording Angel has therein registered against us. It is true that Protestantism denies the necessity of penitential works, and even their utility, but we know that and even their utility, but we know that in this, as well as in other respects, Protestantism is a protest against the Christian religion itself. Self-denial and mortification are the very essence of Christianity, its whole scope and spirit, the special note of the Gospel, the doctrine of the cross; and Protestantism, in repudiating them, rejects the teaching. repudiating them, rejects the teachings and practices of the Saviour Himself. But should we wonder at this? Were not the founders of this religion of the "Reformation," Luther and Henry VIII., and Knox, such men as were described by

man to gain the whole world and lose his soul; or what exchange shall a man make for his soul?"—(Matt., chap. 16, v. 26.) This world, with all its wealth and treasures, shall perish and crumble into nothingness; but the immortal sou! must live on through the everlasting ages, either in the Heaven for which it was created, or in the fires of Hell, prepared for the Devil and his angels. soul heavenwards (vitia comprimit men-tem elevat), but also in its penitential and penal character, as an efficacious means of penal character, as an efficacious means of atoning for sins through the merits of Christ, and of obtaining the Divine mercy and forgiveness. "Be converted to me," says God, "with your whole heart, in fasting, in weeping, and in mourning."—
(Joel, c. 2, v. 12.) The Ninivites, by fasting, disarmed the justice of God, and saved their city from destruction—(Jonas, c. 3.) The Israelites obtained by its constant of the saved their city from destruction of Jonas, c. 3.) saved their city from destruction—(Jonas, c. 3.) The Israelites obtained, by it, pardon for sin, and were divinely helped to put their enemies to ignominious flight.—(1 Kings, c. 7, v. 6.) Our blessed Lord tells us that after Hrs ascension His followers should fast, and He lays down the rules that must be observed to make our fast pleasing to God:—"When thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast. face, that thou appear not to men to fast, but to the Father who is in secret, and thy but to the Father who is in secret, and thy Father who seeth in secret will reward thee."—(Matt., c. 6, v. 17.) Man fell originally from his alliance to God by the gratification of his taste, and he must return to Him by fasting. Thus the law of fast comes recommended to us by the doctrine and example of the Prophets and Saints, and penitents of the Old Testament, as Moses, Elias, Joel, Daniel, the Ninvites, &c., and in the New Dispensation it is sanctioned by the doctrine and

> Scripture recommends it, pentients and Saints have recommended and practised it, and the church now appoints the times and seasons for its observance.
>
> The fast of Lent is of Apostolical instiand in which they positively affirm that the faithful in their times did all fast from flesh meat in Lent. We find a fast of forty days recommended by the example of holy men in the old Dispensation, as well as sanctified by the example of Christ. Thus Moses fasted forty days when he received the law on Mount Sinai.—(Ex., c. 24, v. 18.) Elias fasted forty days in the wilderness before ascending the control of the co days and hereafter.

tion it is sanctioned by the doctrine and example of our Saviour Himself, of His

example of our Saviour Himself, of His precursor, St. John the Baptist, of His Apostles, of whom He foretold that they would fast when the Bridegroom was taken from them, and thenceforward by the example of all the holy servants of God. Our Lord has commanded it, the Scripture recommends it was the result of the servants of the serv

the Christian world. This fact was, of old, prefigured in the law and in the Prophets, and consecrated by the example of our Lord Jesus Christ; it was delivered to us by the Apostles, everywhere ordained by the sacred Canons, and retained and observed by the whole Church from her very beginning. As we are delivered to the church from the church fro offending God by sin, in this common pen-ance we find a remedy; and, by partaking of the Cross of Christ, we perform, by this means, some part of what Christ did for us; and, at the same time, both souls and bodies being purified by this holy fast, we are more worthily prepared for celebrating the most sacred mysteries of our redemption, the passion and resurrection of our Lord. This is, as it were, the ensign of our spiritual warfare, by which we are distinguished from the enemies of the Cross of Christ, and by which we avert from ourselves the scourges of the Divine ven-geance, and are daily strengthened with the

the days of their fasting they continued to offend him by their customary sins (Isaias, c. 58.) and will He be better satisfied with us if we, in pretending to fast from all dishonesty, calumny and detraction; from anger, hatred and ill-will; from cursing and swearing; from immodest worls and acts; from reading bad books and journals; from drunkenness and rioting; in fine, from every thought, word and action that would offend God transgress His Divine law. And whilst fasting from all such wickedness, we must rejected the fast of the Jews because on the days of their fasting they continued to fasting from all such wickedness, we must apply ourselves to good works and acts of mercy. "Is not this," saith the Lord "the fast that I have chosen?" "Loose the fast that I have chosen?" "Loose the bands of wickedness and break asunder every burden. Deal thy bread to the hungry, and bring the needy and harborless into thine house; when thou shalt see one into thine house; when thou shalt see one naked, cover him, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face. Then shalt thou call and the Lord shall hear."—(Isaias, c. 58.) And in this connection let us exhort you, deally belowed brethren to practice the dearly beloved brethren, to practice the virtue of temperance, and to avoid and to detest the sin of drunkenness, which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desol-ation and death unto numberless families. It brings a curse upon all who are guilty of it; it maculates and defaces the image of

It brings a curse upon all who are guilty of it; it maculates and defaces the image of God stamped upon our souls; it dethrones reason and reduces man to the level of the brute creation; it darkens the intellect, weakens the will, blunts the conscience, and smoothes the way to an impenitent death. It squanders the savings of years and smoothes the way to an impenitent death. It squanders the savings of years of toil; it plunges multitudes in misery and want and sorrow, it wastes the energies of the mind and the b dy; shatters the constitution, and drags its victims' bodies into a premature and dishonored grave, and casts their souls into the everlasting flames of hell. Woe to tne world because of this wide-spread and hateful sin! "Woe to you that rise up early in the morning to follow drunkenness, saith the Prophet."—(Isaias, c. 5, v. 11.) "Who hath woe?" asketh the Spirit of God, "whose father hath woe? Who hath woe?" asketh the Spirit of God, whose father hath woe? Who hath wounds without cause? Who hath redness of eyes? Surely they who pass their time in wine, and study to drink off their cups."—(Proverbs, Laul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."— Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."— (1 Cor., c. 6, v. 9.) And again—"The works of the flesh are manifest, which are

Heaven." (Gal., c. 5, v. 19.)
O, dearly beloved brethren, let us conjure you to shun this gigantic evil which deluges the world with a tide of miseries, which is so offensive to God, and so destructive of our happiness both here

and herealter.

Let us again most earnestly request both priest a d people to do all in their power to promote the cause of Catholic educaforty days in the wilderness before ascending the mountain of God.—(3 Kings, c. 18, v. 6) And our Lord Himself retired into solitude, and there spent forty days in prayer and fasting.—(Matt., c. 4, v. 2.) During the Lenten season the Church calls upon us to imitate the fast of our Divine Saviour, to do penance for our sins, and by prayer and penitential works to purify our souls, and prepare them for the worthy celebration of Paschal mysteries. "We make no doubt," said the Supreme Pontiff, Benedict XIV., "but it is well known to all those who profess the Catholic religion, that the fast of Lent has always been looked upon as one principal point of orthodox discipline throughout the Christian world. This fact was, of old, prefigured in the law and in the most defective, but yet if our people be unanimous and generous in support of Catholic schools, as we know they are and will continue to be, it can be made the source of untold blessings to the children of this Diocese. And here let us remind the Trustees of the Catholic Schools, that they should never employ a teacher without the express approval of the Pastor, as he is the legitimate guardian of the schools in their moral and religious aspects.

religious aspects.

The Church commands all her children, who have arrived at the full use of reason, who have arrived at the full use of reason, so as to be capable of properly receiving the Sacraments, to go to confession at least once in the year, and to receive the Blessed Eucharist at Easter or thereabouts. This precept is contained in a Canon of the Fourth Council of Lateran, has been confirmed by the Council of Trent, and binds us under the gravest penalties. The Sacrament of Penance is penalties. The Sacrament of Penance is an institution of God's unfathomable But should we wonder at this? Were not the founders of this religion of the "Reformation," Luther and Henry VIII., and Knox, such men as were described by St. Paul when he said:—"For many walk, of whom I have told you often and now tell you weeping, that they are enemies of the Cross of Christ, whose God is their of the Cross of Christ, whose God is their one that the said in the control of the Cross of Christ, whose God is their one this religion of the control of the cross of Christ, whose God is their one this religion of the assistance of Heaven against all the powers of darkness. Hence, if this sacred fast should come to be despised, it will certainly prove a detriment to the glory of God, and a disgrace to the Catholic Religion, and will expose the souls of the stirred by the angel of God's mercy restricted by the angel mercy for sinners. When worthily re-ceived it remits the most grievous sins,

belly, and whose glory is in their shame."

Pastoral Letter.

belly, and whose glory is in their shame."

(Thilippians, c. 3, v. 18 & 19.) Christ our Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of our Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any and wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us that if any man wishes to be fillippians, c. 3, v. 18 & 19.) Christ of the Ladington Lord slot us the Ladington Lord slot us the Lord, and the post of the Shot on the Ladington Lord slot us the Lord, and the Lord slot us the Lord, and the ladington Lord slot us the Lord

v. 8.)

Let us therefore spend this holy and penitential season of Lent in accordance with the spirit and requirements of the Church. Let all perform their Easter bitter passion and death to have com-passion on us whom He has redeemed in His precious blood. Let family prayers and the Rosary be punctually said in every household; let the public devotions every nousehold; let the public devotions of the Church be faithfully attended; let the passion and death of Christ be the subject of frequent thought and reflection; and in this way we shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselves; and we shall emerge from the gloom of Lent into Fates inc. from the gloom of Lent into Easter joys, happy in the consciousness of having hon-estly endeavored to promote God's glory, and the salvation of our souls.

The following are the Lenten regula-

tions to be observed in this Diocese:—

1st. All the week days of Lent, from
Ash Wednesday till Easter Sunday, are
fast days of precept on one meal, with the
allowance of a moderate collation in the

evening.
2nd. General usage has made it lawful

2nd. General usage has made it lawful to take in the morning some tea or coffee, with a morsel of bread.

3rd. The precept of fasting im lies also that of abstinence. But by a dispensation from the Holy See, A. D. 1874, for ten years, the use of flesh meat is allowed in this Diocess at the principle of the second of the se

fourth, women in pregnancy or nursing infants; fifth those who are enfeebled by old age, and all who through any cause cannot fast without great prejudice to their health.

fornication and drunkenness, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the Kingdom of Heaven." (Gal. c. 5, v. 19) sult their confessor or pastor, and should follow his direction in the matter.

The Grace of our Lord Jesus Christ, and the charity of God, and the communica-tion of the Holy Ghost, be with you all.— (Il Cor., c. 13, v. 13.)

This Pastoral shall be read in all the

This Pastoral snall be read in all the churches and chapels of the Diocese, at the earliest convenience of the Clergy.

Given at St. Peter's Palace, London, on this 21st day of February, A. D. 1882, under our hand and seal, and the counter

signature of our Secretary.

+JOHN, BISHOP of London.

By order of His Lordship,
JNO. F. Coffey. Secretary ad hoc.

LIFE OF POPE PIUS IX.

In the New York Freeman's Journal of the 11th inst., there is the following notice of the Rev. Father Dawson's book, "Pius IX and his Time:"

"Pius IX and his Time:"
"Our attention has been called to this valuable book by a friend who rightly believes that the acts and name of the late holy father should be commemorated by the children who loved him. Father Dawson's volume, written in a clear and simple style, is one of the means of recalling to the minds of Catholics the noble virtues of the saintly pontiff. There can be no more edifying reading than the bip ographies of holy men, and nothing prove ographies of holy men, and nothing more calculated to elevate the hearts and minds of youth than the perusal of the records of their virtues. This biography has of their virtues. This biography has every charm that can entice the young to

We publish below, under the authority of the Diocesan Ordinary, for the conveni-ence of the clergy, the emendations recentlymade in the office of St. Thomas, Doctor of the Church whose feast falls on

DIE VII. MARTIII.

IN FESTO Sancti Thomae Aquinatis.

CONFESSORIS ET ECCLESIAE DOCTORIS. Lectiones secundi nocturni ex mandato Sanctissimi Domini Nostri Leonis Papae XIII. ab universae Ecclesiae Clero tum Saeculari tum Regulari, haud excluso Praedicatorum Ordine, recitandae

IN II. NOCTURNO.

Praeclarum Christiavi orbis decus et Praeciarum Constiant orois decus et Ecclesiae lumen, beatissimus vir Thomas, Landulpho Comite Aquinate et Theodora Neapolitana, nobilibus parentibus natus, futurae in Deiparam devotionis affectum adhuc infantulus ostendit. Nam chartulam ab eo inventam, in qua salutatio Angelica scripta erat, frustra adnitente gelica scripta erat, frustra adnitente nutrice, compressa manu valide retinuit, et a Matre per vim abreptam, ploratu et gestu repetiit, ac mox redditam deglutivit. Quintum annum agens, monachis sancti Benedicti Cassinatibus custodiendus traditur. Inde Neapoiim studiorum causa missus, jam adolescens Fractrum Praedicatorum Ordinem suscepit. Sed matre ac fratribus id indigne ferentibus, Lutetiam Parisiorum mittitur. Quem fratres in Parisiorum mittitur. Quem fratres, in rarisorum muttur. Quem fratres, in titnere per vim raptum, in arcem castri sancti Joannis perducunt: ubi varie exagitatus, ut sanctum propositum mutaret mullerem etiam, quae ad labefactandum ejus constantiam introducta fuerat titione fugavit. Mox beatus juyenis, flexis genilus, ante simpure Constantiam con constantiam introducta fuerat titione somno correptus, per quietem sentire visus est sibi ab Angelis constringi lumbos: quo extempore omni postea libidinis sensu caruit. Sororibus, quae, ut eum a pio consilio removerent, in castrum venerant persuasit, ad exercitationem calestis persuasit, ad exer vitae se conferrent. exercitationem caelestis Lectio v.

Lectio v.

Emissus e castro per fenestram, Neapolim reducitur: unde Romam, postea
Parisium a fratre Joanne Theutonico,
Ordinis Praedicatorum generali Magistro,
ductus Alberto Magno doctore philosophiae ac theologiae operam dedit. Viginti
quinque annos natus megitar ce accepquinque annos natus, magi ter est ap-peliatus, publiceque philosophos ac theo logos summa come laude est interpretatus. Nunquam se lectioni aut scriptioni dedit, nisi post orationem. In difficultatibus locorum sacrae Scripturae, ad orationem icinnium adhibelat. Onim etims cadeli jejunium adhibebat. Quin etiam sodal suo fratri Reginaldo dicere solebat, quid-quid sciret non tam studio aut labore suo peperisse, quam divinitus traditum ac-cepisse. Neapoli cum ad imaginem Cruci-fixi vehementius oraret, hanc vocem audivit: Bene scripsisti de me, Thoma: quam ergo mercedem accipies? Cui ille: Non aliam, Domine, nisi teipsum. Colla-tiones Patrum assidue pervolutabat; et nullum fuit scriptorum genus in quo non esset diligentissime versatus. Scripta ejus et multitudine, et varietate, et facilitate explicandi res difficiles adeo excellunt, ut uberrima atque incorrupta illius doctrina, cum revelatis veritatibus mire consentiens, aptissima sitad omnium temporum errores

pervincendos.

Lectio vi.

A Summo Pontifice Urbano Quarto Romam vocatus, ejus jussu ecclesiasticum lucubravit officium in Corporis Christi solemnitate celebrandum; oblatos vero honores, et Neapolitanum Archiepisconatum, etiam deferente Clemente Quarto. patum, etiam deferente Clemente Quarto, recusavit. A praedicatione divini verbi non desistebat; quod cum faceret per octavam Paschae in Basilica sancti Petri, mulierem, quae eius fimbriam tetigerat, a fluxu sanguinis liberavit. Missus a beato Gregorio Decimo ad Concilium Lugdun-ense, in Monasterio Fossae Novae in morbum incidit, ubi aegrotus Cantica Cantico-rum explanavit. Ibidem obiit quinquagenarius, anno salutis millesimo ducen tesimo septuagesimo quarto, nonis Martii. Miraculis etiam mortuus claruit, quibus probatis, a Joanne Vigesimo secundo in Sanctorum numerum relatus, est, anno millesimo tercentesimo vigesimo tertio; translato postea eius corpore Tolosam, ex mandato beati Urbani Quinti. Cum sanctis angelicis spiritibus non minus innocentia quam ingenio comparatus, dectoris Angelica nomen jure est adeptus, eidem auctoritate sancti Pii Quinti confirmatum Leo autem Decimus tertius, libentissime excipiens postulationes et vota omnium excipiens postututiones et vota ominita-pene Sacrorum Antistitum Orbis Catholici, ad tot praecipue philosophicorum systema-tum a veritate aberrantium luem propulsandam, ad incrementa scientiarum, et communem humani generis utilitatem, Eum, ex Sacrorum Rituum Congregationis consulto, per Apostolicas litteras coelestem Patronum Scholarum omnium Catholicarum declaravit et instituit. Imprimatur: De mandato Ill. et Rev.

JOANNES F. COFFEY, Secretarius ad hoc. Londoni, die 16 Februarii, 1882.

PALMS.

Mr. Thomas D. Egan, so favorably known to the readers of the Freeman's Journal while travelling in its interest, is now no less favorably known as a reli able and satisfactory man with whom to deal when palms are needed. The manner or which he filled the numerous orders or palms last year has given much content in all parts of the country. By his their prayers arose with his, in the spirit of Catholic unty they were one with him; but to the young—the rising generation—bit is glorious attitude in defence of the church is an oral tradition. They need to read his life. As told by Father Dawson it has all the fresh interest of contemporary—history. Aside from its qualities of edification, it helps to show many of the political questions of the day in a clearer light, and no young Catholics can afford to remain ignorant of the matter which Father Dawson so ably prepared for him.

It is an admirable book. It deserves to go through many editions. No Catholic deal when palms are needed. The man-ner in which he filled the numerous orders

ought to be without a volume so full of well arranged facts regarding the noblest character in modern history."

The book may be ordered from the publisher, Thos. Coffey, Catholic Record office, London, or from the author, Rev. A. M. Dawson, Ottawa.

dence that they will have every reason to feel thoroughly satisfied. Mr. Egan has made such preparation that delay and disappointment are out of the question.

—Freemar's Journal.

From a personal acquaintance with the gentleman referred to in the above, we dence that they will have every reason to feel thoroughly satisfied. Mr. Egan has made such preparation that delay and disappointment are out of the question.

—Freeman's Journal.

From a personal acquaintance with the gentleman referred to in the above, we can most heartily endorse all that has been aid of him he our externorary. These

said of him by our cotemporary. Those in want of palms may rest assured that in dealing with Mr. Egan they will meet with no disappointment, and will be treated in the most honorable manner. Eo. C. R.

The Passion of our Lord should be our Devotion, especially during Lent.

By Father Faber.

I.
The Passion is an abiding devotion.

1. Because in it our redemption was complished.

2. Because Mass is a continuation of

the Passion

3. Because the Sacraments come out of

4. Because it most safely suits our con-

dition on earth.

5. Because it is a special antidote to hardness of heart. Let us examine this

All holiness depends upon our hearts not being hardened; yet this is the great difficulty of life. Why?

1. Because all that is seen—the world being so bright, people so kind—hardens the heart, while what softens it is unseen

and supernatural.
2. Sin breeds sin, and so habits are formed which obscure the mind and har

den the heart.

3. Low views of sin from the world's favorite notion that all duty to God is fulfilled in our honesty and duty towards

our neighbor.

4. The very facility of forgiveness helps to harden a wilful heart.

5. Because natural corruption inclines that way, just as water gets cold when taken from the fire.

6. Because we pay so little attention to sins of thought.

sins of thought.

7. Because we are so careless about venial sins, especially those of the tongue.

8. We have so little striving after perfection, and consequently so little knowledge of our own vileness.

9. Because even good people act commonly from the sole motive of duty, without that of love.

without that of love. Now for the reason why the Passion is Now for the reason why the Tassis.
so touching and heart-softening.
1. Because of the atrocity of our Lord's sufferings both mental and bodily.
The unparalleled heartlessness of the

2. The unparalleled heartlessness of the inflicters of those sufferings—there was every reason against their doing it.

3. The enchanting sweetness and pa-

tience of the Sufferer.

4. The thought that He was God.

5. That all these sufferings were for

our sake.
6. That we have felt this a hundred dim. times, and yet have so ill-requited Him.
7. The fear that we might have acted 7. The fear that we might have acted s His executioners did, had we been there.

8. All the other circumstances of the S. All the other circumstances of the Passion are so exquisitely pathetic. The betrayal by Judas—The Blessed Virgin at the foot of the cross—The last words—The Centurion—Pilate's admission of our dear

Lord's innocence.

9. Because from His Passion, as from a our hopes for the future, all our security about the forgiveness of the past, all the grace of our present life, and the presence of the Blessed Sacrament.

Hence the Passion should be the daily bred of Christian.

consolation in this weary, painful life, and one reward in the grand, jubilant eternity—Jesus Christ, and Him crucified.

THE ECCLESIASTICAL PROVINCE OF QUEBEC.

His Grace the Archbishop of Quebec, under date of 24th ulto, has caused to be addressed to the French papers a letter requesting them to publish certain extracts from a circular letter which he had issued on the 18th idem. In doing so His Grace takes occasion to also request the respective editors to "put the public on their guard against certain news which the English papers of Quebec and Montreal have published relative to matters affecting the Province of Quebec now pending in Rome." Adding "that very often the said news do not even possess the merit of likelihood of truth." The circular letter in question announces that His Grace the Archbishop of Quebec, in energy of intermode of truth." The circular letter in question announces that in pursuance of the IX. decree of the VI. Council of Quebec, de foro ecclesiastico et de oficialitatibus, an ecclesiastical tribunal has been established for the purpose of judging, au for exterieur, charges against ecclesiastics. The tribunal is composed as ecclesiastics. The tribunal is composed as follows: Official, the Very Rev. Cyrille E. Legare, V. G. Assessors, Monsgr. J. D. Deziel; Rev. Joseph Auclair; Rev. E. Bonneau and Rev. E. Methot. Promoter, Rev. L. N. Begin. Vice-promoter, Rev. H. Tetu. Chancellor, Rev. C. A. Collet. Vice-Chancellor, Rev. C. A. Marois. The procedure is regulated by an interestical procedure is regulated by an interestical procedure. procedure is regulated by an instruction of the Holy Congregation "of Bishops and Regulars, under date 11th June, 1880, which is obligatory throughout the Church. Those who may consider themselves wronged may appeal to the Holy See within ten days, "that is to say, within the 240 hours following the moment at which the sentence has been officially intimated the sentence has been efficially intimated. After this lapse of time, if there should be no appeal, the sentence is final, and should be put into execution. In a footnote, the Archbishop says: In the suffragan dioceses appeal may be made to the Metropolitan, but in the Archdiocese it is to the Holy See, that the appeal lies, inasmuch as there the Archbishop has ceased to be the judge by reason of his officiality.