

LENTEN PASTORAL.

Edward Patrick, By the Grace of God, and Favour of the Apostolic See, Archbishop of St. John's Nfld.

TO THE CLERGY, RELIGIOUS COMMUNITIES AND LAITY OF THE ARCHDIOCESE OF ST. JOHN'S.

HEALTH AND BENEVOLENCE. DEARLY BELOVED BRETHREN:

"Be converted to Me with all your heart in fasting, in weeping and in mourning. Blow the trumpet in Zion, sanctify a fast, gather together the people, sanctify the Church." (Joel II.)

In these words, taken from the Liturgy of Ash Wednesday, the Church each year ushers in the penitential Season of Lent. The trumpet sounds forth throughout the world calling upon the people to forsake for a while their earthly pleasures and pursuits and to be converted unto God with all their heart, Year by year from the earliest days in the history of the Church has this holy Season been set apart as a time of penance, recollection and prayer. This Lenten Season has its sanction in the Forty Days' Fast of Our Lord in the wilderness. "Then Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry." (Matthew IV.) There are sanctions and precedents also for the forty days' Lenten observance in many places in the Old Testament. "Yet forty days and Nineveh shall be destroyed. And the men of Nineveh believed in God and they proclaimed a fast and they put on sack cloth from the greatest to the least." (Jonas III.) And again in the Book of Deuteronomy we read the following words of the great leader, Moses, "And I fell down before the Lord forty days and nights, neither eating bread nor drinking water, for all your sins which you had committed against the Lord and had provoked Him to wrath. . . . And I lay prostrate before the Lord forty days and nights, in which I humbly besought Him that He would not destroy you as He had threatened." (Deuteronomy IX.) Thus alike in the Old and the New Testament we find foreshadowed the forty days' Lenten observance which has been from the very beginning an essential part of the Christian dispensation. In the early days of the Church the Lenten fast was observed with great rigour and severity. Up to the ninth century the use of meat was forbidden altogether during the forty days of Lent. From this time on, however, the ancient rigour and strict discipline of early times were gradually relaxed by Dispensations and indulgences until in our own days of ease, indulgence and luxury only the shadow of the ancient Lenten fast remains. The Church recognizes the changed and changing conditions, the more strenuous existence of modern times and wisely adapts herself to the circumstances of every age as they arise. But though the history of Lent comes to be one of continual relaxation yet there is an unwritten history of Lent which makes it a time of strict observance, of prayer and self-denial.

Dispensation from Fast and Abstinence.

Last year, it will be remembered, owing to the prevalence of sickness throughout the country a general dispensation was granted for the whole

Archdiocese. This year the same Dispensation is given. The severity of the weather, the hardships which so many of our people have to endure, the possibility of the spread amongst us of influenza or other sickness, all render it imperative that all Lenten observance as to fasting and abstinence should be removed for the coming Lent. In availing of the power given by the Canons in extraordinary circumstances such as the present, we are only doing what many Bishops throughout the Church did last year. Indeed, the Holy Father himself in his own Diocese of Rome last Lent dispensed the faithful from Lenten fast and abstinence.

Lent Time of Penance and Prayer.

It must not be forgotten, however, that the Lenten Season has many claims upon us besides that of bodily mortification and self-denial. It is a time of prayer and penance as well as of mortification. If we are not called upon to fast or abstain we must assuredly make up for this by other forms of self-denial. To all without exception Our Lord has said, "If any man will come after me, let him deny himself, take up his cross and follow me." To all without exception has the warning been addressed "Unless you do penance you shall all likewise perish." True penance does not consist in mere bodily mortification, but in mortification of the spirit as well. Sin is committed by the will, and therefore, it is fitting that the will as well as the body should make atonement. The Church aims not only at subduing our bodies by her penitential discipline and laws, but she strives to fill our souls with the spirit of penance. The first and most essential form of mortification and self-denial is the denial to ourselves of those things which are contrary to the laws of God and of his Church. All mortification must begin in abstinence from sin and vice. It will be in vain for us to go through the exercises and devotions of the Lenten Season if our vicious habits remain uncorrected and if we persist in our evil living. In abandoning sin, in the amending and improvement of our daily lives we shall find ample scope for the practice of the virtue of penance without which we must all likewise perish.

Again, there are many innocent pleasures, many harmless gratifications which we might forego in a spirit of penance during Lent. The spirit of the present time the world over—and we are not unaffected by it—is characterized by an inordinate love of amusement, by indulgence, by luxury, by extravagance in dress and pleasure, by reckless and unnecessary expenditure. The world is growing daily more material, more self-indulgent. The spirit of the world is directly opposed to all that the spirit of Lent stands for. In the creed of the modern world Christian self-denial finds no place. This spirit has been fostered of recent years by the unexampled prosperity through which we in common with so many other sections of the world have been passing. Money has been unprecedently plentiful, and people have been seeking new avenues of enjoyment, new means of pleasure, new ways of expending their unaccustomed and recently acquired abundance. There has

been a carnival of reckless spending, reckless extravagance which is bound to have a reaction in the future. This is not confined to any one class or section but in common to all ranks and classes. People are regarding as necessities now what would have been considered luxuries a few years ago. In the curbing of unnecessary useless expenditure may be found many opportunities to put in practice the spirit of Lenten self-denial. Apart altogether from the lessons which are ever preached to us by the Lenten Season there never was a time when lessons of thrift, economy, prudent expenditure and wise and provident provision for the uncertain future were more necessary for our people than they are to-day. It has been the universal experience from the days of the Old Testament downwards that years of plenty are invariably followed sooner or later by years of want, and as a mere matter of worldly wisdom our people would do well in their manner of living and spending to take to heart this important lesson of history.

Lenten Sermons and Devotions.

In order to sanctify this holy time and to help the people to observe it in the proper spirit, arrangements have been made as in previous years for a special series of Sermons in the city churches on Sunday, Wednesday and Friday evenings and also for a short retreat for the men and women towards the end of Lent. The faithful are earnestly exhorted to attend the Sermons and the retreat and above all not to allow the Holy Season to pass without the reception of the Sacraments of Penance and Communion. They are also exhorted to attend, even at some sacrifice, the Morning Mass and the Evening Devotions in the Churches during Lent. In the case of the other Parishes of the Archdiocese the usual special devotions proper to the Holy Season of Lent will be held, and the people of these Parishes are exhorted to be faithful in attending the Devotions arranged by their Pastors in their respective Churches.

Ad Limina Visit.

During the coming year it will be necessary, in accordance with the requirements of the Canons, for me to make an official visit to the Holy See in person, or at least to make a Report of all that concerns the spiritual and temporal administration of the affairs of the Archdiocese. This is a time-honored custom in the Church, and it is what is known as the Ad Limina visit to the tomb of the Apostles. From ancient days in the history of the Church each Bishop, has been obliged to present himself in person at the Vatican at stated times to give an account of the status of his Diocese. He has to submit a minute Report on all the various matters of Church discipline, organization, progress material and spiritual, in the Diocese. This Report, or Relation as it is officially termed, of the Diocese will be made by me during the coming year. It has been always, moreover, the custom on the occasion of the Ad Limina visit or of the sending of the Relation to Rome to make an offering to the Holy Father, known as the offering of Peter's Pence. Every Diocese in the world according to its means and circumstances offers this gift to the Holy Father, and it is mainly on the voluntary offerings of the faithful of the Church that the Holy See depends for its revenues and its maintenance. A collection for this purpose will be taken up on next Sunday in the city Churches, and in the other Churches of the Archdiocese, at such time as the Pastors in their discretion may select. The Ecclesiastical Students' Fund Collection which ordinarily would be announced at this time will not be taken up, but will this year give place to the Peter's Pence Collection.

"Brethren: We beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man; but ever follow that which is good to wards each other, and towards all men. . . . Hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of Peace Himself sanctify you in all things, that your whole spirit, and soul, and body may be preserved blameless, in the coming of our Lord Jesus Christ." (I. Thess. 5 "C.")

†E. P. ROCHE, Archbishop of St. John's. Given at St. John's, this Quinquagesima Sunday, February 15th, 1920.

Peter's Pence Collection.

It was announced yesterday that the Peters Pence collection would be taken up next Sunday by all the Catholic Societies in city churches. Outside St. John's the date of collection would be at the discretion of the various pastors.

UNEXPLAINED PHENOMENON—On February 16th, 1883, swarms of grubs were found on the snow between Portugal Cove and Torbay, and local natural history students were not able to satisfactorily explain such an unprecedented occurrence.

MINARD'S LINIMENT CURES GARTER IN COWS.

Canadian Regulations for Canned Fish.

St. John's, Feb. 14th, 1920.
Editor Evening Telegram.
Dear Sir,—The enclosed Order in Council of the Canadian Government with reference to certain regulations in connection with the importation of canned fish into Canada becomes effective on the 1st day of April next.
Yours truly,
W. B. NICHOLSON,
Canadian Government Trade Commissioner.

P. C. 2559.
At the Government House at Ottawa, Monday, the 5th day of January, 1920.

PRESENT:
His Excellency the Governor General in Council.

Whereas the Minister of the Naval Service reports that as Canadian canners of fish and shell-fish are required to pack their product under certain sanitary conditions, which are defined in the Meat and Canned Foods Act of Canada, it is desirable, in fairness to Canadian packers, and for the protection of Canadian consumers, that some guarantee be required from packers of such canned fish and shell-fish as may be imported into Canada from other countries that the imported product has been canned under proper sanitary conditions, and that it is labelled and marked in accordance with the requirements of the aforesaid Act:

THEREFORE His Excellency the Governor General in Council, under and by virtue of the provisions of Section 20 of the Meat and Canned Foods Act, is pleased to order that the regulations adopted by Order in Council of the 9th October, 1917 shall be and the same are hereby amended by the addition of the following, which shall become Section 16 of Regulations "A," and Section 17 of Regulations "B" viz:—

On and after April 1, 1920, Collectors of Customs shall not clear any importation of fish or shell-fish preserved for food in cans, or such like hermetically sealed containers, unless such shipment is accompanied by an affidavit taken before a Justice of the Peace or other person duly authorized, in the country of origin, to attest such declarations, in the following form:—

Place
Date
I (or we) hereby declare that the shipment described herein was manufactured from sound raw materials, and that its manufacture was carried on under proper sanitary conditions, and under proper supervision, and that the product, at the time of shipment, sound wholesome and fit for human food, that the containers show thereon the name and address of origin, a true description of the contents and the weight as required by Section 19H of the Meat and Canned Foods Act of the Dominion of Canada.

(Signature and address of shipper.)
Name and address of Consignee
No. of packages
No. of containers in each package
Name of product
Sworn to before me this day of 19

(Signature of Commissioner or Justice of the Peace.)
All importations of fish or shell-fish preserved for food in cans, or such like hermetically sealed containers, shall be subject to such inspection, in the Dominion of Canada, as may be deemed necessary or advisable, and any such fish or shell-fish that does not conform to the declaration required by this regulation, shall, upon condemnation by a properly authorized Inspector be forfeited to His Majesty, and may be disposed of as the Minister may direct.
(Sgd.) RODOLPHE BOUDREAU,
Clerk of the Privy Council.

Mr. Bray, of the Riverside Woolen Mills, was in town last week on business for his firm. He returned home on Saturday.

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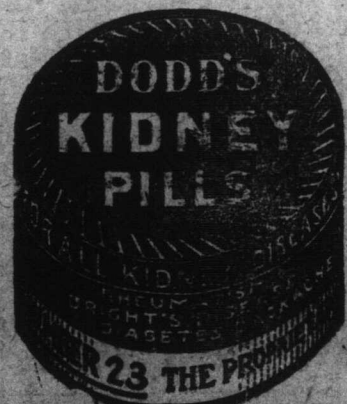
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