We are happy to be enabled to lay before our readers the Lenten Pastoral of His Lordship the Bishop of Kingston. It is a document well worthy perusal, remembrance, and preservation. His Lordship never deals even with the most familiar truths or the most frequently discussed subjects except in a perculiarly lucid, original and inviting manner. The learned bishop after laying down the Lenten regulations for his diocese goes on

FAITH ALONE IS INSUFFICIENT FOR SAL-

"Faith," says the holy Council of Trent, "is the beginning of human salvation, the foundation and root of all justification" (Sess. 6, ch. 8). Faith is to the soul what respiration is to the body. It is God breathing upon man "the breath of life," whereby he becomes, through his free acceptance of the inspiration, "a living soul" in the supernatural order, (Genesis 2 ch.) By faith we live to God in heaven, without faith we are dead to the continuation of your children for Confirmation, the continuation of your children for Confirmation of your children for Confirmation, the first page of the properties of the god, who art so deserving of all my love, for thy infinite goodness and most amiable perfections; and I firmly purpose, by thy holy grace, never more to offend thee, but to do all that I can to offen observed Our solicitude, during the examination of your children for Confirmation, the soul what respiration is to the body. It is God breathing upon man "the breath of life," whereby he becomes, through his continuation of the confirmation of the c in heaven; without faith we are dead to God, and the sort of life we live is "of the earth, earthly" (1 Cor. 15 ch.) Hence the earth, earthly" (1 Cor. 15 ch.) Hence the great Apostle of the Nations has written, "The just man lives by faith" (Rom. 1 ch); and again, "Without faith it is impossible to please God" (Hebr. 11 ch.); and the Saviour has declared, "He that doth not believe, is already judged" (John 3 ch.). By respiration a person may inhale the pure air that quickens life into healthful action, or the foul air that vitiates the fountains of life, corrupts and kills the body. So also the soul may and kills the body. So also the soul may be nourished and strengthened into life everlasting by the true word of God, which came down from heaven and is sanctuarized in the bosom of the Holy sanctuarized in the bosom of the Holy Catholic Church, or it may be poisoned unto death by erroreous doctrines substituted for the word of God by heretical teachers or by well-meaning persons who have had the misfortune of being reared in forms of belief repugnaut, to the one true faith of our Lord Jesus Christ. Again, although respiration is a primary essential condition, it is not, of itself, sufficient, for the maintenance of bodily life, food and drink and sleep and exercise being also necessary. and sleep and exercise being also necessary. So likewise in the spiritual order of existence, faith is only "the beginning of human salvation;" it is not salvation itself, The theory of justification by faith alone having been invented as early as the life-James was directed by the Holy Ghost to rebuke it as follows: "What shall it profit, my brethren, if a man say he hath faith, but 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 with out works is dead" (James 2 ch). By the pen of another Apostle, the same Holy Spirit teaches that a man may have faith strong enough to "move mountains," but, "if he have not charity, he is nothing" but, "if he have not charity, he is nothing" (1 Cor. 13 ch.). Wherefore, let no one rest content with his possessions of the true faith in idleness and neglect of the duties of Christian life. False religion is indeed worse than useless; but to be a Catholic by profession and not to live in accordance with the rules of Catholic life, will not save our souls. The believing sluggard will not fare better than the deluded fantic on the last day. To all manking the will not lare better than the deluded fan-atic on the last day. To all mankind the Saviour has said, "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the kingdom of heaven; but he that doth the will of my father, who is in heaven, he shall enter into the kingdom of hea-ven"(Matt. 7 ch.) To a rich young man of high position He said, "if you wish to enter into life, keep the commandments (Luke 18 ch.) And to his own chosen disciples His word of affectionate admon-tion was "Wars my filinghaif wad a the ition was, "Ye are my friends, if ye do the things that I command you" (John 15

FAITH WITHOUT PENANCE IS UNAVAILING Among the things commanded by our Lord Jesus Christ, the first and most indispensible is penance. "Unless ye do penance," said He, "ye shall all perish" (Luke 17 ch.). It behoves us to consider well this precept; for Lent is the season of penance for all the children of the Catholic Church. The Saviour has laid own the law in general form; the Church. down the law in general form ; the Church prescribes the time and manner of its fulfilment.

ND.

Penance may be considered as the Sacrament of the New Law, whereby sins committed after Baptism are forgiven to the contrite and confessing Christian through the juridical absolution of a priest virtue of the divine commission "Whose sins ye shall forgive, they are forgiven them" (John 20 ch.) It may also be considered as a Virtue pre-required also be considered as a virtue pre-required for the remission of actual ein, committed before or after Baptism, and as rigidly demanded of every sinner under the Mosaic Law and before the deluge, as of Christians under the law of their Bantism. In this sense it is defined to be "a super-natural virtue moving man to detestation of this sins, and firm purpose of amending and grace is active in co-operation. The his life and punishing himself in com-

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PASTORAL LETTER OF THE BISHOP OF KINGSTON.

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It is not a mere awakening of the soul to a consciousness of gailt or a feeling of "Salvation;" neither is it a mere change of conduct, or repentance or resipiscence or remorse. It is a "virtue," or habit of the soul, active, impulsive, ready to develop into its proper scts on suitable occasions; and it is a "Supernatural Virtue," begotten of faith under the agency of divine grace and directed in all its motions towards God.

The acts of this superna'ural virtue of Penance are, 1st, a detestation of our sins; 2d, a firm purpose of amending our for Christ's sake; and they begin to love Him as the fountain of all justice, and are therefore moved against sins by a certain hatred and detestation" & . (Sees. bearing of a sermon, or the warning of a sermon, or the warning of a line transgressions. The memory of our sinfulness stirred in the scul by the certain hatred and detestation" & . (Sees. bearing of a sermon, or the warning of a line transgressions. The memory of our sinfulness stirred in the scul by the certain hatred and detestation" & . (Sees. bearing of a sermon, or the warning of a line transgression. The memory of our sinfulness stirred in the scul by the certain hatred and detestation" & . (Sees. bearing of a sermon, or the warning of a line transgression. The memory of our sinfulness stirred in the scul by the certain hatred and detestation" & . (Sees. bearing of a sermon, or the warning of a line transgression. Service when, excited and zeste to be divine grace, conceiving "faith by hearing" (Rom. 10 ch.), they are freely moved towards God, believing those things to be true which God has revealed and promised, and this especially, that God justifies the impious "by His grace, through the redemption that is in Christ Seasus" (R of our sinfulness stirred in the scul by the casual reading of a good book, or the hearing of a sermon, or the warning of a parent, priest or friend, the sight of a crucifix, the death of a companion, the tolling of the Church bell for Mass or funeral, is the signal for this Virtue of Penance to exert itself by these three acts. Taken together, they are what we call contrition, one of the essential constituents of the Saccament of Penance, and are distinctly enuntiated in our pop and are distinctly enuntiated in our popular form of the Act of Contrition, thus:

AN ACT OF CONTRITION,
O my God? I am heartly sorry for having offended thee, and I detest my sins most sincerely, not only because by them
I have lost all right to heaven, and have varion.

"Faith," says the holy Council of rent, "is the beginning of human sal

observed Our solicitude, during the ex amination of your children for Confirma-tion, to impress upon their mind the extreme importance of knowing how to make an Act of Contuition with exactness of form and thorough understanding of the supernatural motives on which it must be based in order to insure the forgiveness of sin. We are no less solicitous in regard general rule, the Confession of sins, which Jesus Christ has ordained to be a condi-tion of pardon and a constituent of the Sacrament of Penance in the New law, is strictly observed in all its requirements by the faithful within the sacred tribunal. They declare their faults and sins with They declare their faults and sins with humility, sincerity, and formal integrity. On this score We have little apprehension for their valid reception of the Sacrament of Penance and forgiveness of their offences in the sight of God. But We are not quite so confident of the sufficiency of their Contrition at all times; and if in their Contrition at all times; and, if in this there be any failure, of what avail is their confession of sins? Wilfulness, ignorance, negligence, forgetfulness or half heartedness may spoil the Act of Con-trition, which is the first and absolutely indispensible requisite for pardon of sins. There are circumstances in which Confes sion may be, or must be, dispensed with ; but Contintion never. Should distance of place or suddenness of the death summous render it impossible for a priest to attend the bed side of a sinner, an Act of Contrition, vested with the prescribed condinuman salvation;" It is not salvation itself, nor does it confer or lay hold of salvation;" it is not salvation by itself alone, but only when "it worketh by charity," as St. Paul took care to remind the Galatians (5 ch.)

God. But if a Catholic man hardly knows how to make an act of perfect contrition his regular approach to the Sacraments, how shall he be expected to settle every-thing rightly with his Maker in the hurry and fright and mental disturbance of a sudden sickness, attended, perhaps, by torturing pain or prostration of his facul ties? We pray you, therefore, most earnestly to instruct, not your little ones only, but your adult congregations also at Christmas and Easter and other suit able times, upon the essential conditions of true and salutary Contrition. You have no need to be told what these are. We shall barely summarize them for the benefit of your people who shall read this

Pastoral. CONDITIONS OF SORROW FOR SIN. 1st. It must be internal, that is, from 1st. It must be internal, that is, from the heart. The form of words pronounced by the lips will not suffice unless they express the inward feeling of the soul grieved at its crimes and its guiltiness before God. It must be as genuine as the heartfelt cry of the Prodigal Son, "Father, I have sinned against heaven and before thee," (Luke 15 ch.) Should the force of the street or leave the soul includes a soul in of passion or long continued indulgence of evil habits render it very difficult for the sinner to turn with his whole heart to Ged, he should seek the grace of true conversion by fervent prayer, fasting alms deeds, the hearing of Mass or pro curing its celebration for his intention and he should also present his humble and confident appeals for aid to the Blessed Virgin, the Mother of divine grace

and Refuge of sinners.

2nd. It must be supernatural, that is 2nd. It must be supernatural, that is, it must proceed from faith under the agency of grace. Now, since grace slways acts in correspondence with faith, and is an invisible a ency nowise subject to our human senses, we can know and be fully assured of its presence and action within us by one test only, viz. Does our sorrow for ain proceed from motives derived from for sin proceed from motives derived from faith? Our conscience will readily tell us what our motives are. If they be merely human founded on temporal loss or advantage, fear or respect of mortal men; if we grieve for our excesses solely because they have resulted in ruin of health or peace or character or position, our sorpeace or character or position, our sorrow is only a natural feeling, utterly
disproportioned to the forgiveness of
sin and acquisition of grace and
final beatitude, all which are in order of
supernatural existence, outside and above
the powers and exigencies of nature. On
the contrary, if our sorrow is derived
from the consideration of God and our relations with Him as acqualed to us to the

motives in these words: "Adults are disposed unto justice when, excited and assisted by divine grace, conceiving "faith by hearing" (Rom. 10 ch.), they are freely moved towards God, believing those things to be true which God has revealed and promised, and this especially that God."

fect charity, that is, when it is founded to sin upon the motive of faith exhibiting God and bountiful selflict your souls and bodies for atonement to the offended majesty of the Lord God."

Father to us, but as "infinitely good and perfect in Himself," and, as such, "most God."

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Father to us, but as "offended majesty of the Lord God." certain haired and detestation" of Sees.

6, ch. 6) The steps whereby the soul is brought back from Satan and sin to God and grace, are here traced in beautiful order. Divine grace begins by "exciting and assisting;" faith supplies the motives by accepting what "God has "exciting and assisting;" faith supplies the motives by accepting what "God has revealed and promised"; consciousness of guilt is awakened; "the fear of divine justice" profitably agitates the sinner; the "mercy of God" holds out the prospect of escape from the terrors of justice; the awe-"mercy of God" holds out the prospect of escape from the terrors of justice; the awestricken criminal is "raised unto hope"; hope develops into "confidence that God will be propitious for Christ's sake"; confidence begets "love," at first timid, then more assured, as "the fountain of all justice" is reached; then finally, sin, that had heretofore separated the soul from its beloved Maker and Saviour, is "hated and detested."

3rd. Another quality of our sorrow for sin is, it must be supreme. Grievous crime against God's infinite Mej sty is the supreme evil; no earthly mistortune, no evil whatever, is comparable to it in magnitude; it is, in a sense, infinite evil. Hence we do not grieve adequately over thence we do not grieve adequately over it, if we be not disposed to fly from it absolutely, even at the cost of incurring all temporal evils, yea, the loss of life by martydom, were this necessary. It should here be explained to the faithful that comparisons should not be expressly made between mortal sin and the evils of this life, by way finterrogating ourselves whether we would resist certain grievous temptations, should our resistance involve such and such a loss or such and such a domestic calamity. This would be a snare of the devil, who plays upon the weakness of our nature and our dread of sensible poin, to make us think the law of God too hard of observance. We should indeed be disposed to keep God's friend-ship at all costs, and save our souls under every trial, nowise tempting ourselves by idle comparisons, but confiding in God, that, should our virtue be at any time too severely tried, He will come to our aid and "will not permit us to be tempted above that which we are able," as St. Paul assures us. (I Cor. 10 Ch.)
4th. Our sorrow must be universal. It
must extend to all the mortal sins we are

at present guilty of, that is, all the sins we have at any time committed, and which have not been already remitted. Mortal sin is purged out of the soul by the infusion of sanctifying grace: but sanctifying grace cannot co-exist with the guilt of any mor-tal sin whatever in the sanctuary of the soul: hence the remission of one mortal sion of all; and consequently the sorrow, which is essentially necessary for pardon of any sin, must be sorrow for all our persons more readily grieve for one class of sine than for another: but they should take good care to grieve for those also that they are less troubled about, seeing that no sin can be pardoned without tru hearty sorrow, and the sanctifying grace of remission expurges all or none. Hence the importance of basing our sorrow upon such general motives as the fear of hell, the loss of heaven, the ingiatitude shown to our loving Redeemer, the infinite goodness of God, etc.: these will cover even sins that may have been forgotten. And since the general maxim affirming that no sin can be remitted without sorrow of the sinner for its commission. applies also to venial sins, it is right to admonish virtuous persons of the strict necessity of exciting earnest sorrow for even these; otherwise they shall not be forgiven. Mortal sins previously remitted may be profitably recalled to mind, and sorrow for them be renewed, and the con fession of them be placed under the sent ence of absolution. David, the Penitent ence or absolution. Dayid, the Pentient, Lever ceased to keep the memory of sin "always before him," and to cry out to God, "Wash me yet more and more from mine iniquity, and cleanse me from my

in." (Psalm 50.)
5th. And finally, our sorrow must be formal. Implied sorrow is not sufficient for the Sacrament of Penance. A perfect act of the love of God undoubtedly implies sorrow for having grievously of-rended Him: but the Sacramental law requires explicit sorrow for the sins we confess and ask pardon for in the tribunal of mercy. In view of the liability of our people to accidents and sudden attacks of illness, it is important to instruct the faithful, and even the most illiterate should receive this instruction, that an act of perfect contrition, or of perfect love of God, suffices for pardon of all sine, how of God, suffices for pardon of all sins, how grievous soever; and accordingly, should any one be in danger of dying before the arrival of a priest, he should be solicitous, above all things, to dispose himself by acts of faith, hope, charity and contrition for reconciliation with his offended Maker through the grace of Our Lord Jesus Christ. Any friends, or other Catholics, who may be near the sick person, ought to aid him in making this preparation for to aid him in making this preparation for death. It is assumed that every dying Catholic has the desire of confessing his sins and the intention of doing so, if the priest arrives in time. But it is of supreme importance to teach, what all Catholics may not know, that the act of contrition for sin. or of charity towards God, suffices for forgiveness outside the sacramental tribunal only when it is what

This indispensable disposition of the sinners's soul for pardon, is a consectary of genuine sorrow and detestation of sin, and is so intimately bound up with it, that any essential defect in the purpose of amendment is an evidence of defective sorrow. In affairs of daily life our grief over any calamity and detestation of the cause of it, naturally include a firm pur-pose of avoiding in the future the voluntary occasions that would lead to its recurrence. So it ought likewise to be in regard of sin, the greatest of all evils. Hence our purpose of amendment must lst be firm—a kind of self-imposed decree, absolutely guarding us with all the strength of our will against a return to our evil ways under any condition of circumstances—not a passing sentiment that rests lightly on the surface of the soul, and disappears, like a morning vapour, under the influence of passion's vital heat or the tempest of temptation. 2nd. It must be effective. Temptation will return. Passion is sure to be aroused in some unguarded moment, when "the unclean spirit" shall come "with seven other spirits more wicked than himself" to take possession anew of the home from which he had been ejected by grace and penance. If a penitent's purpose of amendment be effective, he will not limit himself to general resolves, but will vigorously embrace decree, absolutely guarding us with all eral resolves, but will vigorously embrace utterance of his intense agony, the practical methods of assurance against prayer and flight of occasions of sip, the preparation of the souls for temptation, clothing itself in the armour of God by fai h and holy fear and Sacramental nourishment and judicious choice of books and companions and places of resort. The sinner who trusts to the effervescence of his spirit in the first joy of restoration to his Father's home, and eschews particular and practical measures of precaution, is almost sure to relapse in the hour of sul-den temptation, and his purpose of amend-ment caunot be regarded as effective, nor his sorrow sincere, 3rd. It must be universal, safeguarding his virtue not only against relapse into his former sins, but against the sins and vices to which his way or life may anywise expose him. No special tenderness must be shown to any darling vice, no mental reservation, no dalliance with danger. Hencforth God is all and all for God. Blessed is the man sorrow for sin and abiding purpose of amendment in accordance with the fore-going conditions. He shall be counted going conductors. He shall be counted among the glorious army of penitents, soldiers of conquering grace, in the king-dom of heaven, and shall join in the eternal triumph of David and Peter and the crucified thief that went straight to Paradise, and Magdalen and Mary of Egypt and Augustine, the son of Monics, and millions of others destined to shew forth for ever in the sight of God's Angels the power of Grace to raise up the fallen and wounded, and to renew them in strength to combat again and overcome the forces of the world, the devil and the

flesh of corruption.
SELF CHASTISEMENT IS PART OF PENANCE Satisfaction is due to God by the sinner tions from the beginning, must have of fellowship with Christ, and all-giance for his wilful insults to the Divine Majesty. It is the innate sense of this obligation, and God's regular exaction of it, even from the most hely penitents, whose sins have been most surely forgiven, that makes all who believe in His providence accept their persons. ruling Providence accept their personal and domestic afflictions as sent by God on account of their transgressions, "to wash account of their transgressions, "to wash them more and more from their iniquity 50) The first parents were restored to grace, and yet the chastisements of God bave fallen heavily on them and their pos terity. Moses and Aaron offended, though not grievously, and were assured of God's forgiveness; nevertheless they were pun-ished by exclusion from the land of pro-mise. The Prophet Nathan was sent by the Lord to announce to King David the pardon of his crimes, and in the same breath to proclaim the hard decree of justice, that severe atonement shall be demanded of him; "For this thing the child that is born to thee shall surely die' (2 Kings, 12 ch) Thus, it is God's ordin ance, that the remission of the guilt of grievous sin and the eternal penalty pro-portioned to it, does not always imply otal immunity from the law of expiation but that a debt of inferior or temporary punishment is reserved against the re-prieved criminal in the order of divine ustice, by way of personal atonement for personal offence. The voluntary infletion of pains and penalties on ourselves because of our transgressions, is represented every-where in Holy Writ as a sure means of not only liquidating the debt of temporary punishment that may lie against us after the remission of capital guilt and its capital penalty, but as a propitation before hand and an assured method of averting enance is indeed contrition of heart and firm purpose of amendment; this is the return of the erring soul to the Lord God, in trust of His mercy "through the re-demption, which is" (and was from the beginning) "in Christ Jesus." Self punishment only gives integrity to Penance Nevertheless, so thoroughly is self-chastise ment identified with true conversion to God, that the Greek word used generally in Scripture to denote this conversion, although it signifies etymologically no more than a change of mind, has been invariably employed by the penmen of the Holy Ghost, and by the earliest translators of the Bible, and by classical, authors, Pagan in the Pagan times, and Christian in the Christian times, to denote what is God, suffices for forgiveness outside the rigidly termed Penance, or penal atone-sacramental tribunal only when it is what the Church calls perfect contrition or per-

TIAN AGES.

Thus we read that under the Patriarchal dispensation, Job, the holiest and wisest of the Gentiles, "did penance in dust and ashes" for atonement of his unwisdom of ashes" for atonement of his unwisdom of speech, and exhorted his friends to do likewise (Job. 23s. 42c.) The Mosaic Dispensation required the Israelites to do 'penance' for transgression, and delivered an "everlasting ordinance" concerning the annual day of expiation and cleansing from all sin; "you shall afflict your souls, and shall do no work" (Levit, 6c-16c.) To turn aside God's anger, Jonne "rent his turn aside God's anger, Josue "rent his garments, and fell flat on the ground be-fore the Aik of the Lord until the evening, both he and all the aucients of Israel, and they put dust upon their heads" (Josue 7c.) Samuel gathered all Israel to have been my bread day and night, whilst it is said to me daily: 'Where is thy God'?" (Ps. 41). Daniel "set (Ps. 41). D to the Lord his face to the Lord his God, to pray and make supplication with fasting and sackcloth and ashes" (Dan. 9 ch.) Jonas cried out to the Gentile inhabitants of the Assyrian capital "Yet forty days and Ninive shall be destroyed!" and the Scripture relates how "the men of Naviga processing a fast and out, on and the Scripture relates how "the men of Ninive proclaimed a fast and put on sackcloth, from the greatest to the least; and the King rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth, and sat in ashes. Who," said he, "can tell if God will turn, and lorgive?" And the sacred historian adds, "God saw their works, and God had marry." (Jones 3 ch). It would be mercy." (Jonas 3 ch). It would be tedious to narrate the penitential fasts of the good King Josaphat in time of danger; of Esdras, of Achab, of Nehemias, of Judith, the Victor of Holofernes, of Esther, the Protectress of her race, and of Esther, the Protectress of her race, and of numberless others, whose example is set before us in the Sacred Book for our imitation. "Prayer is good with fasting, and alms, more than to lay up trea-ures of gold," is the message of Heaven's approval spoken by the Archangel Raphael to the holy man Tobias, whose fasts and alms, united with prayer had merited for him the favor of God in his home, Angelic guardianship and the selection of Angelic guardianship and the selection of a good wife for his son, and the miraculous restoration of his lost sight for the comfort of his old age. (Tob 12 ch)
PENITENTIAL FASTING IS OBLIGATORY ON

CHRISTIANS religious observance promulgated in Para-dise and transmitted from sire to son for the inheritance of the children of Adam the inheritance of the children of Adam in successive ages. The ceremonial and economic laws given through Moses to the Hebrew people, were of their nature temporary, and have died out with the Synagogue. But the ordinances of the primitive revelation, as well as those derived from our natural perception of the attributes of the Creator and His relation with this reserves are represented. attributes of the Creator and His relation with His creatures, are perpetual, and true religion shall continue ever to cherish them. Therefore did the Son of God "came, not to destroy the law, but to fulfil" (Matt. 5 ch.,) take up and approve the primitive ordinance of penitential fasting, and by His own example and divers words of encouragement and positive regulations, embody it in the Christian code. It is enough to refer, without comment, to His fast of forty days in the tian code. It is enough to refer, without comment, to His fast of forty days in the desert (Matt. 4c.) whereby He fulfilled the types exhibited in Moses and Elias, fasting the same mystic number of days as they, and shewing forth in the humiliations and hunger of the wilderness, no less than in the dazzling glories of Thabor, the wild that the state of the same of the wilderness. the unity of spirit and harmony of doc trine between the Law, the Prophets and the Gospel—Moses, Elias and the Messiah. To the Pharisees, who objected that Christ's disciples did not fast as did the disciples of the Baptist, Our Saviour replied that the days of His corporal pres-ence with them were like those of espousal, which demand joyousness in the bride groom's family; "But the days will come," said he, "when the bridegroom come," said he, "when the bridegroom shall be taken away from them; then they shall fast in those days" (Luke 5 c) This is the rule for the Church after the departure of the heavenly bridegroom and until He shall return in glory. St. Mark (9 ch.) relates what Our Divine Lord answered to His disciples on their asking why they were unable to conquer a certain kind of demon: "This kind," said he, "can go out by nothing, but by prayer and fasting." What a lesson this is for the habitual sinner whom the whole is for the habitual sinner whom the whole power of the priesthood, exercised in his behalf time and again, has failed to release from the bondage of Satan. "Prayer and fasting" are his sole remedy. Let him not despise the warning of His Saviour in this holy season of Lent. And let the fast not be practiced grudgingly. Our little sacrifices and self-decials should be offered with chearfulners and with the kertiles. offered with cheerfulness and with thankfulness to God for accepting them. This
rule also was laid down by Our Blessed
Lord: "Thou," said he, "when thou factest, anoint thy head, and wash thy face,
that thou appear not fasting to men, but

to thy Father, who is in secret, and thy Father who seeth in secret, will reward thee." (Matt. 6 ch.)

CONCLUDING EXHORTATION.
Wherefore, dear Rev. Fathers, and be loved children in Jesus Christ, let us enter upon this Lenten fast in good spirit; the spirit of penance for atonement of our "innumerable sins, offences and negli-gences;" the spirit of conformity to Christ, our Head in the mystic body of His Church, and our Captain in the warfare with the spiritual enemy, and our High Priest and self immolated Victim, who died for us, that we may live for Hou; the spirit of obedience to the laws are exhortations of our Holy Motor, the Church, who brought us forth to G d, and desired the spirit of the church, who brought us forth to G d, and desires only to rear us, as becomes the children of God the Father, and brothers of His eternal Son, co-heirs of His royalty; the spirit of piety, that delights in living for God, working for God, glorifying God before men, and earning for ourselves continual increase of merit in His sight, with more abundant titles to His fatherly love in the present and His crown of glory in the everlasting future; the spirit of Chris-tian fortitude, that strives for the mastery of the spirit over the flesh, and bravely mortifies the appetites of our lower nature in regard of food and drink and sleep and every form of seneual enjoyment, in order to acquire and preserve the soul's full and free domining over itself and its feasibility over the seneual enjoyment. over itself and its faculties, over the body and its evil instincts. A great Master of spiritual life, who knew by experience the terrible strength of carnal passion, and the necessity of employing the arms of prayer and penance in the fight for the liberty of his soul, has written the following words of homely Christian wisdom: "The flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary, one to another; and they who are of Christ, have crucified their flesh with its vices and concupiscence." (Gal. 5 ch.)
The "crucifixion" of the flesh is a strong phrase, of very weak application to the mitigated Lenten discipline of modern times. But St. Paul meant it in its full significance. He verified it in his own person, not only by his "many fastings," to which he frequently refers, but by his hard, penitentiary castigation of his body, amounting to what in our time wou'd be amounting to what in our time wou'd be termed cruelty in the jails. "I chastise my body" (he says, the Greek original term signifying livid bruises), "and bring it into subjection, lest, perhaps, when I have preached to others, I myself should become reprobate." (1. Cor. 9 ch.) And this was the great Apostle and Doctor of the Nations, the "vessel of elec-tion," whom God had filled with immens-urable inspiration; who had been "caught up to the third heaven, and had heard

up to the third heaven, and had heard secret words which it is not given to me to utter." (2 Cor. 12 ch)! Why did he think so awfully severe a self-chastisement to be necessary ? sions stronger, or his natural infirmities weaker, than ours? Ob no, but his faith was more lively; his love of Jesus Christ was more ardent, and his desire to participate in the suffering of Christ, was more earnest than ours. He had heard from the other apostles the grand maxim of Christian life once uttered by the Redeemer, and delivered by them to us, equally as to What Pathiarchs and Prophets, Kings and priests and peoples, Gentiles and Jaws, had practiced successfully for the disarming of God's wrath in all generations of God's wrath in all generations. and share the crucifixion of Christ in his mortal body. To the Colossians he wrote. "I now rejoice in my suffering for you, and fill up those things which are wanting of the sufferings of Christ, in my fish, for his body, which is the church." (Col. 1 ch.) And to the Galatians he breathes out his And to the Galatians he breathes out his soul in the thrilling language of colory, as he embraces the crucifix: "With Christ I am nailed to the cross, and I live, now not I; but Christ liveth in me. * * * God forbid, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and

by whom the world is crucified to me, and I to the world." (Gal. 2 ch. 6 ch.) Oh dear Rev. Fathers, ours be the privilege to cherish in our inmost hearts, and breathe out upon our people, especiand oreache out upon our people, especially in this season of preparation for the annual solemnity of the Paschal bloody and unbloody sacrifice, the spirit of love and sympathy for our crucified Saviour; of devotion to Him, strong as death; and sympathy for our crucified Saviour; of devotion to Him strong as description. devotion to Him, strong as death; of self denial, even to the degree of cruci fixion, should this be required of us, in imitation of Him and obedience to His commands; and of warfare against impurity, intemperance, avarice, and all the works of the flesh condemned by the Cross of Christ, "that the life of Jesus may be made manifest in our morta-flesh." (2 Cor., 4 ch.)

Commending these instructions to Our Reverend Clergy for frequent en-forcement and development in their Sermons on Sundays within the mars, and their familiar exhortations at the even-ing devotions, which we hope will be observed, wherever possible, on the week days of Lent, we implore God's blessing upon the Clergy, the Religious Common-ities and the laity of Our Diocese, and pray that none may "receive the grace of

God in vain." Given from Our Palace at Kingston, on this twenty-eight day of February, (Sexagesima Sunday), in the year of Our Lord, one thousand eight hundred and

eighty six. + JAMES VINCENT CLEARY, S T.D. Bishop of Kingston.

By order of His Lordship, THOMAS KELLY, Secretary.

The Propaganda feels keenly at present the need of missionaries and money. Vicars Apostolic from distant lands are constantly demanding priests and material support to enable them to