

to beggary and starvation. The repentant sinner is the Prodigal returning home to his father's house to make his confession; he is tattered, torn, footsore, penniless and hungry, having lost his fortune and his honour, and forfeited all rights to his father's love and to a place in the home of his childhood and innocence. Jesus in the sacrament of Penance is the father of the Prodigal who forgives and forgets the unhappy past, embraces his guilty but repentant child with the kiss of peace, clothes him with the best garments in his ample wardrobe, (charity) puts on his finger the ring of his recovered sonship and of his restored rights in his father's house and prepares for him the rich banquet of his love, even that bread that came down from heaven and giveth life to the world. Penance then is a mighty agent in that order of renovation and restoration established on earth by our Lord and Saviour Jesus Christ. It disarms the Cherubim that with flaming sword beckoned us away from Paradise and gives us the right to return to it and to eat of the tree of life.

Mortal sin incurs the debt of guilt and the penalty of eternal loss. This debt the sinner cannot pay of himself nor can he by his unaided efforts escape the dread penalty attached to it. Were he to die in that state, the debt due by him to the infinite justice of God would stand recorded against him forever and the doors of the eternal prison would ever remain closed against him. The Precious Blood applied through the sacrament of Penance pays the debt and remits the penalty; it wipes out the handwriting of death that stood against the sinner and purchases him with a great price. A person who for some capital crime has been condemned to death or to imprisonment for life, with what transports of joy does he receive the glad tidings that his sentence is cancelled and that he is soon to be restored to liberty; with what feelings of heartfelt gratitude is he not animated for the remission of his sentence. Sometimes the joy of the pardoned has been so overpowering as to deprive them of life.

Should not we, therefore, whose sentence of eternal death has been so often remitted and cancelled from the book of judgment by the sacrament of Christ's compassion, feel forever deeply and heartily grateful to our merciful Lord? Should we not unceasingly thank him for his infinite mercies; should we not remain for ever true, faithful and loyal to our heavenly King whose royal prerogative of pardon he has left behind him on earth embodied for all time in this institution of penance for the release of prisoners held captive in the chains of Satan, for the pardon of the condemned and their restoration to spiritual life and the liberty of the children of God.

The sacrament of which we treat can pardon the greatest of sinners if they be truly penitent and can forgive the greatest sins. No matter how wicked a sinner may have been, no matter how habitual in his relapses, he is within the reach of forgiveness through this sacrament. When our Lord said to the apostles "whose sins you shall forgive they are forgiven," he excluded no child of Adam from this universal commission of pardon, all races and conditions of men were included in it provided they were believers and penitents. The greatest and most grievous sins, though they were as red as scarlet and black as midnight may be forgiven by it; no matter how numerous one's sins may be, even though they were as countless as the stars of heaven or as the sands on the sea shore, the tide of the Precious Blood flowing through the channel of Penance will rise above them and drown them in eternal oblivion. There is but one sin that will never be forgiven and this is the sin against the Holy Ghost, viz., the sin of final impenitence, and that sin is excluded from the universal commission of pardon, not by any special decree of God but because of the moral bar and hindrance it opposes to it. Our Lord forgave the denial of Peter, He pardoned Mary Magdalen her innumerable sins, He absolved the thief on the Cross, He would have forgiven Judas his treason were he truly penitent; and so his pardoning power in Penance forgives the greatest and the most heinous offences when accompanied by true repentance. It is like his Precious Blood omnipotent to forgive and to cleanse all sin.

Penance forgives the sinner not once or twice but as often as he comes to it with worthy disposi-

tions. It is a fountain always open, inexhaustible and accessible and always potent to heal our spiritual maladies no matter how often we may contract them. It is not like the well of Probatia whose waters healed but one at a time out of the sad multitude of invalids that lay languishing on its brink. The blessed waters of penance heal again and again the patient who is eager for his spiritual cure. Herein we behold another merciful provision for the salvation of sinners. The rebellious angels sinned but once and for them there was no Redeemer, for them there was no sacrament of pardon, they fell once and they remain for ever fallen. And during the thousands of years that have rolled by since their overwhelming fall they have never harboured a good thought or done a good work, and so it will be evermore during the endless eternity that lies before them and before us all. The deadly poison of their sin at once penetrated their whole being and began to live and work there as it shall continue to live and work there forever.

How differently has God dealt with us! He came down Himself from heaven to pardon and to save us, and He established the sacrament of his pardoning love to forgive us not alone "seven times, but till seventy times seven times." As often as men sin, so often they may return, and the pardoning power forgives always as for the first time with a divine and perfect absolution. Our Divine Lord makes no distinction. All who come with the necessary dispositions are forgiven. For all transgressions, for all post-baptismal sins whatsoever, for those committed after repentance, and after repeated absolutions, for those committed after a long life of devotions as well as those committed time and again, after repeated lapses and repeated pardons, for all the sad long catalogue of grievous sins that outrage God and ruin man, there is but one condition of pardon required, sincere sorrow, and the firm resolve to sin no more, and then the absolution imparted is certain of effect, is sure and full and complete. O the unfathomable depth of the pardoning love of Christ: O the inestimable and inexhaustible riches of his mercies in the Sacrament of Penance: O tree of life that stands forever in the Eden of God's Church for the healing of the Nations: O Divine Probatia whose saving waters for ever flow in life-giving streams for the cleansing of sin, and the salvation of immortal souls.

Let us then, Dearly Beloved Brethren, cherish a deep and abiding devotion for this holy sacrament, let us approach it frequently and with worthy dispositions, confident that if in this respect we sow in tears we shall reap in joy. One of the worst efforts of the enemy of souls, is to inspire sinners with fear and aversion of this divine ordinance of salvation. The world hates it and condemns it, because the world is the enemy of God's interests, and is the friend and ally of Satan in the destruction of souls. But all who wish to be at the side of Jesus, all who value their immortal souls, all who seriously wish to work out their eternal salvation, will make use of this most powerful means of grace, and will not fail through it to come frequently to the good Shepherd for mercy and pardon, to come to him as Magdalen did, for the remission of many sins, to come to him as the Prodigal to his father, for restoration to their lost rights and merits, for the recovery of their lost Sonship with their heavenly Father, and their heirship to the kingdom of God's eternal glory.

In conclusion, dearly beloved brethren, let us earnestly exhort you to spend this holy and penitential season of Lent, in accordance with the spirit and requirements of the Church.

Let all perform their Easter duty by worthily receiving the Sacraments of Penance and the Blessed Eucharist, as we are commanded to do by the Church, under the gravest penalties! Let us sincerely repent of our sins, bewailing them in the bitterness of our souls; let our cry ascend daily to God for mercy and forgiveness, beseeching him to look upon the face of His Christ, and for the sake of His bitter passion and death to have compassion 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 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 Easter joys, happy in the consciousness of having honestly endeavored to promote God's glory, and the salvation of our souls.

The following are the Lenten regulations to be observed in this diocese.

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.:—Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labors, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Clergymen will do well, during Lent, to appoint, in their respective Churches, some spiritual exercises and instructions, once or twice in the week, inviting their people to attend. They are hereby authorized to give, on these occasions, the Benediction of the Blessed Sacrament.

The Grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. (II Cor., c. 13, v. 13.)

This pastoral shall be read in all the churches of the Diocese, and at chapter in our religious communities on the first Sunday after its reception, or if found too long for one Sunday, its reading may be continued on the following Sunday.

Given at the Bishop's Palace, London, on the feast of the Chair of St. Peter at Antioch, the 22nd of February, A. D. 1884, under our hand and seal, and the counter signature of our Secretary.

† JOHN WALSH,
Bishop of London.
By order of His Lordship,
THOMAS CORNYN, Secretary.

A MERITED CASTIGATION.

Having betrayed his party and sold his country in so far as he could sell it, Mr. John O'Connor Power sought, the other night, in the House of Commons, to add infamy to obliquity by a bare-faced attack on Mr. Parnell, under whose auspices he was at the last general election returned to Parliament. Even to us, living in a new country, where men of no standing, position or character are sometimes elected to positions of respectability, it does seem strange that one so venal as John O'Connor Power could be chosen to represent such an important and intelligent constituency as the county of Mayo. Commencing his career as a Fenian organizer, the hon. gentleman won, many years ago, a certain popularity. At his first election he was, however, opposed, we have heard, by the entire clergy of the country, the late illustrious Archbishop of Tuam taking strong ground against the intruder. The latter, however, triumphed, defeating a most worthy and respected gentleman, Mr. Tighe, a gentleman who had deservedly won the regard of the community wherein he lived. At the last election Mr. Power succeeded in securing a return to Parliament by his profuse promises of support to Mr. Parnell.

We now observe that he has shown himself in his true colors, and we are glad of it. Having begun his public career by deluding his fellow-countrymen in Britain, he closes it by giving himself away to the enemy. We are glad, we repeat, that this mercenary politician has shown himself in his true colors. We know not whether recent visits to the French metropolis have anywise contributed to the full development of an innately mean character. But, whether so or not, Mr. John O'Connor Power has played the part of the traitor. His speech was, we notice, received with cheers. But he was speaking in the camp of the foe, and well he anticipated the cheers.

The hon. member for Monaghan replied to Mr. Power's speech in terms at once vigorous and happy. He is reported by cablegram to have compared it to dancing on a tight-rope. He spoke of Mr. Power as endeavoring to balance between the Orangemen and Whigs, and justly accused him of deserting his party. He also, with very much reason, condemned the government for its dalliance with the Orange party.

Mr. Healy's speech was one of his very ablest efforts.

Mr. Justin McCarthy very rightly accused the Orangemen of seeking to bring about civil war. That this was the certain purpose of the landlord faction there can be little, if any doubt. By bringing the Irish people into antagonism with the government they assuredly hoped for the crushing, by the military, of the former. The successes of '98—the be-

trayal and persecution of the people following that unfortunate struggle—the extinction of the home government of Ireland, all led this disreputable faction to expect that in the event of a new contest the voice of an independent Ireland would be crushed. This was the expectation of the domestic foes of Ireland. Mr. O'Connor Power spoke in the name of these foes of his country.

We rejoice to perceive that it fell to the lot of the hon. members for Monaghan and Longford to deal with the treason of their colleague from Mayo. The punishment they inflicted on him, though severe, was thoroughly merited.

THE CASE OF DR. WILSON.

Dr. Wilson, an Anglican clergyman of good standing in Kingston, some time ago joined the Salvation Army, hence weeping and lamentation and even scission in the church. An article in regard of the rev. gentleman's case, published some weeks ago in the Ottawa Citizen, has been brought under our notice. The Citizen says:

"The case of the Rev. Dr. Wilson continues to excite great interest, not only in the city where for many years he laboured as a faithful minister of the gospel, who never by act or word brought discredit upon himself or upon the church at whose altars he delighted to serve, but throughout the country. The action of the Very Rev. the Dean has created quite a furore in church circles, and the present outlook indicates trouble, and possibly a 'break up' in the cathedral congregation. One thing is certain; a serious blow has been given to the progress of the good work carried on in connection with the prosecution of Dr. Wilson's zealous and never ceasing labours in the cause of personal religion.

"Catholics," writing to the Kingston Whig says:

"I know very well, that many of St. George's congregation strongly regret and repudiate the wrong done, and they have the warm sympathy of their fellow Christians in the city. I believe the poor and the reclaimed do so to a man, and they have good reason; and to the angels, if not to the Dean, they are as important as the richer pew holders. I say deliberately, knowing whereof I affirm, that the truest, warmest and noblest Christian hearts in Kingston, without distinction of creed, are deeply grieved and humiliated that such a thing is possible in Kingston. Never has the Church of England stood higher in the estimation of other churches than in the person of Dr. Wilson, especially within the last few months. His removal, in such a way, will do far more harm than any misrepresentations of his conduct could do, not only to the Church of England but to all churches, but to the cause of religion itself. Possibly, in answer to many prayers, it may yet be averted, or over-ruled for good."

Major Jones, R. A., Professor in the Royal Military College, writes to the same journal:

"Now it is stated, and I believe with truth, that a large majority of the congregation are opposed to the Dean's late action, and I would urge them to prove themselves equal to the occasion and show by their actions how much they appreciate the ministry of Dr. Wilson. Let the Dean be made to know their united opinion without delay, let a special vestry meeting be assembled and let all who have a vote make it their business to be present and see that their wishes are attended to. In conclusion I will add that those who advised Dr. Wilson to accept the leave of absence offered him, believed, with him, that it was *bona fide*; imagine, therefore, their disgust to find that it was apparently but a shameful plot to get Dr. Wilson out of the way in order to stab him behind his back."

The Rev. W. S. Rainsford, of St. George's Church, New York, formerly assistant minister of St. James' Cathedral, Toronto, has written a long letter to the Mail on the subject, in the course of which he says:

"Where is his offence? Simply in this—that he has done what he could to prevent a movement that has good in it from degenerating into extravagance; that he has determined to keep under his own pastoral care as members of our church those he has striven for so long; and who but for his intervention would have left the church that had no sympathy with feelings and experience that to them are most real.

"And for this offence such a man is to be cast forth from his church, branded with such shame as may be supposed to follow the disapproval of rector and bishop.

"Is it tolerable, sir, that in a diocese where again and again the episcopal power has been employed to shield those who have made use of their position in God's Church to disgrace her—where, I say, the Bishop has gone out of his way to shield men charged with want of common sobriety and honesty—is it tolerable that a man such as Dr. Wilson is known all over Canada to be a man that more than once has been mentioned as fit to fill the highest office our church can call any of her presbyters to—is to be hounded down just because, to put the worst construction on his acts, he has been over anxious to help those who have called on him for help, over zealous in giving his manly, Christian sympathy to those casting out devils in his Master's name?"

"I feel sure I but echo the sentiments of the vast majority of all good churchmen, high, low and broad, when I say that, agreeing with Dr. Wilson's course or not, such treatment seems to us intolerable.

"And the more fully the whole circumstances of Dr. W.'s case are understood, the more distinctly will the body of Christian sentiment, not in our church only, but in the whole Dominion, condemn the action both of Bishop and Rector."

Here are presented some very strong views. And it is now said that the church authorities are about to yield to the popular clamor in favor of Dr. Wilson. The lord-bishop of Ontario rarely, if ever,

found himself in a more difficult position than when dealing with this very case.

Having no interest in the quarrel but that of one anxious for the promotion of truth, we have only to say that the whole difficulty is another deplorable exhibition of the weakness outside the one true church.

THE STUDY OF HISTORY.

VI.

J. F. C.

The delivery of the Israelites from the bondage of Egypt took place in the year 2,513 of the world or B. C. 1491. The total number of the children of Israel was then fully 3,000,000, the number of men from twenty years upwards able to bear arms being set down at 603,500. Forty years the people of Israel spent in the desert, being deprived of the blessing of enjoying the favored land wherein Abraham had dwelt and which was promised to him and to his seed. This severe chastisement the chosen people deserved for their obstinacy and heartedness in frequently setting up idols for worship instead of the true God who had delivered them from the bondage of Egypt, and then actually feeding them with manna in the wilderness. It was in the beginning of their sojourn in the desert that God delivered to them His law on Mount Sinai. This manifestation of divine might and mercy took place amid surroundings of a nature to appal and impress the Hebrew nation. God Himself speaking to Moses said: "Go to the people, and sanctify them to-day and to-morrow, and let them wash their garments and let them be ready against the third day; for on the third day the Lord will come down in the sight of all the people on Mount Sinai. And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed ye go not up into the mount, and that ye touch not the borders thereof; every one that toucheth the mount dying he shall die. No hands shall touch him, but he shall be stoned to death or shall be shot through with arrows; whether it be beast or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount. . . . And now the third day was come and the morning appeared, and behold thunder began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud, and the people that were in the camp feared. And when Moses had brought them forth to meet God, from the place of the camp, they stood at the bottom of the mount. And all Mount Sinai was in a smoke, because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace; and all the mount was terrible. And the sound of the trumpet grew by degrees louder and louder and was drawn out to a greater length; Moses spoke and God answered him. And the Lord came down upon Mount Sinai, on the very top of the mount, and he called Moses unto the top thereof. And when he was gone up thither, He said unto him: Go down and charge the people, lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish; the priests also that come to the Lord, let them be sanctified lest he strike them. And Moses said to the Lord: The people cannot come up to Mount Sinai, for thou didst charge and command, saying: Set limits about the mount and sanctify it. And the Lord said to him, go, get thee down. And thou shalt come up, thou and Aaron with thee; but let not the priests and people pass the limits, nor come up to the Lord, lest he kill them. And Moses went down to the people and told them all." Then God delivered to Moses the law and the commandments. But, notwithstanding this manifestation of divine power and goodness in regard of his people, these latter, forgetting or disregarding the favors received from on high, fell into grievous sins, for which they were none too severely chastised. In the year 2,514 of the world, or B. C. 1,490 Aaron was, by divine appointment, consecrated high priest, and the succession to that exalted office fixed in his family. Aaron filled this position for thirty-eight years, and died in the year B. C. 1,452. A year later died Moses. He was permitted to look on, but not to enter the land of promise, for he too had sinned by doubting on one occasion the power and goodness of God. He died blessing the people of Israel: "Blessed art thou Israel; who is like thee? O people, thou art saved by the Lord, the shield of thy help, and the sword of thy glory; thy enemies shall deny thee, and thou shalt tread upon their necks." The last moments of the great law-giver are touchingly recited in Holy Writ. In the last chapter, the 34th of the book of Deuteronomy we read: "Then Moses went up from the plains of Moab upon Mount Nebo, to the top of Phasga over against Jericho; and the Lord showed him all the land of Galaad as far as Dan. And all the land of Nephthali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthestmost sea. And all the south part, and the breadth of the plain of Jericho, the city of palm trees, as far as Segor. And the Lord said to him: This is the land, for which I swore to Abraham, Isaac and Jacob, saying: I will give it to thy seed. Thou hast seen it with thine eyes, and thou shalt not pass over to it. And Moses, the servant of the Lord, died there, in the land of Moab, by the commandment of the Lord. And He buried him in the valley of the land of Moab over against Phogor; and no man hath known of his sepulchre until this present day. Moses was a hundred and twenty years old when he died; his eye was not dim, neither were his teeth moved. And the children of Israel mourned for him in the plains of Moab thirty days; and the days of their mourning in which they mourned for Moses were ended.

"And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses. And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face. In all the signs and wonders which he sent by him, to do in the land of Egypt to Pharaoh, and to all his servants and to his whole land. And all the mighty hand and great miracles, which Moses did before all Israel." With much reason indeed did the people of Israel mourn the loss of Moses. He had led them from Egypt, he had ruled them in the desert, he had been their mediator with heaven, and through him God gave them the law whereby they might be saved. It is through observance of that same law renewed and re-sanctioned by Christ that we, like the Jews, a chosen people and a sacred nation, have also to be saved. Moses is indeed one of the grandest figures in the history of the world, from the very day of his birth; throughout his whole career, till the day of his death, the hand of the Lord was with him, and he accordingly accomplished mighty deeds. A nation of slaves he made a nation of freemen, he confounded and humiliated one of the most powerful sovereigns in the world, suppressed dissension amongst his own people, laid down and carried out the noblest measures of legislation for the guidance of his people as well in their individual as in their social and national life. His yerily was a grand career, a career noble and illustrious because of his fidelity to God. Moses was a figure and forerunner of the Messiah, for whose coming he prepared the way by his legislation and the triumphs of his genius in ruling the people of Israel. He stands out in the history of antiquity greatest amongst the greatest, a statesman, law-giver and prophet, whose name must ever be held in renown and must ever be mentioned with honor, even if the praises of a Confucius, a Torosater and a Lycurgus ever ceased to be sung.

CATHOLIC PRESS.

Freeman's Journal.

Queen Victoria's new book is out, and selling enormously. In order to whet the appetite of American readers, the Herald prints long cablegram of extracts. This is probably the most thrilling: "I was much distressed at breakfast to find that poor Brown's leg had been awfully cut at the back of the knee, and he had said nothing about it. But to-day it became so inflamed and swelled so much he could hardly move. The doctor said he must keep it up as much as possible and walk very little, but he did not forbid his going out with the carriage. I did not go out in the morning."

There is much talk among the people of moral ideas about higher education, free books for school-children and all sorts of high-flown philanthropy at public expense. An examination of the decorations of the newsstands and the blank walls in highly moral cities will show that boys and girls have every opportunity of imbibing the vilest and most immoral ideas. Some of the pictures displayed in blazing colors on the blank walls near the schoolhouses for children are outrages on public decency. Full-length portraits of ballet-dancers with the merest suggestion of drapery are exposed to public view, and the same public, which would protest against a female who had divorced and "remarried" female were called by her proper name, gaze at them and let their children gaze at them without protest. The newsstands actually reek with immoral and suggestive pictures and papers. And yet "education" hand-in-hand with all this immorality, is to make the next generation strong and staunch! Honest teachers, physicians, confessors, who discover in the victims the effects of temptations set out everywhere, could tell a horrible story of how the pictures and publications are sapping the physical and moral strength of the rising generation.

The "Old Catholics" in Germany are quietly giving up the ghost. In the old city of Worms, the wine merchant who supplied the wine for the altar at last sold the altar itself to a marine store dealer, and it was displayed in one of the streets among piles of rubbish. In Switzerland, the "Old Catholic" faction has become so insignificant as to attract little notice. Novelty is the only quality which draws popular attention to these redundant "isms." When M. Loysen first came to the United States, he was received with joy by all sects as one who had burst the bonds of Rome. A great future was predicted for him; pictures of him and Henry Ward Beecher shaking hands were distributed through the land by enterprising publishers. During his last visit he passed quietly through the States until he reached New Orleans. There was a ripple of excitement among the French residents of that city. That was all. His importance has diminished. The descent has been easy and quick. M. Loysen is still a priest—a priest forever—but how terrible is the curse upon him. The waves of heresy may seem formidable, but they break vainly upon the rock of St. Peter.

Philadelphian Standard.

Another advocate of a union of Protestant sects against the prevailing infidelity of the day, and for other sundry purposes, has appeared on the scene, and what an advocate! None other, in fact, than the veteran calumniator of the Catholic Church, "Bishop" A. Cleveland Cox, of Western New York, who discourses in the go-as-you-please organ, the New York Independent, on "A Christian Alliance the Demand of our Times." The business of this alliance, we are told, would be, not aggression against the Catholic Church, but the advancement of Christianity, "partly in its contest against infidelity, but more in its spread of Christian missions through the world." We predict success for this scheme when ropes come to be made of sand. Protestantism has always been the ally and promoter of infidelity, and the scandalous failure of Protestant missions is notorious, as the readers of Marshall's "History of Christian Missions" and others are aware.

Senator Fair sent the Sisters of Charity, Virginia City, Nev., \$1,000 for their orphans on Christmas.