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Dominion.

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London, Saturday, March 12, 1892

ST. PATRICKS DAY.

On Thursday next once more the day will come which above all days of the year recalls to the mind of all true Irishmen the memory of their native land and strengthens their loyalty to their country and religion. The day we refer to is, of course, St. Patrick's Day, when the hearts of all Irishmen throb with love for Ireland and rever ence for the long line of their Catholic ancestors who during the past ages of suffering have been buried in Irish soil.

The Irish race have been so scattered by centuries of misrule and bad government that the children of St. Patrick are more numerous in foreign lands than they are at home; but whether they are in Canada or the United States, in Australia or Brazil, they do not forget on St. Patrick's day to turn their thoughts to their former home, and to pray for the dawn of that happy day which will begin a new era of peace, liberty and prosperity for the land they love dearly.

Every recurring St. Patrick's day recalls the sad memory of ages of oppression and suffering for Ireland, but it also reminds Irishmen of the fidelity with which the Catholic Church, while vindicating the rights of the people, and suffering with them, has taught them precious lessons of patience, and has held out to them the hope of a glorious reward for those who suffer on earth for religion and country. That reward will more than coun terbalance the sufferings of this life for it is to be enjoyed in the future life. which has no end.

But even for this life there has been opened up within the last few years a prospect of a new era for Ireland. Never till recently have the people of complaints of Ireland against the misrule under which the country has suffered, but now, owing to the broad views of Wm. Ewart Gladstone, England's greatest statesman, and the gen erous policy of the Liberal party, the people of England and Scotland have their desire to repair by constitutional methods the injuries they have inflicted in the past, and to render that just treatment which they have so long

Last year at this time we had to de

plore the fact that Ireland herself was controlled by divided counsels which threatened to delay indefinitely the remedy which she so much needed to cure her ills, which is self-government or Home Rule. We have still to regret that these divisions have not been healed, but the position is much more hopeful than it has been, and we trust that the days of divided counsels shall soon have passed and that Ireland will once more demand the remedy with one accord. There are signs which encourage us to believe that this will soon be the Nationalists seem to be at last becoming conscious that they are injuring the cause of Ireland by their foolish dissensions, and a reconciliation may take place between them before the general elections are held, which cannot now be long delayed. With Mr. Parnell removed from the scene by death, there is no reason why the personal issue, which was the primary cause of the division, should continue to be a bone of contention. But whether or not these anticipations be realized, it is as certain as any political event can be before it becomes a fact, that the Liberal party will have a good working majority in the next House of Commons, and that they will pass a Home Rule measure which will be satisfactory to Ireland, and will

people. We may therefore reasonably expect that by next St. Patrick's day the prospect will be bright and cheerful, instead of gloomy and unpromising as it

has been in the past.

A TOTAL THANK PULL Y

The Catgoile zecord. in all probability there will be a Home Rule measure before the House of throats of their Catholic neighbors. Commons which will be passed under Equal rights imply equal liberties, the auspices of the Liberal Govern- but under the law enacted by the ment, which will then be in power, and the long-looked for Irish Parliament by the Tribune, the liberties are all which will realize the aspirations of Daniel O'Cornell and his coadjutors will soon follow as an actuality; and just as Canada and Australia prosper under the blessing of self-government, we may expect the same result for confidence that next St. Patrick's feast Irishmen the world over.

We cannot say this much of St. Patrick's day at the present time, for the continual decline of the country in population demonstrates the unhappiness and suffering of the people; but with the prospect before us of a change so beneficial, we must feel the joy of anticipation, and this will render the celebration of the feast of Ireland more joyous now than it has been for many

SUPERFLUOUS BREATH.

Aust. What cracker is this same, that deafs our ears with this abundance of superfluous breath?—Shakespeare.

The Winnipeg Tribune is in a great rage concerning a supposed compact the Catholic body, whereby the votes of the Catholics of the Dominion are to be "transferred" to the Government, and, in return, remedial legislation is to be passed by the Dominion Government to secure the Manitoba Catholics in their educational rights "if the Mantoba School Act" be declared by the out one by one in the columns of the vote," and the present hypothetical provision, prefaced with if the Manitoba School Act, etc., looks not a whit previously been brought to light by these twin journals.

As the Supreme Court of Canada has already unanimously decided that the Manitoba Act is not constitutional, it is quite improbable that the British Privy Council will reverse the decision, so that we may safely say it will be so much waste paper. We may presume that the judges of the Supreme Court | Catholic dignitary. here understand the law. However, it is not the Dominion Government, as the Tribune asserts, but the Dominion Great Britain given ear to the just Parliament which has authority to pass remedial legislation when the Local Legislatures refuse or neglect to make provision for the educational rights of minorities.

The Tribune threatens the most dire onsequences to the Dominion from the shown by unmistakable manifestations the Dominion Parliament pass the remedial legislation referred to. If they do so, it says:

their hands than they ever dreamed of. Remedial legislation is just one of those things that Manitoba will not submit We have long marvelled that Protestant Canada submitted to the out rage of having the expenses of the Roman Catholic Church in connection with school litigation paid out of the public funds, while poor Manitoba, with her limited resources, had to pay all expenses on her side. Is this fair play? Is it equal rights to all? We think not. It is a monstrous proposi-tion, and that it went through without creating a big disturbance can only be accounted for by the fact that the general elections were at hand and neithe party desired the alienation of the Catholic vote. But this armed truce must come to an end, and that at no distant date. There will be a break ing up soon. Canadians cannot shut case. The contending parties of Irish | their eyes to the injustices that have been and are being perpetrated from day to day. The principle of equal rights to all must in the end prevail The sooner Canadians recognize the truth the better for all. We cannot

go on as we are much longer. The Tribune, which is the month piece of the Greenway Government, cannot suppose that its bluster on the model of Mr. Dalton McCarthy's notorious bullet oratory, is going to terrify the Dominion Parliament from the performance of its duty. It calls for equal rights for all, and this is just what the Catholics of Manitoba demand. Before the passage of the Manitoba School Act all enjoyed equal rights, but that Act destroyed the bring peace and contentment to the which they could approve in conis not "equal rights to all."

purely secular education there is no umph at last. It is not to be supposed that there one who desires to force them to have will be actually an Irish Parliament any religion in their schools; but it sitting in Dublin within the year, lut is not equal rights if they endeavor write me and send me the papers you have

to force their preferences down the but under the law enacted by the Manitoba Legislature and sustained by the Tribune, the liberties are all retained by the Protestants who wish for purely secular schools, and the yoke is placed around the neck of those who desire the complete education of their children, in religion and morals as well as the physical sciences. It makes the proposed tyranny the Ireland. We may therefore say with It makes the proposed tyranny the will be a day of general rejoicing for to protect the Catholics and Protestants

ligence from the North-West is to the effect that the Orange Grand Lodge there has passed a resolution in favor of Separate schools. All this shows that notwithstanding the bluster of the Tribune, the Greenway Government will have more trouble than they between Mr. Abbot's Government and calculated on with their anti-Catholic School Bill.

> CARDINAL NEWMAN'S MEMOR-IAL STATUE.

Notwithstanding the vigorous oppo ition offered by the Protestant minis ters of Oxford on religious grounds to the erection of a memorial statue to Privy Council to be constitutional. the late Cardinal Newman in proxim-There is something very suspicious in ity to the two Colleges, Oriel and the elaborate details which are coming Trinity, in which the late Cardinal had been a shining light, the Oxford Toronto Mail and the Winnipeg Trib- City Council has finally decided by a une concerning the "solid Catholic vote of 37 to 16 to grant for the purpose the site desired.

The highest place in literature and philosophy was held by more genuine than those which had His Eminence, and his gentleness and amiability of character are conceded, but the parsons could not endure the one fact that he had aban doned the dubiousness of Anglicanism for the certainties of Catholic faith, and for this sole reason it was maintained that Oxford above all cities of England should not have within its precincts a memorial monument to the illustrious

But the people of Oxford were not to be influenced by this exhibition of religious, or rather irreligious, spleen The Cardinal was indeed a tiervent Catholic, but his liberality or sentiment and charity towards all were well known and made him most popular in the estimation of his fellowtownsmen, and it was well said by a Birmingham paper on the occasion of vengeance of the Manitobans should his death that "no arrogant assump tions of superiority marked his change of faith. He never turned upon those he had left with jibes and sneers, but "They will have a bigger row on always with the prayer trembling to the rock of salvation might guide others to a soul's rest and anchorage.

In Birmingham, where the Cardinal had resided for years before his death, and in Oxford, the saintliness and beauty of his character gained for him the love of the people, as his great learning secured their respect and veneration; and the vote of the Oxford City Council, which is a decisive slap at bigotry, attests the general feeling even of the Protestants who knew

The Oxford site was chosen especi ally with a view to permitting those who might be unwilling on the ground of religion to contribute towards the building of a memorial Church, or the Birmingham Oratory School. Many leading Anglicans were among thos who wished to testify their respect for the great Cardinal in this way, that they might not at the same time seem to approve of his religious belief and particularly of his change from Anglicanism to the Catholic Church. They are enabled by this vote of the Oxford City Council to put their wishes into a substantial form.

HOME RULE.

We lay before our readers to-day the following letter which has been equilibrium. Catholic parents enjoyed forwarded to us for publication by a equally with Protestants the right of resident of Ottawa to whom it was adsending their children to schools of dressed and who wishes it to receive all possible publicity in the hope, in science, but it is now proposed to force which we heartily join, that it may them into schools of which they cannot help to arouse a lively interest in the approve, or to pay a double tax. This approaching struggle of the general election in Great Britian and Ireland. If the Manitoba Protestants prefer a so that the cause of, Ireland may tri-

been sending me. Please accept my best ARCHDIOCESE OF KINGSTON.

thanks.

I am particularly glad to get your news.
It seems but the other day that I was at
Ottawa. The recollection of my visit to you
is always pleasant to my mind; and what a the Catholic world:

It makes the proposed tyranny the more glaring as the Dominion engaged to protect the Catholics and Protestants alike in their right to denominational schools as a condition of peaceable possession of Manitoba and the North-West, and the Dominion Government cannot honestly shirk its duties in this regard.

This question is not one which concerns Catholics alone. The Church of England has at this moment a suit in litigation to preserve its right to Separate schools, and the most recent intelligence from the North-West is to the

ARCHBISHOP CLEARY.

The last number of the Canadian Freeman contains the following item :

"His Grace Archbishop Cleary has aken a trip to the South for a month er two in search of improved health. Since our venerable prelate was afflicted with the eye trouble of a year ago he has not been well, and the continous hard work in which he is always engaged is a great strain on an overtaxed constitution. Though His Grace does not make a great flourish of trumpets, he goes about his work in an easy and patient way and his exertions in behalf of Catholicity in Kingston and throughout the dioces will live as monuments in generations to come to the memory of Archbishop Cleary, when that great dignitary soul is receiving the reward in heaver which is the goal of the good and righteous. A visit to St. Mary's Cathedral at the present time wil speak for itself and show the great and beautiful work that is going on in the way of improvements. The task of His Grace is a hard strain on the constitution, and we join with the thou sands of readers of the Freeman in wishing our venerable ruler an enjoy able trip, and hope that he will return full of vigor and activity to pursu and finish the work which entered upon. His Grace will leave Brockville this afternoon accompanied by Vicar-General Gaussian be absent for a month or six weeks. Vicar-General Gauthier, and will

return to his people in a short time fully restored to health. - ED. RECORDA

RAVING TO NO PURPOSE.

The recent utterances of Rev. Dr. Douglas, Principal of the Wesleyan Theological College, of Montreal, in reference to Sir John Thompson, are a new evidence of the irrepressible desire of some parsons to meddle in matters which are none of their business; and though a portion of the press are endeavoring to add to the importance of the Professor's sayings by stating that "when he speaks he commands attention and respect," we must say, to the credit of the Canadian press generally, that they attach little importance or weight to his uncalledfor and unjustifiable denunciation of one of the most upright and able among our Canadian statesmen.

That Dr. Douglas's rabid speeches fall flat on the country was made evident by his failure to rouse his co-religionists in his own Province when he endeavored to excite a crusado of bigotry against the Jesuit order in Canada; and just as little effect will follow his recent attack on Sir John Thompson. He says:

"Sir John Thompson's unfortunate traditions and regretted principles forever unfit him for winning the con fidence of the people of the Dominion.

We do not expect that any Catholic will ever obtain the confidence of the people who, like Dr. Douglas, under pretence of advocating equal rights for all, would ostracise the whole Catholic body; but the Dr. seems not yet to have risen to the appreciation of the fact that the Catholics of the Dominion will not submit to have their religion made an obstacle to political recogni

Dr. Douglas would have shown better judgment if he had held his peace when he had nothing to allege against the Minister of Justice more serious than that he is a Catholic, and that he supported in Parliament the Quebec bill for the settlement of the Jesuit claims to remuneration for the unjust seizure of their property. Sir John Thompson in supporting this bill was in agreement with 93 per cent, of the members of Parliament of all creeds and political opinions, a fact which of itself shows that the Dominion does not bestow its confidence on fanatics of the Dr. Douglas stripe. The Dr. evidently

Lenten Pastoral Letter of James Vincent Cleary. S. T. D.

By the Grace of God and Favor of the Apostolic Sec, Archbishop of Kings-To the Rev. Clergy, Religious Com-munities and Faithful Laity of the

Archdiocese: His Holiness, Pope Leo XIII., has addressed the following Letter of Indult to all the Archbishops and Bishops of

the Catholic world:

The nature and circumstances of the disease which has spread far and wide throughout Europe and other parts of the world have claimed an exercise of the authority and loving kindness of the Apostolic See. Moved by the prevalence of this malady, His Holiness Leo XIII., always desirous of consulting for the well-being of the bodies as of the souls of the Faithful, has deemed it due to his fatherly care to do what in him lies to protect the health and lives of the Faithful against the attacks of the prevalent disorder. Wherefore, through the Sacred Council of the Supreme Roman Universal Inquisition, he grants by Apostolic authority to all Archishops and Bishops and local Ordinaries of the Catholic world, in all countries in which the disease referred to is prevalent, power to dispense the Faithful subject to their authority from whatever obligation of abstinence and fasting they are bound by, so long as the state and condition of the public health needs this Apostolic relaxation. His Holiness, at the same time, desires that while the Faithful take advantage of this bounty of the Apostolic See, they should strive to give themselves more and more unstintedly to good works, which may merit the Divine mercy. Wherefore he exhorts them to devote themselves more and more unstintedly to good works, which may merit the Divine mercy. Wherefore he exhorts them to devote themiselves to relieving the destitute by their charity, to take part in the prayers and sacred offices in the church, to frequent the Sacraments, that so God may grant our prayers and be appeased; for it is manifest that the many evils from which we are suffering are to be attributed to the divine justice which is inflicting condign punishment upon men, on account of the corruption of morals and the widespread prevalence of vice.

Rome, 14th January, 1892.

Rome, 14th January

By virtue of the powers communi-cated to Us in our Holy Father's most considerate and benevolent Letter of Indult We, knowing how grievously the public health throughout Our Arch diocese has been suffering in the past half year, and still continues to suff from the prevailing epidemic, make the following ordinances for the Lenten

1. We dispense all Our people from the law of fast during the entire Lent, excepting Good Friday, on which day of solemn commemoration of our dear Lord's Passion and death, only one meal with evening collation, is allowed and the use of flesh meat is strictly forbidden.

All Fridays of the Lenten season shall be days of abstinence from the use of flesh meat, the same rule of observance being applicable to them as to all other Fridays of the year. 3. We hereby absolve our people

from all other restrictions in regard of [We sincerely hope His Grace will quantity or quality of food prescribed believe Christ, our Saviour, has made y the common law of the Church for the holy season of Lent. Those who are actually sick are free to follow whatever regimen is prescribed for them by their physician. Those who. having recovered from sickness, still abor under its debilitating influence, may, by the advice of their respective pastors, use whatever food is most uitable for them.

> bear in mind that this extraordinary relaxation of the Church's discipline Lent granted to us by our Holy Father's most generous and timely indulgence, does not free us from the law of penance and self-punishment in satisfaction for our sins. This law is indispensable; even the Pope, the Vicar of Christ, cannot dispense from it. For it is the Saviour Himself who has proclaimed: "Unless ye do penance, you shall likewise perish" (Luke XVII). He has, indeed, by His death on the cross, made full and superabundant atonement for the transgressions of all men, of those who through His merits shall be finally saved, and of those who through neglect of penance shall finally perish But for the application of His merits and the graces of His atonement to our souls unto sanctification. He demands that we co-operate with Him by sharing with Him in His sufferings. enough to believe that He has died for us and has redeemed us by the pay ment of the price of His Heavenly Father's peace. Faith alone cannot save any man. "As a body without the spirit is dead," says St. James, the "so also faith without good Apostle, works is dead " (St. James IIC) those who stake their soul's salvation upon mere faith, and think it enough o cry out the sacred name of Jesus in public meetings and in the busy thor oughfares of our cities, the Savious Himself has said, ' Not every one that saith to me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doth the will of my Father, who is in heaven, shall enter into the kingdom of heaven" (Matt. VII. And to His disciples He said, "Ye are my friends, if ye do the things which I have commanded you" (John XV. Now, the Lord has commanded in most imperative language, again and again repeated, that we must punish our-selves for our sins, if we would derive profit from His atonement. His solem pronouncement to all men of all ages s, "If any man wishes to come after me, let him deny himself, and take up his cross and follow me " (Matt. XVI.) This following of Jesus, whereby we are to reach heaven and become sharers of His everlasting glory consists therefore in imitation of His selfdenial, and in doing our voluntary part in the work of satisfaction for our sins, each one taking his own cross upon his shoulders for the crucifixion

scences. In the same sense did the Saviour also proclaim, "He that loveth

his life shall lose it, and he that hateth

momentous utterance of the Son of God sounds like a paradox, because of the characteristic ambiguity of the English language. But its meaning is plain in the Evangelist's original text The "life" here spoken of, which, if we love, we lose it; and, if we hate, we keep it unto life everlasting, true and happy life, is not the life of the spirit within man's bodily frame, which is destined to survive the death and decomposition of the body; neither is it the principle of thought and judgment and free will and self-gov. ernment in man, whereby he is distinguished from the lower order of beings that live upon the earth. It is the vital principle of animal life only, common to man and the beasts of the field, with this difference, however, that in the beast it is regular and orderly in guiding him according to his nature and in the direction of his nature's destiny; whereas in man, born of sinful Adam, it is irregular and disorderly and violently prone to lawless appetites of desire and aver-sion that war against the spirit and strive to turn it aside from the path of virtue and final beatitude.

This is the life, the animal life, the sensual life, the life of beastly desire, of irrational hatreds, of self-love and senseless cupidity and slavish abandonment to earth and earthly pursuits, that we are required by the our souls to mortify, by self-denial and to crucify by the continuous and painful antagonism of penance. us impress the maxim deeply on our memory, "He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life ever The Apostle St. Paul has exlasting. pressed this great Christian truth in various forms. Thus he writes, "It is a faithful saying, if we have become dead with Christ, we shall also live with Him; if we suffer, we shall also reign with Him." (Tim. 2 c.) death and this suffering with Christ is the mortification of the unruly appetites of our lower nature. The life in common with Christ and the participation of His kingly glory promised to those who crucify their rebellious nature for His sake, is the true, the unspeakably happy life of the soul conducted by Jesus to glory along the pathway of penance and Wherefore, let no one think that by the relaxation of the Lenten fast he i freed from the law of penitential selfchastisement, or that, since Christ has made atonement for his sins, he is absolved from the duty of persona atonement in union with the suffering We must make ourselves Saviour. the companions of the Redeemer His sufferings, if we expect to be the companions of Hisglory in the heavenly kingdom. It will not avail us that we are Catholics, staunch Catholics, who atonement for our sins, if we fail to unite our personal atonement with His. e inexorable law of divine justice against transgressors. Hence he great Doctor of the Nations says of simself to the Christians of Colossae. 'I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ in ' (Coll. 1 c.) There is noth We exhort Our faithful people to ing deficient in the sufferings of Christ so far as regards full satisfaction to God the Father for the sins of mankind, but for every adult, who by his own free will has grievously offended the Divine Majesty, the sufferings of Christ will not avail unto justificaton and salvation without the sinner's

> live, now not I but Christ liveth in me. (Gal. 2 c.) Wherefore, since the benignity of Our Holy Father, the Pope, has, for reasons of public health, withdrawn the obligation of mortifying our flesh by the discipline of fasting and abstinenc during this Lenten season, we should earnestly devote ourselves to the various other methods prescribed by religion for purifying and sanctifying our spirit and drawing upon ourselves and upon society the mercy of God. In the Apostolic Letter of Indult, Our Holy Father accordingly exhorts the faithful "to devote themselves to re lieving the destitute by their charity to assist in the public prayers at sacred offices in the churches, and t frequent the sacraments, so that God may grant our prayers and be pro-pitiated; for it is manifest that the many evils from which we are suffe ing are to be attributed to the Divine Justice which inflicts condign punishment upon men, on account of the corruption of morals and the wide

personal self-chastisement, in union

with the pains of Jesus Christ, for

application of the Redeemer's merits to

his guilty soul. It is useless for us to hope for eternal life on any other con-

on this fundamental truth, St. Paul declares, "They who are Christ's have

crucified their flesh with its vices and

concupiscences" (Gal. 5 c.), and to

illustrate the force of this lesson by

his own example, he tells us, "With

Christ I am nailed to the cross,

As a summary of all teaching

and I

spread inundation of vice." ASSIST AT EVENING DEVOTIONS AND

MORNING MASS Uniting Our voice with that of the overeign Pontiff, We exhort Out faithful people to practise throughout this Lent the several kinds of religious work specified in this letter. they will supply for the deficiency bodily mortification by their regular and constant attendance at the daily public devotions in the church. Every family should make it a rule, when soever possible, to join with the priest and the congregation before the altar each Lenten evening for the recitation of his flesh with its vices and concupi- of the Rosary, the hearing of the word of God and the reception of the special our Lord in the favors bestowed by belongs to another age—the age of fire his life in this world, keepeth it unto and fazgots.

his life in this world, keepeth it unto life everlasting " (John XII). This distance from the church or from other Benediction with the Blessed Sacra-

giving, supplication for impetration of the blessings we have nee spiritual and temporal is Jesus Christ Himse Priest and Victim of Eternal Testament, who in all those forms to H us and with us, in the o the offering of our faith and hope an compunction, our praise our thanksgiving and s fore the throne of God whole heavenly court. ting our Catholic faith our people in this Provi are accustomed to attend What unspeakable plea give Us to see Our church ious worshippers in th the dear old land of our morning Mass all the ver can make due allowance he weather in the wint what of the beautiful : of the delightful summe seven o'clock on those ings, and walk to the Mass devoutly and retu God's blessing poured is healthful to both the body of the Christian, mother, or the grown only the heads of fam the mothers, would r vate this pre-eminently tice, and to begin it thi way of compensation for of the usual fast and a an amount of blessing w sure for themselves, the Catholic society in the practice, if once well b continue and become p are numbers of fathe and grown-up boys a cities and towns, who enjoy good health by t did not need the relax of Lenten fast and nevertheless enjoy its mon with their less he What more proper, able, than for them to each with his own enitential act every Lent by denying to gratification of slugg Why not rise in Go sound of the church God's temple to ass Sacrifice of the Mass of the family chiefly training the children pious life. To her th has delivered the divi woman shall be save her children " (1 ' her duty, paramount Though she possessed tues of all the holy lived, if she neglects not expect to meet Saviour of men, and every mother lay to l and comprehensive woman shall be save her children." of families to listen of their Archbishop children, by word an practice of coming to spever they can. No time to begin. To ones to fulfil our w ference with the ho ordain that the hou be eight o'clock. with their pupils in purpose of maintai

Our Holy Mother ordained that her cl Paschal Lamb, tha Blood of Our Lord holy time, and she pare themselves for quet by purging th Penance, and cl-with the nuptial g that they may ass festivities of the strength from the Saviour's flesh, the all grace, for the their good resolu warn their flocks a this primary duty which the Lord Hi ess you eat the fle and drink His 1 have life in you in reference to wi Paul, writing to the 1 Cor., XI.), gives or drink the chal worthily shall be and of the Blood of man prove himsel

of that bread, and

Wherefore, Bre

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no one fail to "

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