

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MARCH 12, 1892.

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VOLUME XIV.

ARCHDIOCESE OF TORONTO.

Pastoral Letter.

JOHN WALSH—By the Grace of God and the appointment of the Holy See, Archbishop of Toronto.

To the Clergy, Religious Communities and Faithful of the Archdiocese, Health and Benediction in the Lord.

DEARLY BELOVED BROTHERS—The holy season of Lent, now at hand, is a time which the Church specially consecrates to works of penance and mortification, to the moral reformation and amendment of life, and to greater fervor in prayer and in meditation on the great truths of religion.

In this work a day world we are, like Martha, busy about many things and we give too little attention to the one thing necessary. Yet this "one thing necessary" is the end and object of our existence here below, the purpose which God had in creating us, and which the Son of God had in redeeming us; and it should be the supreme and sovereign duty of our lives. We have been created for this end that we might know and love God here, and afterwards love and enjoy Him in Heaven. Our immortal souls are exiles here; their home is with God, and their country is heaven. We are, in the language of St. Peter, but strangers and pilgrims in this sad fallen world. We have not here a lasting city but look for one that is to come. Hence our Lord says to us, "Be not solicitous about what you shall eat, or what you shall drink, or wherewith you shall be clothed, for after all these things the heathen seek. Seek ye first the kingdom of God and His justice and all these things shall be added unto you." (Matthew vi., 31-33.)

Now the one great obstacle that blocks our way to the Kingdom of God is sin. This is the one intrinsic, essential evil that curses the world, that blights the beauties and mars the harmonies of God's creation. It is the enemy of God, the curse and ruin of man. It drove our first parents from Paradise, and excludes all who remain guilty of it from the Kingdom of Heaven.

Our Blessed Saviour Jesus Christ came down from heaven to redeem and save us from the guilt and curse of sin. By His sufferings and death He made superabundant atonement to the justice of God for the sins of men. He died that we might have eternal life. The slaves of Satan, He purchased us from this awful servitude, and gave in reason for us a great price—even that of His most precious blood. One drop of that adorable blood would have been sufficient to redeem ten thousand guilty worlds, and yet He poured out the full tide of His life-blood in expiation and atonement of human guilt. The divine Victim was offered on Calvary, but the blood of this Victim overflowed the world in its saving tide, and washed the shores of all the ages. But our Blessed Saviour, who redeemed us without our co-operation, will not save us without our co-operation. We are free agents, and the ways of life and death stretch out before us. We must, ourselves, present and assist by divine grace, choose the way of life, if we would reach and enjoy life everlasting in heaven. Our loving Saviour has, in His divine mercy and goodness, placed within our reach the most powerful means of grace, which, if we employ, will enable us to work out our salvation and to reach one day God's blessed kingdom of infinite joys and everlasting happiness. These means of grace are chiefly prayer, the sacrifice of the Mass, and the sacraments. These great institutions of Christ's infinite mercy and compassion are accessible to all—the gentle, the simple, the learned and the unlearned, the rich and the poor, the just and the sinful—they are within the reach of all, and are for all the children of God who are still wayfarers here below.

Let us exert you therefore, dearly beloved brethren, to make use, at all times, but especially during the season of Lent, of those means of grace that God has so mercifully placed within your reach and at your disposal. Behold now is the acceptable time, now are the days of salvation. (St. Paul, 2 Cor. vi., 2.) "To-day, if you hear the voice of God (and all will hear who care to listen) harden not your hearts." (Psalm xciv. : 8) "Know ye not," says St. Paul, "that the goodness of God leadeth you to penance." (Romans ii., 4.) Let all the children of the Church, who are of the proper age, approach the sacred tribunal of penance, and receive the blessed Eucharist, within the Paschal time. Let them be more fervent in the performance of their Christian duties, in prayer, in attendance at the public devotions of the Church, in a word, let them be more earnest in the work of their salvation and sanctification.

Let us briefly call your attention to some of those institutions of divine grace and mercy which our loving Saviour has placed at our disposal and for our salvation and sanctification in His Holy Church.

THE HOLY SACRIFICE OF THE MASS. The Holy Sacrifice of the Mass is the most sublime and august institution in our holy religion. It is the central act of divine worship, by which we acknowledge God's supreme dominion over us and our total dependence on Him. It is a continuation of the sacrifice of Cal-

vary, but offered up under a different mode. In it Jesus Christ is both priest and victim. Through it the precious blood, which speaketh better than Abel, pleads at the divine mercy seat for the remission of human guilt and the alleviation of human sorrows. In it, and through it, our Lord never ceases to make intercession for us. As creatures of God we owe Him four infinite debts which we, of ourselves, could never pay. We owe God infinite praise and adoration because of His infinite perfections; we owe Him infinite expiation because of our innumerable sins; infinite gratitude and thanksgiving because of His immeasurable mercies, and infinite petition, because of our endless necessities. Now the sacrifice of the Mass pays all these infinite debts superabundantly, as often as it is offered daily on the countless altars of Catholicity. It is (1) a sacrifice of worship; (2) of propitiation for the remission of sin; (3) of impetration or prayer for the obtaining of benefits, whether spiritual or temporal; and (4) of thanksgiving for benefits received. In the Old Law these four objects of sacrifice were all attained by the offering up of sacrifices of various kinds. But the sacrifice of the Mass, as the Council of Trent teaches, "is that oblation which was prefigured by various types of sacrifices during the period of nature and of the law; inasmuch as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all!"

The Holy sacrifice gives infinite honor and glory to God; it causes inexpressible joy to the angels and saints in heaven; brings down untold graces and blessings on men; it brings light, refreshment and peace to the souls in purgatory.

If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass. In considering it we may well exclaim with St. Paul, "O the depth of the riches of the wisdom and of the knowledge of God: How incomprehensible are His judgments and how unsearchable His ways." (Romans xi., 33.) We should therefore have the greatest devotion, veneration and love for this adorable sacrifice; we should never fail to assist at it, piously and reverently, on all Sundays and holidays of obligation; we should try sometimes to hear it even on week days, especially during Advent and Lent, and should not forget to have it offered, as the occasion and our piety may require, for the eternal rest of the faithful departed.

THE SACRAMENT OF MERCY. The sacrament of penance is another wondrous institution of God's tender mercy and compassion for sinners, and it is a most powerful and efficacious means of salvation. Through this divine sacrament the truly penitent are forgiven the most grievous sins, even though they were as red as scarlet in their enormity and as numerous as the grains of sands on the sea shore. "Whatever," said Christ to His ministers, "you shall loose on earth shall be loosed in heaven." (Matthew xviii., 8.) And again, "As the Father hath sent me I send you. Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." (St. John xx., 23.) As of an man sin, John xx., 23.) As of an man sin, John xx., 23.) As of an man sin, John xx., 23.)

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devotion for this Sacrament of the Divine Mercy, and let us approach it frequently 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 aversion and fear of this sacred 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 salvation, will make frequent use of this powerful means of grace, and will not fail through it to come with humble and contrite hearts 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 the recovery of their lost privileges and merits, for the receiving of their lost dignity as sons of God and co-heirs with Christ to the kingdom of eternal glory.

THE SACRAMENT OF LOVE. Our Lord tells us that it is not on bread alone that man lives. Man is a compound being made up of soul and body united in one person; he is a child of eternity as well as of time. The human body is of the earth and must draw its sustenance from it. The immortal soul, made in the image of God, touches the immaterial world and, as it were, reaches up to heaven, and from heaven must derive its nutriment. The food of the soul is the sovereign truth, and beauty and the Supreme good; in other words, it is God Himself. God in His pure essence and in the beatific vision will be the food of the soul in heaven during the eternal ages; God behind veils and eternal ages is its food during the days of its exile. But by what invention of Divine love can God become the food of the soul while yet imprisoned in the human body? How can the hungry soul lay hold of God and be united with Him? The answer to these questions is to be found in the institution of the Sacrament of Divine Love—the Blessed Eucharist. In and through this Sacrament our Lord and Saviour Jesus Christ gives His body and blood, soul and divinity, under the appearances of bread and wine, to be the food and nourishment of the soul. "I am," says Christ, "the living bread which came down from heaven; if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world." (John vi., 52.) This holy Sacrament is the means by which the soul reaches God and is united to Him, soul to soul, and heart to heart. "Amen I say to you, he that eateth My flesh and drinketh My blood abideth in Me and I in him." (John vi., 57.) As Jesus Christ liveth of the life of His Eternal Father, so the soul partaking of this divine food liveth of the life of Jesus Christ, the King of Ages, impossible and impassible. "As the Father hath sent Me and I live by the Father, so he that eateth Me, the same shall also live by Me." (John vi., 58.) As the branch of the living vine draws its sap and nourishment from it, and in due season produces flowers and fruits, so we, engrafted on the true vine Jesus Christ, share His life and bring forth the fruits of virtue and holiness. The Blessed Eucharist is the tree of life which grows in the garden of God—His Church—whose fruits impart immortality to all who worthily eat thereof. Just as in the primeval paradise the body of unfallen Adam was, by a divine privilege, given immortality, so in the Church of God the bodies of all who worthily eat of the Blessed Eucharist are given the pledge of immortal life. True, the bodies of worthy communicants shall die the death, and moulder away into dust and ashes in forgotten graves, but they bear within them the seeds of a glorious immortality, and on the Resurrection morning they will arise in power and honor and incorruptibility, shining with a special glory, and a special beauty of holiness: "He that eateth My flesh," saith the Lord, "and drinketh My blood hath everlasting life, and I will raise him up on the last day." (John vi., 55.) What an inestimable treasure we have in this adorable Sacrament! It is the mercy, and love, and compassion, and tenderness, and benignity, and kindness of Jesus Christ dwelling amongst us under sacramental veils. It is all the fullness of the Godhead dwelling corporally amongst us. It is our Emmanuel, our Incarnate God, whose desire is to be with the children of men, whose loving heart goes out to us in all the strength and power of His divine affections, in all the riches of His beauty, and all the boundless wealth of His goodness. It is the Good Shepherd that is there with His love for the lost sheep; it is the friend of publicans and sinners; it is the father of the prodigal; it is He who proved His Divine personality and mission not by stupendous miracles that would awe and terrify, but by the exercise of Almighty power in healing the afflicted, consoling the sorrowful, in drying the tears of those who weep, in a word, in filling the earth with His mercies and commiserations and charities like the covering waters of the sea. "Go and tell John," said He,

"what you have seen. The blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead rise again, and to the poor the Gospel is preached." (Matthew xi., 4, 5.) And this same merciful Redeemer, through this Sacrament of Love, daily exercises His gracious ministry in the plentiful bestowals of spiritual favors, graces and mercies that are but typified and adumbrated by the healings of bodily infirmities and diseases. From the tabernacle He sweetly invites all the weary toilers of the world, all heavily laden and care-burdened men, all whose hearts are faint with sore trials, all who are borne down by difficulties and disappointments, all for whom life is but one weary struggle, one vast sorrow and constant companionship with hardship and poverty—He invites all to come to Him and He will refresh them and uplift their tears and cheer up the faint-hearted, and bring hope and light and joy into sad and darkened lives. "Come unto Me all ye who are weary and heavy burdened and I will refresh you." (Matthew xi., 28.) During the past year the countless multitudes visited the city of Treves to venerate the Holy Coat, the seamless garment once worn by the Incarnate God and made holy by contact with His adorable body. But in the Blessed Sacrament we have Jesus Himself, the fountain of all sanctity; and yet how few there are who visit Him in the prison tabernacle of His love! He stays on our altars during the long weary days and the silent vigils of the night, and yet we give Him no thought, we pay Him no visit, our hearts are cold and frozen towards Him. Where is our faith, where is our gratitude, where is our love? May we not well imagine our Blessed Lord complaining of us as He did of His people of old, "Tota die expundi munus meae ad populum non credentem et contradicentem." (The whole day long I reach out My hands in gracious invitation to a people that believeth and contradiceth Me.) (Romans x., 21.)

Dearly beloved brethren, let us not continue to deserve this reproach from our Divine Saviour. Let us frequently visit the Blessed Sacrament. There our Divine Saviour sits on His mercy seat, to receive our petitions, to relieve our spiritual miseries, to console us in our sorrows, and help, encourage and sustain us in our trials. There He will quicken our faith, animate our hope and inflame our charity. There our hearts will warm and glow with the flames of divine charity caught from the fire of love that burns in the heart of the Man-God, and there our souls can commune with their Lord and their God who is their centre and resting place. As the stag panteth after the fountains of water so should our souls pant after the living God who abides with us in the Blessed Sacrament. Those who are truly devout to this Sacrament of Love are on the high road to heaven.

Let us frequently assist at the heavenly banquet of the Eucharist, that Christ has prepared for us; let us feed our hungry souls on this bread of life; let us slake our thirst at this fountain of our Saviour whose regenerating waters spring up into life everlasting; let us frequently eat of this heavenly manna of which those who partake shall not taste death forever.

It is indeed a sad commentary on man's indifference to his highest interests, on his criminal apathy and neglect in the affair of his eternal salvation, and on his base ingratitude to God for His innumerable mercies and boundless goodness and love in the institution of the sacrament of His mercy and in that of His love, that our holy Mother the Church has felt herself compelled to enjoin on her children the worthy reception of these two great Sacraments at least once a year, and that under the most grievous penalties. In the 4th Council of Lateran the Church decrees as follows:

"The faithful of both sexes after they come to the use of discretion shall in private faithfully confess all their sins at least once a year to their own pastors; and take care to fulfil to the best of their power the penance enjoined on them; receiving reverently at least at Easter the Sacrament of the Eucharist, unless perhaps, by the council of their own pastors, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be kept out of the Church when living, and when they die let them be deprived of Christian burial."

PRAYER, PRIVATE AND PUBLIC. It is unnecessary to dwell here on the necessity and efficacy of prayer as a plentiful source of grace and a powerful means of salvation. Prayer is the ordinary means by which we may obtain from the all-bountiful God the graces of which we may stand in need. Without the grace of God we can do nothing conducive to salvation; we cannot of ourselves have a good thought or express a good word that would make for our eternal destiny. "Without Me," says Christ, "you can do nothing." (John xv., 5.) "We are not," says St. Paul, "sufficient of ourselves as ourselves to think anything, but our sufficiency comes from God." (2 Cor. iii., 5.) "We cannot," says the same Apostle, "pronounce the name of Jesus except in the Holy

Ghost." (1 Cor. xii., 3.) Now, this all-necessary grace comes to us in life-giving streams, through prayer as its ordinary channel. "Ask and you shall receive," says Christ, "seek and you shall find, knock and it shall be opened unto you, for every one that asketh receiveth." (Math. vii., 7.) He also tells us that we ought always to pray and not to faint, to watch and pray that we may not enter into temptation." (Mathew xxvi., 41.) As to the efficacy of prayer, our Lord assures us that everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened unto him." (Luke xi., 9.) And again, "Amen, amen I say to you, if you ask the Father anything in my name He will give it to you. Ask and you shall receive, that your joy may be full." (John xv., 23.) In various other parts of Holy Writ our Saviour gives us the same express assurances of the efficacy and fruitfulness of prayer, and pledges His solemn word that prayer, offered to His Father in His name, shall not fail to obtain the most abundant graces and blessings from heaven. Prayer, then, is not only a most necessary duty, but it is also a most powerful and efficacious means of salvation. St. Alphonsus, somewhere says that no man ever went to heaven except through prayer, and no man ever lost his soul and went to hell except through neglect of prayer.

Our Lord tells us that it is only he that perseveres unto the end shall be saved. (Matthew x., 22.) And St. Augustine teaches that whereas some graces are given without prayer, such as the beginning of faith, there are others which are never given without prayer, such as final perseverance. Final perseverance is a necessary condition of salvation. But final perseverance cannot be obtained without prayer. Therefore prayer is necessary for salvation.

Prayer may be classified (1) as private or personal prayer, (2) as family prayer, (3) as public prayer. The obligation and duty of prayer is personal, inalienable, and cannot be delegated to others. It is true that the prayer of intercession is most useful and salutary, and can, and does, obtain great graces for others, but its efficacy may be obstructed and prevented by the unworthy dispositions of those in whose behalf it is offered. It is only when we pray for ourselves, and with the requisite dispositions and conditions, that we can be sure of the unfailling efficacy of prayer. We should not, therefore, leave to others a duty which we owe to God and to ourselves. We should say our prayers every morning and every night, and in all temptations, dangers and afflictions. We can make our daily actions and labors so many acts of prayer and of divine worship by offering them up to God, for His honor and glory, in fulfillment of His holy will, in penalty for our sins, and in union with the labors and sufferings of Jesus Christ. We can make our life a habitual prayer—we can make it supernatural and holy—by frequently during the day raising our minds and hearts in short acts of faith, hope and charity, and in adoration of the Divine Presence, remembering that our God is present to all our thoughts, words, and actions, and that "in Him we live, move, and have our being." In this way we shall make daily strides towards spiritual perfection. "Walk before Me and be perfect," saith our Lord; "in this way prayer shall become in our hands a golden key, that will unlock for us God's choicest treasures, and will, one day, open for us the gates of heaven."

FAMILY PRAYER. Family prayer is that which is shared in by the family and is a most potent means of sanctifying the Christian home, and of bringing down abundant graces and blessings on the family. The Christian home in which family prayer is practised becomes a sacred oratory, a holy shrine which Christ honors and blesses by His presence. "Where two or three are gathered in My name there I am in the midst of them." (Matthew xviii., 19.) Oh, happy the Christian home which has Jesus Christ as its guest, and blessed is the family that is modelled after the holy Family at Nazareth. In it the father and mother will be honored and revered, their old age will be tenderly cared for, and the gray hairs of aged parents will be brought down with honor to the grave; there the children will be docile, reverent and obedient, will grow up in virtue and the holy fear and love of God, will bring many blessings on themselves, will be pleasing to God, and will possess the respect, esteem and confidence of their fellow men, will, in a word, be faithful Catholics and good members of society. Such a home will be a blessed and holy place, abounding in peace and happiness, sweet and redolent of virtue—like the fragrance of a rich meadow that the Lord hath blessed." (Sicut odor agri pleni cui benedixit Dominus.) (Genesis xxvii., 27.)

TO BE CONTINUED.

Cardinal Lavigerie has bought a large house and adjoining vineyard, near the Porte Latine, in the outskirts of Rome, where he intends to found a monastery for his African monks.

DIOCESE OF PETERBOROUGH.

Bishop O'Connor Preaches a Sermon on Charity in Aid of the St. Vincent de Paul Society.

Peterborough Review, Feb. 27.

His Lordship Bishop O'Connor delivered the annual sermon in aid of the St. Vincent de Paul Society at Vespers at St. Peter's Cathedral last evening. There was a large congregation present, and the earnest words of His Lordship were uttered in a perfect stillness which evidenced the attention with which they were being received by the vast congregation which filled the cathedral.

The St. Vincent de Paul Society is a charitable organization of which the public hear very little, but which is doing a good work, year after year, in relieving the pressing wants or extreme suffering of the poor. His Lordship last evening, at the close of his deliverance on the appropriate virtue "Charity," referred briefly to the society, which, he said, gave the laity an opportunity of exercising their charity towards the poor. He read the annual report which showed that the collection from the weekly meetings during 1891 had been \$265.15 and the private donations \$10. The collection at the annual sermon was \$80.15, which, with the balance from the previous year made the total receipts for the year \$295.04. The expenditure had been: Bread, \$75; meat, \$40; fuel, \$30; tea, sugar, etc., \$40; and distributed in money, \$10.82. This made the total expenditure \$195.82, leaving a balance on hand of \$12.22. He said that quite a number of the gentlemen of the congregation were members but he would be greatly pleased to see all the gentlemen connected with the society.

A DISCOURSE ON CHARITY. His Lordship in his sermon dealt strictly with his subject "Charity," and placed the duty of those who had been endowed with much of this world's goods toward their less fortunate brothers plainly before them. He based his discourse on the words:

"Shut up thine ears to the cry of the poor and thou shalt obtain help for these against all evil. Better than the shield of the mighty and better than the spear: It shall fight for thee against thy enemies." (Ecclesiastes, xxi., 18, 17.)

Amongst the many duties that Almighty God had imposed upon men to perform here in this world, said His Lordship, they found in reading the sacred Word of God that there was none more frequently or more plainly inculcated than compassion towards the poor and suffering. Even from the very time of Moses himself they read of Almighty God taking the poor and suffering under His particular attention. They found that many of the writers of the Old Testament especially commended and praised compassion and charity shown towards the poor and suffering. When Christ Himself came upon earth to make known His doctrines to men to reform the world, to preach the universal brotherhood of mankind, He laid down as one of the fundamental doctrines of salvation alms-giving and compassion towards the poor and needy among their brothers. And since Jesus Christ laid down the doctrine they found the rich Christians giving forth of their riches to the poor in order to draw upon them the Holy Ghost and the prayers of the poor whose miseries were relieved. Christ said they would have the poor amongst them always. This unequal state of society, the rich on the one hand and the poor upon the other, this inequality of humanity was a misfortune their first parents brought into the world by their transgression. It was sin that brought poverty and suffering, and the Lord told them they would have the poor with them always as a reminder of their rebellion against God and to purify them by patience and suffering. But the loving mercy and compassion of Almighty God had made provision for

THE POOR AND SUFFERING. of his rebellious children and if they were content to suffer it was for their purification, and if they bore it in love their Father would bring them to eternal happiness in the next world. Almighty God had made provision for this unequal state of society by making their stewards only and not the real possessors, and He entrusted more riches to one in order that they might be stewards of God and that they might by faithful stewardship obtain eternal happiness. God imposed upon them the duty of providing for the poor and suffering in order that they might atone for sin and afford relief to the needy. They could go back even to the time when the law was given by Moses to the chosen people God had selected to be His chosen nation. In their old law they find that God commanded the Jews to give tithes of their possessions, crops, fruits and vintage to their poor and suffering brothers. They had only to take up the book of Deuteronomy where the laws were laid down and they would see that Almighty God told the Jews of the special provision they must make. His Lordship cited the commands that were given to open the hand to the poor and needy, and asked what could be more emphatic? What could be a more absolute or strict command than these words, given by Almighty God? And, he said, they

CONTINUED ON FIFTH PAGE.

Hood's Sarsaparilla

It is a concentrated extract of Sarsaparilla, Yellow Dock, Pipsissewa, Juniper Berries, Mandarins, Dandelion, and other valuable vegetable remedies...

Peculiar To Itself

It will cure, when in the power of medicine, Scrofula, Salt Rheum, Blood Poisoning, Cancerous and all other Humors, Malaria, Dyspepsia, Biliousness, Sore Throat, Catarrh, Rheumatism, and all difficulties with the Liver and Kidneys.

100 Doses One Dollar

CAUTION.

EACH PLUG OF THE MYRTLE NAVY IS MARKED

T. & B.

IN BRONZE LETTERS. NONE OTHER GENUINE BARGAINS

Men's Underwear & Socks

Men's Fine Old red Clothing

PETHICK & McDONALD, 393 Richmond Street.

EDUCATIONAL.

ASSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses...

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto...

ST. BONAVENTURE'S COLLEGE, ST. JOHN'S, Nfld. Under care of the Irish Christian Brothers. This College affords, at moderate expense, excellent advantages to students.

Rockville Business College, Shortland and McCord, Institute.

NORTHERN Business College, OWEN SOUND, ONTARIO. Is the Very Best Place in Ontario to get a Thorough Business Education.

PROFESSIONAL. CHARLES J. MCCABE, B.A., BARRISTER, Solicitor, Conveyancer, etc., 69 Adelaide Street East, Toronto.

POST & HOMES, ARCHITECTS.—Ontario Rooms 28 and 29 Manning House, King Street West, Toronto. Also in the Gerrie Block, Whitby.

GEORGE C. DAVIS, Dentist. Office, Dundas Street, four doors east of Richmond. Vitalized air administered for the painless extraction of teeth.

The Auction.

A youth came in the market space. Where throngs the world to sell and buy. And fixed the press with his bright eyes. And cried, while young blood flushed his face:

"A life for sale! Come, who will buy? I sell this life for what it brings! Then offer of thy precious things: O world! a whole young life—bid high!"

The New Man at Rossmere

CHAPTER IV.—CONTINUED.

She shuddered as the memory of the supper-table over which she had presided the night before rushed over her. She stretched her hands despairingly out over the blue and white patchwork quilt, but drew them quickly back with a gesture of disgust.

CHAPTER VI.

THE MAJOR AT HOME.

When Mr. Southmead, the evening before, had brought his short, graphic notice of Squire Thorn to a close, he and Major Denny, with whom he had spent the afternoon snipe-hunting, separated at the forks of the road with that inevitable hand-grip which must be given, according to the effusive cordiality of Southern, even where two restless horses enter a dumb protest against the uselessness of such a gesture.

She had heard him go down the few steps that led from the gallery to the yard and canter away on old Whitey. Had she been awake or dreaming since those early morning sounds? She was afraid she had been wickedly self-indulgent in that time.

Do what she would, Mrs. Thorn looked absurdly incongruous as she came out of her room at the startling summons of a bell which had been selected with a view to summoning the squire from a distance. Following the sound of this bell, she found herself in the long back gallery, at the end of which the bell-ringer, planted on the lower rail of the banisters, extended her arm full length, to send the clamorous summons as far as possible.

"Down t' crib, I lows, he mos' gently sees t' puttin' out de feed hisself. He's a stirrer, he is! Fo' de lan', but you is a rare fine bird sho'."

ings on Mrs. Thorn's merino wrapper.

"Dees y' dress dis way ev' day en Sun'y too, honey?" The squire's wife laughed. A laugh became her admirably.

"Cause of you does, thar'll be trouble twix' you on him, chile. I gives you fair warnin'! Watch my words, chile. He's a close 'un, he is. It'll mounter nigh mek him sick t' think you er sloshin' sech a coat es that out ev' day. One trip cross de mud t' de hen-house 'll 'bout finish dat coat."

Notwithstanding their best efforts in that line, the Thorns had never succeeded in quite shearing nature of her beauty.

A one-sided view of Thorndale would have given either an entirely pleasant or unpleasant impression. Turning from the blossom-clusters out yonder in the orchard and the nearer beauty of wisteria and locust bloom, Mrs. Thorn faced immediately toward a rail-enclosed lot where twenty or thirty mules were standing on either side of a huge trough, taking their breakfast with their work-harness jangling about their necks and heels.

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A few yards more, and he was at his own gate.

The fence was in an unregenerate condition. It was as he had found it, not as he intended it should be. The needs of the plantation are always paramount to those of the family. At present, the major's family consisted of himself alone.

He never passed through this rickety front gate without picturing to himself the sort of gate he intended to have when he should have put new roofs on all the cabins, repaired the gin house, and built a decent corn-crib. He glanced toward the large house, in which he had so much more room than he well knew what to do with, locating his imaginary gate on an air line with the big front door.

How are you, Stirl?

"How are you, Stirl?" He extended his hand with a nervous attempt at ease as they came together in the walk. "Curse it all!" Manton broke in, wrathfully. "If you have turned preacher, tell me so, and let me move on. I don't care to be impaled on a fresh pin at every turn. I've come here for a rest. I doubt very much if I could exist among your bats and frogs very long. I don't feel altogether like an interloper. I suppose I have some right here. I take it for granted you bought this place with father's money."

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name of Denny had been rescued from downright disgrace.

He had given up his entire patrimony and a large share of his earnings as a lawyer to clear Manton from the peril of exposure in a very scandalous transaction, and had breathed freely when he had put the ocean between himself and the brother who was a source of anxiety and nothing more. Indeed, it was Manton's fault that he was now an obscure cotton planter, making the best of a dismal necessity, rather than a lawyer at the brilliant bar of New York City.

The name of Denny had been smothered there by his brother, and the entire place grew unendurable by consequence. He had looked forward to an aftermath of peace and comfort in this obscure corner of the earth, which might, perhaps, compensate him, in a measure, for the brilliant prospects he had been compelled to yield up. As he looked down now upon Manton, vigorous, handsome, youthful, he wondered that so fair a seeming should have so little support from moral sense or moral courage.

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I was in the mountains of Virginia this summer, well—hiding, let's call it—

and there was a gray old curmudgeon stopped there: when I found he was from Arkansas, I questioned him about you. He don't love you. "No? I don't think we have ever met."

"He's one of the unreconstructed. He was accounted rich, but contentedly crusted and disagreeable." "The same man, in all probability." "This old man was trying to get married when I left the mountains. He brought a wife home to-day. "Have you seen her?" Manton asked, with vivid interest in his voice. "No, but she is said to be young and handsome." "Poor thing! She came to it I suppose!" "You knew this lady, then?" Major Denny asked, quickly, always on the alert for something underhand in his brother's actions.

Gladstone and Manning.

Mr. Gladstone, in a letter on the late Cardinal Manning, says: "My relations with Manning were very peculiar. At first they were those of a mere acquaintance between two undergraduates, and lay wholly on the surface. Then came a close and intimate friendship of fifteen years, founded entirely upon interests in religion and the Church. Then came his change, simultaneous with that of my yet closer friend, Hope Scott, which was altogether the severest blow that ever befell me. In a late letter to me the Cardinal termed it a quarrel. My reply said it was not a quarrel but a death. That was truth. There had since been vicissitudes, but I am quite certain that to the last his personal feeling never changed and that he kept his promise, made in 1851, to remember me before God at the most solemn moment."

A Noble Work.

The Star of Wednesday has the following: "Lady Mary Howard, the sister of the Duke of Norfolk, is a Sister of Charity of St. Vincent of Paul. The institution over which she presides at Mill Hill is one of the most beautifully situated and complete of its kind in the country. There are Sisters here from four to five hundred little boys under their charge, all rescued either from East-End work-houses or the still more sordid and evil surroundings of their own homes. The little fellows are dressed, cared for, and educated by the good Sisters until they reach the age of twelve, when they are transferred to homes under the guardianship of priests. Lady Mary Howard takes a particular interest in teaching the boys knitting and crochet-work, and is always proud to show visitors a press packed full of dainty garments made by her young pupils."

"The Blood is the Life."

Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

Minard's Liniment cures Colds, etc.

NASAL BALM

It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages. NEVER FAILS.

SOOTHING, CLEANSING, HEALING.

Instant Relief, Permanent Cure, Failure Impossible.

Many excruciating diseases are simply symptoms of Catarrh, such as head-ache, neuralgia, tooth-ache, and all the bilious, nervous, and rheumatic affections. You are troubled with any of these or kindred symptoms, your face is red, your eyes are sore, and you are unable to procure a bottle of Nasal Balm. Be warned in time, neglected cold in the head results in Catarrh, and is cured by Nasal Balm. It is sold by all druggists or will be sent, post paid, on receipt of price (one cent and 10c) by addressing PULFORD & CO., Brockville, Ont.

CURES GOLD IN HEAD AND CATARRH

Repenting of the discourtesy he had put upon this most unbecoming prodigal by sending him into a solitary supper, the major threw away his cigar presently and followed his brother into the house.

"How are you getting on?" he asked, taking his own place at the table.

"Moderately well. Your cook is net a cordon bleu. By the way, how are you off for neighbors?"

"There are a few other white people living in the county."

"How near are the nearest?" "Within six miles of me."

"Oppressively close. What's the name?" "Southmead."

The Catholic Record. Published Weekly at 181 and 183 Richmond Street, London, Ontario.

REV. GEORGE R. NOTHGRAVES, Author of "Mistakes of Modern Huddell," THOMAS COFFEY, PUBLISHER AND PROPRIETOR, THOMAS COFFEY, MESSRS. LUCK, KING, JOHN NICH, P., J. NEVER and M. C. O'DONNELL, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

London, Saturday, March 12, 1892.

ST. PATRICK'S 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.

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.

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 Great Britain given ear to the just complaints of Ireland against the misrule under which the country has suffered.

Last year at this time we had to deplore 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.

There are signs which encourage us to believe that this will soon be the case. The contending parties of Irish 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.

The Tribune, which is the mouth-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.

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It is not to be supposed that there will be actually an Irish Parliament sitting in Dublin within the year, but

in all probability there will be a Home Rule measure before the House of Commons which will be passed under the auspices of the Liberal Government, which will then be in power, and the long-looked for Irish Parliament which will realize the aspirations of Daniel O'Connell 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 Ireland. We may therefore say with confidence that next St. Patrick's feast will be a day of general rejoicing for 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 a year.

SUPERFLUOUS BREATH.

Just what cracker is this same, that defers our ears with this abundance of superfluous breath?

The Winnipeg Tribune is in a great rage concerning a supposed compact between Mr. Abbot's Government and 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.

Notwithstanding the vigorous opposition offered by the Protestant ministers of Oxford on religious grounds to the erection of a memorial statue to the late Cardinal Newman in proximity to the two Colleges, Oriel and Trinity, in which the late Cardinal had been a shining light, the Oxford City Council has finally decided by a vote of 37 to 16 to grant for the purpose the site desired.

The highest place in literature and philosophy was held by His Eminence, and his gentleness and amiability of character are conceded, but the persons who do not endure the one fact that he had abandoned 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 Catholic dignitary.

But the people of Oxford were not to be influenced by this exhibition of religious, or rather irreligious, spite. The Cardinal was indeed a fervent Catholic, but his liberality of sentiment and charity towards all were well known and made him most popular in the estimation of his fellow-townsmen, and it was well said by a Birmingham paper on the occasion of his death that "no arrogant assumptions of superiority marked his change of faith. He never turned upon those he had left with jibes and sneers, but always with the prayer trembling upon his lips that the 'Kindly Light' which had led his own faltering steps 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 him.

The Oxford site was chosen especially 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 those 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 forwarded to us for publication by a resident of Ottawa to whom it was addressed and who wishes it to receive all possible publicity in the hope, in which we heartily join, that it may help to arouse a lively interest in the approaching struggle of the general election in Great Britain and Ireland, so that the cause of Ireland may triumph at last.

House of Commons Library, London, February 10, 1892.

MY DEAR — It is most kind of you to write me and send me the papers you have

been sending me. Please accept my best 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 variety of events have come to pass since then! Poor old Ireland! She has had trials enough, goodness knows, without this last year being added to them. I believe, however, that this trial will really be the last.

Things are going fairly well. They would be going splendidly were it not for the miserable little faction which sets our people against each other. However, there is much promise for the future. We have every chance of success at the coming general election unless discord again rings the death-knell of our hopes. I look for the best anyhow, and to do the same is my advice to all my friends.

We have been occupied this evening in the debate on the Tory Local Government Bill for Ireland. It is a miserable measure, but still its very introduction shows that even the Tory mind some measure of self-government for Ireland is inevitable in the near future. This is so much already gained preparation for the general election. It will come shortly now and decide the fate of Home Rule, and to win it we shall have to do what we are all striving every nerve in preparation for the general election.

CARDINAL NEWMAN'S MEMORIAL STATUE.

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ARCHBISHOP CLEARY.

The last number of the Canadian Freeman contains the following item: "His Grace Archbishop Cleary has taken a trip to the South for a month or 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 continuous hard work which he is always engaged in 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 diocese will live as monuments in generations to come to the memory of Archbishop Cleary, when that great dignitary's soul is receiving the reward in heaven which is the goal of the good and righteous. A visit to St. Mary's Cathedral at the present time will 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 thousands of readers of the Freeman in wishing our venerable ruler an enjoyable trip, and hope that he will return full of vigor and activity to pursue and finish the work which he has entered upon. His Grace will leave Brockville this afternoon accompanied by Vicar-General Gauthier, and will be absent for a month or six weeks."

[We sincerely hope His Grace will return to his people in a short time fully restored to health.—Ed. RECORD.]

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 persons 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 uncalculated 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 crusade 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 unit him for winning the confidence 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 ostracize 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 recognition.

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 belongs to another age—the age of fire and faggots.

ARCHDIOCESE OF KINGSTON.

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

By the Grace of God and Favor of the Apostolic See, Archbishop of Kingston.

To the Rev. Clergy, Religious Communities 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. Therefore, through the Sacred Council of the Supreme Roman Universal Inquisition, he grants by Apostolic authority to all Archbishops 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 is imposed upon them by law or custom, 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 unstintingly to good works, which may merit the Divine mercy. Therefore he exhorts them to devote themselves 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.

R. CAPELLAN, MONACO, Rome, 10th January, 1892.

By virtue of the powers communicated to us in our Holy Father's most considerate and benevolent Letter of Indult, We, knowing how grievously the public health throughout our Archdiocese has been suffering in the past half year, and still continues to suffer, from the prevailing epidemic, make the following ordinances for the Lenten season:

1. We dispense all our people from the law of fast during the entire Lent, solely 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.

2. 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 to quantity or quality of food prescribed by 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 labor under its debilitating influence, may, by the advice of their respective pastors, use whatever food is most suitable for them.

We exhort our faithful people to bear in mind that this extraordinary relaxation of the Church's discipline of 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. It is not enough to believe that He has died for us and has redeemed us by the payment 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 Apostle, "so also faith without good works is dead" (St. James II). Of those who stoke their souls' salvation upon mere faith, and think it enough to cry out the sacred name of Jesus in public meetings and in the busy thoroughfares of our cities, the Saviour 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 ourselves for our sins, if we would derive profit from His atonement. His solemn pronouncement to all men of all ages is, "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 self-denial, 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 of his flesh with its vices and concupiscences. In the same sense did the Saviour also proclaim, "He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life everlasting" (John XII). This

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 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 aversion 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 selfish and senseless cupidity and slavish abasement to earth and earthly pursuits, that we are required by the Saviour of our souls to mortify, by self-denial, and to crucify by the continuous and painful antagonism of penance. Let 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 everlasting." The Apostle St. Paul has expressed 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.). This 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 self-denial. Therefore, let no one think that by the relaxation of the Lenten fast he is freed from the law of penitential self-chastisement, or that, since Christ has made atonement for his sins, he is absolved from the duty of personal atonement in union with the suffering Saviour. We must make ourselves the companions of the Redeemer in His sufferings, if we expect to be the companions of His glory in the heavenly kingdom. It will not avail us that we are Catholics, staunch Catholics, who believe Christ, our Saviour, has made atonement for our sins, if we fail to unite our personal atonement with His. This is the inexorable law of divine justice against transgressors. Hence the great Doctor of the Nations says of himself to the Christians of Colossæ, "I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ in my flesh" (Col. 1 c.). There is nothing deficient in the sufferings of Christ so far as regards full satisfaction to God the Father for the sins of mankind, but if every adult, who by his own free will has grievously offended the Divine Majesty, the sufferings of Christ will not avail unto justification and salvation without the sinner's 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 condition. As a summary of all teaching 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, he by his own example, he tells us, "With Christ I am nailed to the cross, and I live, now not I but Christ liveth in me" (Gal. 2 c.).

Therefore, 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 abstinence 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 relieving the destitute by their charity, to assist in the public prayers, and sacred offices in the churches, and to frequent the sacraments, and be propitiated; for it is manifest that the many evils from which we are suffering are to be attributed to the Divine Justice which inflicts condign punishment upon men, on account of the corruption of morals and the widespread inundation of vice."

Uniting our voice with that of the Sovereign Pontiff, We exhort our faithful people to practise throughout this Lent the several kinds of religious work specified in this letter. We hope they will supply for the deficiency of bodily mortification by their regular and constant attendance at the daily public devotions in the church. Every family should make it a rule, whenever possible, to join with the priest and the congregation before the altar each Lenten evening for the recitation of the Rosary, the hearing of the word of God and the reception of the special favors bestowed by our Lord in the Benediction with the Blessed Sacrament. Those who, by reason of their distance from the church or from other

causes, are prevented from attending at these public religious devotions, ought to unite with the Rosary at home a quarter of an hour, or some good prayer from the lives of the saints and the great spiritual book, We must earnestly request our Rev. Clergy to encourage the daily exercises of worship and the feeding of their spiritual flock. We must recommend to our people towns and villages, to the sacrifice of the Mass each day. The Mass is the sublime and efficacious prayer. It is adoration, prayer, supplication for giving, imperation of the blessings we have need of spiritual and temporal. It is Jesus Christ Himself, Priest and Victim of the Eternal Testimony, who in all those forms is in the Holy Mass. It is the offering of our faith and hope and compunction, our praise and thanksgiving and adoration before the throne of God, and the offering of our people in this Province are accustomed to attend. What unspeakable privilege is it to see Our Christ, our Saviour, in the Holy Mass! It is the offering of our faith and hope and compunction, our praise and thanksgiving and adoration before the throne of God, and the offering of our people in this Province are accustomed to attend. What unspeakable privilege is it to see Our Christ, our Saviour, in the Holy Mass! It is the offering of our faith and hope and compunction, our praise and thanksgiving and adoration before the throne of God, and the offering of our people in this Province are accustomed to attend.

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THE PASTORAL

Our Holy Mother obtained that her child, Paschal Lamb, that Blood of Our Lord Jesus Holy time, and she pure herself for sinet by purging the guilt of sin in Penance, and clo with the nuptial g that they may as festivities of the strength from the Saviour's flesh, the all grace, for the their good resolve, warn their flock as this primary duty which the Lord Himself and drink His Blood in you, in reference to which I write to you (1 Cor., XI), given: "Whosoever or drink the chalice worthily shall be and of the Blood of man prove himself of that bread, and Therefore, Bret dare to despise the no one fail to honest examination and sincere comp

RECORDED AND INDEXED AT THE PARLIAM. OFFICE, PARLIAM. BUILDINGS, WASHINGTON, D. C.

MARCH 12, 1892.

causes, are prevented from assisting at these public religious services...

his sinfulness, that he may approach the adorable Person of the Lord Jesus Christ worthily under the mystic species of bread in the Blessed Sacrament of the Eucharist...

no words of charity is left. It is unnecessary to remind our Catholic people that charity is the queen of virtues, without which all other virtues are devoid of merit in the sight of God...

Our Holy Mother, the Church, has obtained that her children shall eat the Paschal Lamb, that is, the Body and Blood of Our Lord Jesus Christ, at this holy time, and she requires all to prepare themselves for the Eucharist banquet by purging their consciences...

DIocese of Peterborough.

CONTINUED FROM FIRST PAGE.

found the Jews had faithfully kept the commandment. The Jews in the world to-day showed their fidelity to this by the charity they exercised towards their needy brethren...

THE RESULT WAS that the poor and needy were neglected and made the mere slaves of the rich and powerful. Thus when Christ came what was the state of society?

Then Christ made charity one of the fundamental doctrines of salvation. Alms-giving or charity was absolutely necessary if they would have salvation. Thus when Christ reduced the ten commandments to two...

When he came He came in poverty, preached the Gospel to the poor and sympathized with them and told them they were the most beloved amongst His flock. His Lordship impressed the importance of the exercising of charity...

Among the many perfectly secure methods of applying our alms for relief of indigence and distressed old age we especially recommend to the charitable people of Kingston city and of the Archdiocese generally to give generous support to the Sisters of Charity of the House of Providence.

ST. PATRICK'S DAY.

It is intended this year to hold a grand concert in the Opera House in this city on the evening of the 17th in honor of Ireland's patron saint.

TORONTO LETTER.

Special to the Catholic Record.

During the Lenten season and subsequent to it it is the intention to have the beautiful practice of the Forty Hours' Devotion held in all the city churches in succession.

The Archbishop dwelt on the apathy of people with regard to the immensity of the love of our Saviour in the Blessed Sacrament. He referred to the thousands who deem it to Treves to venerate the Holy Coat, the garment which our Divine Lord wore.

We have Christ Himself on our altars. He was firmly of the opinion that God would destroy the world were it not for the presence of Christ in the churches.

A grand concert and cantata in aid of the building fund of St. Michael's Cathedral was held in the Auditorium on Tuesday evening 1st March.

Mr. Dougherty, after returning thanks not only for the resolution which was so cordially endorsed by such an enlightened audience, but also for the grand reception tendered him by the charming young ladies of the Literary Society...

FROM ORANGEVILLE.

Special to the Catholic Record.

A shocking accident occurred here on Wednesday evening, by which Mr. Patrick McGarvey lost his life. Deceased was returning from Orangeville to his home in a passenger train near Laurel, just as the 6 o'clock passenger train was nearing the West Broad-way crossing.

Mr. McGarvey was fifty-four years of age and came to this part of the country about thirty-eight years ago and worked through many difficulties to keep his faith and make himself a home.

OBITUARY.

Mr. John Maguire, Quebec.

Mr. John Maguire, the well known book and shoe-maker of Fabrique street, succumbed on Monday evening, Feb. 27, at his residence, 100 St. Lawrence street, after a long illness.

LECTURE ON "ORATORY"

BY DON. DANIEL DOUGHERTY.

The Hon. Daniel Dougherty, of New York, delivered his famous lecture on "Oratory" in the Pavilion Horticultural Gardens, Toronto, on Monday evening, Feb. 29, under the auspices of the Catholic Young Ladies Literary Association.

The chair was taken by D. A. Sullivan, LL. D., Q. C., Grace Archbishop Walsh, Hon. G. W. Ross, Hon. A. S. Hardy, Hon. Frank Smith, Hon. E. Blake, Hon. T. W. Anglin, Mr. Pope, U. S. Consul, Hon. General McEwen, Dr. S. Connell, Christian Science Rev. Dr. Thomas, Rev. G. M. Mills, Rev. G. M. Mulligan, Rev. Fathers Ryan, S. J., Walsh, McCarthy and McBrady.

Mr. Sullivan, in introducing the lecturer, said that he had the honor to be the first to see the lecturer, and that he had the honor to be the first to see the lecturer, and that he had the honor to be the first to see the lecturer.

Mr. Dougherty on coming forward was warmly and cordially received. He is an elderly gentleman, well preserved, with an intelligent, cheerful countenance bearing the indelible stamp of genius and affability.

He began his address in a slow, calm style, his enunciation being perfect. He described the art of oratory as a science which possessed magnetic power to sway the feelings and control the actions of their hearers.

He paid a high tribute to Ireland's great orator, Daniel O'Connell, and gave a pointed quotation describing the magnetic power with which he swayed the mind of hundreds of thousands of his countrymen when addressed by him under the great canopy of Heaven.

He deplored and deplored, under the thin disguise of sanctity, was to enter the morbid tank of promiscuous crowds. He did not think there are any such preachers in Canada, and their homes were on the other side of the Atlantic.

It is now replaced with the power of truth and education, in exposing and holding up to public execration corrupt legislation and unjust judges, in uplifting honesty and virtue, in maintaining the welfare of the people, the

honor of the country and the glory of God. He was firmly of the opinion that God would destroy the world were it not for the presence of Christ in the churches.

Mr. Dougherty, after returning thanks not only for the resolution which was so cordially endorsed by such an enlightened audience, but also for the grand reception tendered him by the charming young ladies of the Literary Society...

Mr. Dougherty was invited to luncheon by His Grace the Archbishop on Tuesday. He visited St. Michael's College, De La Salle Institute, St. Joseph's and other Catholic schools of the city. He left in the evening highly pleased with his reception and favorably impressed with the Queen City.

On Tuesday, February 27, a rare anniversary occurred. An English priest, the Rev. Richard Schofield, completed his hundredth year.

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Journal, recognized as the leading newspaper at the New York State capital, and one of the leading papers of the United States.

There is, therefore, no room to doubt that the particulars of the case are accurately and carefully set forth in every respect, and must therefore prove the deepest interest to our readers. We therefore commend the article to their careful perusal.

WEDDING BELLS.

DAVIS-TEMPLE.

At St. Mary's Church, Mount Forest, on the 24th ult. a happy event took place, being the marriage of Katie, youngest daughter of Messrs. Temple and one of Arthur Township's most popular young ladies, to Francis J. Davis, a wealthy farmer of North Dakota.

The bride's presents were costly and numerous. Max their path through life and sweet with roses is the wish of her many friends.

NEW BOOKS.

The following new works have been issued by Benziger Bros., New York:

"The Reasonableness of the Ceremonies of the Catholic Church," by Rev. J. J. Burke. Price 10 cents.

"The Glories of Divine Grace," a free rendering of the original treatise of P. Uebelin Nierenberg, S. J., by Dr. M. Joseph Schenck. Second edition. "The Glories of Divine Grace," says the Dublin Review, "should be in the hands of every priest and cultivated layman, for we have simply nothing like it."

Examination in Drawing.

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A Centenarian Priest.

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Sick Headache

Is a complaint from which many suffer and for which there is no entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel G. Bradburn, Washington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent cathartic and liver medicine—sustaining all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Bunker, Texas.

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver. I suffered for over three years from headache, indigestion, and constipation. I had no relief until I used Ayer's Pills, and now I feel better than I have for years."—J. L. Wood, Topeka, Kansas.

"I was troubled for years with indigestion, constipation, and headache. A few boxes of Ayer's Pills, used in strict accordance with the directions, cured me. They are prompt and effective."—W. H. Street, Meadville, Pa.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists and Dealers in Medicines.

ASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS—TOWER CHIMES AND BELLS

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OFFICES AND 1479 Queen St. East SHOW ROOMS: 321 Queen St. East Telephone 1731 and 2796.

Funerals Furnished at Moderate Prices.

PISO'S CURE FOR CONSUMPTION

QUESTIONS WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use with Confidence.

CONSUMPTION

Elsewhere in this issue we publish the particulars of a remarkable cure that fairly out-rides the celebrated case of John Marshall, of Montreal, which created such a sensation throughout the country. The particulars of this case are vouchered for by the Albany Ecce-

MARCH 12, 1892.

A Poet's Prayer.

I do not want the earth, I only crave A little peace, just slipping to the West. Where I might rest...

FIVE-MINUTE SERMONS.

Second Sunday After Lent.

THE JOY OF PENANCE.

He was transfigured before them. From to-day's Gospel.

At first sight, my dear brethren, it seems strange that just as we have entered upon this season of fasting and penance...

But to-day's Gospel forms an exception to this general rule. In it special pains have been taken by the Evangelists to give us in detail a description of the other side, so to speak, of our Lord's life.

In this life there is nothing so familiar to most of us as suffering in some form or other. Most of us are obliged by our circumstances to pass our days in exhausting toil and labor.

But however true this is, suffering is not an end in itself; it is only a means to an end; it is but a road to everlasting joy and glory.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co. Toronto, offer the following prizes every month...

OUR BOYS AND GIRLS.

To Boys Commencing Business. Christian at Work.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it.

Read and be careful how you spend the evenings. Cultivate a taste for reading, and read only good books.

Mozart and Marie Antoinette. Little Mozart, having been brought by his father to the Imperial Palace, Vienna, was seated before a piano.

Protected by an Angel. In a certain city which we shall call B. there is a narrow street, so narrow that a tall man could reach across from one house to the other.

Heat and Cold. The use of the hands, as in washing in hot water, then exposing them to extreme cold, is prolific of a very common misery.

Some Symptoms of Worms are: Fever, colic, variable appetite, restlessness, weakness and convulsions.

Have You Seen It? The new Egyptian Dream Book is creating quite a stir. Whether you believe in dreams or visions or not it will interest and instruct all who read it.

SOME REMINISCENCES

Of the Late Monsignor Labastida, Archbishop of Mexico.

During the revolutionary times in Mexico, when General Comonfort with other leaders aided in banishing Monsignor Labastida, then Bishop of Puebla, the latter took refuge in the United States, and found a hospitable home to which he was a welcome guest.

He was a man of learning and great natural abilities. Possessed of many admirable qualities, he realized to the letter the gospel precept of forgiveness.

To give only one instance of it: General Comonfort, like the modern Italian politicians, though he persecuted the Church, still retained confidence in the conscientious care bestowed by priests and nuns on their charges.

Having finished the rounds, turning to the Superior, he asked in Spanish: "But I do not see General Comonfort's daughters; where are they?"

"But I wish especially to see them and to give them my blessing. They are my dear children. I wish to tell them so. Call them that I may do so."

A few moments after the General's daughters came down accompanied by one of the nuns, and sobbing, knelt to kiss the Bishop's ring.

Monsieur Labastida being desirous of learning to speak English, two pupils, accompanied by one of the nuns, were appointed to walk with him during the recreation hour in order to converse.

The Bishop was fond of reciting Longfellow's Psalm of Life. One of the pupils would recite a line, Monsignor Labastida repeated it, his pronunciation, wherever faulty, being corrected—then the line was written down for him on a little white slate always carried for his use.

On Madame—telling him one day that one of these pupils was about to go on a visit to some friends— "Friends!" he replied.

Heat and Cold. The use of the hands, as in washing in hot water, then exposing them to extreme cold, is prolific of a very common misery.

Some Symptoms of Worms are: Fever, colic, variable appetite, restlessness, weakness and convulsions.

Have You Seen It? The new Egyptian Dream Book is creating quite a stir.

Always True. RHEUMATISM.—Col. DAVID WYLLIE writes: "I suffered intensely with rheumatism in my ankles. Could not stand; rubbed them with ST. JACOBS OIL. In the morning I walked without pain."

"THE GRAND OLD MAN."

How Near he Came to Being a Member of the Catholic Church.

An esteemed Irish correspondent writes us: Rostrevor, Co. Down, Ireland, February 5, 1892.

I enclose you a cutting which I made from an Irish newspaper more than a dozen years ago. It is undoubtedly accurate, as I heard the story from several people "who should know" before I saw it in print.

We thank our good friend for the interesting clipping, which is here with appended: and accept his little poem with gratitude that will be intensified should he remember us similarly again.

This is the clipping Dr. Reilly sends. It tells a remarkable incident:—"Amongst the strange events in this strange world there is scarcely one more surprising than one relating to a most illustrious individual."

At the time above mentioned, when the Tractarian Movement was at its full swing, and when the secessions to Rome were most numerous, and included some of the most distinguished men in the Universities of Oxford and Cambridge, the event above referred to took place.

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A Healthy and Delicious Beverage. A Gentleman writes: "I learned to make a real cup of Chocolate, by addressing C. Alfred Chouffout, Montreal, and get free samples with directions. For Young or Old. GENTLEMEN.—One of my little girls (aged 4 years) had been troubled with constiveness in its worst form since infancy.

When Nature Smiles Again. When nature smiles again in the spring days, mankind often groans from the effects of bad blood and kindred troubles engendered by the long hard winter.

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