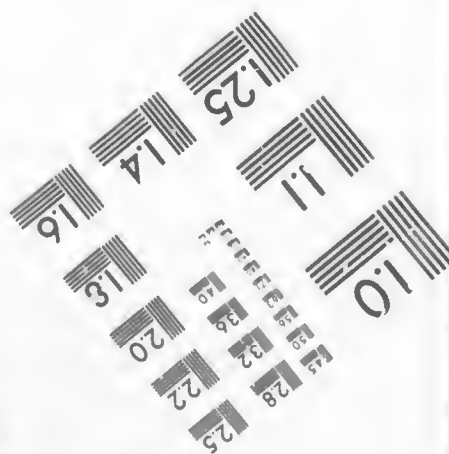
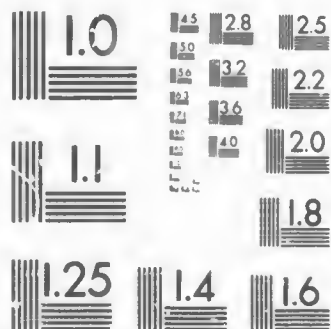


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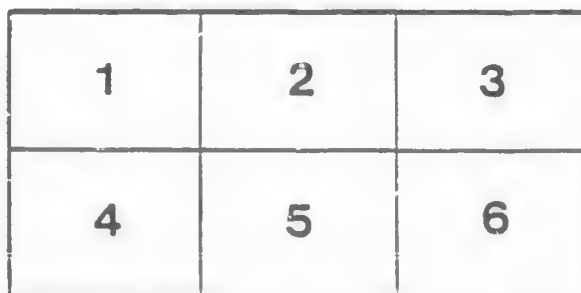
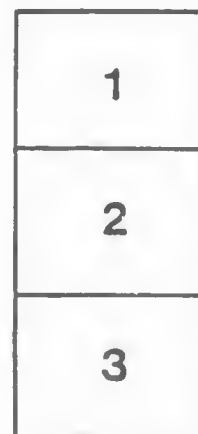
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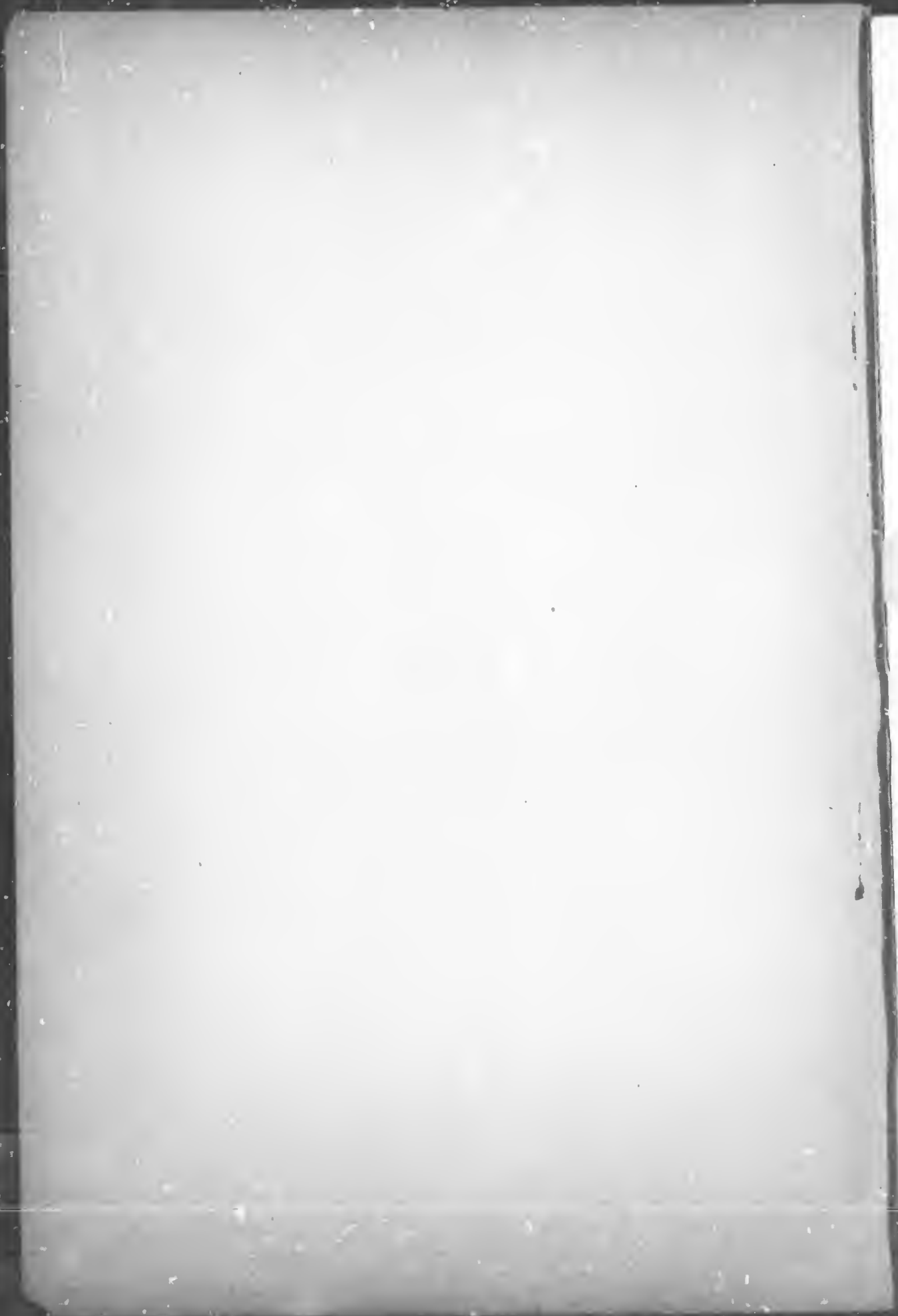
LENTEN PASTORAL

OF

MOST REV. JAMES VINCENT CLEARY, S. T. D.,

Archbishop of Kingston.

1895.



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ARCHDIOCESE OF KINGSTON.

James Vincent Cleary, by the Grace of God and favor of the Apostolic See, Archbishop of Kingston.

To the Reverend Clergy, Religious Communities, and faithful Laity of Our Diocese.

DEARLY BELOVED IN CHRIST:

The following are the regulations for Lent for the year 1895, in the Archdiocese of Kingston:

I. All days within the Lent, Sundays excepted, are Fasting days, on which only one full meal is allowed, with a partial refection or collation in the evening

Young persons who have not completed their twenty-first year of age, and those who have reached the period of life when old age itself is an infirmity; likewise the sick, nursing women, and all who are employed at hard labor, are exempt from the law of Fasting, and may therefore take their usual number of meals every day in Lent.

II. The law of Abstinence, which forms part of the penitential discipline of Lent, prohibits certain kinds of food, and all are bound by it who have completed their seventh year of age, unless they be sick or have obtained a dispensation.

By the common law of the Church, delivered down from the first age of Christianity, flesh meat, eggs, milk, butter and cheese have been excluded from the food of the faith-

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ful throughout the entire Lenten season. This law is still in force, except in so far as it is relaxed by dispensation; and no one but the Supreme Head of the Church has power to give a general dispensation from it. This power Pope Leo XIII. has graciously exercised in our favor, by special Indult, authorizing the Bishops to dispense as they may think fit, through consideration of the severity of our climate.

III. In virtue of this Apostolic Indult, we permit the use of flesh meat on all Sundays at every meal; also at the one principal meal on all Mondays, Tuesdays, Thursdays and Saturdays, except Saturday in Ember week (9th March) and Holy Saturday.

IV. We permit the use of eggs, milk, butter and cheese on all days at both the principal meal and the collation to those who come under the law of Fasting. To young persons under twenty-one years of age, and others not bound to fast, We permit their use at every meal; but We forbid them to use flesh meat oftener than once a day; that is, at the principal meal, except on Sundays.

V. No one is permitted to use fish and flesh meat at any one meal, whether on Sundays or week days, within the Lent. The use of flesh meat at dinner does not, however, prevent the use of a morsel of fish at the evening collation.

VI. Dripping, or lard, may be used in the preparation of food on all days except Good Friday.

Should any further relaxation of the Fast or abstinence be required by particular persons, they may obtain it from their respective pastors, who are hereby authorized to grant it to them, provided true and sufficient cause be assigned.

The observance of the foregoing regulations is obligatory on all the faithful under pain of sin, unless a dispensation be legitimately obtained for good and sufficient reasons, fairly and truly

stated to the ecclesiastical authorities, to whom the dispensing power of the Pope has been communicated. A dispensation from the fast or abstinence procured by means of false or exaggerated representations of ill-health or other causes, is wholly useless; it does not relieve the applicant from the Lenten obligation, but it burdens his conscience with the guilt of falsehood and deception in a grave matter of religion.

The faithful should guard against thinking or speaking of the Lenten restriction of food as a needless or arbitrary severity. A good Catholic will always regard it with sacredness, as a spiritual discipline ordained for the well-being of his soul. He will bear in mind that it was instituted by the Apostles of Jesus Christ in the very beginning, and has been maintained continuously by the Church throughout all ages and in all nations, as an annual course of penance, for the expiation of each one's sins and the mastery of his spirit over his flesh, in accordance with the prescriptions of Our Divine Saviour Himself, confirmed by His example in the forty days of His fasting and hunger and uninterrupted prayer in the desert.

Unbelievers sometimes ask, can forgiveness of sins and everlasting glory be purchased by restricting the quantity and quality of our food?

OUR OWN WORKS, AS HUMAN WORKS, ARE OF NO AVAIL TO SALVATION.

It is true that our acts of self-chastisement, considered as our own works, or merely human acts, bear no proportion to the gravity of our offences against God, and could avail nothing towards the remission of our sins or increase of grace and merit in our souls. But if we perform them in the spirit of obedience to the divine authority of the Catholic Church, uniting them in faith and hope with the forty days' fast of Jesus Christ and the unspeakable sufferings He was pleased to endure for our sake throughout His mortal life, and particularly in the several stages of his Passion, which we commemorate in the last week of Lent, they become supernatural works, the product of faith and grace,

most pleasing to the heart of God, and prolific of pardon and merit and copious blessing through Jesus Christ our Lord. St. Paul rejoiced in his sufferings, because, uniting them with those of the Saviour, he "filled up those things that are wanting of the sufferings of Christ in His flesh." (Col. 1e.) We may do the same.

Our utter inability to do anything of ourselves towards the sanctification of our souls, and our all-sufficiency to work out our salvation by union of our intention with Christ in faith and hope, is a primary article of Christian doctrine set forth repeatedly in the Scriptures. "No one can come to Me," said the Saviour, "unless the Father, who sent Me, shall draw him." (John, 6c., 44v.) On the road to heaven we are like paralytics; we cannot move a step forward by our own efforts; it is God alone who can draw us to Jesus Christ, and through Jesus to Himself in His heavenly home. Again the Saviour proclaims, "As the branch cannot produce fruit of itself, unless it adheres to the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; whoso abideth in Me and I in him, he produceth much fruit; for without Me you can do nothing." (John, 15c., 4v.) By this intimate union our lives, our actions, our sufferings become identified with the life, the actions and the sufferings of Christ; Christ lives and works in us, whilst we live and work and fructify in Christ unto salvation. St. Paul proclaims and emphasizes this great principle by telling the Christians of Philippi (2c., 13 v.) that we cannot perform any good and salutary act, or even have the intention to do it, unless God, according to His good will, operates upon us by His grace. Nay, more: the first thought suggestive of any good action, prior to the good wish and good work, must come from God's agency within us and upon us. "We are not sufficient to *think* anything of ourselves, as from ourselves, but our sufficiency is from God." (2 Cor. 3c. 5v.) What is more easy than to pronounce the words "Lord Jesus?" And yet it is written, "No man can say 'Lord Jesus,' except in the Holy Ghost;" (Cor. 12c. 3v.) that is, we cannot utter this aspiration with profit

to our souls by our own natural power; it is the grace of the Holy Spirit, prompting us and moving our hearts and our lips, that gives supernatural value to the utterance of that sacred name, and causes it to penetrate the heavens and be accepted in our favor at the throne of mercy. Thus our fast and our prayers derive all their efficacy from their union with the fasts and prayers of Jesus Christ our Saviour through faith. Let this be the dominant idea in every Catholic soul at our entrance upon the Lent, and all will be well. The discipline of fast and abstinence and public and private prayer will be faithfully observed. Compunction for sin and firm purpose of amendment of life will, by the operation of the Holy Ghost within us, gradually take possession of hearts previously enslaved by evil passions; and, through the agency of the Sacraments of Penance and the Blessed Eucharist, for whose worthy reception at Easter the Lenten observance is the best preparation, we shall be found on the day of our Lord's Resurrection a purified and sanctified people, on whom the Eternal Father and the Holy Ghost will look with complacency, as we salute with joyous Alleluia the Eternal Son rising in glorious and immortal life from the sepulchre of death.

SINNERS AND SAINTS MUST FAST.

"Fast, because you have sinned; and fast to prevent the danger of falling into sin." This is the pithy maxim of the great St. Basil. It contains weighty truths, and valuable instruction for all men in few words. "Fast, because you have sinned." By sin the Majesty of God is offended, and His sovereign authority is despised. Reparation must be made by the sinner. It is an essential condition of pardon. The personal insult offered to God, the Supreme King and Lord of all, demands personal atonement from the sinner. It is not enough to believe that Jesus Christ made all-sufficient atonement for the sins of mankind. Millions and millions of men for whom Christ died are eternally lost, because while they unhesitatingly believed, they did not fulfil the conditions prescribed in the covenant of redemption for the application of the all-sufficient merits of Jesus to individual souls.

A man may have faith strong enough to move mountains, and it profiteth him nothing, says the Apostle St. Paul. Eighteen centuries ago the Holy Ghost inspired St. James to write to the Church, "What shall it profit, my brethren, if a man say he hath faith, and has not works? Shall faith be able to save him? Faith, if it have not works, is dead in itself. For, as the body without the spirit is dead, so also faith without works is dead." (James 2 c.) Now, the first and most indispensable work required for the pardon of sin is penance. "Unless ye do penance," said the Saviour, "ye shall all perish." (Luk 13 c.) And what is meant by penance? The Written Word of God, as well as the uniform Tradition of the Church, proclaims self-chastisement to be the distinctive characteristic of true and salutary penance. All instances on record of God's anger being averted, and forgiveness extended to public or private transgressors, in consideration of their return to God by penance, exhibit their contrition of heart, outwardly manifested in acts of self-affliction, chief amongst which are: prayers and supplications with tears, long fastings, and prostrations upon the earth, and various other methods of painful discipline, such as the wearing of hair-cloth next the skin, and lying on ashes. "I do penance," said Job, "in dust and ashes." (Job. 23 c.) Josue, the leader of the Israelites, striving to avert God's anger from his people, rent his garments, and lay flat upon the ground before the Ark of the Lord until evening, both he and all the ancients of Israel, and they put dust on their heads. (Josue 7 c.) Samuel called upon all Israel to "fast all day, and cry out, we have sinned against the Lord." (1 Kings, 7 c.) The penitent David prayed and groaned and wept, night and day, for an entire week, keeping a fast and lying upon the ground, while he supplicated God to turn aside His anger, and remit the penalty decreed against him on account of his sin. "I humbled my soul in fasting," said he; "my knees are weakened by fasting; I did eat ashes like bread, and mingled my drink with my tears." (Psalm 34, 108, 68, 101.) Who is not moved by the Scriptural narrative of the penitential fast of the Ninivites after the Prophet had an-

noanced in the streets of their city, " Yet forty days and Ninive shall be destroyed!" They proclaimed a fast, and put on sackcloth, the king and all the people, from the greatest to the least; even the oxen and the sheep, as well as the men, were denied all food and drink. Then they prayed, and "cried to the Lord with all their strength." The Scripture adds, "God saw their works, and God had mercy." (Jonas 3 c)

Those examples are recorded by the Holy Ghost for our instruction, and yet how little do we profit by them! Our Holy Mother, the Church, recalls them to our minds at the solemn inauguration of the Lent, and frequently throughout the forty days, in the Liturgy of the Mass and in the Divine office and other services. She blesses the ashes, and impresses them on our foreheads in the sign of the cross on the first morning of the Lent, dedicating us thereby to a course of six weeks' penance in union with Jesus, our Leader, our King and our Model, fasting and praying in the wilderness, apart from the world and its distractions and vanities. She does not require of us to deny ourselves very much in regard of food and drink and sleep and other natural enjoyments. Her indulgent discipline at the present day hardly deserves to be called penance or fast, when compared with the penitential fasts recorded in the Scriptures or with the severities of Lent, as it was enforced and observed in the first thousand years of her history, when no other food was used by her children but dry bread and herbs and water, and this only once in the day after the Vesper service in the church. She has had good reasons for relaxing the Lenten austerities. Not that sin is less offensive to God to-day that it was in former times. On the contrary, the sins of Christians involve greater guilt than those of the Jews or Gentiles who had not heard how "God so loved the world as to give up His only-begotten Son," and how the Incarnate Son of God humbled Himself, out of love for us, to a most cruel and ignominious death upon the cross, to make atonement for all and each of us, and purchase for us the reward of everlasting glory. No; the sinful Catholic of to-day is more guilty than the Ninivite sinner; and God's anger is pro-

portionately intensified against him. The Church tells him so, and never omits to warn him of "the wrath to come" and the never-ending torments of the fire of hell that most surely await him unless he does timely works of Penance. She proclaims from her pulpits that the word of the Saviour expresses an unchangeable law, "Unless ye do penance, ye shall all perish," and that to the present generation, equally as to those of old, the dictum of St. Paul applies, "They who are of Christ, have crucified their flesh with its vices and concupiscences" (Gal. 4c.) Nevertheless, she is considerate for the weakness of her children in these latter times, seeing that the ancient fervor of piety has generally abated; and an almost universal dread of pain and bodily austerity has seized the minds of men, even the strongest; and the conditions of human life have undergone a remarkable change in divers ways, especially in the activity of industrial and commercial enterprise, and the prolonged hours of labor, and the severe demands of task-work, and the consequent strain upon the mental and bodily energies of men in the pursuit of worldly business, striving for success in the face of ever-increasing competition. For these and other causes the Church permits the general use of nonrishing food in Lent nowadays, trusting to other resources for the awakening of the spirit of penance and the just reparation to God's offended majesty by her erring and repentant children throughout the holy season of Lent. She expects that her moderation in relaxing the former severity of the fast will encourage the faithful to observe with thorough exactness the few and small restrictions of food now required of them; and she believes that a little mortification practiced with fidelity in the spirit of obedience, is more meritorious before God than the most rigid austerities grudgingly submitted to. She expects also that good and loyal Catholics will compensate for the dispensation she grants in the law of fast and abstinence by denying themselves indulgence in other things that contribute to bodily pleasure or comfort, but are nowise necessary to life and health. Every one knows his own habits, and few they are who cannot, with profit to the soul, and perhaps to the health of the

body also, renounce or diminish some habitual enjoyment for the next forty days in the spirit of penance and self-chastisement for sin. Such voluntary mortifications during Lent are very pleasing to our dear Lord Jesus Christ, and are always fruitful of grace to those who practice them. Indeed they oftentimes obtain for habitual sinners the special strength from heaven to overcome a vice that has taken root in the heart or is gradually acquiring a despotism over the will. Oh! how numerous are the modern forms of self-gratification! Some of them are innocent in themselves; others more or less dangerous; and all of them are capable of being advantageously diminished or discarded, especially during Lent, if only the spirit of penance makes itself the ruling principle of the soul. Let each one resolve to sanctify the Lent and compensate for the relaxation of the law of fast and abstinence by renouncing one or other of those unnecessary, perhaps dangerous, enjoyments to which he has habituated himself. It will be accepted by Jesus Christ as an act of homage to Him in the desert, a voluntary penance and an atonement for past sin, and it will, moreover, strengthen his soul for the day of temptation.

The Church also expects her faithful children to abstain during this penitential season from all public games and theatrical entertainments and banquetings and balls and dances and such-like festive amusements. These are directly and manifestly repugnant to the spirit of the Lent, which is Penance and self-denial and humiliation of ourselves before God in atonement for our offences against His Sovereign Majesty. What can unbelievers think of us and our religion, when they see Catholic young men and young women rushing to the Church to receive the blessed ashes in token of their dedication to the forty days' discipline of compunction and self-chastisement in company with their suffering Saviour, and next day rushing to the theatre or the ball-room, to indulge in frivolity and laughter and silly, if not sinful, exhibitions of vanity, too frequently offensive to modesty and always dissipating to the religious spirit? We most earnestly exhort all Catholic parents to be firm and unrelenting in

their opposition to these unworthy practices during Lent. If their children be frivolous and forgetful of Christian duty, parental authority should bring them, willingly or unwillingly, to recognize what is due to Christ and His Church, to the honor of the Catholic name and the decencies of Christian Society.

WORKS OF CHARITY SHOULD ACCOMPANY THE FAST OF LENT.

"It is proper," says Pope St. Leo the Great, "that they who are too infirm to practice the law of severe abstinence, should give more abundant alms to the support of the poor." This is a universally recognized form of Penance, for it is self-denial, a renunciation of a portion of our worldly substance in favor of Christ's poor, and it will be accepted by Him in satisfaction for our sins and the impetration of mercy and pardon. For it is Jesus Christ who said: "Blessed are the merciful, for they shall obtain mercy" (Matt. 5c.) And again He said, "Give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again." (Matt. 5c.) Oh! what lofty encouragement does not the Saviour of men give to alms-deeds in behalf of the poor! How He loved the poor, and how urgently He recommends them to our kind and generous care! On the other hand, how terrible are His denunciations of the hard-hearted people who have no compassion for the poor. In describing the judgment He shall deliver on the Last Day, He seems to make the fate of each one depend upon observance or neglect of the law of charity towards the poor, whom He styles His "least children," and whose necessities and sufferings He proclaims to be His own. The Prophet Daniel having announced to the Chaldean King the terrible punishment God was about to inflict upon him on account of his iniquities, delivered the following admonition, "Wherefore, O King, redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor. Perhaps He will forgive thy offences." (Dan. 4 c.) To us the same rule applies. If we have sinned, and have need of

Divine Mercy, let us show mercy ourselves to our fellow-creatures, and then we may confidently appeal to the Father of the Poor for mercy and forgiveness of our offenses. It is specially incumbent on us to do this in the season of Lent; for alms-giving is represented in Sacred Scripture as a necessary adjunct of fasting for propitiation of the justice of God. Thus, the angel Raphael, who was sent from heaven to accompany young Tobias on his journey into a distant country, and who had brought him back safely to his parents, laden with spiritual and temporal gifts from God, informed that pious family how they had earned the divine favor, saying, "Prayer is good with fasting and alms, better than to lay up treasures of gold; for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." (Tobias 12 c.) It is worth while to repeat here, for the edification of our Catholic people, the advice given by the elder Tobias to his son, when he thought his last hour had come, and had lain down to die. The Holy Ghost has written it for our benefit, and let not the good lesson be lost upon us. "Hear, my son," said Tobias, the father, "hear the words of my mouth, and lay them as a foundation in thy heart. All the days of thy life have God in thy mind, and take heed thou never consent to sin, nor transgress the Commandments of the Lord our God. Give alms out of thy substance. If thou have much, give abundantly; if thou have little, take care, even so, to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness." (Tob. 4 c.) Would to God that the Catholic parents of Ontario would have faith enough, and piety enough, to imitate this good Israelite in practicing mercy to the poor during life, and bequeathing it to their children with their last breath, as a legacy more precious than treasures of gold. Witness the solicitude of our Holy Mother Church to infuse this spirit into her children by repeating in every day's office of the Lent the exhortation of the Prophet Isaias, when, having pointed out to the people the worthlessness of perfunctory fasting in

sackcloth and ashes, he describes the sort of fast that is acceptable to the Lord, because accompanied by works of Charity: "Is not this rather the fast which I have chosen? Deal thy bread to the hungry, and bring the needy and the homeless into the house; When thou shalt see one naked, cover him, and despise not thy own flesh." (Is. 58 c.) The Fathers of the Church insist so strenuously on alms giving as an accompaniment of the fast, that they do not hesitate to declare all the severities of Lent, as practiced in their time, to be of little or no avail without alms, where persons have sufficient means to bestow them. St. Leo the Great, as cited above, requires those who cannot comply with all the rules of rigid fasting to make up the deficiency by multiplying their alms. This rule holds good for us all nowadays, since the fast is reduced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be reputed a fast." St. Casarius of Arles says, "Fasting without alms is not available, unless a person be so poor as to have nothing to give, and in such case the good will is sufficient." Let us take seriously to heart these teachings of the Word of God, written for our instruction by the Holy Ghost, and proclaimed by the Holy Church in all generations. Let not selfishness shut up the bowels of mercy within us. We have sinned, and we cannot obtain mercy without practicing mercy. We punish our bodies very little indeed by the modern discipline of Lent; but we have the power, and we are bound to supply the deficiency by almsgiving.

HOW ALMS SHOULD BE GIVEN.

The direct purpose of alms is to relieve the wants of the poor. Therefore care should be taken that they be not misapplied. Poverty and want should, first of all, be distinctly ascertained, that imposture may not receive encouragement from our excessive good nature. If we have personal knowledge of the wants and privations of any family or of individuals, who receive no aid from any public fund, it is an excellent work of charity to give them suitable assistance privately and noiselessly. But when the poor are very numerous, the best method of relieving

them, and at the same time guarding against imposition, is to commit our alms to the care of the societies organized and blessed by the Church for the distribution of charity. They will make diligent inquiry into each case of want, and will conscientiously give requisite aid where it ought to be given, and withhold where it ought to be withheld. We happily possess in the City of Kingston, and in other parts of Our diocese, the excellent Society of St. Vincent de Paul, whose one object is the relief, spiritual and temporal, of the poor of Christ, whom they visit in their homes and protect against want of every kind. We recommend this admirable Society to the generous consideration of our faithful priests and people throughout Our diocese. Thanks be to God, who glories in the title of Father of the Poor, we have also in our Metropolitan City of Kingston the religious communities of the Hotel Dieu and the House of Providence, and in Brockville the Hospital of St. Vincent de Paul—all three devoted to the alleviation of the wants and sufferings of poor humanity. The Sisters of Charity of the House of Providence spend their lives in tenderly ministering to the care of the aged and infirm poor of both sexes, of whom there are at present 129 in their Home, and also of orphan boys numbering to-day 55. What work more meritorious before God and men, and to what more noble purpose could young ladies dedicate their youth and womanhood and their energies of mind and body, under the sanction of perpetual vows, than the "service of the poor" for Christ's sake, in the confident hope of His eternal reward. They treat those aged men and women, the friendless and penniless wrecks of humanity, the blind and the crippled, the deaf and the heart-sick, and their fast-decaying fellow-creatures, with all the tenderness a mother could show her child. They nurse them day and night; they dress them, comb them, wash them and keep them neat and cleanly; they feed them nutritiously, and go from house to house through town and country in quest of food, or the means of buying it, for their dear afflicted old men and women. And they do all this with a cheerfulness of spirit and a whole-souled devotion that can only be the fruit of the grace of the Holy Ghost

rejoicing in their hearts and paying them the "hundred fold recompense" promised by the Lord Jesus Christ. They ask nothing, they receive nothing, from the world. The saying of St. Paul is theirs, "Having food, and wherewith to be covered, with these we are content." (1 Tim. 6c.). The Sisters of the Hotel Dieu and of St. Vincent de Paul's Hospital in like manner, and with equally edifying self-sacrifice and laborious zeal, expend themselves in the care of the sick and dying poor. To this they have consecrated their whole life and all their faculties of soul and body by solemn vows. Their extreme tenderness in nursing the sick, their long night-watchings, and their success in sustaining and consoling the hearts of their patients through all the changes of prolonged sickness, are well-known and gratefully acknowledged by non-Catholics as well as Catholics. They, moreover, nurse our little orphan girls with parental affection and rear them nicely. They expect no reward from creatures. They rely on Him who said, "Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple; Amen, I say to you, he shall not lose his reward." (Matt. 10c.) We trust our good Catholic people will not neglect those religious communities. It would be a cruelty to forget them. They are working for Christ, to be sure; and He will not forget them. But they are working for us also, by caring our distressed poor, whom the Saviour of men committed to our care. They are absolutely dependent on the charity of their fellow-citizens. We know, of our own certain knowledge, that they have no means of their own for the maintenance of their institutions. Whatsoever they did formerly acquire by collecting and safe-guarding their alms received from charitable friends, has been recently expended in providing much needed accommodation for the increased numbers of the poor in accordance with the requirements of health and for the greater efficiency of their ministrations. The Government Inspectors could not avoid making complaint of the inadequacy of their former equipments and domestic arrangements. Every Catholic was ashamed of the state of things, as they hitherto were. It was time to do something in the way of im-

provement. But the changes of buildings and enlargement of space and sanitary requirements have exhausted the funds of the Sisters. The Sisters of Providence not only possess no money to-day, but have burdened themselves with a debt of \$10,000 by enlarging and properly fitting up their Home for the aged and infirm poor. The Sisters of the Hotel Dieu have barely escaped the necessity of contracting a heavy debt, by the kindness of friends, who paid the full cost (\$15,000) of erecting their handsome church of St. Joseph without any demand upon the Sisters. We pray our good God to inspire the affluent amongst us with a spirit of goodness and generosity towards those invaluable religious communities.

PUBLIC GRANTS TO HOSPITALS AND HOMES.

But some one may say, "Don't they receive grants from the public treasury?" We feel it incumbent on Us to correct just here a false and obviously malicious statement, that has been frequently bandied about by untruthful politicians on all the platforms of the Province, and by their unscrupulous journals, during the three no-Popery campaigns through which, by God's special help, we have most successfully passed in the last decade of years. We emphatically contradict, and declare it to be wholly and absolutely untrue, that any public money is granted, or has been granted, to our religious Sisters of any Order by the Government of this Province or any other. True it is, that a small grant—miserably small—is annually made to the indigent poor, whether Protestant or Catholic, in this Province, who have no friends to take charge of them in the days of their helplessness, and who, therefore, have to be maintained somehow at the public expense, out of the Provincial or Municipal Funds. Now, the magnanimous allowance of the Provincial Government is two cents per day in the House of Providence and one and a half cents per day in the Hotel Dieu, for the nursing and clothing and education and board and lodging of each orphan. The Provincial grant for the board and lodging and clothing and general maintenance of every old or infirm man or woman in the House of Providence is five cents per day; and, if the Sisters

can show that the revenue of their Institution, derived from voluntary alms, and exclusive of Government grant, is sufficient to supply more than two-thirds of the cost of maintenance of their aged and infirm wards, they are allowed a supplementary grant of two cents. The Sisters of the Hotel Dieu receive an allowance of seven cents per day for chronic patients, and twenty cents per day for patients requiring only temporary treatment. A supplementary grant of ten cents per day may be given them, if the revenue of the hospital, derived from voluntary offerings or otherwise, and exclusive of Government grant, is shown to be sufficient to supply forty cents per day for maintenance of each patient. This is the lavish expenditure of the Provincial Government for the nursing of each sick person in the Hospital, and the requisite supply of food and prescribed delicacies and medicines and bed covering and washing. Who does not see that this annual grant is manifestly inadequate to meet the expenses incurred by the Religious Sisters in our Hospitals and Homes, and that, after all, they depend for the efficiency of their God-like charity on the alms of their fellow-citizens? Just think of the beggarly pittance, over which the bigots have been making such noise, and ask yourselves how much of this grant of two cents, or seven cents, or twenty cents per day, is paid to the Sisters who watch over and tenderly care the sick and the maimed, the orphans, the cripples, the deaf and the blind? Not one cent. They have never asked, and never have received any recompense whatever from the Government. There is no account taken of the Sisters' services by the Inspectors or Auditors of the Government. Their needs are few, merely the food and clothing of their bodies; with this they are content in the service of Jesus Christ: and this is provided for them sufficiently, not by salary, or pension, or grant from Government, but by God's own fund, the never-failing, inexhaustible fund of Christian charity.

INJUSTICE DONE TO THE CATHOLICS OF KINGSTON BY THE MUNICIPAL COUNCIL.

The trend of Our subject naturally leads Us to the consideration of a greivous injustice perpetrated from year to year upon the Catholics of the City of Kingston by our Municipal Council. There are two Protestant institutions in the city—the Protestant Hospital and the Protestant House of Industry—corresponding in their main purpose with our Catholic Hospital and our House of Providence. They are private institutions, maintained, as ours are, by the charitable offerings of individuals, supplemented by grants from the Provincial Governments. They have on their side most of the wealth of the city, and have, from time to time, been recipients of immensely large bequests and donations. We have on our side only a minority of the population, who are, as a whole, the less affluent section of citizens. And yet the Municipal Corporation of Kingston annually take from the fund derived from Protestant and Catholic taxes alike, a sum of \$1,500 and hand it over to the two Protestant institutions, whilst they give not one dollar or cent to either of the Catholic institutions that exist solely for the relief of the poor, who have a natural and divine right to support from the public. Nay, they even impose a tax of so much per gallon on the water taken through the public pipe from Lake Ontario by the Hotel Dieu and the Providence for the drink of the sick and poor, and the washing of their linen. The amount of tax for water charged last year against the sick citizens receiving care in the Hotel Dieu, and compulsorily paid out of the alms contributed in their favor, is \$184.24; the water tax charged against the alms supplied for the food and clothing and general maintenance of the 129 aged and infirm poor creatures, and the 55 orphans in the House of Providence last year, is \$127.55. We have been told that the pretext for thus discriminating against the poor and the sick in charge of the Religious Sisters is because the Protestant institutions are non-sectarian and ours are sectarian; and last summer We listened with interest to an address publicly delivered by one of the Governors

of the General Hospital, in the course of which he endeavored to prove that institution to be non-sectarian, because its doors were opened to Protestant and Catholic patients alike. If this argument avails anything, it favors the claim of the Hotel Dieu and House of Providence, since the portals of both the Catholic Hospital and the Catholic Home are likewise open to all denominations. Surely, if the General Hospital be regarded as undenominational, by reason of its having ten Catholic patients within its walls to-day, and having had eighty-eight Catholics in the official year ending September 30th, 1894, the Hotel Dieu is equally entitled to an undenominational character, inasmuch as it has eight Protestant patients to-day, and had thirteen of them sometimes last year, and has had one hundred and fifteen sick Protestants in its wards within the same official year ending 30th September, 1894. By a similar comparison the House of Providence can establish its title as strongly as the House of Industry to be regarded as non-sectarian, since it has nine Protestant inmates at present, and has frequently had more. Wherefore the distinction between sectarian and non-sectarian in reference to these institutions of relief for the poor must be established on some other basis. Perhaps it is referable to the management? Certainly the Hotel Dieu and the House of Providence are under Catholic management of the very best possible kind. But, whereas the General Hospital and the House of Industry are under decidedly Protestant management, the ground of distinction between sectarian and non-sectarian is not discoverable here. Perhaps it may be found in the Medical Staff, or the nurses, and other officials? But these are exclusively Protestant in the General Hospital and the House of Industry. The conclusion is irresistible, that the City Council of Kingston dips its hand every year into the pockets of the Catholic citizens and extracts their money for the maintenance, at the rate of fifteen hundred dollars per year, of two Protestant institutions, whilst it does not allow any portion whatever of the taxes, whether Catholic or Protestant, to be applied to the support of the hundred and twenty-nine aged

and infirm poor, and fifty-five orphans, in the House of Providence, or to the sick inmates of the Hotel Dieu, numbering, at a yearly average, over six hundred. We earnestly hope that there is sufficient fairness of spirit in the citizens of Kingston to remedy this inequality of distribution of public money. Meanwhile the Catholics, We hope, will feel it all the more incumbent on them to provide for the poor and afflicted members of Christ, who throw themselves upon the charity of the good Sisters for that relief which they are entitled to receive from the public generally.

ASSIST AT EVENING DEVOTIONS AND MORNING MASS.

We hope our faithful people 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, whensoever possible, to join with the priest and the congregation before the altar each Lenten evening for the recitation of the Rosary and the reception of the special favors bestowed by Our Lord in the Benediction with the Blessed Sacrament. The pastors resident in towns or villages are required to hold these services in the church on all evenings in Lent, with a practical instruction every Tuesday and Thursday, and the Stations of the Way of the Cross every Friday. We most earnestly request our Rev. Clergy to facilitate and encourage the daily assembly of their flocks in God's house for these exercises of worship and prayer and the feeding of their spirit with the word of salvation. Moreover, we recommend to our people residing in towns and villages, to assist at the Holy Sacrifice of the Mass each morning of the Lent. The Mass is the most sublime and efficacious of all forms of prayer. It is adoration, praise, thanksgiving, supplication for pardon of sin and impetration of the graces and blessings we have need of for our spiritual and temporal welfare. It is Jesus Christ Himself, the High Priest and Victim of the New and Eternal Testament, who offers worship in all those forms to His Father, for us and with us, in the oblation of the Holy Mass. It is He who lays the offering of our hearts, our faith and hope and love and compunction, our

praise and petitions, our thanksgiving and supplication before the throne of God in sight of the whole heavenly court.

FAMILY PRAYER.

We trust that the practice of united family prayer, at all times commendable, and especially appropriate to the forty days of Lent, shall be observed most punctually in all homes of the Diocese of Kingston from Ash Wednesday to Easter Sunday; most particularly in those that are too distant from the Church to admit of the family's attendance at the public devotions. If we cannot go into the desert with our Divine Master and Saviour, let us invite Him to come in spirit each evening and be the centre of the household at the time of prayer. He has promised to come, if He be asked: "Where there are two or three gathered together in My name, there am I in the midst of them." (Matt. 18ch.) Where parents and children, masters and servants, assemble together in their peaceful homes to close the day with adoration and thanksgiving to God, and supplication for pardon of their offences, and petition for continuance of heaven's favors, through the Saviour's merits and the Virgin Mother's intercession, with the blessed beads in every hand and the cross pendent from every beads, they are then and there assembled in Christ's Name, and most assuredly He will be in the midst of them.

PASCHAL PRECEPT.

Although the Paschal Precept does not absolutely demand fulfilment in this Province before Trinity Sunday, it is more proper and more safe not to defer it beyond the Octave of Easter, especially because the pious discipline of Lent is intended by the Church as a preparation of her children's souls and bodies for the fruitful reception of the Word made Flesh, who is the "living bread that cometh down from heaven and giveth life to the world" (John VI.) To this end we hereby grant, in the name of the Sovereign Pontiff, a Plenary Indulgence to all who, having made a good Confession, shall receive the Blessed Eucharist on any day from Ash Wednesday to Low Sunday, inclusively. We especially recommend our people to approach the Sacraments

and gain the Indulgence on St. Patrick's Day, that they may have a share in the blessings vouchsafed to the Irish race in every clime through the intercession of their glorious Apostle on his annual Feast. We ask our Rev. Clergy to give facilities to their flocks for Sacramental Confession a day or two previous to St. Patrick's Day.

The Grace of Our Lord Jesus Christ be with you all. Amen.

This letter shall be read to the congregation in each Church of the Archdiocese on the first Sunday after its reception.

Given at Kingston, under Our hand and seal, this 23rd day of February, 1895.

† JAMES VINCENT CLEARY,
Archbishop of Kingston.

THOS. KELLY, Secretary.



