

Again, we must keep faithfully the fast and abstinence prescribed by the Church, and, if through weakness of health or excessive labour, we have obtained dispensation from them, according to the judgment of our respective pastors, we ought to supply the place of them with interior mortification, making our will fast and abstain by the spirit of obedience and condescension; our temper by unalterable equanimity; our tongue by silence or greater discretion; our mouth by the privations of certain luxuries; our eyes by increased watchfulness; our body by the reserve and modesty of our whole deportment; and our interior by the retrenchment of those myriad useless thoughts, imaginations, and desires which often make the soul like a highway, where the seed of God's word cannot grow, but is plucked away by evil spirits ever on the watch to surprise and tempt us. Such mortifications as these, will never hurt our head or our chest, and will do our souls no end of good.

Furthermore, we ought to accept with resignation and patience the crosses and trials which God sends us; supporting each other's burdens with gentle forbearance; "loving one another with the charity of brotherhood, with honour preventing one another; in carefulness, not slothful, in spirit fervent; serving the Lord; rejoicing in hope patient in tribulations; instant in prayer; to no man rendering evil for evil; if it be possible as much as is in you having peace with all men; not revenging yourselves, my dearly beloved, but give place unto wrath; for it is written—Revenge to me; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good."—(Rom. xii, 10, 21). How beautiful, how far-reaching are these instructions of the Apostle, and of what daily application to us!

We ought, indeed, during Lent to enliven our charity to all men and multiply our almsdeeds. But there is one particular course which we would wish your charity to take, during this and all following Lents for some years to come. You are all aware of the urgent need of a good supply of priests for this extensive diocese, and you are equally aware that it cannot be obtained without the requisite pecuniary means; to aid candidates for the ministry during their college course, to defray the expenses of their passage from Europe, and to provide them with an outfit. Now, such means we have not at our disposal, and therefore it is our duty and yours to create them. Accordingly, we enjoin our priests to have one annual collection in every church and chapel of the diocese for what we shall henceforth call "The Seminary Fund;" and this collection will be made on Whit Sunday. We warmly exhort all our priests to put before their people in most forcible terms the importance of this contribution, and to ensure its thorough success.

In conclusion, we have again to remind our whole flock, clergy and people, not to suffer their zeal to flag on the all-important and vital question of religious education. Catholics must know that they cannot avail themselves of the Government schools, except in cases of very great necessity, and when—such necessity being supposed—every possible precaution is taken to remove all dangers to faith and morals. We exhort, therefore, most earnestly our priests and people to strain every nerve to establish and maintain efficient Catholic schools wherever it is possible to do so; and we call upon our clergy to exhibit still greater zeal in this great cause than they have hitherto evinced. We must also keep on urging our just claims, and bringing under the notice of our legislators the self-evident injustice with which we are afflicted, and the impolicy of their present suicidal course.

Religion is the chief element in civilisation, and true progress. What we want most is not the diffusion of enlightenment, but the diffusion of character, of honest faith, and manly courage. We are not the advocates of ignorance. We yield to none in our estimation of the value of education. We set a rare price even on mere mental training. Water is good, but without bread it will not sustain life. Wine warms and gladdens man's heart, but, if used without care and discretion, it maddens and drives to destruction. We indignantly protest against the folly of the age which would fain make the schoolroom its church, instruction its sacrament, and culture its religion. This is—believe the Church—the straight road to ruin. Culture is for the few; and what a miserable gloss and varnish it is even for most of these! But for the millions it means the pagan debauch, the brutalising orgy, and mere animalism. Religion alone can secure man's solid happiness in this world and his eternal bliss in the next. Therefore we are determined never to strike our colours, which we have nailed to the mast. Come what may, we will strive against an injustice by every lawful means; and, by the courageous erection of schools of our own, we will rescue our children from the contamination of secular schools, confident that such a manly course must command the sympathy and support of every honest man, and finally win for us the redress of a crying grievance.

During the holy season of Lent pray for the conversion of sinners and unbelievers, that all may come to the knowledge of the truth and attain to salvation. Pray also for our Holy Father and for the liberty and independence of the Church, while you ought to be generous in your contributions for Peter's Pence. The usual collections for our Holy Father will take place on Good Friday, or on any other day shortly afterwards, which the pastor may deem more convenient.

"The Grace of our Lord Jesus Christ, and the Charity of God, and the Communication of the Holy Ghost be with you all. Amen." (Gal. xiii, 13.)

Given at Wellington,
Feast of the Purification, Feb. 2, 1882.

✠ FRANCIS REDWOOD.

The following are the regulations for Lent, which we make in virtue of special faculties received from the Holy See:—

1st. We grant permission for the use of Flesh Meat at dinner only, on all Mondays, Tuesdays, Thursdays, and also on all Saturdays except one, that is the second Saturday, during Lent.

2nd. Lard and dripping may be used after the manner of butter, at dinner, on all days of fast and abstinence

during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent, and Good Friday.

3rd. White meats—such as butter, milk, cheese, and eggs, are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in tea, coffee, or other beverage.

4th. Fish and Flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent.

All who have completed their 21st year are bound to fast and abstain—unless excused by the state of their health or the nature of their employments—according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are nevertheless bound to abstain from the use of flesh meat on the days appointed—unless exempted for a legitimate cause, of which the respective Pastors are to be the judges.

All who have arrived at the years of discretion are bound to go to communion within Easter time, which, in this Diocese, commences on Ash Wednesday and ends on the Octave of the Feast of Sts. Peter and Paul.

The clergy are requested to read this Pastoral from the several altars as soon as possible, and to cause a copy of it to be placed, during Lent, in a conspicuous place in their respective churches and chapels.

✠ FRANCIS REDWOOD.

THE CRAMMING SYSTEM.

A DISGUSTED father writes to a Philadelphia journal saying that the other day he heard his little girl sobbing over a rule which she was trying to commit to memory in the following words, to wit: "Rule for short division rule dash one, write the divisor at the left of the dividend, semicolon, begin at the left hand, comma, and divide the number denoted by each figure of the dividend by the divisor, comma, and write the quotient beneath, period. Paragraph. 2. If there is a remainder after any division comma, regard it as prefixed to the next figure comma, and divide as before period. If any partial dividend is less than the divisor, comma, prefix it to the next figure, comma, and write a cipher in the quotient period. Paragraph proof period dash multiply the quotient by the divisor, comma, and add the remainder, comma, if any, comma, to the product, period." After reading these painfully idiotic paragraphs, the amazed parent made inquiry and found that the pupils—children under ten—were required to study rules in this way, in order that they might be able to write them out and "point" them, not correctly, but according to the book. "I also found," he adds, "that if a comma was left out, though the sense remained unchanged, the pupil suffered as much in loss of marks as though she had committed a vital blunder." Thanks to home instruction, my little girl understands the rules of arithmetic, but she cannot learn them by rote in this parrot fashion, and suffers accordingly. Can we have nothing done in this matter to relieve our children from utterly useless memorizing, that leaves them at the end of a few years with weakened mind and no taste for study? I got a letter the other day from a man who graduated from a university. He could neither write nor spell correctly (spelling goes "gose"), and yet at school, a few years ago, he could glibly recite all the rules of grammar, and was by no means an indifferent scholar.—N. Y. Tribune.

BEGGING OF MRS. GARFIELD.

CLEVELAND, November 27.—Since the death of her husband Mrs. Garfield has received nearly 1,200 letters, from strangers in all parts of the country, begging for some part of the fund which was subscribed throughout the United States for her benefit. Most of these letters have been delivered directly to Mrs. Garfield, and many of them have been sent to her cousin, Mrs. Mason, with whom she stayed during the funeral week, and next door to whom she is now living for the winter. Mother Garfield has also had a great many similar letters, and in one instance at least little Miss Mollie was appealed to by a correspondent who desired to become her step-father. Mrs. Garfield has read all of these letters and then burned them.

Soon after Mrs. Garfield came here from Mentor to reside she received a letter from a woman asking for several thousand dollars to pay off her husband's debts. She enclosed a photograph of her insolvent husband, and asked further that Mrs. Garfield solicit President Arthur to give him a clerkship of some sort under the Government. Mrs. Garfield destroyed both the letter and picture. Six weeks later this same woman wrote to say that she and her husband had enjoyed a vacation journey of nearly five thousand miles, the delights of which had been impaired only by the ever present recollection of her husband's debts and Mrs. Garfield's bereavement. While by this time the public had for the most part forgotten Mrs. Garfield's sorrow, this disinterested but interesting correspondent begged to assure her that she still bore it in mind and shared with the nation's widow the grief of the nation's bereavement. She also enclosed a postage stamp for the return of her former letter and her husband's picture, in case Mrs. Garfield was not disposed to grant her requests.

Several letters were received from church societies asking for help with their debts. One woman wrote for money to buy a mourning dress for herself, and a tombstone for her son, lately dead. Another, who had lost one husband in the war, had married another husband who was a worthless and undesirable companion. She wanted money to enable her to leave him. A young girl wrote for money for her wedding trousseau.