

# Pastoral Letter of His Grace the Archbishop.

## REGULATIONS FOR ARCHDIOCESE

To the Clergy, Religious Communities and Laity of the Archdiocese of St. John's.

Dear Beloved Brethren.—We are again on the threshold of the holy Lenten season when the time is opportune for the delivery of a Pastoral Message of instruction and exhortation to the faithful of the Archdiocese. This holy season comes to us year after year with its message of the supernatural and the spiritual to aid us in the midst of the material things of life. It serves year after year to awaken us to a sense of our higher and holier duties to the Creator, duties which we are too often disposed to forget in the midst of the pressing, absorbing occupations of our daily lives in the world. This year, in the midst of the shadows, sorrows and miseries of war Lent has a special significance for us inasmuch as the spirit of this holy season—the prayerful, penitential, mournful spirit which is characteristic of Lent—harmonizes with the spirit of the world at large. The world as well as the church is symbolically robed in the purple of mourning, sorrow, desolation and distress. The conditions brought about by the great war would seem to have fulfilled literally the prophetic words of our Lord and Saviour, spoken figuratively of the end of the world: "And there shall be upon the earth distress of nations by reason of the confusion of the roaring of the sea and of the waves. Men withering away for fear and expectation of what shall come upon the world."—(St. Luke xli, 25-26). "For there shall be great tribulation such as hath not been since the beginning of the world until now, neither shall be, and unless these days had been shortened no flesh should be saved, but for the sake of the elect those days shall be shortened."—(St. Matthew xxiv, 21-22). Truly there is distress, sorrow, unrest, disturbance throughout the world. Truly there is need for us to turn to God in the prayerful and penitential spirit which this holy season enjoins.

### Forgetfulness of God.

Whatever may have been the secondary historical causes that led to the outbreak of the war, the moralist viewing it from the standpoint of religion cannot otherwise regard this world calamity than as the result of forgetfulness of God. The world had been growing in wickedness and crime. Never in the past history of the human race, even in its most degenerate days, was there anything approaching the corruption and moral degeneracy of modern times. Unbelief in all its various forms was widespread throughout the world. Peoples and Nations openly rejected belief in God, the hereafter and the supernatural. The old doctrines of Christianity were set aside, and the Creator was left out of consideration altogether in human affairs.

And as forgetfulness of God was the cause of this great world catastrophe so also in the return to Him and in the acceptance of His teaching as embodied in the great Christian code of morality lies the only hope for the future, the only hope of bringing about the peace which we all desire, the only hope of solving satisfac-

torily the problems which will arise after the war. These problems, as the result of the great unrest and disturbance in the social and moral order produced by the war, will be many and complex, and any solution which may be found must rest on the application to the new conditions of the principles of the Gospel of Christ, of those great fundamental moral principles of right and wrong which are the basis of all justice and morality. At the present time there is social, moral and industrial chaos in the world. There is general disturbance, dislocation, turmoil, disorder. New theories are being advanced every day, new problems are springing up, new ideas are spreading, bearing upon all the manifold relations of life.

### The New Democracy.

One of the outstanding features of the war has been the spread of what is called democracy, or the rule of the people. The war has come to be regarded as a democratic war, as a struggle for the supremacy of democratic ideals, and there can be little doubt that the conclusion of the war will usher in the era of what may be called the new democracy. The war creed of one great group of belligerents is summarized in a phrase which is destined to live, namely, "to make the world safe for democracy." This is no doubt a high and a noble ideal that appeals with special force to those who like ourselves have enjoyed the liberty of free and unfettered institutions of government; but whilst this is so it must not be forgotten that in the spread and growth of this democratic spirit lies one of the greatest dangers of the future. An eminent divine commenting on the war situation, its present problems and its future dangers, recently used a phrase which deserves with the one above mentioned to become historic when he said that the great problem of the future would be "to make democracy safe for the world." This is only another way for saying that the peril of the future lies in the excesses and tyranny of democracy. The danger can only be averted by the application of the principles of Christ embodied in the great Christian code of morality and enunciated by the church. This is the great danger which only the moral forces of Christianity can meet by the application to the problems of the future these teachings of Christ. To apply these complete relations of life, social and industrial as well as moral and religious, has ever been the object of the church. The church has always been the friend of true liberty and true democracy, but she has always endeavored by the application of the spirit of Christ to restrain the excesses of democracy and to prevent liberty from degenerating into license. The church whose constitution is founded upon democratic principles has always been in close touch with the people, in sympathy with their ideals and solutions for their welfare. Her history affords abundant proof of this.

### The Church and Labor Organizations.

One of the results of the spread of democratic principles in modern times has been the organization of labor by means of labor unions which have become prominent and

permanent factors in our industrial and social life. The church may be said to have been the mother of those organizations which have their prototype in the guilds of the Middle Ages which were created and maintained under the fostering care and guidance of the church. When modern conditions again brought about the organization of labor, the church gave her sanction and approbation whilst, at the same time, laying down the laws and the rules which, if observed, would prevent them from going to excess. The church approves the principle of association and its application to the various departments of social life. The right to associate with his fellowmen for the betterment of his condition is the inalienable right of every free man. Labourers, workmen generally of whatever class have a perfect right to combine to protect their common interests, and so labor organizations are lawful, expedient and commendable. The church willingly recognizes that labor organization has been one of the strongest levers in the social and economic uplift of the labouring classes, in making for the independence and dignity of labour, in promoting its greater security and protection in every sense. The church's position has ever been to emphasize the duties, the mutual and reciprocal duties, alike of employer and employee. Employers are reminded of their duty to recognize fully and freely the right of coalition, or organization on the part of employees and to deal with these organizations in a spirit of frankness, fairness and consideration. The open, honest recognition of labour organization is not merely a duty but a demand of justice. On the other hand, labour unions are constantly warned that if they are to enjoy the permanent approval of the church they must be organized and conducted in a spirit of justice, moderation, fairness and equity. The Church cannot identify herself with any movement that employs unfair, unjust, unlawful methods, or that seeks to interfere with the liberty of its members in the full and free discharge of their civic and religious obligations. The purposes of labour unions must not be revolutionary or destructive of social order, but must be directed to the welfare and well-being of the community at large if they would enjoy the sanction and approbation of the church.

An eminent ecclesiastic and thoughtful student of social and economic questions addresses the following words of wise instruction to labor organizations, warning them of their duties and the dangers into which they are liable to fall:

"A religious leaven, a Christian tone is indispensable to labor organizations if they are not to degenerate. Religion inspires self-restraint, moderation and tolerance. Virtue, without which no organization can exist. Without this element trade unions cannot overcome the contagion of socialism. It acts like the salt which preserves from disintegration. Socialism is the enemy of unionism. The leaven of socialism injects a disturbing ingredient into the union; it does not make for peace and moderation. It leads to unjust and excessive demands, thus precipitating a clash of classes. By allowing the irreligious spirit to spread within its ranks, the unions undermine their own foundations, for religion is the best safeguard against excesses.

"The fuller sanction of the church can be given only to a movement which is neither anti-social nor violent in its deeper inspirations and its hidden undercurrents. The Christian law demands subordination of the individual interests to those of the larger society. Above all the interests of individuals and classes thrones the common good to which everything else must be duly subordinated. Labor organizations must not forget that their class is not commensurate with society, that their interests are not the only ones. In fact that there are interests higher, more important, broader than their own. Self-interest as a potent and legitimate motive as long as it is not exclusive or antagonistic to the higher interests of the whole social organism. Beyond the limits of the individual sphere of interests lies the embracing horizon of the weal of all. Now the individual interests have a fatal tendency to assert themselves disproportionately. Hence the appeal to them must be guarded and careful. The larger good must again and again be emphasized lest the selfish instincts triumph over the altruistic and social feelings. Here lies the danger of every class movement, that in the end it becomes the expression of collective egotism and subversive and oblivious of the welfare of the broader community. The unions, therefore, if they are not to become a danger and a menace to the public good must cultivate the higher social virtues. They must not be built purely and solely of class interest, they must not be inspired by class hatred. They must not accommodate the lines of cleavage that naturally run through society and strain them to the breaking point, but rather point out that there is a larger end in which all classes co-operate and that, therefore, there is much which we all have in common.

"We all have a material interest in the preservation of the social structure; all classes have something in

common, and all work in their own way. True they also have separate interests, but these are not radically antagonistic and may be adjusted. No class should exploit the other; neither should the labor class attempt to exploit the others. Labor organizations are not means of class warfare; not engines of war, not covetous machines, but useful wheels in the great social organism. This embracing social spirit members should endeavour to infuse into the labor organizations. They should endeavour to give them that larger outlook, that broader perspective, that deeper moral energy which invites and unites, which creates a loyalty never wavering. The weapon of class hatred is a two-edged sword, it turns itself against the union, against the organization and enters into it as a powerful wedge. To preach class hatred is a bad policy for a movement which itself is based on altruistic dispositions. If the cause of labor, therefore, would become a worthy cause and a great cause, it must be the cause of universal justice and right. It must expunge from its vocabulary all those ugly phrases that drip with the poison of class hatred."

### The Teaching of Christ—Hope of the Future.

In conclusion, Dear Beloved Brethren, in endeavouring to meet the new and changed conditions in human life and endeavoring to remember that the only hope for the future of society lies in the acceptance of the teachings of Christ and in hearkening to the voice of His church. In Christ Our Lord, we have the true Leader on the onward and upward march of humanity. In His doctrine and in His teachings as made known to us by the church we have the standards and the ideals of true human progress. The path of true advancement for the individual and for society is along the lines of His religion. He is the standard of our actions, the ideal of our endeavours, the hope of our race, "the Way, the Truth and the Life." The world has no need for a new morality or a new religion. The ideal morality and the true religion exist, they need only to be more actual in the lives of men. They are founded on the immutable dictates of the moral law, written by the finger of God on the heart of man, and on the unchangeable doctrines of Our Lord, Jesus Christ. In the religion of Christ we have the secret of the perpetual rejuvenation and perfection of society. Christianity is the conservative force in society to-day, and the constructive force of the Christian religion is directed to the reformation of Christian individuals. The great need of society in all ages is virtue in the individual, and the danger of society is vice in the individual. Democracy will not save men, intellectual progress will not save society; only the effect to fulfill and uphold the moral law will save society, and without religion there can be no moral law. If we would seek, therefore, the solution of future problems, if we would seek to promote the welfare of society and our own salvation our watchwords must be the words of Christ Our Leader: "Seek ye first the Kingdom of God and His Justice, and all these things will be added unto you."—(Matthew vi, 33).

"You, therefore, Brethren, knowing these things before, take heed lest being led aside by the error of the unwise you fall from your own steadfastness, but grow in grace and in the knowledge of Our Lord and Saviour Jesus Christ, to Him be glory both now and unto the day of eternity. Amen."—(2 Epistle St. Peter, III, 17-18).

Y. P. ROCHE,  
Archbishop of St. John's.  
Given at St. John's, this Quinquagesima Sunday, 10th February, 1918.

### CONCERT — Under the auspices of Wesley Epworth League on Wednesday, February 13th, at 8 o'clock. The following ladies and gentlemen will take part: Mrs. G. Christian, Misses Woods, Christian (2), Jolliffe, Quick, Taylor and Abbott; Messrs. White, Spooner and Devesaux. Ladies come along and bring your knitting. Admission 25 cents. Part proceeds to Red Cross Fund.—Feb 12/21

Tape satin wraps are brightened by collars of coral-colored ostich.

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The request for adult help in his play is the expression of the child's longing to develop himself. Putting a toy into his hands or telling him to amuse himself is like denying bread to a hungry child. There are a large number of simple games, all of which are adapted to home use, that will enable a mother to develop in her child dexterity, quickness of thought, accurate observation, and a retentive memory.

A child is never too young to be taught that he must not be selfish and must ask no more than his rights. The habit of lording it over his companions may increase as he grows older, unless a wise mother can reason it out of him. In his efforts to assert his rights he is very likely to become insistent and dictatorial and a young child will often be quick to take advantage of the fact that he is younger than his playmates, and so under their protection and that they must always give way to him.

Eton and pony jackets are already decided on for spring.

The very high Mogen eye collar is to be most fashionable.

## The Men's and Boys' Ready-Made Business.

Therefore as this Department of ours may be somewhat of a stranger to the buying public, we have to give it a little puff. Whilst we do not consider that we are yet

"IT"

in this Department, as the present is now a difficult time to start anything, nevertheless we flatter ourselves that

### We Have Made a "Hit"

with the public with several lines, even if we do say it ourselves. Another thing which we know is sure to make a "hit" is a lot of

## Men's Striped Worsted Trousers, at \$5.00 per pair.

This may seem a bit of a price now, but you will not think so in about ten years' time when you will still be getting good wear out of them, and will be able to say "I bought those trousers the time of the War," and if the War is not then over, you will be glad you bought a good pair of Trousers.

The material in them is a pre-war English Striped Worsted Trousering, which goods is now impossible to get. It is warm and of wonderful wearing-qualities, and we can highly recommend these Trousers.

# Henry Blair

## Fads and Fashions.

Straw flowers are used on the new straw hats for spring.

Bath and gingham are appearing in the new spring frocks.

Undergarments of khaki-colored material are among the latest.

There is an endless variety of fabric combinations among spring dresses.

Bags of suede, beads and moire silk combined are very good style.

A green hemp sports hat has a wreath of sweet peas in all colors.

Cloth fringe, made by cutting slashes in the cloth, is a new trimming.



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