Hon. Colonial Secretary

THE CARBONEAR HERALD;

AND OUTPORT TELEPHONE

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J. A. ROCHFORT,
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Carbonear, Nfld

ADVERTISEMENTS.

P. JORDAN & SONS.

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SELL AT VERY LOW PRICES.
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N. STEWART.
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May 2.

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A CHOICE LOT OF
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All which are offered at a large reduction for CASH.
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All orders to be addressed to,
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NOTICE.
TO ALL WHOM IT MAY CONCERN.
I, ROBERT CHURCH, of the City of Montreal, Province of Quebec, Canada, Shoe-maker; hereby give notice that I have made application, under Sec. 13 Cap. 19, XIX Vic., for Letters Patent of the Island of Newfoundland on "Improvements in Boots," said improvements being applicable to "Tongue Boots," and consisting mainly in forming the leg, of a single piece of special pattern, with the seam in front.
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AMERICAN NET & TWINE CO,
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HENRY,
BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF HARBOR GRACE.

To the Clergy and Laity of the said Diocese, Health and Benediction in the Lord.

VENERABLE AND BELOVED BRETHERN—

In Our last Lenten Pastoral We presented to your meditation Jesus Christ as the object of your deepest gratitude, your most ardent and tender love; not only because he has loved us first but also "when as yet we were sinners according to time He died for us." (*a.*) We have shown to you, as best We could, that the love of Jesus Christ, being the fulfilment of all love, makes man as a religious being, whose everlasting end is God Himself, a true Christian, a perfect disiple of Jesus Christ: and as a social being a true citizen. This year We also present to your meditation Jesus Christ as an object of your tender love; but We present Him to you in your neighbours, that you may love Him in loving them for His sake. This commandment God has given to us, and He called it 'new.' For to no sage on earth was it heretofore given to elevate the heart of man to the degree of perfection which assimilates him to God. Such Command God alone could give, wherewith to render the heart of man according to His own; that they may love one another as He loved them "A new commandment," He says "I give unto you that you love one another. as I have loved you that you also love one another." (*b*) Yes, the love of our neighbour is a commandment "par excellence" of God-Man. It is the commandment He had most at heart. It is the abridgment, the spirit the soul of His Gospel. It is the essence of His Gospel's morality, and the full development of the natural law which God himself has written in our heart: "Do unto others what you wish others to do to you and do not do to others what you would not wish to be done to you.

Concerning this commandment, We shall necessarily confine Ourselves to a few words. We shall point out its essence, urge its importance and necessity with the brevity, which circumstances and the restricted limits of a Pastoral demand. We shall add but an appendix for the fuller development of, and as a complement to last year's Lenten Pastoral.

As to the essence of the command the love of our neighbour consists in this that you should really wish and desire well to them; that you should take pleasure in their welfare both spiritual and temporal; that you should always be ready efficaciously and as far as within you lies to co-operate that they may be put in possession of this two-fold happiness Hence the necessity that the love of our neighbour to be true should be both internal and external. We must retain it not only on our lips but in our hearts. From the heart it must manifest itself in works. To love, and show kindness to our neighbours through selfish and interested motives is not to love with that love which Jesus Christ hath commanded. Hence St. John says to us; "My little children, let us not love in word or in tongue, but in deed and in truth." (*c*) Our love must also be universal and supernatural. It must extend to all without distinction, and be lavished for God's sake. We love no one else in our neighbor, says St. Thomas, but God. To love men because they are our friends, of the same race, nation or creed, would be to reduce Charity to self-love Here, indeed, we do not love God in our neighbours but ourselves. Charity knows no bounds, and overcomes all obsticles in the way of promting the good of our fellow-creatures. The only motive that Charity knows is that we are all possessed of the same nature, and children of the same Father Ah! if men had this brotherly love towards each other, dissension, quarreling injustice, extortions, robbery, calumny, detraction, and all the other evils which are the natural consequences of the violation of this sublime commandment would be banished from amongst us, and the earth would be as it ought to be, the image of Paradise. Besides, this commandment is the source of all felicity and happiness to men, as it is also the fulfilment of all laws. Hence there is no other commandment of more importance than this love of God and man. "There is no other commandment than these." (*d*).

Jesus Christ Himself has shown to us the great importance of this precept, when, in answer to the doctor of the law, who inquired of Him which was the greatest commandment of all: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment, and the second is like this, thou shalt love thy neighbor as thyself." (*e*) From this, it is evident that God wished as much that man should love each other as He wished them to love Him; and to save his soul it is as necessary for a man to love his neighbor, as it is to love God Himself. Hence, Jesus Christ concludes by saying. 'On these two commandments depend the whole law and the prophets.' (*a*) From the observance, then, of these precepts depends the observance of all the rest, and when these are fulfilled the rest are also observed. St. Paul says: 'All the law is fulfilled in one, word: Thou shalt love thy neighbor as thyself.' (*b*) Indeed, it seems that the rest of the commandments were given to us to be observed, not for themselves, but given rather as means to observe these two—the love of God and man. The importance attached by Jesus Christ Himself to this commandment He has shown in a very signal manner at His Last Supper. Conversing freely and for the last time before His passion with his beloved Apostles, He openen to them as it were, His last testament. Amongst other exhortations, and manifestations of his Divine Will, it was his wish above all that the love of their neighbors should remain indelibly impressed upon their minds. 'Little children,' said he 'yet a little while I am with you (*e*) but before I depart from you a new commandment I give unto you that you love one another as I have loved you that you also love one another.' (*d*) Not satisfied with the express wish that this commandment should be strictly observed, He further called it 'His.' If they loved Him they should observe this His commandment—'This is my commandment that you love one another as I have loved you.' (*e*) That they might not forget it He even repeated the injunction. 'These things I command you that you love one another as I have loved you.' (*f*) That they might not forget it, He even repeated injunction: 'These things I command you that you love one another.' (*g*). Still further to impress upon them in a manner more decisive the necessity of its observance, He adds an appeal to their honor,—'By this shall all men know that you are my desiples, if you have love one for another.' (*h*) Hence it is that what distinguishes us from pagans and infidels is not prayers, nor fasting, the frequent reception of the Sacraments, nor the practice of other virtues and devotions, but Charity and the love of our neighbors. This is the sign which marks us the true deciples of Jesus Christ and His followers. Let man, therefore, do what he will, unless he loves his neighbor, Jesus Christ will never recognize him as His decple.

The Apostles themselves sent by our Lord into the world to preach whatever He commanded them insist eminently upon the observance of this particular precept of God. St. Peter commenting upon the virtues in general signels out for special praise the love of our neighbors 'But of all things have a constant mutual charity amongst yourselves. (*i*) St. Paul: also, after recommending many virtues and obligations to the faithful, made this commandment the great object, which, they ought to cherish most at heart, as being the only one which could elevate them to that perfection to which they were bound to tend. 'But above all things' he told them 'have charity which is the bond of perfection,' (*j*) St. John, the Apostle of love, never ceased, and never seemed tired in inculcating on the faithful love for one another: because it makes men to pass from the death of sin to the life of grace, 'We know' he says 'that you have passed from death to life because you love your brethern.' (*k*) He furthermore assures them that who soever loves his neighbor has God within himself, and is loved by God. 'If we love one another,' he adds, 'God abideth in us and His charity is perfected in us. (*l*) He dwells incessently upon his commandment. Now, he declares that no man can love God truly if he do not love his neighbor; and 'if a man say I love God and hateth his brother, he is a liar (*m*): and even affirms that 'whosoever hates his brother is a murderer. (*n*) Now he says he who does not love his fellowsman is always dead to grace, always a slave to the devil. 'He that loveth not abideth in death.' (*o*) All this he corroborates in the succeeding chapter: 'This commandment we have from God that he who loveth God loveth also his brother. (*p*) To make us still more exact in the precept, he did not hesitate to tell them that by loving or not loving their neighbor they manifest themselves to be either the children of God or the children of the devil, 'In this the children of God are manifest and the children of the devil.' (*q*) Throughout all his discourses and exhortations he invariable turned upon this 'My little children love one another, love one another.' St. Peter, in pointing to the necessity of the observance of the commandments, tells us that in the observance of this precept we observe all. As it is necessary to observe all the commandments, we fulfil all by observing this one. 'For' he says 'he that loves his neighbor hath fulfilled the law. (*a*)

Behold, my dearly beloved brethern, how profitable, how important and necessary it is for us to love each other with a true, sincere, and disinterested love. But how this sublime and *new* commandment of Jesus Christ, this *royal precept*, as it is called by St. James the Apostle, is observed by those who profess to be His desiples and followers? We leave the answer to yourselves. Ah! in the early days of the Church, Christians knew how to observe it, when 'the multitude of believers had but one heart and one soul. (*b*) They attracted the attention of the very pagans, in the midst of whom they lived, who, amazed at their mutual true love, were wont to exclaim with admiration: look how they love one another!' By this indeed, were they chiefly known to them to be the followers of Jesus Christ

Again, Jesus Christ teaching the lawyer of the Gospel, how he ought to love his neighbour, gave to him and to us all a pattern to imitate in the parable of the Samaritan. "A certain man (said Jesus Christ to him) went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion. And going up to him, bound up his wouds, pouring in oil and wine: and setting him upon his own beast brought him to an inn and took care of him. And the next day he took out two pence, and gave to the host and said: Take care of him; and whatsoever thou shall spend over and above. I at my return will repay thee." And Jesus Christ concluding said to him: "Go, and do thou in like manner." [c] Now, in the first place, that poor man, whose pitiable condition moved the Samaritan with compassion, was a stranger to him, never had seen him before: he was travelling from Jerusalem to Jericho; but he knew that he was his fellow-man, and child of the same father, God, and as such he felt bound to show him Charity. Secondly, that man was a Jew; yet the difference of religion which generally begets difference of sentiment and inclination, did not prevent him from assisting and relieving that unhappy man from his miserable position. In so doing, he neither asked him his creed, his race, nor his nationality, he knew he was his fellow-man in want and distress, and cared no more. Thirdly, that poor man, falling into the hands of thieves, was robbed and stripped of everything. Hence, the Samaritan could not expect anything in return for his charitable acts towards him, his charity was true and disiniterested, and he looked for a reward only from God for whose sake he performed the good work. And lastely, that poor man was not only robbed of everything, but was covered all over with wounds, and left half-dead on the road to perish. Yet the good and charitable Samaritan, in spite of the repulsive aspect of this outraged man, did not for a moment hesitate to approach him, seeing in him only the image of God, embraced him, and after having dressed and bound up his wounds brought him to a place of safety, where, offering payment he left him to be cured. The charity of the Samaritan was, therefore, real, sincere, supernatural, disinteested and universal. He showed his charity towards this distressed and helpless man; because he saw in him only the image of God and of his own, being his fellow-man and child of the same Father, Who is in Heaven, Hence, I repeat to each of you what Jesus Christ told the lawyer in the Gospel: 'Go and do thou in like manner,' love your neighbour as the Samaritan did.

But, my dearly beloved brethern we have in the Divine Samaritan, in Jesus Christ himself, a striking and sublime example of charity towards all men. Indeed what merits had we that He should come down from heaven to seek us to regain for us the right to heaven which we lost on account of the first sin, through His passion and death, and death on an ignommious Cross? None! we were banished, fallen from the state of justice in which we were created, deprived of all supernatural gifts wounded, as St. Augustine says, in our natural faculties; unable by ourselves to do any supernatural good, and impotent to regain the same justice and position of children of God, the law represented by priests and Levites, avails us nothing. Yet this Samaritan did not hesitate to approach us. He took upon Himself our infermities, He embraced us in His bosom; He dressed our wounds with the wine of his precious blood, and, with the oil of His infinate Charity, brought us

a—Rom. viii. 9. *b*—John xiii. 34, *c*—John iii. 18. *d*—John ———, *e*—John xiii. 36. 37.

a—Ibid. *b*—Gal. v. 15. *c*—John xiii. 23. *d*—Ibid. 34. *e*—Ibid. 4. 12. *f*—Ibid. 14. *j*—John xiii. 35. *k*—Peter v. 8. *l*—Col. iii. 14. *m*—1 John iii. 13. *n*—Ibid. iv 12. *o*—Ibid. 4. 20. *p*—John iii, 14, *q*—John iii, 14.

a—Ibid xiv. *b*—Ibid. iii, 10. *c*—Rom. xiii. 8.