

Archbishop O'Brien's Pastoral.



MOST REV. CORNELIUS O'BRIEN.

Like all that comes from the pen of the gifted Archbishop of Halifax, his recent Pastoral letter on Christian Faith is a masterly document. It is replete with fresh and striking thoughts, it commences with a most beautiful explanation of the Creation, it analyzes the sublime Gospel of St. John in a manner as elaborate as it is inspiring, and it finally gives us one of the most admirable expositions of what our Faith really is that we have read for many a day. Unfortunately we have not space to reproduce the entire letter, but we cannot avoid giving a couple of columns of extracts. His Grace begins as follows:

"The first account we have of the origin of created things is the only intelligible and credible one ever written,—*'In the beginning God created heaven and earth.'*" The true cause of the existence of visible matter is at once assigned, whilst the manner and process of its after transformation are not specified. The first act was a creative one, and required the direct action of an Infinite Power. Hence, without any ambiguity, it is attributed—and necessarily so—to God. Human reason, rightly employed, can prove this, for evolution can only begin in pre-existing matter. It does not produce, it only modifies, or develops. Hence the Apostle, held as inextinguishable, *'Those men who detain the truth of God in justice,'* because from the visible things of creation they did not understand God's "Eternal Powers also, and Divinity." (Rom. I: 20). What judgment would the great Apostle pass on those men of to-day who cannot find a God in their investigations into the origin and constitutions of matter, and who bid us accept as a sufficient explanation of the beauty, order, harmony and overpowering grandeur of the universe, blind forces, the cause of whose existence is unknown and unknowable. Yet this is the dreary and unscientific conclusion of so-called "Modern Science;" this is the teaching given in great institutions of human learning, to the sons of poor deluded parents who measure the scholarship of the Professors by the amount of the annual fees; this is the doctrine which callow seekers after notoriety proclaim from the pulpit or platform. Now, whilst they may think it as evidence of emancipation from the superstition of the middle ages to deny the revelation, surely they should recognize the self-justification of rejecting a conclusion of right reason, viz., "In the beginning God created heaven and earth."

"What form matter had at its creation, to what extent, and in what manner secondary causes, acting under the impulse and in accordance with the plan of the creator, wrought the subsequent changes which geology reveals; what period of time has elapsed from 'the beginning' until our day, are all legitimate objects of research: but profitable only as a satisfaction to the intelligence, not as

an explanation of the mystery which is hidden in Christ. We smile to-day at the predictions of astrology which, in the earlier age, were made known by men deeply versed in astronomy. Why? Not because these men did not know many useful facts concerning the positions and the motions of the heavenly bodies, but because they endeavored to use that knowledge to draw conclusions in matters with which it had no relation. To-day, the thoughtful smile, as everyone, a few years hence, will, at the pretensions of men who, repeating the errors of the astrologers, seek to explain the supernatural by what they have learned concerning natural phenomena."

His Grace then asks why a Catholic Bishop should touch upon such a subject in a Pastoral, and he replies to his own question by pointing out that the greater "part of modern literature is replete with erroneous principles and false doctrines, all the more dangerous on account of the language with which they are clothed, and the suggestive rather than the dogmatic form in which they are set forth. Thoughtless Catholics, young and old, read these works from which no possible moral or intellectual good, rather a coarsening of the finer moral faculties, and a clouding of the intellect, is to be derived. The continual and indiscriminate reading of the works issuing from the press is always highly dangerous, and frequently criminal. Catholic Faith, and Catholic principles of morality, are too precious to be lightly exposed to danger."

Here we are treated to the admirable dissertation on the first chapter of the Gospel of St. John, one of the most sublime pieces of writing in Holy Writ.

"What is taught in the first chapter of Genesis, regarding creation, is more fully and explicitly repeated in the first Chapter of St. John. Therein is revealed the 'mystery that has been hidden from ages and generations,' viz., Christ Jesus. (Colos. I: 1-26). We are told that 'In the beginning was the Word, and the Word was with God.' Moreover, that 'all things were made by Him: and without Him was made nothing that was made.' Not only this, but 'in Him was life, and the Life was the Light of Men.' It was no false light, no uncertain glimmering shining in the darkness. It was 'the true light which enlighteneth every man that cometh into this world.' The holy Apostle pathetically tells us that this One in whom was life, 'was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.' This sad account of an historical event is followed by the joyful and hope-inspiring words: 'but as many as received Him, He gave them power to be

made the Sons of God, to them that believe in His name.' We are not left to guess at, or speculate on the identity of this wonderful Word by Whom all things were made, in Whom was life, Who was the true Light of the World, and Who gave to those who believe in His name the power to be made the Sons of God, for the Apostle leaves no doubt on that head. He was not speaking in parables, nor clothing some unknown and unknowable force with symbolic attributes. He was speaking of a personal Being who was Himself God, and who, in time, was known on earth as Jesus Christ. For he says: "And the Word was made Flesh and dwelt among us (and we saw His glory, the glory, as it were, of the only-begotten of the Father), full of grace and truth." (John I: 14). In the sublime opening of this first chapter our intelligence is called away from a contemplation of the material and visible objects around us, to reflect on the invisible Creator. We cannot of course comprehend that Infinite Being; we must have human thoughts, and human standards of comparison and measurements in regard to Him, just as the Apostle has to use human forms of speech. But because this weak human language does not adequately describe Him, nor because our limited intelligence does not, and cannot, fully comprehend Him, it does not follow that He is a vague and impersonal force, as so many seem to believe. Visibility is a quality without which objects cannot be perceived by human eyes; but it is not necessary for perception by the intelligence. True, our phantasy clothes the perception with form and figure in its endeavor to realize more fully the nature of the intellectual, perception. We can, therefore, and do know that there is a God, although we cannot describe Him by words, nor comprehend His infinity with our finite minds. As before said reason can prove the existence of God, but from revelation we are to learn the mystery of the Trinity, as well as the Incarnation of God the Son, and His will in our regard."

How Faith comes to us by hearing the logical sequence of all we have thus far seen, is now explained.

"With a surety and clearness born of revealed knowledge, St. John, in a few sentences, makes known the eternal generation of the Son, the Creation of the world by Him, and the fact of His Incarnation and appearance amongst men of whom the Apostle himself was one. Now, 'Faith cometh by hearing.' (Rom. x: 17) not by a process of reasoning, nor by seeing and comprehending. But the mind must be disposed to accept the truth. The individual has the right to demand motives of credibility for his belief; but he has no right to expect that the matter revealed shall be made perfectly clear to his understanding. On mere human authority, we believe many things we do not understand; unless we did this social intercourse would be intolerable, perhaps even impossible. Now, as St. John says, 'If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater, because He has testified of His Son. He that believeth in the Son of God hath the testimony of God in himself. He that believeth not the Son of God maketh Him a liar because he believeth not the testimony which God hath testified of the Son. And this is the testimony, that God hath given to us—eternal life. And this life is in His Son. He that hath the Son hath life. He that hath not the Son hath not life.' (I John v. 9-12). How simple, precise and convincing is this language to an intellect that is sincerely desirous of learning the truth, and of embracing it, let the cost be what it may. There is no hesitation of speech, no halting in the calm statement of facts, no shadow of doubt regarding their truth; no attempt to support them by other arguments than the one all-sufficient, and only possible one, viz., the testimony of God as heard by Himself from the Eternal Son. For he had walked with Him, had sat at His feet, and listened to Him proclaiming Himself to be the Son of God, not in any figurative sense, nor as by adoption, but in reality and truth as when He said:—'Philip, he that seeth Me seeth the Father also. How sayest thou, show us the Father.' (John xiv. 9; had seen Him raising Lazarus to life in proof of His Divinity; had reclined on His bosom at the last supper; had seen Him die; and helped to lay His body in the tomb, had seen Him alive again, showing to the incredulous Thomas the marks of the nails in His hands and the wounds in His side (John, xx, 27) and had witnessed His glorious ascension into heaven. With every right, therefore, he could say in the beginning of that Epistle: 'That which was from the beginning which we have heard, which we have seen with our eyes, which we have

looked upon, and our hands have handled, of the word of life; for the life was manifested; and we have seen, and do bear witness and declare unto you the life eternal, which was with the Father, and hath appeared to us.' Having come into such intimate relation with Jesus Christ, and having heard His words, and witnessed His deeds, it was impossible for St. John to deny the 'Testimony of God' and to 'make Him a liar.' It is this competent witness who testifies to the divine and human nature really and truly united, though not confused, in the one Divine Person, Jesus Christ."

It was originally our intention to simply give a synopsis, with some extracts, of this splendid Pastoral; but we have concluded that it is better to let our readers have the full benefit of this first half, and next week, when space will not be so narrow, to give a synopsis of the Archbishop's conclusions.

THE POPE'S HEALTH

As far back as the days of Pius IX, the press correspondents of the world had got into the practice of harping upon the health of the Sovereign Pontiff. One would have imagined that this subject came in at all times in good stead whenever there was lack of other news. A score of times they had Pius IX dead before even his term of life was within sight. As years went past the press became more and more extensive, in its information, and proportionately grew its sensationalistic tendencies; in the same ratio the inventive genius of its correspondents was taxed. When Leo XIII came to the throne, his advanced age, and apparently frail form, promised to be a fruitful theme for the croaking news-mongers and certainly his every illness—real or imaginary—received an overdue amount of attention. During the last years of his eventful life the cry of "wolf" was raised by the press every week, and in every imaginable key; and when, at last, the "wolf" came in the form of grim death, there was a veritable bonanza for the correspondents.

Although it is only a very short time that Pius X is on the throne, they have already commenced to tell of his indisposition, the effects of confinement on his constitution, and even to verge upon sensational rumors regarding his possible breakdown. It is quite possible that these mean tactics will be continued, in various forms, and periodically. To set them at rest, once and for all, we quote the statement of Archbishop Farley, of New York, who was received in private audience on last Saturday. Speaking of the Pope, he said:

"I was particularly impressed with the fact that the Pope appeared to be a man of great physical power, and I think that in the natural order of events he will live to a very ripe old age. His vitality and intellectuality are wonderful, and he has the physical appearance of a man of fifty. I saw no sign of the weakness or mental depression that has been spoken of. He is a healthy, strong, and clear-minded man, thoroughly fitted to fill his high position."

OAK AND SHAMROCK.

An oak once made a jest
About a Shamrock bright,
He was so very anxious lest
The Trefoil miss its light,
That he explained it.

The Shamrock in his turn,
Made one both light and broad;
But unless Oaken brains don't burn,
Unless sold by the cord—
And that restrained it.

The old Oak of that jest,
Became well season'd peat;
The Shamrock, on a soldier's breast
Could smile down on his heat,
But—He refrained it.

E. P.

Laetare Medalist.

From the Notre Dame Scholastic we learn:

The Laetare Medal, the highest expression of esteem within the gift of Notre Dame University, and annually bestowed on some American lay Catholic for moral excellence, civic worth and distinguished service to humanity, is this year conferred on the Hon. Richard C. Kerens, of St. Louis.

A CATHOLIC MAYOR.



DR. F. F. KELLY.

Dr. Frederick F. Kelly, who was successful in the recent civic contest at Charlottetown, Prince Edward Island, is the first Catholic Mayor of that city. He was born at Charlottetown on the 4th January, 1866, and received his early education at Queen Square School, then conducted by the Christian Brothers. Dr. Kelly began the study of medicine in 1884, and graduated from New York University in 1888, since which time he has been practising, with marked success, in his native city. Both parents of the new Mayor are of Irish descent. His father, Mr. Michael Kelly, contractor and carpenter, has been a respected resident of Charlottetown for half a century.

Dr. Kelly married Ellie second daughter of the late Capt. Hickey, founder of the firm of Hickey & Nicholson. Their only child is a bright boy of five years old.

The members of Branch 216 of the C.M.B.A. of Canada presented the following address to the newly-elected Mayor congratulating him on his well-earned reward:

To His Worship Frederick Francis Kelly, Esq., M.D., Mayor of the city of Charlottetown.

May it please Your Worship: Your brother members of Branch 216 of the Catholic Mutual Benefit Association of Canada, with a feeling of pride, congratulate you on your accession to the Mayoralty of your native city.

As a member of this Society—whether in the ranks, in active office, or as a Chancellor—you have evinced an earnest devotedness to the interests of the Association, and its individual members, who exult at the confidence in your ability, integrity and probity of character, as expressed in your selection to fill the highest position in civic government.

Your assiduous efforts in the direction of duty, in its various bearings, have won for you the esteem of your fellow-citizens of all denominations; and your success will tend to inspire us with a confidence in the reward due to merit.

The exalted position to which you have attained, confers a distinction on the C.M.B.A. from the fact that a member of this Association is the Catholic Mayor of a City the Charter of which dates back half a century. We feel assured that, still observing the triple object of our fraternity, your vigor and influence will continue to be exercised in the cause of right, and we have every reason to hope that greater honors are yet in store for you.

Signed on behalf of Branch 216 of the Catholic Mutual Benefit Association, on the first day of March, One Thousand Nine Hundred and Four by the following Committee:

J. McCAREY,
Jas. LANDRIGAN,
H. FITZGERALD.

His Worship, in reply, said in part: Could indeed would be my heart and unresponsive my feelings were I not on this occasion deeply moved by the kind expressions that are contained in the admirable and beautiful

fully written address which you have just placed in my hands.

I have always felt a pride in being a member of the C.M.B.A., and of this Branch, and if I have attained any success in discharging the various duties which appertain to the different offices to which you appointed me, and to which you have referred, I am deeply convinced that that success was due, not to any individual effort of mine, but to your co-operation and assistance. In your conduct to-night, brother members, I see reflected those principles that are crystallized into the constitution under which we are banded together. I see more clearly than ever how these principles animate you, each and all.

I realize that with you brotherhood and fraternity are no meaningless words, but that they symbolize every thing which, in the fullness of their meaning, is intended to be thereby conveyed and carried out, and I feel that I am expressing myself very moderately when I say that the Society to which we belong stands second to none in Canada. Its aims and its objects, the character of its members, its constitution and its principles, all combine to make the C.M.B.A. an organization whose voice, when heard, must be respected, an organization which constitutes a strong auxiliary to Mother Church in diffusing and in inculcating that brotherly love and that true charity so characteristic of the religion and of the Church to which it is our happy privilege to belong.

You have mentioned my recent success in the civic contest, and you have referred to the municipal position which I to-night occupy as a citizen of this city. In doing so I am satisfied that you are voicing not only your own sentiments but the sentiments of the great majority of Catholic people throughout this Province, for I have received since my election telegrams, letters and words of congratulation from almost every part of the Island. In telling you this I am not moved by any vain feelings nor am I actuated by anything born of selfishness, but I mention it merely for the purpose of showing how universal was the common joy and satisfaction among the Catholic people of this Province when they learned, not simply that I was elected Mayor, not, mark you, because it happened to be myself, but because it was an humble member and adherent of that Church and that religion to which we gladly owe allegiance.

I heartily thank you, brother members, for the strong support which each and all of you gave me in various ways during the contest.

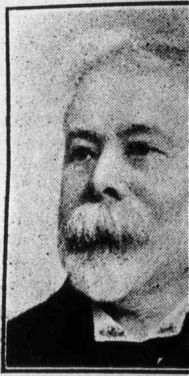
I thank you for the expressions which your eloquent address contains, expressions which I am afraid are too flattering. I accept them as an indication of the individual and collective feeling of the members of the branch, to which I am proud to belong, and in my acceptance be assured, brother members, that your conduct to-night will form a strong incentive for me to discharge the duties that lie before me in order that you one and all may share with me as members of this Branch in whatever measure of credit to which I may be thereby entitled.

IN IRISH



REV. FATHER GANNON.

Rev. Father Gannon is rector to one or more Catholic organizations. He has been associated with Patrick's Church for some time and is highly esteemed by the people.



MR. FELIX CARBRAY.

One of the prominent figures in the Irish National League is Mr. Felix Carbray, President of the Irish National League in many other capacities associated with our race.



ALD. PATRICK HOGAN.

Patrick Hogan, Treasurer of Patrick's Branch, No. 108, was born at Rathcale, Co. Ireland, in 1849, and whose years old came to this country. He was educated at Christian Brothers school, Academy, and graduated at Normal School. Mr. Hogan has an extensive business in the grocery and provision line, the head of one of the best establishments in that line in the Province. In 1902 he was elected for municipal honors by a large majority, recent elections he was re-elected. Mr. Hogan is a prominent member of the Association of Hibernians, Knights of St. Patrick's Institute. He is one of the five trustees of St. Patrick's Church, and enjoys the respect and esteem of the entire community.

IRELAND'S

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The feast of Ireland's patron, the glorious St. Patrick, is celebrated in this city to-day. The feast of St. Patrick is a day of prayer, of sacrifice, of exemplary piety, and of heroic efforts to convert the early inhabitants of the Emerald Isle, to the Christian faith. It is a day of triumph, and of joy, and of celebration in this city to-day.