THE SAINT JOHN MONITOR, MARCH 18, 1905

PASTORAL LETTER.

Cornelius, by the Grace of God and favour of the Apostolic See, Archbishop of Halifax.

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

DEARLY BELOVED

In that most beautiful and touching In that most beautiful and touching prayer which the Lord made for His Apostles at the Last Supper, we read this pathetic but startling declaration : "Just Father, the world hath not hown Thee." (John xvii, 25.) In ese few words we have an explana tion of what is, to many, a difficult problem, viz; the existence, in God's world, of so much wickedness and human denravity side by side with so human depravity, side by side with so much intellectural culture, and material civilization. For, previous to our Lord's time, the human mind had in various countries, and at different epochs of the world's history, reached a very high state of development. Literature, usurpassed in strength, beauty and finish, even in our day, had been produced. The Fine Arts, especially, Painting, Sculpture, Archi-tecture, and that of the Gold Worker, had enriched the world with what we still look upon as masterpieces. Well ordered systems of government had existed; material wealth had abounded; the Roman Civil Code, on which all that is best in modern legislation is founded, had been written. Yet our Lord could say: "Just Father, the world hath not known Thee," And cause of lack of knowledge of God, all the splendid achievements of the human intellect had been powerless to promote, to any appreciable extent, norality, of to stay the decadence of ations. In truth, they rather had nations. hastened their downfall.

Now that we are becoming acquainted with the history of dead kingdoms, through their literature and nionuments, we find the same causes at work in the rise and fall of each. They gradually rise from obscurity by simple God habits of life, with a belief in a God to whom they pay public worship, and to hey acknowledge an accounta-Hence their amily life is pure, whom they bility. and public morality in a healthy con-By degrees the Arts are cultiditic vated, a literature is produced, and material wealth is accumulated. A material wealth is accumulated. A high state of civilization results, but it bears the germs on its own decay and death. The hugal habits of the past are exchanged for luxurious ones, now made possible by the abundance of The men grow effeminate, wealth. the women become unsexed. Belief in a Supreme Being wanes, and vice thrives in an atmosphere of scepticism. The home life is first polluted by di-vorce, then desecrated by indiscriminate free love. To this state the Psalm-ist refers, saying : "Man when he was i in honour did not understand : he is the world. Men may not acknowledge compared to senseless beasts, and is His Divinity; they may refuse credence become like to them." (Ps. slviii, 13.) When the flesh masters the spirit, the intelligence is obscured, and the hu-man mind becomes the sport of every form of unbelow. form of unbelief. Thus intellectual decadence keeps page with national corruption. Has not modern society

many of these characteristics ? This, in a few words, is the history of every nation of which any trace has remained. Why did they not endure? We have historic evidence for asserting that not one of them was conquered by another nation, until it had entered on its downward course. The cause of its disruption was from within; its death was rather suicide than murder. To the Christian, the fate of dead nations is no cause for wonder. world."

| singularly meek, though quietly firm He did not seek applause, nor court notoriety. Sensational announcements were as foreign to His methods of teaching, as was self-glorification alien to His speech. Yet He always spoke as "One having authority"; always proclaimed He was the "Light of the world," which He had come of "Save." Then, on the night before the Crucifixion in His wondertul discourse to His Apostles, after having told them all they should have to suf-fer, how, "in the world you shall have distress," he calmly adds : "but have confidence I have overcome the world," (John Xvi, 33) Strange words, in-deed, were these on the lips of one over whom His enemies were about to effect their fell purpose of putting to a cruel and shameful death. He knew this perfectly, and foretold it, almost in the same breath in which He anin the same breath in which He an-nounced His victory, for His appar-ent defeat was to be the first step in His glorious triumph,—"And I, if I if I all things to myself." (John xii, 32.) That no room may be left for doubt as to the meaning of these words, the Apostle adds a "Now this He said w this He said He should die." did He fore-

Apostle adds: signifying what Therefore, no tell a victory o as well, the n world, He told, which it should be won. thus face to face d precisely express-ulfillment of which letters, over the with a defi ed proph is writter ALL D pages last tw

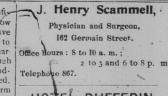
's history for the rs. This invinciwho wish to use t He who made e claimed to be, Toves to those claimed to be, out as were seen, not

only in the myriad millions who have glorified Him by holy lives modelled on His own, but, also, in the more humanized state of society in general. It is sten, not only in the sincere profession of faith in Him by the innum-erable members of His world-wide church, but, also, in the fact that so many who do not recognize His Divinity, cling to the name of Chris-tian, and claim to shape their list by His teaching. The freedom of which we are so proud, the works of protec-tion of the weak, and rescue of the erring, the asylums for the needy, and hospitals for the sick, the shelters for the wandering and homeless, all the various forms of beneficence for the alleviation of human misery are, the origin and solution and the innu-merable shifting and contradictory theories of man's origin and destiny, various forms of human misery are, alleviation of human misery are, whether men recognize it or not, the proof and fruits of Christ's victory over the world. Men may not acknowledge the Dwinity; they may refuse credence His His Divinity; they may refuse credence to His words; they may oppress. His church: they may dispoil her sanctu-aries, and persecute her ministers: they may do all this, because their free will has not been taken away. But they cannot undo the work of Redemp-tion, nor frustrate its effects, nor wholly emancipate themselves from its influences. They can no more the influences. They can no more change, or destroy, the moral atmosphere created by Christianity, than they can the material one which they are forced to breathe, if they would live, How ully, then, has our Lord's pro-phecy been fulfilled—" And I, if I be lifted up from the earth, will draw all things to myself,"—how true is His assertion. " I have concernent

told His Apostles "to have confi-dence," even whilst letting them know persecutions they should have ndure. Not only to them, but to the to endure. their successors in the Ministry of bear-ing his message to mankind, through the coming ages, were His words ad-dressed, for them, too, He prayed. This calm confidence amidst the storm and stress of persecution, this unwaver-ing trust in the assurance of ultimate victory, was, and is, a striking charac-teristic of Christ's Church It seened madness in the early days to the heathen persoutors; it has been laughed at as folly in our, own, but when has that confidence been mis-placed? When has that trust been betrayed? Only a God could inspire such confidence through all these ages ; only a God could prove, in so many advercircumstances, that it was justified.

Not only did our Lord tell us that "the World," notwithstanding the material greatness and intellectual attainments of the past, had not known the just Father, but He also declared Himself to be "the Light of the World."—(John IX: 5). And again: "I, the Light, an come into the world, that whosoever believeth in Me may not remain in darkness.' (John xii: 46). Over and over again He repeats, with calm insistence, this same idea that He is the true Light same idea internet is the true Light of the World. Being God, as we have just seen. His words are the eternal truth. Now, He set up no school of science; He did not elaborate any system of philosophy; He gave no command to the Apostles to preach, or teach, these things, but only what He had taught them. From this it that the true Light of the follows the Light which makes the nature and meaning of World. known creation, the mystery of life, and the secrets hidden from our eyes by the veil of the flesh,-is something very different from that which results from human research, be it ever so pro found Whilst both are from God mediately, their mode of transmission is different. Hence one can exist in the intelligence without the other. They are like two lamps fed from the same dynamo by distinct wires,—one of small dimensions, and filled with flaws, which causes the light to be flickering and uncertain; the other large and perfect, producing a bright steady glow. Were we to shut off this larger large we should indeed still steady glow. Were we to shut off this latter lamp, we should, indeed, still distinguish some objects, but only im-perfectly; and we should frequently mistake shadows for realities. On the other hand, with the large light-burning, we might remove the smaller one, and suffer no inconvenience. A man may, therefore, have much natural, or ly destitute of the "true Light." In all that pertains to the supernatural he walks in the night, and, consequently, Stumbleth because the light is not in him."-(John xi: 10). How fully (John xi : 10). unit of measurement; but it bears no proportion to the supernatural, and is, by an inexorable law, foredoomed to failure, when it attempts to c pass its nature and limits. Only the light given by Christ can illumine the heights and depths of God's power and wisdom. "I am the light of the world," is believed by the Christian on the word of Christ it is demonstrated to the reasonable man by the utter failure, in the pres-ent, as in the past, of human learn-ing and science to give a satisfactory answer to our innate yearnings after

immortality, to our anxious question-'I have overcome the have life everlasting,"—or to satisfy



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