Catholic Record.

"CHRISTIANUS MIRI NOMEN EST, CATROLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY MARCH 5, 1887.

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By the side of these clear teaching

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MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

ABCHDIOCESE OF TOBONTO.

storal of His Grace the Archbishop.

HN JOSEPH LYNCH, BY THE GRACE OF GOD AND APPOINTMENT OF THE HOLY SEE, ARCHBISHOP OF TOBONTO, ASSIST-ANT AT THE PONTIFICAL THEONE, ETC., BTC., ETC.

the Venerable Clergy, Religious Communi-ities, and Beloved Laity of our Archdiocese Health and Benediction in the Lord.

Health and Benediction in the Lord. By the inspiration of the Holy Spirit ent by our Divine Redeemer, about one enth part of the year was allotted to all rue Christians to hait on the way of life and to think and prepare for their last tome in heaven, for which they were rested and placed in the world. Alas! to many Christians live as if there were to hereafter, indulging in illicit amuse-hents, amassing riches, pursuing the esires of the flesh, unmindful of the ords of St. Paul, that those who live coording to the flesh shall die the death if the sinner, which, the Holy Spirit eclares, is the most degrading. You will, therefore, most beloved children in thrist, ponder over these things and also indeem the sins of the year by fasts,

deem the sins of the year by fasts, stinence, alms deeds, pious reading, d by assisting at the particular devo-ms of the Church. Every morning you n offer to God—and renew this offering oquently during the day—all your boughts, words, and actions; also your ligues and labors; for such is the lot the children of earth.

tigues and labors; for such is the lot if the children of earth. We most earnestly recommend during the holy season the pious devotions of the Way of the Cross. For the spiritual confort of such persons as cannot con-veniently go to the church to perform them, we have received from Rome ex-tracedinary faculties of attaching all the indulgences of the Way of the Cross to crosses blessed by us. Persons therefore in their private houses can gain these indulgences by reciting fourteen Our Fathers, and fourteen Hail Marys in honor of the fourteen Stations of the Orons, five in honor of the five adorable wounds of Christ, and one for the in-tention of our Holy Father the Pope, heading at the same time the cross in the same indulgences. All must, hencever, meditate for a short time on the sufferings of Christ. We also re-commend that the indulgences attached to the Stations of the Gross be offered up for the most neglected of the souls in Puratory as well as for your own fried. This devotion can be performed in the in the a quarter of an hour, and should be practiced, especially on Fri-day and Sundays. Blessed is the family that unites in the evening in these de votions. These crosses can be procured through your Rev. Pastors. All these tions. These crosses can be procured rugh your Rev. Pastors. All these ad works may be accomplished with

reading of bad books. In the end they become apostates, of whom St. Paul says, "It is impossible for them to be renewed again to penance," because they have trified with one of the greatest gifts of God, the true faith. Non-practical Catholics appear to be a standing protest in their own persons against the use of the scraments which Christ instituted as a means of lead-ing a holy life and attaining to the eternal happiness for which we were created. It is sad to think of this sentence of our Lord, "Think you that I shall find faith or earth when I come," and as faith and good works failed at the time of Nosh, causing the ruin almost of the whole human family, so the world seems to be provoking God to hasten its final de-struction, not by a deluge of water, but The mations of the earth are much due.

provoking God to hasten its final de-struction, not by a deluge of water, but of fre. The nations of the earth are much dis-turbed by wars and rumors of wars. Society seems to be disintegrating, the poor against the rich and the rich against the poor. Hence strikes and evictions, disturbance of trade and business, increase of poverty and crime, the bighest so called civiliza-tion with all its realities of the most squalid poverty and detestable outrages, murders and suicides, abandonment of offspring and all the vices of the most pagn times. We shall speak more in detail in the second part of our pastoral upon those social evile. As this is the picathood of the Sovereign Pontiff, Leo XIII., gloriously reigning, the clergy will add in the mass, when permitted, the collect Pro Papa, and will recite with the people after mass, and after Benedicion of the Most Blessed Sacrament, one Pater and Ave for the intentions of our Holy Father, who, alas, must celebrate in bondage his joyus anniversary. We have sent the money (\$1,200) received for the various charitable works of the Church to its proper destination. We have forwarded to His Holiness the Pope, for his schools in the East \$400, to the Society for the Propagation of the Faith \$500, to the Society of the Holy Infancy \$200, and to the Dom Bosco for Missions in South America \$100. The Holy Father sends his blessing to all who contributed to the Propagation of the Faith. St. Michael's Palace, Toronto, Feb. 18, 1887.

St. Michael's Palace, Toronto, Feb. 18, 1887.

DIOCESE OF HALIFAX.

Cornelius, - By the Grace of God, and fuvour of the Apostolic See, Archbishop of Hali-

the Clergy, and Laity of the Dioce. Health and Benediction in the Lord. To DEARLY BELOVED: The Apostle St. Paul, writing to the

The Apostle St. Paul, writing to the Ephesians concerning the gifts received through Christ our Sayiour said:—"For by grace you are saved through Faith; and this not of yourselves, for it is the gift of God." (Eph. i., 8.) Not of our-selves then can we gain everlasting life; but through the supernatural aids of Faith and grace, teaching our intellect the eternal truth, and inclining our will to seek and embrace, and practise in our daily life that truth. The faculties of our soul, and the powers of our body.

pass at pleasure ; and his will constitutes itself the minister of its own eternal ruin. Now, as in the past, we are to be saved by grace through Faith, and this not of ourselves, "for it is the gift of God." Faith is a gift from God : it is infused into the soul of the infant by baptism, and is then in it as a habit. When the baptized child has acquired the use of reason, and God's law has been made known to it, the child believes the re-vealed word, and exercises its Faith in act. By reason of this Faith the bap-tized person readily grasps, and firmly holds what God has taught. As the light of the sun enables us to distinctly per-ceive sensible objects around about, and leaves no room for doubt regarding their reality, so the light of Divine Faith ren-ders clear to the intellect the teachings of the supernatural order, and gives an

ders clear to the intellect the teachings of the supernatural order, and gives an invincible certainty of the truth of revealed doctrines. There is no room for, nor possibility of doubt in the mind enlightened by true Faith ; for Faith is as the image of God impressed on the human soul. The faculties of the intellect are ennobled and expanded by the light of Faith ; its ideas and conceptions are refined; and its sphere of action broad-ened in a wonderful manner. Hence it is that so many unlettered men and women, brought up in the true Faith, have nobler views of life, loftier ideals of perfection, purer hearts, and more sensitive consciences than the cultured un-believers who pass them by with scorn or

believers who pass them by with scorn or condescending pity. The teachings of Faith are not opposed to those of reason. Faith is only an ad-vanced class of instruction with God, through His duly appointed organ, the Church, for instructor. Truths that may be learned after long research by reason, and truths beyond the range of the human intellect, are quickly and clearly taught by Faith. It raises man above the purely natural in which the "animal man" is satisfied to wallow-boasting even of his

by Faith. It raises man above the purely natural in which the "animal man" is satisfied to wallow-boasting even of his shame—sets before him nobler aims of life, brings him into almost palpable con-tact with the unseen world, and fills him with the assurance of an immortal here-alter. For, according to St. Paul, "Faith is the substance of things hoped for, the conviction of things that appear not,"— (Heb. xi, 1.) And he adds: "By Faith we understand that the world was framed by the word of God, that from invisible things visible things might be made." And in the same chapter, he gives us to understand the necessity of Faith, say-ing: "But without Faith its impossible to please God : for he that cometh to God must believe that he is, and is a rewarder of them that seek him."—(6) These words stamp with condemnation the folly of so many who are wise only in their own esteem, and who either des-pise Faith which they do not understand, or who look upon it as a matter of indif-ference—a mere opinion to be changed or cast aside at the will of each one But

or who look upon it as a matter of indif-ference—a mere opinion to be changed or cast aside at the will of each one. But God does not change, nor can Faith His image change. "Heaven and earth may pass away, but my word shall not pass away," is the seal of permanency and unchangeability that Christ has set on His Faith. There is a Supreme God the Creator, the first cause of all things; the Redeemer of mankind, for "Christ died for us."—(Rom.v., 9)—Our future Judge as He himself tells us. "And when the Son of man shall come in His majesty.

REASON AND REVELATION.

The Objections of Modern Infidels Answered.

REVELATION PRESUPPOSES REASON AND IS COMPATIBLE WITH IT.

By the side of these clear teachings regarding the necessity of Faith and grace for the salvation of our souls, how vain and deceptive, how hollow and unreal, appears the fashionable doctrine of our day. That doctrine laughs at Faith, and rejects grace as a childiah weakness. In their stead we are given vague surmises, contradictory opinions, endless, aimless, frothy discourses that may please the ear, but must not prick or sting the liar, thief, drunkard, or adulterer. We are given flattering but illusive pictures of humanity; each dul-lard intellect is held to be a Revelation and a law unto itself; whilst music, books. REVELATION PRESUPPOSES REASON AND IS COMPATIBLE WITH IT. Woodstock Sentinel Review, Feb. 21. The following is a synopsis of the lecture delivered in St. Marys R. C. church last night on "Reason and Revelation," by the Rev. Geo. R. Northgraves : Resson is the faculty by means of which the truth is known to us; Revelation is a communication from God to man. Both are gifts of God. Rea-son is the gift of God whereby we may know the truth in whatever man-ner it is presented ; whether by deductions which our mind will make, or by com-munications made to us by other men, or from God himself. Thomas Paine in his Age of Reason gives a different definition of Revelation, but argues against Revela-tion according to the definition already given. And it need only be said here that the opinions of Thomas Paine are the opinions eurrent among modern Rational-ists generally. He is the spirit of Infidel-ity in this country as Voltais is in France, and his Age of Reason contains the objec-tions made to Christianity, the lecturer said it was his intention to show that Christianity was compatible with reasons is that it was reasonable that God should reveal His will to us; that it is reasonable that we should accept His Rev-elation. In order to show this he would divide his subject into four parts. First, to show the necessity of Revelation ; sec-ond, to show the possibility of Revelation; third, to answer certain objections to Christianity generally. There are two illusive pictures of humanity; each dul-lard intellect is held to be a Revelation and a law unto itself; whilst music, books, papers and flowers are supposed to take the place of God's grace in refining and sanctifying man. It is a strange mixture of ignorance and blasphemy, with a per-ceptible flavor of pagan poetry. And yet this is the Gospel propagated widely, and accepted by many as Christianity. What wonder that thoughtful men, who have been given this as Christ's mossage, should speak of Christianity goods by any and every means should occupy the attention of so many, and that bitter jealousy and envy should find a resting place in the hearts of the toilers, when this horrible travesty of Christianity is so diffused ? Water cannot rise higher than its source; and the actions of men cannot be better, or more noble than their principles. It is as true to day as it was when the Apostle wrote that "by grace we are saved through Faith," and that these are not of ourselves, but are the "gift of God."

the "gift of God." Do you, then, dearly beloved, prize the Faith you have received, as the most precious of all gifts. Guard it with vig-ilance; practice it everywhere and fear-lessly; teach it to your children from their earliest years; and watch over them jealously lest harm should come to it in them. Seek the grace of God during the coming holy season of Lent by fer-vent prayer, and a devout reception of the Sacraments. These are the chief channels through which the grace purchased by the blood of our Saviour, flows to the souls of the Faithful. Endeavour to overcome your passions by practing some mortification. If you cannot fully observe the fasts of the sea-son, you can, at least, deny yourselves and, fourth, to answer certain objection

tond, to show the possibility of Revelation; third, to show that Revelation is a fact, and, fourth, to answer certain objections to Christianity generally. There are two hinds of infidels; those who believe in a Supreme Being, but reject Revelation, and those who rejact even God, the latter class being comparatirely few. The Holy Spirit says that the fool in his heart says there is no God, from which it appears that it is according to his heart, according to his desires, that such a man argues, and not according to his intelligence. For few men can meditate upon the wonders of creation without acknowledging that there must be some infinitely wise and infinitely powerful Creator. Paine himself admits this. In-deed, from the very fact that anything does exist, it follows that there must be an all powerful, self-existing Being from Whom all things else proceed. Every-thing that exists, must exist of its own nature, or must derive its existence from some extrinsic cause. If it exists from its own nature there is nothing to limit it, it must exist of necessity, and having no limitations it must be lufinitely perfect. It must be what we call God. If it derives its existence from some other being, that being can acknowledge no cause and must be God. From the very fact of existence of God Paine in his definiton of Revelation says that the person to whom the Revelation has been addressed must not have previ-ously known what that Revelation con-tained, for if he had done or seen done a certain thing it needs no Revelation to tell him such a thing has been done. This argument is like that of a child who would say, on receiving an account from his faither of his mother's death, that he had learned the circumstances from the newspapers previously, and that therefore his father of his mother's death, that the reform the serve the serve the set the set of the serve the set the set of set of the set of his mother's death, therefore his father of his mother's death, that therefore his father is like that of a child who cannot fully observe the fasts of the sea-son, you can, at least, deny yourselves in some thing Intoxicating liquors are not necessary, either for health or com-fort. Therefore avoid them. In honour of the sacred thirst of Jesus on the Cross, for the good of your souls, and for the sake of your families, I beseech all who may have been addicted to drink, to arise manfully and pledge yourselves against it. For if over indulgence in it be continued, grace will be expelled from the soul, and Fatth itself will be endang-ered. Do you; dear Brethren of the Clergy, use your best exertions to reclaim the victims of intemperance, and to bring all the Faithful to the Sacraments. If we fail in our duty their souls will be required at our hands. We would, also, impress upon you the

enable them to say that by following their teachings the people would receive (some future recompense. The philosophers were perfectly powerless to teach morality te mankind, and modern philosophers are in much the same position. What was the condition of Pagan nations at the time of the coming of Christ 1 in spite of all their schools of philosophy in some of these countries human sacrifice was offsred up to their Moloche, and their religious ceremonies were performed with the most revolting orgies. The lecturer thes re-ferred to the French Revolution and showed the direful results which followed the replacement of religion during the Reign of Terror. He then proceeded to ahow the necessity of Revelation to teach us the characteristics of God, and to instruct us in our follow-men. He then dealt at length with the possibility of revelation which he established by pro-cesses of reasoning at once simple and irrefragible, and concluded with a most scholarly exposition and defence of the suthenticity of the Pentateuch and of scholarly exposition and defence of the authenticity of the Pentateuch and of Revelation generally.

REAL PALMS.

HOW TO GET THEM-THE NECESSITY OF SENDING FOR THEM EARLY.

N. Y. Freeman's Journal. N. Y. Freeman's Journal. Mr. Thomas D. Egan, of 42 Barciay street, this city, has issued his circular and price list for real palms to be used in the celebration of Palm Sunday. This is the twelfth successive year of Mr. Egan's at-tending to this business. To him is due the distinguished honor of having origin-ated it, and he deserves the grateful en-couragement of the whole Catholic com-munity.

munity. Before his first venture in attempting sticle we had to be to supply the real article, we had to be content with a mere substitute, the ever-green growthe of our northern woodsbranches of hemlock, spruce, or cedar-which in a few weeks were reduced to which in a lew weeks were reduces to mere dry sticks, with little, if anything about them, to suggest a commemoration of Palm Sunday or the mystery it cele-

of Paim Sunday or the mystery it cele-brates. But Mr. Egan's real palms were found to preserve their texture and appearance all the year round, and, bleesed by the church, to become in every truly Oatholic household simple, elegant, and expremive memorials, not for a week or two only, but throughout the year, of the events immediately preceding Our Divine Lord's Passion and death on the cross. It is the spirit of the church to insist that, so far as may be, everything con-nected with the celebration of the Sacred Mystery of the altar, and the caremonies and solemnities of religion, shall be genu-ine; no make believe, no substitute will answer if the real thing can be readily procured. This, of course, within rule and reason.

and reason .

nd reason. Thus the wax candles of the altar must subtantially at least, of wax, "the pro-Thus the wax candles of the altar must be substantially at least, of wax, "the pro-duct of the bee;" and stearine, sperm, tallow, and other makeshift are not per-mitted, except under reasonable necessity. The lamps that make the presence of the Blessed Sacrament on the altar must be fed with real oil, "the fatness of the olive," and no modern compound of whale, cottonseed, petroleum, or other cheap abominations can be foisted into the place of genuine olive oil except under pressure of the like necessity. So far has this spirit of genuineness been carried that, as has often been remarked by tourists and others, the grand old Cathedrals of as has often been remarked by tourists and others, the grand old Cathedrals of Europe bear in their spires and domes, and elsewhere inaccessible to the ordinary glance, stone carvings of as complete finish and elsewhere inaccessible to the ordinary glance, stone carvings of as complete finish and elsevate handiwork as those which excite the admiration and meet the every-day gaze of the passer by. There was little make believe in those days—the ages of Faith ! Nothing was deemed too contly or too genuine for the service of God ! The downright real thing was devoted to His service, because it was thought, and rightly thought, that to devote an inferior thing, a cheap sublittate to that service, would not be quite honest ! As with everything else about the altar.

NO. 438.

or interfering with the ordinary duties o'your state of life, and will draw upon purselves and families immense bless-The holy time of Lent is ushered in

on the foreheads of the faithful the words, "Remember man thou at dust, and unto dust thou shalt totas, and the dust thou shalt n." This is a salutary reminder; he Holy Scripture says, if we think a last end we shall not sin." For would sin if he thought that death adgment would immediately follow munission. Catholics are also to adgment would immediately follow manission. Catholics are also to re for the reception of the Eucharist at Easter time; for Himself has declared, "Except at the flesh of the Son of man and His blood, you shall not have life a." The life of the soul is divine or supernatural assistance from by which we are sanctified and thened to lead a Christian life and p the commandments of God and hurch. The chief duty of a Chrishurch. The chief duty of a Chris-to love God, and his neighbor as if. Both commandments have authority. The love of our neigh-li induce us to do him all the good power, even if he were an enemy. oust pray for the triumph of the in pagen lands as well as in Chris-ountries. When the Church is persecuted, it is then she triumphs are, and thereby proves her divine She has her martyrs in every ad if she enjys peace and liberty a the end always conquers, like her he end always conquers, like her Founder. We have had recently it in the end always conquers, like her vine Founder. We have had recently indreds of martyrs in Asia and Africa, to will no doubt be raised to the honor our Altars as were Cardinal Fisher, ex-uncellor Thomas More, the Countess of liabury (mother of Cardinal Pole), where with about fifty others, who laid in their lives rather than press the r lives rather than swear that VIII. or any other was head of Courch except the successor of St. er, the Pope of Rome. We heartily restalate our English brethren on this

Irish martrys will come next. has produced so many martyrs whole nation may be styled the hes of martyrs. faith and morality are assailed

enemies of God and of society. and non practical Christians are led off into the paths of infidelity ice by evil associates and by the

to seek and embrace, and practise in our daily life that truth. The faculties of our soul, and the powers of our body, must in their own way offer service to our Creator. Our first duty is to strive to know the will of God; and our first obligation is to do it as soon as it is known. Faith will enable us to know the former, and grace will aid us to do the latter. The holy Apostle warns the Ephesians in the same Epistle to "walk circumspectly, rot as unwise, but as wise redeeming the time, for the days are evil." "Wherefore," he adds, "become not unwise, but understanding what is the will of God."-(Eph. v., 15, 16 17.) If the days were evil when the Apostle wrote this_-if it were necessary to warn the faithful to walk circumspectly, and not to become unwise with the many who did not endeavour to understand "what is the will of God," it is no less necess-ary to renew that warning now, for aurely the days are evil, and the times danger-ous. We have not the open brutality and public vices of pagan times: we have a better ordered state of society, and more humanizing social usages. The leaven of Christianity has permeated our civilization, and produces good effects even after its apir thas been renounced.

Son of man shall come in His majesty, and all the Angels with Him, then shall He sit on the seat of His majesty. And all nations shall be gathered together before Him; and He shall separate them one from each the shall separate them before him; and he shall separate them one from another, as the shepherd sep-arateth the sheep from the goats"— (Matt. xxv., 31, 37.) Now, this Greator, Redeemer and Judge has spoken, has imposed a law, and has threatened with imposed a law, and has threatened with condemnation those who receive not that law, as well as those who, having received, do not observe it, The Creator may be denied, the Redeemer despised in life, but after death the just Judge will sit on the secat of His majesty, and say to the impious--"depart from me, ye garsed, into everlasting fire, which was prepared for the devil and his angels."--(Ibid 41.) Then, indeed, will those unhappy souls, seeing their awful doom, and the happiness of those at whom they sooff-ad during life, cry out--"These are they whom we had sometime in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, civilization, and produces good effects even after its spirit has been renounced. even after its spirit has been renounced. Notwithstanding this, even, perhaps, because of this, it is most needful to walk circumspectly, and to strive to understand what is the will of God. Open vice would shock us; the public enormi-ties of paganism would disgust us, and show us very unmistakeably the folly of confiding in ourselves, and the necessity of leaning on God by grace through Faitb. The spirit of refined unbelief, so widespread in our day, so careful of outand their end without honor. Behold, how they are numbered among the chil-dren of God, and their lot is among the saints. Therefore, we have erred from the way of truth; and the light of justice What hath pride profited us, or what advantage hath the boasting of riches Faith. The spirit of refined unbelief, so widespread in our day, so careful of out-ward appearances, and so broadly toler-ant in its expressions, is a more danger-ous, because a more specious enemy than the grossness of ancient Idolatry. It is the offspring of intellectual pride, and is nourished by the material com forts of the age. Its influence is all-pervading. It taints the atmosphere of the home; it infects the achod: it poisons brought us?"-(Wisdom v., 3 et seq) This will be the sad awaking of the de-spisors of Faith; this the bitter and useless lament, the eternal wail of those who have not "God in their understand pervading. It taints the atmosphere of the home; it infects the school; it poisons ing.' But, dearly beloved, Faith alone is not sufficient to ensure our salvation; for we are saved "by grace through Faith," as the Apostle writes. By Faith we learn fachionable literature; it dominates many self constituted teachers of their fellows; and it reigns triumphantly in commer-cial and political life. The supernatural

God's law; by grace our will is inclined and strengthened to observe it. And and strengthened to observe it. And is ignored, or denied, and men are again seeking to live "without God" in the world. The logical results have followed. The intellect no longer recognizing, in a practical way at least, the existence of a Supreme Lawgiver, and the will no longer influenced by grace, material comforts, and the gratification of desires, have come to be looked upon as the present, he found not wherewith to ac-complish it; and that whilst the law of bave come to be looked upon as the highest good, and their attainment as the noblest aim of mankind. Hence the the noblest aim of mankind. the noblest aim of mankind. Hence the wild unrest of modern life; the oppression exercised by capitalists, and the lawless outbreaks of socialists. We have a renewal of the social war that convulsed pagan Rome, and a plentiful crop of the

buy, or even are, the conscience of his servant. What worse form of desecrat-ing the Sunday can be imagined than that of working to destroy the Faith in a soul, in trying to induce or force one to act against one's conviction, in pre-venting one from offering worship to God? Let all Catholics who are in the employ of others, insist on the right to worship God according to the teachings of their Faith. Do you, Dear Brethren of the Clergy, have an especial care for those who are thus situated. If the slightest attempt to tamper with their Faith be made, or auy hindrance thrown in the way of their assisting at Mass, insist on their going elsewhere, We shall not hesitate to publish in the news-papers the facts of any such case, so that all may know who are the worst class of Sabbath-breakers. If the ven-dors of candy, and of tallow candles, do not escape the meshes of the law, these not escape the meshes of the law, these petty tyrants shall not be hid from the vengence of public opinion. Ia conclusion, Dearly Beloved, we would remind you, that towards the end

of this year, our Holy Father the Pope will celebrate the Golden Jubilee of his Priesthood. Later on, we will address you more at length on this subject. We you more at length on this subject. We now ask you to pray fervently each day during this year for the Supreme Pon-tiff, that God my add length to his days, crown his various and weighty under-takings for the good of Holy Church with success, and restore to him that civil power of which he is now des-rouled poiled

The Grace of our Lord Jesus Carist be with you all. This Pastoral shall be read in all the

Churches of the Diocese, on the first Sunday after its reception, that the Pastor officiates therein.

E. F. MURPHY, Archbishop of Halifax. Secretary. Halifax, Feb. 15th, 1887.

If we fail in our duty their souls will be required at our hands. We would, also, impress upon you the obligation of assisting at Mass on Sun-days and Holidays. The awful Sacrilice of the Cross is renewed on the Altar; the eternal Victim who offered Himself on Calvary, is now offered by the ministry of His Priests. At the moment of con-secration adoring angels kneel round the altar in wondering love; the Crucified had learned the circumstances from the pense them to all who may ask. Each one, then, should attend, regularly, and assist at Mass with all possible devotion. Only a sufficiently grave reason can rectain the solution of the possible devotion of master, and are guilty of the meanness, as well as the wickedness, of them to join in prayers in which the Faith of their servants, either by preventing them to believe. This intolerable petty tyranny must end. The master does not be servant. What worse form of descerat-ing the from atteoring the solutions of the servant. What worse form of descerat-ding the solution in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty them to join in prayers in which they do not believe. This intolerable petty the for working to descroty the Faith the scripture do not come within the scripture addited that while God governs the strial records the worle of this mighty universe we ought to feel ashamed to call woth trial calities the word it must be admitted that while God governs this universe as a whole He also governs it in its details. He does not govern the uni-verse in the abstract. He governs the whole by governing the individuals. God is equally great in stretching forth His influence over the heavens, or in bringing forth a blade of grass; in feeding the signt-tor or in commanding the sum to bring row or in commanding the sun to bring about day and night, seed time and har-vest-time; whether He is doing what appears to be immense, or working out His Providential ends by means of details. The story of Sampson and other historical parts of the Bible are full of allegories calparts of the Bible are full of allegories cal-culated to raise our minds to heavenly things, and many are the plous souls that have read and continue to read these pas-sages according to this light. As to the necessity of Revelation: Mr. Paine says that it is only by reason that we can dis-cover God, and asks why Christians reject reason. Revelation presupposes reason. Revelation is not given to animals. Reason

may lead us to some truths, but there is a field of truth which it can never reach. The immortality of the soul is an important truth. But can reason domonstrate this ? Mr. Paine says he believes in a future life; Ingersoll and Tyndale do not care to say whether the soul has a fature life; or not. Thus, it is evident that reason doen't to all men demonstrate the future existence of the soul. The large majority of mankind would be unable to prove the of mankind would be unable to prove the existence of a future life unless first taught by Revelation. Paine himself would never have suspected such a thing but for his early chistian education. What was the condition of morality in such countries as

condition of morality in such countries as Greece, Rome and Carthage, where reason was unaided by Revelation ? It is true that some of the philosophers attained a wonderful approximation to the truth in some cases, but their discoveries had no effect on mankind. They were not authorized to speak in the name of God of the truth. There was no sanction to

would not be quite honest ! As with everything else about the altar, so with the palms, they ought, as near as possible be the real thing. And these palms supplied by Mr. Egan are the same family of plants, though not of the identical species, as those paims of Jerusalem which were waved by the Jew-ish multitude and spread before our Saviour's path on that first Palm Sunday, over eighteen hundred years ago! They are of the same description as those used in St. Peter's in Rome; indeed one, rev-etend pastor writes : "I still have two heads of pa'ms from St. Peter's, Rome, and I cannot find any difference between them and yours." They can be supplied by Mr. Egan as cheaply and economically as any one can honesily supply them and as any one can honestly supply them and make a living profit. Twelve years of intelligent and unselfish devotion to the business has resulted in our selfish devotion to the make a nong pront. I were years of intelligent and unselfish devotion to the business has resulted in such perfection of arrangements for cheaply, promptly and satisfactorily supplying theses real palms, that even if there were enough profit in the business to invite whole-some competition, Mr. Egan's established methods, so long and acceptably known far and wide throughout the country, make him practically the man from whom to secure supplies of real palms. Frequently, however, new hands attempt to jump into the business, without facil-ities, experience or preparation, and their want of precaution has invariably resulted in exasperating disappointments. to the pastors and people who expected to be supplied from such ill equipped purveyors, At this time, when impending strikes

and troubles may materially interfere with all kinds of transportation by sea with all kinds of transportation by sea or land, we advise our reverend friends who do not wish to be disappointed about getting their palms in good time for Palm Sunday, to send early orders. to Mr. Egan, upon whom they may in all respects rely for honorable and business like dealing.