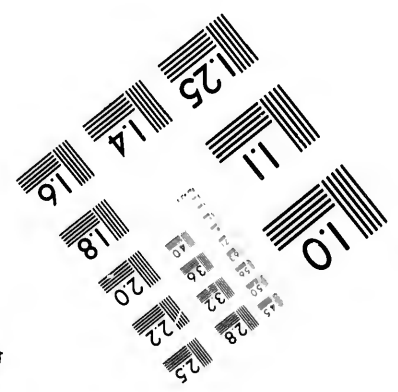
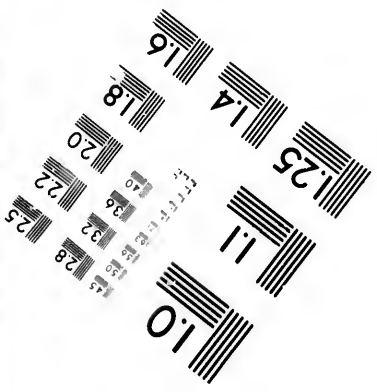
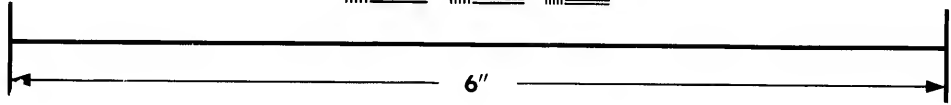
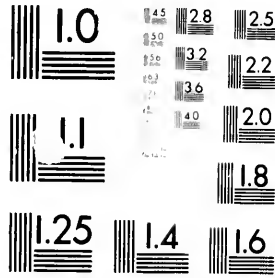


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

1980

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming.
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

- This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

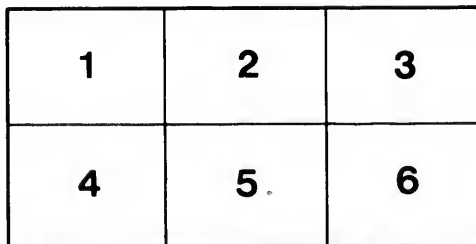
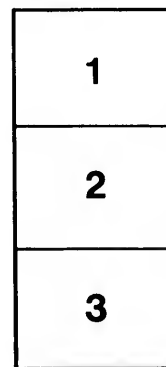
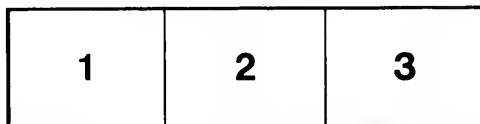
Nova Scotia Public Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Nova Scotia Public Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

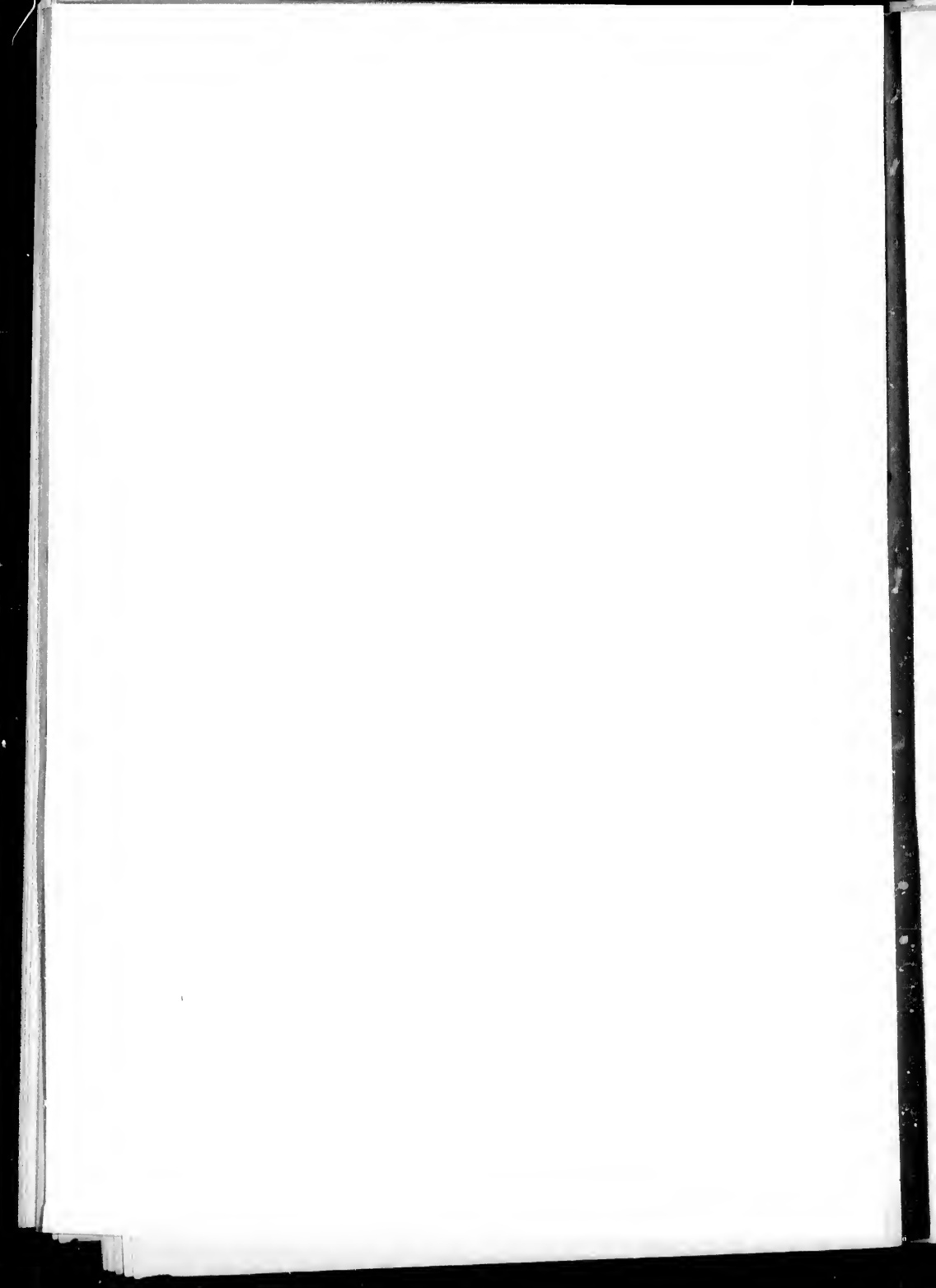
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

rata
o

melure,
à



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

*To the Clergy and Laity of the Diocese health and
Benediction in the Lord.*

DEARLY BELOVED :

The Apostle St. Paul, writing to the Ephesians concerning the gifts received through Christ our Saviour said :—" For by grace you are saved through Faith ; and this not of yourselves, for it is the gift of God." (Eph. ii., 8.) Not of ourselves 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, 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, not 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 necessary to renew that warning now, for surely the days are evil, and the times dangerous. 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 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 enormities of paganism would disgust us, and show us very unmistakably the folly of confiding in ourselves, and the necessity of leaning on God by grace through Faith. The spirit of refined unbelief, so widespread in our day, so careful of outward appearances, and so broadly tolerant in its expressions, is a more dangerous, because a more specious enemy than the grossness of ancient Idolatry. It is the offspring of intellectual pride, and is nourished by the material comforts of the age. Its influence is all-pervading. It taints the atmosphere of the home; it infects the school; it poisons fashionable literature; it dominates many self-constituted teachers of their fellows; and it reigns triumphantly in commercial and political life. The supernatural 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 highest good, and their attainment as 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 nameless vices so severely rebuked by the Apostle St. Paul. When Faith is lost, duties and obligations are left unheeded; the source of grace dries up; the mind of man becomes a dreary waste, through which all unseemly beasts of the wood

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 revealed word, and exercises its Faith in act. By reason of this Faith the baptized person readily grasps, and firmly holds what God has taught. As the light of the sun enables us to distinctly perceive sensible objects around about, and leaves no room for doubt regarding their reality, so the light of Divine Faith renders 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 broadened 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 unbelievers who pass them by with scorn or condescending pity.

The teachings of Faith are not opposed to those of reason. Faith is only an advanced 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 shame—sets before him

nobler aims of life, brings him into almost palpable contact with the unseen world, and fills him with the assurance of an immortal hereafter. 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, saying: "But without Faith it is 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 despise Faith which they do not understand, or who look upon it as a matter of indifference—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, 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 another, as the shepherd separateth the sheep from the goats"—(Matt. xxv., 31, 37.) Now, this Creator, Redeemer and Judge has spoken, has 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 seat of His majesty, and say to the impious—"depart from me,

ye cursed, 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 scoffed 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 honour. Behold, how they are numbered among the children of God, and their lot is among the saints. Therefore, we have erred from the way of truth; and the light of justice hath not shined unto us. . . . What hath pride profited us, or what advantage hath the boasting of riches brought us?"—(Wisdom v., 3 et seq.) This will be the sad awaking of the despisers of Faith; this the bitter and useless lament, the eternal wail of those who have not "God in their understanding."

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 God's law; by grace our will is inclined and strengthened to observe it. And that grace, we are assured, is "not of ourselves," but is "the gift of God." It is also true that without grace we cannot keep the commandments; without it we cannot do the smallest good, much less save our souls. St. Paul, after lamenting that whilst the will to do good was present, he found not wherewith to accomplish it; and that whilst the law of God delighted the inward man, there was in his members a fierce fight against that law, cries out: "Unhappy man that I am; who shall deliver me from the body of this death?" But he at once adds: "The grace of God by Jesus Christ our Lord."—(Rom. vii., 24, 25.)

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 childish 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 dullard 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 perceptible flavour 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 message, should speak of Christianity as a failure ? What wonder that crime abounds, and that the pursuit of earthly 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."

Do you, then, dearly beloved, prize the Faith you have received, as the most precious of all gifts. Guard it with vigilance ; practice it everywhere and fearlessly ; 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 fervent 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 practising some mortification. If you cannot fully observe the fasts of the season, you can, at least, deny yourselves in some thing. Intoxicating liquors are not necessary, either for health or comfort. 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 Faith itself will be endangered. 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 obligation of assisting at Mass on Sundays and Holidays. The awful Sacrifice 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 consecration adoring angels kneel round the altar in wondering love; the Crucified Redeemer descends with hands filled with all graces, ready and anxious to dispense 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 excuse one, who fails to attend, from grievous sin. A few, happily only a few, presume to take advantage of their position of master, and are guilty of the meanness, as well as the wickedness, of endeavouring to tamper with the Faith of their servants, either by preventing them from attending Mass, or by urging them to join in prayers in which they do not believe. This intolerable petty tyranny must end. The master does not buy, nor even hire, the conscience of his servant. What worse form of desecrating the Sunday can

be imagined than that of working to destroy Faith in a soul, in trying to induce or force one to act against one's conviction, in preventing 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 any hindrance thrown in the way of their assisting at Mass, insist on their going elsewhere. We shall not hesitate to publish in the newspapers the facts of any such case, so that all may know who are the worst class of Sabbath-breakers. If the vendors of candy, and of tallow candles, do not escape the meshes of the law, these petty tyrants shall not be hid from the vengeance of public opinion.

In 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 now ask you to pray fervently each day during this year for the Supreme Pontiff, that God may add length to his days, crown his various and weighty undertakings for the good of Holy Church with success, and restore to him that civil power of which he is now despoiled.

The Grace of our Lord Jesus Christ 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:

✦ C. O'BRIEN,

Archbishop of Halifax.

HALIFAX, Feb. 15th, 1887.

E. F. MURPHY,

Secretary.

t
s
o
f
o
n
e
h
e
g
e
y
s.
do
ts
on.
nd
bly
of
at
fer-
me
his
oly
ivil

you

s of
ion,

lifaw.

