

and will cover a multitude of sins." St. James v. 20. And when we are no more, when our very memories will have perished, this church, with its ministrations, will be a perpetual remembrance for us before God; will be a constant *requiem* for our poor souls, and will, let us humbly trust, be a source of holy joy to us amid the glories and happiness of heaven.

We leave to the good will and discretion of our beloved clergy, the manner of raising an annual contribution for the purpose indicated. The sum to be contributed by each mission has already, for the most part, been agreed upon between the bishop and clergy. The contributions of each mission, with the names of the contributors and the sum paid by each, will be acknowledged in the columns of the CATHOLIC RECORD.

We solemnly promise and engage to cause a High Mass to be celebrated on the first Friday of every month, for the space of ten years, for the temporal and eternal welfare of the benefactors of the new Cathedral. The celebration of the aforesaid Mass will begin on the first Friday of the month following its dedication. We request of the Reverend clergy to make this fact well known to their people, and to explain the great spiritual favours to be gained thereby.

Finally, as the Holy Ghost assures us—"that unless the Lord build the house, they labour in vain who build it," (Psalm cxxvi.), we solemnly place this undertaking under the protection of God, humbly beseeching Him to bless and to prosper it.

We most earnestly beseech our Lord and Saviour Jesus Christ, who is the true omnipotent God, the splendour and the image of the Eternal Father, and life eternal: who is the corner stone cut off from the mountain without hands, and the immovable foundation—who is the beginning and the end, to vouchsafe to bless this undertaking, and to be, Himself, the beginning, the growth, and the consummation of this work, which is begun to the praise and glory of His name.

We place it under the powerful patronage of the ever Blessed Virgin, the first patron of the diocese: of St. Patrick, its second patron, and of St. Peter, the patron of the Cathedral, imploring them to help us by their powerful intercession, and to obtain for all the friends and benefactors of this work the grace that they may be, one day, living stones "of the heavenly city of Jerusalem, the blessed vision of peace, which," as the Church sings, "towers aloft to the stars—*de vivitibus saxis*."

In order to obtain the divine favour and assistance through the intercession of the Blessed Virgin, in this arduous undertaking, we ordain that the Litany of Loretto shall, until further notice, be publicly recited by the pastor and congregation of each mission, immediately after the Parish Mass, on Sundays.

May the peace and blessing of Almighty God, Father, Son, and Holy Ghost, descend upon, and abide with you always, dearly beloved brethren.

This Pastoral shall be read in all the churches of the diocese, on the first Sunday after its reception, and on the succeeding Sunday, or Sundays, in those missions which contain more churches than one.

Given at St. Peter's Palace, London, on the Feast of St. Patrick, 17th March, A.D., 1881.

JOHN WALSH,
Bishop of London.

By order of His Lordship,
WILLIAM O'MAHONY, Secretary.

ST. PATRICK'S DAY IN LONDON.

Pontifical High Mass in the Cathedral.

GRAND SERMON BY FATHER O'MAHONY.

On the morning of the 17th large crowds of people might be seen wandering their way to St. Peter's Cathedral. The vast majority appeared to take a pleasure and a pride in donning the dear little shamrock. Ireland's condition in the present time seems to make this little emblem of nationality all the more dear to the Irish heart.

At ten o'clock the sacred edifice was filled in every part. His Lordship Bishop Walsh was seated on the throne, with Monsignor Bruyere on his right, and Father Aubrey on his left. Pontifical High Mass was celebrated by Father Tierney, Father Tunnings acting as deacon, and Mr. Dixon as sub-deacon. The singing reflected credit on Mrs. Cruickshanks, the talented organist, and choir. Miss Reidy assisted on the occasion, singing for an offertory piece Gounod's "Ave Maria," with violin obligato by Miss Leonard. Clench, Chadwick was highly appreciated by the vast congregation. After the Gospel Father O'Mahony ascended the pulpit. From this reverend gentleman's former reputation as a pulpit orator we expected to hear something brilliant the occasion, but we must confess we were agreeably surprised. The discourse was one of the grandest we ever heard on a like occasion, and made a marked impression on the vast congregation. We give it in full, believing that our readers will study it with pleasure and profit.

Dear loved brethren,—Again we arrived at the festival of our national Saint, and again have we assembled to do him honor and to thank God for the mercy shown our country in sending to it the great apostle Patrick, to draw it from the darkness of paganism and to lead it by the hand into the full light of Christianity. To-day is again repeated the same enthusiastic celebration of the day which centuries have annually marked its advent, and again, even in our misery, breaks forth the heart of Erin the cry of joy when the remembrance of her glorious saint and the story of her honorable past is brought to her mind. As the man who is tortured by the pain and rendered almost delirious by the effects of sickness, will, at the sound of some cherished but long-forgotten voice, be awakened to the scenes of childhood and tread once more the memories of the past, so does Ireland on this the festival of her national Saint, forget for the time the misery that surrounds her, the galling humiliation and almost insupportable tyranny to which she is subject, and think only of that glorious path on which she was first led by St. Patrick. The time was when this rejoicing was confined to the small land that was the scene of St. Patrick's labors, but today the joy awakened by the festival is widespread; there was but one Ireland, to-day there are two, the children of the one still occupying their lowly position on sufferance, the land of their forefathers, the children of the other occupying every land under the sun; but though oceans divide these brothers, though they live under widely different circumstances, yet to-day are they one, to-day are they united in singing the praises of their glorious patron.

This celebration cannot be called an idle display, and though the superficial or ignorant may sneer at it as vain and unmeaning, the thinking man will regard it in a far different light. He will see in it an occasion when the fact of Ireland's national existence is brought prominently before the world, and when it is shown furthermore that the hearts of her children

him alone do all look as to a mighty one. In striking contrast to this is the treatment by the world of the thousand and one real heroes, men of real genius, who have, unaided, achieved grand undertakings, but whose names have never been heralded by the trumpet of fame and whose only remembrance rests in the loving hearts who have either known or appreciated them, or have felt the influence of their good and noble deeds. For such the world has no place in its temple of honor. Amongst these I would not be venturing too far in classing our national patriot. No doubt the name of St. Patrick would have long since been forgotten by the world were it not for the grand Catholic heart of the country that he converted, and whilst the church in placing him on her calendar of Saints would have recognized all his worth and all his virtue; yet his name would be little known to the world were it not that Catholic Ireland, in the love her heart of hearts bore him, had placed his statue in the niche of fame and by their loving and affectionate remembrance of him and their constant annual honoring of his memory, compelled the world to hear his claims to respect and admiration.

It is difficult to form a just appreciation of the stupendous undertaking St. Patrick proposed to himself in the conversion of Ireland, and were it not the work of God vain would have been his endeavors. It is not an easy matter to change the whole current of a nation's mind, to induce him to the teachings of years, to mould his mind to new ideas, but when there is question of affecting this with a whole nation the difficulty assumes much greater proportions. Yet this was what St. Patrick accomplished. Armed with the invincible weapon of God's truth he assailed the errors of the Irish nation, and almost instantly that grand people bow to the yoke of Christ, and not only do they bow to it but it so takes hold of their entire being that it admits of no coldness in the service of God, and under the influence of the teachings of the gospel the nation becomes one of Saints. Now this gift of God, which God through the instrumentality of Patrick, conferred upon the Irish race, not only imparted the hope of eternal salvation, but was furthermore to be the means of procuring for them the three greatest blessings that can in this world be given to a nation, for it made them a land of Patriots, a land of Martyrs and a land of Apostles.

The nationality of Ireland, nurtured by the patriotism of her children, has been so exalted in the hearts of her people, that it is difficult to separate them even in imagination. From the earliest periods of her Christian history we see her resist the onward march of the invading foe with a heroism and a bravery which have ever characterized her on the field of battle. But it was not alone because they were invader of her land, but because they were a people who had a religion, and a far more hateful character in which they were viewed by Catholic Irishmen. They had learned by experience that the attacks of their enemies were directed not only against their national life, but what was far more iniquitous in their eyes, their religion. Thus public opinion directed towards her, this is the injustice under which she has for centuries labored brought before the public mind, and this is enlisted in her cause the strongest power that can influence the nation that holds her in fetters—the strong public opinion of the day. Never was there a time when Ireland's condition was so generally known to the world as at present, and I will venture to say that never did any nation need it as does poor Ireland. But twelve short months have passed since I spoke to you from this pulpit of Ireland's Catholicity; then she was in the throes of a fearful famine; the grim spectre of hunger stalked along her valleys, she was a land of woe, a land of a contented and happy peasantry, her wall of sufferings were built on the winds that swept by her seagirt shores, and awakened the sympathy, pity, and practical charity of the nations that sheltered her exiled children. Under this fearful trial her strong sons became weak, and her weak ones sickened and died. Men with no pity in their hearts denied that any died from want, but how many that were laid beneath the sod in the past year saw the coming of death hastened by want and starvation! The charity of the world relieved for the time the load which pressed upon the starving Irish, and sent men of their eyes to the world, but the world at large was fulfilling the duties which, of right, rested on the shoulders of liberty-loving, philanthropic England. But not only did they struggle through famine, the charity of the world, it did more; it aroused in her sons the desire to win back a share of her liberty and the determination to struggle for freedom measures to a legislative union that had, in a century's working, presented to the world as the fruit of its labors a series of famine and want that finds no parallel in the history of any land. How far they have succeeded in their effort we but too well know, and it is the sight she presented a year ago was a dark and sad one, that which she offers us to-day is scarcely less painful, for whilst I address you she stands before the world a nation of gaggled slaves, where none may dare to raise his voice to cry mercy to the pitiless persecutor, where sacred liberty can no longer be defended. Great indeed is the difference of opinion as to the best remedy for her wrongs and wide and varied have been the judgments passed upon those who struggle in her behalf. But these are things which should have no place in the Christian pulpit. 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