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PASTORAL LETTER OF RT. REV. JOHN WALSH, D. D. BISHOP OF LONDON, ON Devotion to the Blessed Virgin.

human race in Adam, so Mary, by her superlative virtues, and her unwavering fidelity to grace, had a part in its restoration. Scarcely had the divine justice passed sentence on our guilty parents, at the gates of Paradise, when in love and pity God pronounced a sentence of mercy...

her son, as truly as any one of us is the son of his own mother. If this be so, what can be said of her? What can be said to her? It does not compromise the attributes of God the Creator? He indeed might have created a being more perfect, more admirable than she is; He might have endowed that being, so created, with a richer grant of grace, of power, of blessedness; but in one respect she surpasses all even possible creations, viz, that she is Mother of our Creator. It is this awful title which both illustrates and connects together the two prerogatives of Mary, on which I have been lately enlarging, her sanctity and her greatness. What dignity can be too great to attribute to her who is so closely bound up, as intimately one with a Word, as a mother is with a son?

And others, many graces and spiritual favors. Again, it is certain that the prayer as in proportion to the holiness and merits before God of the person who offers it. The dictates of reason alone would be sufficient to satisfy us on this point. St. James tells us that the prayer of the just man availeth much. (St. James v. 16, 17). Our Lord declares to us that "if we remain in Him, and His words remain in us, we may ask whatever we will, and it shall be done unto us." (St. John xv. 7). We see here the power of intercessory prayer is in direct proportion to the closeness of the union between the intercessor and the one whom we maintain with God. And St. John enunciates the same principle when he says, "whatsoever we shall ask we shall receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (1 St. John, iii. 22).

ears of Elizabeth to signify that it was through her instrumentality, and at her instance, grace was accorded, and at her we find, also, that the first miracle which Jesus wrought was performed at the request of his blessed Mother, and in the divine decrees for the manifestation of his Almighty power had arrived. This miracle took place at the marriage feast in Cana of Galilee (St. John, ii. chap.). Jesus and Mary were invited to the marriage feast. And the wine failing, the mother of Jesus said to him, "They have no wine," and Jesus said to her, "Woman, what is it to Me and to thee, my hour is not yet come;" but she knew that her request would not be refused, said to the waiters, "Whatsoever he shall say to you, do ye." Then Jesus said to the waiters, "Fill the water-pots with water;" and they filled them up to the brim. Then Jesus, by a miracle of almighty power, converted the water into wine. The Evangelists did not say that Jesus in Cana of Galilee and He manifested His glory." From the tenor of this text it is perfectly manifest that it was only at the request of his blessed Mother Jesus wrought this first miracle, and that in order to comply with her prayer, he performed it even before the time of his working miracles had arrived. We may Redeemer bestowed his first grace and mercy for the salvation of those for whom Mary's powerful voice would be raised in advocacy; and as the relation of mother and son has not ceased to exist in heaven, where Jesus is enthroned in the reigns above the heavenly hierarchies; and, as Jesus is still the Father of mercies, and the charity and compassion of Mary for poor repentant sinners is, if possible, more inflamed and intensified, we may rest assured that her voice will never fail to be heard in the pleadings in accents of tender pity and compassion for the poor sinners whom she has redeemed in His precious blood. For the Blessed Virgin will not cease to plead and intercede for us with her divine Son now that she is in the eternal heavens. The communion of Saints is a great fact attested by the revealed word of God in the Apostles' Creed. The church is a vast society embracing the Saints in heaven, the suffering souls in Purgatory and its members who are still detained in the flesh. There is a bond of sympathy, of union and of charity binding all these children of the church into one great family of God; death cannot separate them, but Christ, Whose our partition which sin and death had interposed between God's children, and hath made both one—that is, hath united the Saints in heaven and his people on earth into his own body, which is His church. And as in the human body all the members are interdependent, and minister to each other's wants, and feel for each other's sufferings, and contribute to the well-being of the whole body, so, in the church, which is the body of Christ, the various members thereof do, by the appointment of God, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, and are bound together by prayer, stronger than death. We invoke the prayers and influence of the Saints; they intercede for us with God, and bring relief to the souls in Purgatory by our prayers and other good works. In this view of the case, the office of the Blessed Virgin as our advocate and our Mother does not cease now that she is in heaven. On the contrary, her interest in us is but intensified there, and as she will ever be the Mother of Jesus, and as Jesus, even in the eternal heavens, will be forever her Son, so her prayers and her intercessions for her poor way-faring children on earth will have the power of such a Mother most always have with such a Son, and they will never cease to be offered up for us in the mightiest advocacy before the throne of grace and mercy, for Mary, like her divine Son, will always live in heaven to make intercession for us.

rocks of tribulation, look to the star; call upon Mary. If you are tossed by the billows of pride, or ambition, or detraction, or envy, look to the star; call upon Mary. If anger, or avarice, or the snares of the flesh disturb the vessel of your soul, look to Mary. If you are confused by the consciousness of your sins, terrified by the horrors of judgment, or sunk in the abyss of despair, think of Mary. Mary, conceived without sin, pray for us and obtain for ourselves, the priests, religious and faithful of our Diocese, the abundant blessings of heaven. Obtain for us hatred of sin, the spirit of penitence and prayer, fervor in the service of God, an ardent desire of heaven and the holy love of God. "Sancta Maria, succurre miseris, juva pusillanimes, referte debiles, ora pro populo intercede pro clero, intercede pro devoto famulo tuo. Sicut tunc omnes tuum juvamus, qui unquam celebrant tuam sanctam commemoracionem." O Holy Mary, bestow an help to the helpless, a strength to the feeble, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all men vowed to God; may all that keep thine holy remembrance feel the might of thine assistance. We enjoin the rev. clergy to hold devotions in their respective churches during the month of May in honor of our Blessed Lady. In cities, towns, and other centres of population, devotions should be held every evening, and, in country missions, at least twice in the week. We authorize the reverend clergy to give Benediction of the Most Holy Sacrament on these occasions. May God's Blessed Mother, the first patron of our diocese, ever pray and plead for us all before the throne of grace, that we may obtain mercy and find grace in seasonable aid. This pastoral shall be read in all the churches of our diocese and in chapter in our Religious Communities, on the first Sunday after its reception. As there is rebellion within the borders of our Dominion; and as wars and rumors of wars prevail elsewhere, we request of the Rev. Clergy to read the Collect, "pro pace," in Mass whenever the Rubrics permit until such time as given to the contrary shall be given. Given from St. Peter's Palace, London, on this, the 25th of April, feast of St. Mark, A. D. 1885, under our hand and seal, and the counter signature of our Secretary. JOHN WALSH, Bishop of London. By order of His Lordship L. A. DUNPHY, Secretary. FROM HAMILTON.

FORMATION OF A BRANCH OF THE LEAGUE OF THE CROSS. A meeting of Roman Catholics in connection with St. Mary's parish was held in the school room last evening for the purpose of establishing a branch of the League of the Cross. Bishop Carbery and Rev. Fathers Lennon and Halm were present. There was a fair attendance. His Lordship explained the principles of the Order, which are based on religion, for the promotion of temperance. He read extracts from the constitution, and drew a sad picture of the drunkard's fate contrasted with the happiness and families of the temperate. The sodality is to be composed of three divisions, the gentlemen, the boys and the ladies. The gentlemen's branch being further divided into two sections, the total abstainers and the partial abstainers, the latter to have the privilege of taking a small quantity of beer or wine at their meals in their own homes under the instructions of their medical adviser, but never to take any liquor in a tavern or saloon. Their meetings to be held once a month; each branch to attend to their religious duties and go to Holy Communion every three months. All branches to attend together at a specified time to receive Holy Communion in a body. On members joining, after a short probation, they will each receive a card and a medal, to be worn at all meetings. At the conclusion His Lordship requested all who chose to become members to rise. The F. M. T. A. Society responded in a body; so others also gave in their names. The officers of the F. M. T. A. Society will be the officers taken place, which will be in August. Rev. Father Lennon will be the spiritual director. The branch will be in connection with the one at Guelph, which is in a flourishing condition.—Times, April 24.

Correspondence of the Catholic Record. ST. JOHN, N. B. The closing entertainment of the Irish Literary and Benevolent Society lecture course, April 21st, was well patronized. Miss Guthrie's singing was one of the best features of the entertainment, and the two pieces sung by that lady were greeted with great applause. The violin and piano duo, Miss Williams playing the violin and Miss Johnson the piano, pleased the audience. Miss Williams, who is quite young, is a talented violinist, and gives brilliant promise in the future. Miss Kate Donovan was on the programme for two pieces, but was obliged to sing four, and loudly applauded. Miss Clara Lawlor made her debut and showed herself to be an accomplished pianist—playing a solo that delighted the audience. Then there were solos by Mr. F. W. Lantalam and Mr. Stewart, a duet by Mr. J. W. Harrington and his son, Arthur, a trio by Messrs. Drake, Harrington and Stewart, and a quartette by Messrs. Stewart, Harrington, Drake and Henry Turner. Mr. J. L. Carleton gained much applause for his recitation. Mr. Denis Burke made his first appearance as a reader; he read in excellent style and well merited the applause he received. The president of the society made a short speech on the gratifying success of the entire course, and on the aims and objects of the society. The accompanying were Mr. Bristow, Mr. Lawlor, Mr. Turner and Mr. Bristow.

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