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PASTORAL LETTER

RT. REV. JOHN WALSH, D. D. BISHOP OF LONDON,

Devotion to the Blessed Virgin:

John Walsh—by the Grace of God and the appointment of the Holy See, Bishop of London.

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

the Diocese, Realth and Benediction in the Lord.

DEARLY BELOVED BRETHERN,—On the approach of the beautiful month of May, sacred to our Blessed Lady, we deem it a duty to address you some remarks on devotion to the august Mother of God, and on the spiritual fruits that may be gathered therefrom. What the month of May is in the order of nature, that, in the mind of the church, the Blessed Virgin is in the order of Grace. May is the springtime of the year, the month of hope and promise, the harbinger of the bright Summer, the fairest and most beautiful queen of the year, decked out in all its fresh young beauty, and fragrant with blossoms and flowers. "Winter is now past, the rain is over and gone the decimal that the same that is the same that the s young beauty, and risgram was blosses, and flowers. Winter is now past, the rain is over and gone, the flowers have appeared in our land, the time of pruning appeared in our land, the time of pruning is come, the voice of the turtle is heard, the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell." (Canticles, ii. 12-13). The cold, stormy winter is past, Nature has risen from its tomb, and has awakened into a new life. The voice of Spring is heard on the hills and in the valleys, and behold the fields are robed in brightest green, the trees bring forth leaves and blossoms, the gardens are fragrant with flowers the trees bring forth leaves and blossoms, the gardens are fragrant with flowers, the gardens are fragrant with Howers, the woods are vocal with the sweet music of singing birds, the air is resonant with sounds of joy and gladness, and all nature is clothed with a vesture of the most

varied beauty.

Now, the Blessed Virgin was the Now, the Blessed Virgin was the Springtime of that season of grace and enercy, and spiritual beauty, and perfection, with which our Divine Redeemer blessed and enriched the earth. At her approach the spiritual winter of the world disappeared, the springtime of hope and promise for mankind had come, soon to be followed by the Summer of Christ's richest blessings and graces. She was the day star that appeared above the darkened horizon of a fallen world, to herald the rising of the Sun of eternal justice. Mary was the fairest flower in herald the rising of the Sun of eternal justice. Mary was the fairest flower in the garden of God. She was the flower of the field and the lily of the valley. She was the fairest, the most beautiful, and the most perfect of God's creatures. She was never stained by the sin of origin or of action, no thought allied to sin ever darkened her pure soul, no shadow of evil ever dimmed the brightness of her virginal purity. She was indeed "our tainted nature's solitary boast." Hence ginal purity. She was indeed "our tainted nature's solitary boast." Hence tainted nature's folitary boast." Hence the inspired writer, gazing on the vision of her peerless beauty and perfection, as it appeared to his far-reaching gaze, ex-claimed: "Who is she that cometh forth like the morning rising, fair as the Moon, beautiful as the Sun." (Canticles, vi.,

It was, then, a happy thought of the church, who, like her Divine Master, doeth all things well, to associate the beautiful month of May with devotion to the Blessed Virgin, and to make its natural beauty and loveliness—its hopes and its promises—symbolize the moral heauty and loveliness of Mary, and the beauty and loveliness of Mary, and the blessed hopes and promises which she beauty and loveliness of Mary, and the blessed hopes and promises which she brought to the wearied hearts and despair-

DEVOTION TO THE BLESSED VIRGIN.

Devotion to the Blessed Virgin consists in honoring, venerating and loving her, and in earnestly and fervently invoking her powerful and most salutary interession. All christians should honor, venerate and love our Blessed Ludy, because (a) of the prominent place she has occupied in the economy of human redemption and reparation, because (b) of her transcendent sanctity and dignity, and because (c) God himself honored her above all other creatures, by bestowing on her the unspeakable and incomparable privilege of the Divine Maternity.

1. The Blessed Mother of God has occupied a prominent place in the work of our redemption, and has ever been associated with our Divine Saviour in the scheme of man's salvation and in the dispensation of His graces and mercies. Devotion to the Blessed Virgin consists

pensation of His graces and mercies. Our Lord is the inexhaustible fountain

of grace; Mary is its channel. Our Lord of grace; Mary is its channel. Our Lord is the Alpha and Omega, the beginning and the end, our Father, our Creator, our Lord, our all, the God of our heart, the God that is our portion forever. It is needless to tell you, dearly beloved brethner. needless to tell you, dearly beloved breth-ren, for you are perfectly convinced of it, that our Saviour is the author and finisher of our Faith, that He is the life of our life, the Way, the Truth, and the Life; that it is His precious blood that has re-deemed the world, that He is the only mediator of redemption between God and man; that there is no ether name under-heaven, save the holy name of Jesus deemed the world, that He is the only mediator of redemption between God and man; that there is no ether name under heaven, save the holy name of Jesus, whereby we can be saved; and that no soul can ever enter heaven, except through the merits of the sufferings and death of Christ. To Him alone are divine worship and adoration due. All this is Catholic truth and teaching. But as it has pleased God to rule the ratural world, and to preserve and direct its maryellous harmonies serve and direct its marvellous harmonies by secondary agents and laws, so in the supernatural order it pleases Him to make supernatural order it pleases than to make use of secondary agents to carry out His merciful behests. Now such is the position of Mary in the divine plan of man's

She actively co-operated, but only as a secondary agent, with our Blessed Lord, in the great scheme of the world's reparation. As Eve, by her infidelity, actively co-operated in bringing on the fall of the

human race in Adam, so Mary, by her superlative virtues, and her unswerving fidelity to grace, had a part in its restora-tion. Scarcely had the divine justice

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 and of hope. He said to the serpent, "I will put enmitties between thee and the woman, and thy seed and her seed; she shall crush thy head and thou shalt lie in wait for her hee!" (Genesis iii. c., 14 v.)

Between Eve and the serpent there arose a friendship that brought ruin and death on mankind; between Mary, the woman of prophecy, and the serpent there shall be an eternal enmity, an undying hostility, and she, through her seed, the incarnate God, shall bring life and salvation to mankind. The woman Mary, and her seed, Jesus Christ, has crushed and destroyed the serpent's head, the one mediately, the other immediately; Mary crushes the serpent's head by giving birth to Jesus, and Jesus by the might of His own divine power and virtue. When St. Paul instituted a contrast between the first Adam and the second, he suggested the existence of a similar contrast between Eve and Mary, and this contrast is constantly dwelt upon by the Christian Fathers. Their teaching on this subject, when summarised, is substantially as follows:—

(a). That Mary is the new and second

when summarised, is substantially as follows:—

(a). That Mary is the new and second Eve, as Christ is the new and second Adam; and therefore, as Adam was a type of Jesus, so Eve was a type of Mary, and that as Eve was an active and efficient agent in the ruin of man, Mary was an active and efficient agent in his redemption and salvation. (b). The enmity between this second Eve and the serpent is in every way similar to that which existed between the serpent and the second Adam; and, consequently, it is deadly, implacable, and without interruption. (c). In Mary the fall of Eve is rectored; the prudence, the obedience, and the faith of the former making reparation for the imprudence, the disobedience and the unbelief of the latter. (d). God who condemned Eve, crowns Mary with glory. (e). As death flowed from the first Eve, so did life from the second; as all that is evil came through Eve, so through Mary did life from the second; as all that is evil came through Eve, so through Mary comes all that is good; as Adam was renewed in Christ, so is Eve in Mary. (f). By Mary salvation and life is within the reach of all, as by Eve all fell into ruin and death. (g). It is only on account of Mary that Eve is, and is called the mother of the living. (h). Mary raised Eve from her fall, restored Adam, despoiled hell, and opened the gates of paradise; (i). a curse was pronounced upon Eve; it is and opened the gates of paradise; (i). a curse was pronounced upon Eve; it is abolished by Mary, who is altogether blessed; (k). as we all die through Eve, so do we all live through Mary, we gain the adoption of sons, and return to our pristine dignity. (l). The new Virgin hath expiated the evideed of the old; and (m). lastly, as all consure Eve, so all praise lastly, as all censure Eve, so all praise Mary. The whole force of these antitheser Mary. The whole force of these antitheses depends on the hypothesis upon which they are founded; namely, that Mary is a being wholly different from all other members of the human race, in the unspotted purity, and in the super abundant holiness which adorned and which filled her from the first moment of her exist. her from the first moment of her existence; that she was not merely the physical
instrument of our Lord's taking flesh but
as an intelligent and responsible cause of
it, her faith and obedience being accessories to the Incarnation and gaining it as
her reward, that she co-operated in our
salvation not merely by the descent of the
Holy Ghost upon her but by specific holy
acts—the effects of the Holy Ghost within
her soul; that as Eve was the cause of
ruin to all, Mary was the cause of salvation. In the annunciation when an archangel

announces to her on the part of God that she was to become the mother of the world's redeemer we see clearly the prom-Mary is a free agent, and she could if she so pleased, reject the grace and the inexpressible dignity offered to her. She for a moment suspends her consent, and God and nature are, as it were, kept in suspense and expectation, so necessary was it for mankind that she should freely and actively co-operate in the work of their redemption and their salvation. Her consent was necessary for the mystery of the Incarnation, and it was only when she gave it, when she said her "fiat." that a moment suspends her consent, and God and nature are, as it were, kept in suspense and expectation, so necessary was it for mankind that she should freely and actively co-operate in the work of their redemption and their salvation. Her consent was necessary for the mystery of the Incarnation, and it was only when she gave it, when she said her "fiat," that the decrees of God regarding this stupendous mystery ran on to their fulfilment, and that the work of the redemption of the world was inaugurated. "God was pleased so to arrange it," says St. Thomas, "that it might be shown that there is between the Son of God and human nature a certain spiritual marriage; and therefore in the Annunciation the consent of the Virgin was waited for, as the representative of all human nature." (Lib. iii, Art. 30.) "Answer, O Blessed Virgin," says St. Augustine, "why do you hesitate about giving life to the world? The gate of heaven once shut by the sin of Adam is opened, and the celestial ambassador has passed through it to come to you. God is at the gate, and he awaits the angel whom you detain. O Blessed Virgin, all the captive ages conjure thee to give thy consent. He who was offended has taken the first step, he has taken away the bolt by which our iniquity had closed the gate of heaven. We shall be permitted to enter there if you give your consent. Est nobis addutes, si assensus tuns fuerit commodatus." (Ser. 17 in Natal Dom.)

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 too much, so that it does not compromise the attributes of the Creator? He indeed might have created a being more perfect, more admirable than she is; He might have endued that being, so created, with a richer grant of grace, of power, of blessed needs; but in one respect she surpasses all even possible creations, viz., that she is Mother of her Creator. It is this awful title which both illustrates and connects together the two prerogatives of Mary, (St. John xv, 7.) We see here the title which both illustrates and connects together the two prerogatives of Mary, on which I have been lately enlarging, her sanetity and her greatness. It is the issue of her sanctity; it is the origin of her greatness. What dignity can be too great to attribute to her who is as closely bound up, as intimately one, with the Eternal Word, as a mother is with a son? What outfit of sanctity, what fulness and abundance of grace, what exuberance of merits must have been hers, when once we admit the supposition, which the Fathers justify, when her Maker really did regard those merits, and take them into account, when he condescended 'not to abhor the Virgin's womb.' Is it surprising then that on the one hand she should be immaculate in her conception? or on the other that she should be honored with an assumption, and exalted as a

our Blessed Lady, and with loving hearts, and in every language spoken by human lips, proclaim her blessed, and sing her magnificat, and extol her glories, and declare her "full of grace," and radiant with the beauty of perfect holiness and, in doing so, they are confident that they are thereby honoring, thanking, and praising her divine Son, Who crowned her with honor and with glory, Who loved her as His own Blessed Mother, and Who, when dying in agony on the cross, gave when dying in agony on the cross, gave her to His children as their Mother also. Nor let it be foolishly said that the honor given by us to our Blessed Lady is so much taken away from the honor we owe to her Divine Son. In honoring her, we nonor the gifts and graces which God so honor the gifts and graces which God so abundantly and magnificently lavished upon her. As the moon shines by the reflected light of the sun, but does not shear him of his rays or rob him of the brightness and glory of his effulgence, so Mary, shining by the gifts and graces and spiritual illuminations given her by God, and by her faithful co-operation with them, is but the reflected image of the beauty and holiness and perfection of the Son of God, who made her all beautiful and without spot or stain: and the honor beauty and holiness and perfection of the Son of God, who made her all beautiful and without spot or stain; and the honor given to her is ultimately referred to God, the author of all her greatness and dignity and perfection. The love of Mary leads us up to the love of God, the All-Perfect, the All-Holy, for it is chiefly for His dear sake we love and honor her; and, indeed, if we did not love the Mother, how could we love the Son, Who loved her so tenderly?

Besides, the honor we pay to God is different in kind from that which we give to the Blessed Virgin. To God we give to the Blessed Virgin we give an inferior honor as to our Creator and Sovereign Lord; to the Blessed Virgin we give an inferior honor as to the most perfect creature ever fashioned by Divine hands, but still a creature, and therefore separated as by an impassable gulf from the nature, the attributes and inferior to the stributes and the stributes a

2nd. We should frequently and earn estly recommend ourselves to the prayers of the Blessed Virgin, and entreat her to obtain for us from her Divine Son, by obtain for us from her Divine Son, by her powerful intercession, the graces and blessings we may stand in need of. The doctrine of the intercessory power of the Blessed Virgin is the result of two truths that cannot be reasonably questioned by any Christian. The first is, that intercessory prayer is an ordinance of God; the second is, that the vitality and power of intercessory prayer are in proportion to second is, that the vitality and power of intercessory prayer are in proportion to the sanctity and nearness to God of the person offering it. That intercessory prayer is of Divine appointment cannot be questioned by any person admitting Holy Scripture to be the revealed word of God. Elias prayed that it might not rain, and it rained not for three years and six months, and that it might not rain, and it rained not for three years and six months; and, again, he prayed, and God answered his prayers by abundant showers, (III Kings, 17-18 chap.) Moses, by his prayers, saved his people from destruction (Exodus xxxii). In the prophet Ezechiel God speaks as if intercessory Ezechiel God speaks as if intercessory prayer were a necessary condition for the bestowal of his favors. "I sought amongst them for a man that might stand in the gap before me in favor of the land, that I might not destroy it, and I found none." (Ezechiel xxii, 30). St. James seems to make our salvation depend on intercessory prayer. "Pray for one another, that ye may be saved," are the remarkable words he makes use of. St. Paul enjoins his brethren to "pray with all prayer and supplication, at all times, in the spirit, with all patience and supplications, prayers, intercessions, giving of thanks for all men." And between And what shall we say of her sanctity and greatness as shown forth and illustrated in the mystery of her divine maternity and of the honor and love we owe to her on these titles!

"It is an integral portion of the Faith fixed by an Ecumenical Council," says gin is Theotocos, Deipara, or Mother of God; and this word, when thus used, carries with it no admixture of rhetoric, no taint of extravagant affection,—it has nothing else but a well-weighed, grave, dogmatic sense, which corresponds and is adequate to its sound. It intends to express that God is

us." (St. John xv, 7.) We see here the power of intercessory prayer is in direct proportion to the closeness of the union which 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." (I. St. John, iii, 22.)

We have, then, two things clearly established by God's revealed word, 1st, that intercessory prayer is an ordinance of God, and, 2nd, that the efficacy of that prayer is in direct proportion to the

prayer is in direct proportion to the holiness and goodness of the one who offers it. In fact, so much in accord should be immaculate in her conception? or on the other that she should be honored with an assumption, and exalted as a queen with a crown of twelve stars, with the rulers of day and night to do her service? Men sometimes wonder that we call her Mother of life, of mercy, of salvation; what are all these titles compared to that one name, Mother of God?"

O, how greatly should we honor, how fervently should we love her whom God himself honored above all creatures by raising her to the unapproachable and incomparable dignity of being His own Mother. She herself, being inspired by the Holy Ghost, prophesiel that "all generations should call her blessed," and the church of God has in every age taken up this holy canticle of praise and has made it resound throughout the whole world. In every clime the children of the church gather around the shrines of one ar to our Blessed Lady, and with loving hearts, and in every language spoken by human lips, proclaim her blessed, and sing her with the dictates of right reason and as life own Mother? She bore Him for nine months in her virginal womb. She saw Him born and saw Him die. She nursed Him in His infancy, flew with Him into Egypt to save Him from the wrath of a tyrant, she labored for Him, bore poverty with Him, hungered with Him, was for years associated with Him in His daily life, was, in a word, His most tender and loving Mother whom He dife at Nazareth. She gave Him all that He had of that human nature with which His divinity was hypostatically united and with which He worked on earth. She gave him that heart into which she transfused her own blood and which He poured out on the tree of the cross for us as the price of our reedemition. tree of the cross for us as the price of our redemption—that breath and life which He gave in atonement for sin, and for the redemption of the world. O, what creature then, could be as near and dear creature then, could be as near and dear to our adorable Lord as His own dear Mother? Who could have such claims upon Him as she? Not all the saints that ever glorified God and honored human nature by the splendor of their virtues, not all the Cherubim and Seraphine that surround His eternal throne, not all the angelic choirs that sing for ever the praises of their Creator. If, then, the power and efficacy of interces.

> ness and ment and closeness to God of the person who offers it, we have the most positive assurance, the most un-shaken certainty, that the prayers of the Blessed Virgin must be most powerful with her eternal Son, and most bene-ficial to her supplicants.* after the sanctification of her son, was filled with the Holy Spirit." Now, this grace of sanctification given to St. John could have been bestowed, had God so willed, either before or after the visit of the Blessed Virgin, but it pleased the

sory prayer are in proportion to the holi-ness and merit and closeness to God of

Redeemer to grant it only at the moment that his mother's voice sounded in the *So reasonable is Catholic teaching on this point, and so much is it in accord with the dictates of common-sense, as well as with the revealed word of God, well as with the revealed word of God, that even enlightened Protestants are forced to admit it. Thus the late pure-minded Longfellow beautifully expresses this teaching:—

this teaching:

This is indeed the blessed Mary's land:
Virgin and Mother of our dear Redeemer:
All hearts are touched and softened at her
all hearts are touched and softened at her
All ke the bandit, with the bloody hand,
The priest, the prince, the schoiar, and the
peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present!
And even as children, who have much
offended

Aud even as children, who have much offended
A too-indulgent father, in great shame, Penitent, and yet not daring unattended To go into his presence, at the gate Speak with their sister, and confiding wait, Till she goes in before and intercedes; So men, repenting of their evil deeds, And yet not venturing rashly to draw near With their requests an angry father's ear. Offer to her their prayers and their confession,
And she for them in heaven makes intercession,

And she for them in heaven makes intercesand if our Faith had given us nothing more
than this example of all womanhood,
so mild, so merciful, so strong, so good,
so patient, peaceful joyal, loving, pure,
This were enough to prove it higher and
truer
Than all the creeds the world had known
before.

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 tailing, 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 Mary, who well knew that her request would not be refused, said to the waiters, "Whatsoever he shall say to you, do ye," Then Jesus saith 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 Evangelist adds: "This beginning of miracles did 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 therefore conclude that as our Blessed Redeemer bestowed his first grace and wrought his first miracle at the request of his holy Mother, he would for all com-Redeemer bestowed his first grace and wrought his first miracle at the request of his holy Mother, he would for all coming time work miracles of 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 Jens is anthropod in the ven, where Jesus is enthroned in the glory of his Father, and where Mary reigns above the heavenly hierarchies;

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 and embodied as an article of faith 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 their souls nor raise up a barrier that would divide them, "for Christ, Whois our peace, hath broken down all the walls of 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 it. Saints in heaven and his people on earth into his own body, which is His church. And as in the human body all the mem-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 spirit ual needs, interchange kindly and merciful offices, and are bound together by the bonds of active charity and friendship, stronger than death. We invoke the prayers and influence of the Saints;

recognize the sanctity and dignity of the Blessed Virgin, not to perceive imme-diately that her office above is one of distribution and that our very relation to her must be that of clients to a patron, and that in the eternal enmity which exists between the woman and the ser-pent, while the serpent's strength lies in being the tempter, the weapon of the second Eve and Mother of God is prayer."
This is the faith of Catholics; and

hence the children of the Church have in every age turned in confidence and with loving hearts to seek her protection and ask the benefit of her prayers; and they have not been mistaken, nor have their prayers been left unheard. Hence churches have sprung up all over Chrischurches have sprung up all over Chris-tendom raised in honor of Mary, and shrines have been established, the offer-ings of grateful hearts for benefits received. Let us therefore, dearest brethceived. Let us therefore, dearest breth-ren, turn to Mary in our temptations, in our trials, and our afflictions; let us humbly, but with confidence, beseech her to intercede for us before the throne of grace, and we may be convinced that she will not fail to interest herself in our behalf, and that she will obtain for us victory over our temptations, strength in our trials, and heavenly consolation in

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 shocked by the magnitude of your sins, confused by the consciousness of guilt. shocked by the magnitude of your sins, confused by the consciousness of guilt, terrified by the horrors of judgment, overwhelmed in the depths of affliction, or sunk in the abyss of despair, think of Many."

or sunk in the abyss of despair, think of Mary."

O 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, ven and the holy love of God. "Sancta Maria, succurre miseris, juva pusillanimes, refove stebles, ora pro populo interveni pro clero, intercede pro devoto femiueo excu. Sentiant omnes tuum juvamen, quicumpus celebrant tuam sanctam commemor ationem." O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance feel the might of thine assistance.

We enjoin the rev. clergy to hold de-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.

acrament 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.

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 add the Collect, "pro pace," in Mass whenever the Rubrics permit until such time as notice to the contrary shall be given.

Given from St. Peter's Palace, London, on this, the 25th of April, feast of St.

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. By order of His Lordship
L. A. DUNPHY, Secretary. FROM HAMILTON.

FORMATION OF A BRANCH OF THE LEAGUE 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, the F. M. T. A. Society being well represented. 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 that surrounds the homes and families of the temperate. The sodality is to be composed of three divisions, the gentlement with her eternal Soo, and most beneficial to her supplicants.*

And, in fact, we find that this was the case while yet Mother and Son still lingered on the earth. The very first recorded grace given by the incarnate God to man was bestowed at the voice of Mary. After the annunciation, the Elessed Virgin visited her cousin, Saint Elizabeth; and it came to pass, says St. Luke, 1st cinap. 415 verse, "that as Elizabeth and it her would be searched the salutation of Mary, the infant in her womb leaped for joy, and Elizabeth; was filled with the Holy Ghost beers and of the presence of the Redeemer given by the child, if not accompanied by the remission of his original sin, would, in their estimation, not cause him joy, but ratner sorrow, as he would feel that by that sin he was estranged and separated from his blessed Redeemer. "There is no doubt," says of rigen, "that Elizabeth was filled with the Holy Ghost because of her son, for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost because of her son, for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost because of her son, for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost because of her son, for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost because of her son, for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost because of her son, for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost because of her son, for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was f 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.

Correspondence of the Catholic Record, ST. JOHN, N. B.

The closing entertainment of the Irish 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 duet, Miss Williams playing the violin and Miss Robinson the piano, pleased the audience. Miss playing the violin and Miss Robinson the piano, pleased the audience. Miss Williams, who is quite young, is a talented violinist, and gives brilliant promise in the future. Miss Katie Donovan was on the programme for two pieces, but was obliged to sing four, her selections being long 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. P. W. Lantalum and Mr. Stewart, a duet by Mr. J. W. Harrington and his son, tarthur, 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. gained much applause for his recitation.
Mr. Denis Burke made his first appear our afflictions.

We say to each of you in the words of St. Bernard: "Whosoever you are, when you find yourself tossed about by the storms and tempests of this world, turn not your eyes from the brightness of this star, if you wish not to be overwhelmed by the tempests. If the winds of temptation arise, if you are thrown upon the