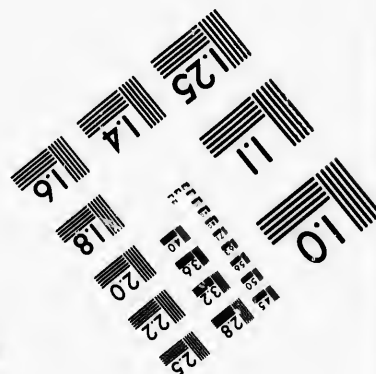
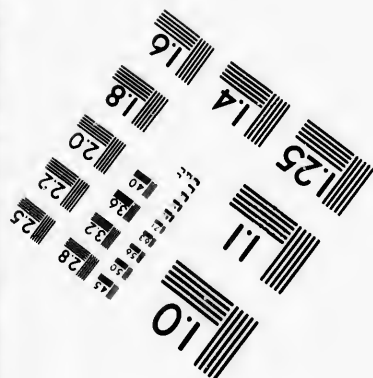
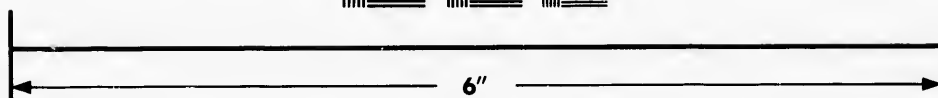
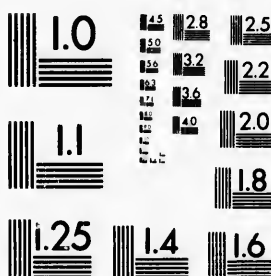


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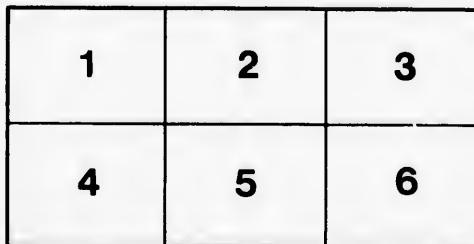
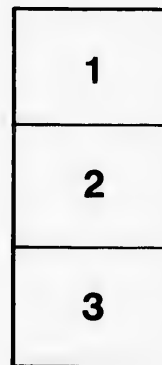
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Lenten Pastoral Instruction



OF HIS GRACE
The Most Rev. John Walsh, D. D.
ARCHBISHOP OF TORONTO.

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Pastoral Letter.

JOHN WALSH—*by the Grace of God and the appointment of the Holy See, Archbishop of Toronto.*

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

DEARLY BELOVED BRETHREN,—The holy season of Lent, now at hand, is a time which the Church specially consecrates to works of penance and mortification, to the moral reformation and amendment of life, and to greater fervour in prayer and in meditation on the great truths of religion. In this work-a-day world we are, like Martha, busy about many things and we give too little attention to the ONE THING NECESSARY. Yet this "one thing necessary" is the end and object of our existence here below, the purpose which God had in creating us, and which the Son of God had in redeeming us; and it should be the supreme and sovereign duty of our lives. We have been created for this end that we might know and serve God here, and afterwards love and enjoy him in Heaven. Our immortal souls are exiles here; their home is with God, and their country is heaven. We are, in the language of St. Peter, but strangers and pilgrims in this sad fallen world. We have not here a lasting city but look for one that is to come. Hence our Lord says to us, "Be not solicitous about what you shall eat, or what you shall drink, or where-with you shall be clothed, for after all these things the heathens seek. Seek ye first the kingdom of God and His justice and all these things shall be added unto you." (Matthew vi. : 31-33.)

Now the one great obstacle that blocks our way to the Kingdom of God is sin. This is the one intrinsic, essential evil that

curses the world, that blights the beauties and mars the harmonies of God's creation. It is the enemy of God, the curse and ruin of man. It drove our first parents from Paradise, and excludes all who remain guilty of it, from the Kingdom of Heaven.

Our Blessed Saviour Jesus Christ came down from heaven to redeem and save us from the guilt and curse of sin. By his sufferings and death he made superabundant atonement to the justice of God for the sins of men. He died that we might have eternal life. The slaves of Satan, he purchased us from this awful servitude, and gave in ransom for us a great price—even that of His most precious blood. One drop of that adorable blood would have been sufficient to redeem ten thousand guilty worlds, and yet He poured out the full tide of His life-blood, in expiation and atonement for human guilt. The divine Victim was offered on Calvary, but the blood of that victim overflowed the world in its saving tide, and washed the shores of all the ages. But our Blessed Saviour, who redeemed us without our co-operation, will not save us without our co-operation. We are free agents, and the ways of life and death stretch out before us. We must, ourselves, presented and assisted by divine grace, choose the way of life, if we would reach and enjoy life everlasting in heaven. Our loving Saviour has, in His divine mercy and goodness, placed within our reach the most powerful means of grace, which, if we employ, will enable us to work out our salvation and to reach one day God's blessed kingdom of infinite joys and everlasting happiness. These means of grace are chiefly prayer, the sacrifice of the Mass, and the Sacraments. These great institutions of Christ's infinite mercy and compassion are accessible to all—the gentle, the simple, the learned and the unlearned, the rich and the poor, the just and the sinful,—they are within the reach of all, and are for all the children of God who are still wayfarers here below.

Let us exhort you therefore, dearly beloved brethren, to make use, at all times, but especially during the holy season of Lent, of those means of grace that God has so mercifully placed within your reach and at your disposal. "Behold now is the acceptable time, now are the days of salvation." (St. Paul, 2 Cor. vi. : 2).

"To-day, if you hear the voice of God (and all will hear who care to listen) harden not your hearts." (Psalm xciv. : 8). "Know you not," says St. Paul, "that the goodness of God leadeth you to penance." (Romans ii : 4). Let all the children of the Church, who are of the proper age, approach the sacred tribunal of penance, and receive the blessed Eucharist, within the Paschal time. Let them be more fervent in the performance of their Christian duties, in prayer, in attendance at the public devotions of the Church, in a word, let them be more earnest in the work of their salvation and sanctification.

Let us briefly call your attention to some of those institutions of divine grace and mercy which our loving Saviour has placed at our disposal and for our salvation and sanctification in His holy Church.

The Holy Sacrifice of the Mass.

The Holy Sacrifice of the Mass is the most sublime and august institution in our holy religion. It is the great central act of divine worship, by which we acknowledge God's supreme dominion over us and our total dependence on Him. It is a continuation of the sacrifice of Calvary, but offered up under a different mode. In it Jesus Christ is both priest and victim. Through it the precious blood, which speaketh better than Abel, pleads at the divine mercy seat for the remission of human guilt and the alleviation of human sorrows. In it, and through it, our Lord never ceases to make intercession for us. As creatures of God we owe Him four infinite debts which we, of ourselves, could never pay. We owe God infinite praise and adoration because of His infinite perfections, we owe Him infinite expiation because of our innumerable sins, infinite gratitude and thanksgiving because of His immeasurable mercies, and infinite petition, because of our endless necessities. Now the sacrifice of the Mass pays all these infinite debts superabundantly, as often as it is offered daily on the countless altars of Catholicity. It is (1) a sacrifice of worship ; (2) of propitiation for the remission of sin ; (3) of impetration or prayer for the obtaining of benefits, whether spir-

itual or temporal; and (4) of thanksgiving for benefits received. In the Old Law these four objects of sacrifice were all attained by the offering up of sacrifices of various kinds. But the sacrifice of the Mass, as the Council of Trent teaches, "is that oblation which was prefigured by various types of sacrifices during the period of nature and of the law; inasmuch as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all!"

This holy sacrifice gives infinite honour and glory to God, it causes inexpressible joy to the angels and saints in heaven, brings down untold graces and blessings on men, it brings light, refreshment and peace to the souls in purgatory.

If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass. In considering it we may well exclaim with St. Paul, "O the depth of the riches of the wisdom and of the knowledge of God: How incomprehensible are his judgments and how unsearchable his ways." (Romans xi.: 33). We should therefore have the greatest devotion, veneration and love for this adorable sacrifice, we should never fail to assist at it, piously and reverently, on all Sundays and holidays of obligation, we should try betimes to hear it even on week days, especially during Advent and Lent, and should not forget to have it offered, as the occasion and our piety may require, for the eternal rest of the faithful departed.

The Sacrament of Mercy.

The Sacrament of Penance is another wondrous institution of God's tender mercy and compassion for sinners, and it is a most powerful and efficacious means of salvation. Through this divine Sacrament the truly penitent are forgiven the most

grievous sins, even though they were as red as scarlet in their enormity and as numerous as the grains of sands on the sea shore. "Whatever," said Christ to his ministers, "you shall loose on earth shall be loosed in heaven." (Mathew xviii : 8.) And again, "As the Father hath sent me I send you. Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them : and whose sins you shall retain they are retained." (St. John xx. : 23.) As often as men sin, and however grievous and heinous and numerous their sins may be, so often they may apply to this sacred tribunal of mercy, and its pardoning power forgives always with a divine and perfect absolution. For all transgressions, for all post-baptismal sins whatsoever, for all the sad long catalogue of grievous transgressions that outrage God and ruin man there is but one condition of pardon required, and that is sincere sorrow and the firm resolve to sin no more, and then the absolution imparted is certain in its effects, is full and complete. "And now," as Cardinal Manning beautifully says, "this Sacrament of the love of Jesus to many is necessary, and to all is a fountain of grace. To those who after Baptism have fallen into mortal sin it is necessary. No other Sacrament of life remains to them ; no other means of rising from the death of sin to the life of justice is ordained. They cannot raise themselves to life again. The charity of God has departed from them, and the Holy Ghost has withdrawn His habitual grace. The interior acts of their souls are dead. Their good actions have no power of merit. One act of mortal sin has destroyed all. One such sin in youth has cankered the root of a long life, or one such sin has shattered all the growth and fruit of the longest obedience. If they so die they are lost, and lost forever. To die out of the love of God is eternal death. Nor shall they be revived again except only by this second Sacrament of the dead. If they come with the sorrow of faith and hope, even though they have not charity, the compassion of Jesus will give them a full forgiveness and breathe into them the breath of life once more."

Let us then cherish a deep, abiding devotion for this Sacrament of the Divine Mercy, and let us approach it frequently

with worthy dispositions, confident that if, in this respect, we sow in tears we shall reap in joy. One of the worst efforts of the enemy of souls is to inspire sinners with aversion and fear of this sacred ordinance of salvation. The world hates it and condemns it because the world is the enemy of God's interests and is the friend and ally of Satan in the destruction of souls. But all who wish to be at the side of Jesus, all who value their immortal souls, all who seriously wish to work out their salvation, will make frequent use of this powerful means of grace, and will not fail through it to come with humble and contrite hearts to the Good Shepherd for mercy and pardon, to come to Him as Magdalen did for the remission of many sins, to come to him, as the Prodigal to his father, for the recovery of their lost privileges and merits: for the receiving of their lost dignity as sons of God and co-heirs with Christ to the kingdom of eternal glory.

The Sacrament of Love.

Our Lord tells us that it is not on bread alone that man lives. Man is a compound being made up of soul and body united in one person; he is a child of eternity as well as of time. The human body is of the earth and must draw its sustenance from it. The immortal soul, made in the image of God, touches the immaterial world and, as it were, reaches up to heaven, and from heaven must derive its nutriment. The food of the soul is the sovereign truth, and beauty and the Supreme good, in other words, it is God himself—God in His pure essence and in the beatific vision will be the food of the soul in heaven during the eternal ages; God behind veils and symbols is its food during the days of its exile. But by what scheme, by what invention of Divine love can God become the food of the soul while yet imprisoned in the human body? How can the hungry soul lay hold of God and be united with him? The answer to these questions is to be found in the institution of the Sacrament of Divine Love—the Blessed Eucharist. In and through this Sacrament our Lord and Saviour Jesus Christ gives His body and blood, soul and divinity, under the appearances of bread and wine, to be the

food and nourishment of the soul. "I am," says Christ, "the living bread which came down from heaven, if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world." (John vi : 52.) This holy Sacrament is the means by which the soul reaches God and is united to Him, soul to soul, and heart to heart. "Amen I say to you, he that eateth my flesh and drinketh my blood abideth in Me and I in him." (John vi. : 57.) As Jesus Christ liveth of the life of His Eternal Father, so the soul partaking of this divine food liveth of the life of Jesus Christ, the King of Ages, immortal and impassible. "As the Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me." (John vi : 58.) As the branch of the living vine draws its sap and nourishment from it, and in due season produces flowers and fruits, so we, engrafted on the true vine—Jesus Christ, share His life and bring forth the fruits of virtue and holiness. The Blessed Eucharist is the tree of life which grows in the garden of God—His Church—whose fruits impart immortality to all who worthily eat thereof. Just as in the primeval paradise the body of unfallen Adam was, by a divine privilege, given immortality, so in the Church of God the bodies of all who worthily eat of the Blessed Eucharist are given the pledge and pledge of immortal life. True, the bodies of worthy communicants shall die the death, and moulder away into dust and ashes in forgotten graves, but they bear within them the seeds of a glorious immortality, and on the Resurrection morning they will arise in power and honour and incorruptibility, shining with a special glory, and a special beauty of holiness : "He that eateth my flesh," saith the Lord, "and drinketh my blood hath everlasting life, and I will raise him up on the last day." (John vi. : 55.) What an inestimable treasure we have in this adorable Sacrament!! It is the mercy, and love, and compassion, and tenderness, and benignity, and kindness of Jesus Christ dwelling amongst us under sacramental veils. It is all the fulness of the Godhead dwelling corporally amongst us. It is our Emmanuel, our Incarnate God, whose desire is to be with the children of men, whose loving heart goes out to us in all the

strength and power of His divine affections, in all the riches of His bounty, and all the boundless wealth of His goodness. It is the Good Shepherd that is there with His love for the lost sheep, it is the friend of publicans and sinners, it is the father of the prodigal, it is He who proved His Divine personality and mission not by stupendous miracles that would over-awe and terrify, but by the exercise of Almighty power in healing the ills that afflict humanity, in comforting the afflicted, consoling the sorrowful, in drying the tears of those who weep, in a word, in filling the earth with His mercies and commiserations and charities like the covering waters of the sea. "Go and tell John," said He, "what you have seen. The blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead rise again, and to the poor the Gospel is preached." (Matthew xi: 4-5.) And this same merciful Redeemer, through this Sacrament of Love, daily exercises His gracious ministry in the plentiful bestowals of spiritual favours, graces and mercies that are but typified and adumbrated by the healings of bodily infirmities and diseases. From the tabernacle He sweetly invites all the weary toilers of the world, all heavily laden and care-burdened men, all whose hearts are heavy with sorrow, all whose spirits are faint with sore trials, all who are borne down by difficulties and disappointments, all for whom life is but one weary struggle, one vast sorrow and constant companionship with hardship and poverty, He invites all to come to Him and He will refresh them and uplift the burden of their sorrow, and dry their tears and cheer up the faint-hearted, and bring hope and light and joy into sad and darkened lives. "Come unto Me all you who are weary and heavy burdened and I will refresh you." (Matthew xi.: 28.) During the past year countless multitudes visited the city of Treves to venerate the Holy Coat, the seamless garment once worn by the Incarnate God and made holy by contact with His adorable body. But in the Blessed Sacrament we have Jesus Himself, the fountain of all sanctity: and yet how few there are who visit Him in the prison tabernacle of His love! He stays on our altars during the long weary days and the silent vigils of the night, and yet we give Him no thought, we

pay Him no visit, our hearts are cold and frozen towards Him. Where is our faith, where is our gratitude, where is our love? May we not well imagine our Blessed Lord complaining of us as he did of His people of old, "*Tota die expandi manus meas ad populum non credentem et contradicentem.*" The whole day long I reach out my hands in gracious invitation to a people that believeth not and contradiceth me." (Romans x. : 21.)

Dearly beloved brethren let us not continue to deserve this reproach from our Divine Saviour. Let us frequently visit the Blessed Sacrament. There our Divine Saviour sits on His mercy seat, to receive our petitions, to relieve our spiritual miseries, to console us in our sorrows, and help, encourage and sustain us in our trials. There He will quicken our faith, animate our hope and inflame our charity. There our hearts will warm and glow with the flames of divine charity caught from the fire of love that burns in the heart of the Man God, and there our souls can commune with their Lord and their God who is their centre and resting place. As the stag panteth after the fountains of water so should our souls pant after the living God who abides with us in the Blessed Sacrament. Those who are truly devout to this Sacrament of love are on the high road to heaven.

Let us frequently assist at the heavenly banquet of the Eucharist, that Christ has prepared for us, let us feed our hungry souls on this bread of life, let us slake our thirst at this fountain of our Saviour whose regenerating waters spring up into life everlasting. Let us frequently eat of this heavenly manna of which those who partake shall not taste death for ever.

It is indeed a sad commentary on man's indifference to his highest interests, on his criminal apathy and neglect in the affair of his eternal salvation, and on his base ingratitude to God for His innumerable mercies and boundless goodness and love in the institution of the sacrament of His mercy and in that of His love, that our holy mother the Church has felt herself compelled to enjoin on her children the worthy reception of these two great Sacraments at least once in the year, and that under the most grievous penalties. In the 4th Council of Lateran the Church decrees as follows :—

"The faithful of both sexes after they come to the use of discretion shall in private faithfully confess all their sins at least once a year to their own pastors; and take care to fulfil to the best of their power the penance enjoined on them; receiving reverently at least at Easter the Sacrament of the Eucharist, unless perhaps, by the council of their own pastors, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be kept out of the Church when living, and when they die let them be deprived of Christian burial."

Prayer, Private and Public.

It is unnecessary to dwell here on the necessity and efficacy of prayer as a plentiful source of grace and a powerful means of salvation. Prayer is the ordinary means by which we may obtain from the all-bountiful God, the graces of which we may stand in need. Without the grace of God we can do nothing conducive to salvation, we cannot of ourselves have a good thought or express a good word that would make for our eternal destiny. "Without Me," says Christ, "you can do nothing." (John xv. : 5). We are not, says St. Paul, "sufficient of ourselves as of ourselves to think anything, but our sufficiency comes from God." (2 Cor. iii. : 5). "We cannot," says the same Apostle, "pronounce the name of Jesus except in the Holy Ghost." (1 Cor. xii. 3). Now, this all-necessary grace comes to us in life-giving streams, through prayer as its ordinary channel. "Ask and you shall receive," says Christ, "seek and you shall find, knock and it shall be opened unto you, for every one that asketh receiveth." (Math. vii. 7). He also tells us that we ought always to pray and not to faint, to watch and pray that we may not enter into temptation." (Mathew xxvi. : 41). As to the efficacy of prayer, our Lord assures us that everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened unto him." (Luke xi. : 9). And again, "Amen, amen I say to you, if you ask the Father anything in my name He will give it to you. "Ask and you shall receive, that your joy may be full." (John xvi. : 23). In var-

ious other parts of Holy Writ our Saviour gives us the same express assurances of the efficacy and fruitfulness of prayer, and pledges His solemn word that prayer, offered to His Father in His name, shall not fail to obtain the most abundant graces and blessings from heaven. Prayer, then, is not only most necessary duty, but it is also a most powerful and efficacious means of salvation. St. Alphonsus, somewhere says that no man ever went to heaven except through prayer, and no man ever lost his soul and went to hell except through neglect of prayer.

Our Lord tells us that it is only he that perseveres unto the end shall be saved. (Mathew x: 22). And St. Augustine teaches that whereas some graces are given without prayer, such as the beginning of faith, there are others which are never given without prayer, such as final perseverance. Final perseverance is a necessary condition of salvation. But final perseverance cannot be obtained without prayer. Therefore prayer is necessary for salvation.

Prayer may be classified (1) as private or personal prayer, (2) as family prayer, (3) as public prayer. The obligation and duty of prayer is personal, inalienable, and cannot be relegated to others. It is true that the prayer of intercession is most useful and salutary, and can, and does, obtain great graces for others, but its efficacy may be obstructed and prevented by the unworthy dispositions of those in whose behalf it is offered. It is only when we pray for ourselves and with the requisite dispositions and conditions, that we can be sure of the unfailing efficacy of prayer. We should not, therefore, leave to others a duty which we owe to God and to ourselves. We should say our prayers every morning and every night, and in all temptations, dangers and afflictions. We can make our daily actions and labours so many acts of prayer and of divine worship, by offering them up to God, for His honor and glory, in fulfilment of His holy will, in penalty for our sins, and in union with the labours and sufferings of Jesus Christ. We can make our life a habitual prayer we can make it supernatural and holy, by frequently during the day raising our minds and hearts in short acts of faith, hope and charity, and in adoration of the Divine Presence, remem-

bering that our God is present to all our thoughts, words, and actions, and that "in Him we live, move, and have our being." In this way we shall make daily strides towards spiritual perfection. "Walk before Me and be perfect," saith our Lord; in this way prayer shall become in our hands a golden key, that will unlock for us God's choicest treasures, and will, one day, open for us the gates of heaven.

Family Prayer.

Family prayer is that which is shared in by the family and is a most potent means of sanctifying the Christian home, and of bringing down abundant graces and blessings on the family. The Christian home, in which family prayer is practised, becomes a sacred oratory, a holy shrine which Christ honours and blesses by His presence. "Where two or three are gathered in My name there I am in the midst of them." (Mathew xviii. : 19).

Oh, happy the Christian home which has Jesus Christ as its guest, and blessed is the family that is modelled after the holy Family at Nazareth. In it the father and mother will be honoured and revered, their old age will be tenderly cared for, and the gray hairs of aged parents will be brought down with honour to the grave; there the children will be docile, reverent and obedient, will grow up in virtue and the holy fear and love of God, will bring many blessings on themselves, will be pleasing to God, and will possess the respect, esteem and confidence of their fellow men, will, in a word, be faithful Catholics and good members of society. Such a home will be a blessed and holy place, abounding in peace and happiness, sweet and redolent of virtue "like the fragrance of a rich meadow that the Lord hath blessed." "*Sicut odor agri pleni cui benedixit Dominus.*" (Genesis xxvii. : 27).

The Devotion of the Rosary.

The Rosary is an excellent form of family prayer as well also as of public prayer. It embraces the various mysteries in the lives of our adorable Redeemer and of our Blessed Lady. In saying

it we pray directly to our Father who is in heaven, and we engage the Blessed Virgin to exercise her powerful intercession and patronage on our behalf. And could we have a better advocate in the Court of Heaven than God's Virgin Mother? If, as St. James tells us, the prayer of the just man availeth much, what must be the power and efficacy of the intercession of the Blessed Virgin for us, with her divine Son, whom she bore in her womb, whom she tenderly nursed in His infancy, whom she faithfully cared for in the days of His childhood, to whom she was the best of mothers during His hidden life at Nazareth, who hungered with Him, toiled and suffered with Him, and who stood by Him during the long hours of His crucifixion, when even the Apostles stood afar off, and stayed there till the last drop of the precious blood was shed, and the tremendous "*Consummatum est*" was uttered and the last sigh was given, heroically faithful and sublime in her mother's devotion to the last. O! how could such a Son refuse the petitions of such a mother, how could He be indifferent to her least wish, how could He, who shed His precious blood and died the death of the Cross for human salvation, reject the prayers that His loving Mother offers up for the conversion and salvation of His people? Her prayers and intercessions must be simply all-powerful with her adorable Son, and most efficacious in obtaining for us the greatest graces and mercies. But will our gracious Lady, now that she is enthroned in heaven at the right hand of her divine Son, now that she is in the glory of heaven, clothed with the sun, and having the moon under her feet, and a crown of stars on her head, will she care for us, will she take an interest in our welfare, will she sympathize with our sufferings, will she plead before the throne of God for the salvation of our souls and the securing of our immortal destinies? To answer such questions it is sufficient to say that in the order of grace she is our Mother. Being the Mother of the Redeemer she is the Mother also of the redeemed. By the dying breath of Jesus Christ she was solemnly given to us as our Mother, and we were given to her as her children when our dying Lord said to us, in the person of St. John, "Son, behold thy mother," and

from that moment the children of the Church, in the person of St. John, took her to themselves as their mother. As our heavenly Mother she will not be neglectful of our spiritual interests. The mother cannot forget the child of her womb. Unlovely and repulsive he may look to others, but they do not regard him with a mother's eyes. He may have lost the innocence and moral beauty of his boyhood, he may have become a hardened criminal and be ostracised and shunned by his fellow-men, but as long as his mother lives he has one true, constant and undying friend. He may become an outlaw and be bidden away from the haunts of men, but as long as his mother has a roof to cover her he will there meet the warm welcome, and bright smile, and the comforting word, when he comes home again. Even though he should break her heart, yet will she cling to him, and even though human justice should for his crimes condemn him to an ignominious death the mother will stand under the shadow of the scaffold to receive his last sigh and to utter a prayer and a benediction for the soul that is gone. Deep and broad as the unfathomed sea is the mother's heart with its mighty love and undying affections. Now, the Blessed Virgin is the best of mothers, she is deeply interested in our welfare, and she never ceases and never will cease to plead for us with her mother's voice until all the elect children of God shall be gathered into their eternal home. The Rosary, therefore, must necessarily be a most powerful and efficacious form of prayer, and such it has always been found to be, since its first use in the life and history of the Church. Generations and generations of our Catholic fathers have been sanctified by the use of the Rosary, their hearts best wishes and souls aspirations have reached to heaven on the wings of its prayers, the holy Church has triumphed over its enemies through its instrumentality, and countless Catholic homes have been brightened and blessed by the contemplation of its mysteries and the recitation of its prayers. Hence, our Holy Father Leo XIII. has enriched it with many indulgences, and by his supreme authority, as Vicar of Christ, has most earnestly recommended its use to the faithful. We, therefore, earnestly exhort our people to make use of this venerable

and fruitful form of prayer in their family devotions ; and we request the pastors of souls to make it enter largely into the public devotions of the Church in Advent and Lent as well as in May and October.

Devotion to the Sacred Heart of Jesus.

This also is a beautiful, solid and fruitful devotion, is worthy of all commendation to our people, and is eminently suited to meet the spiritual wants of our time. The words we published on this subject in a former pastoral instruction may, we trust, be cited here with profit and edification :

Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the holy Church so recommends to her children at this particular time, and we shall find that the object and end of this devotion are such as to appeal with a mighty power to the heart and conscience of every Christian ; are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very Man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity. The divinity and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real, indissoluble and eternal union. This is the teaching of the Church on this subject, and it follows from it, that each part of our Lord's sacred body is equally worthy

of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him "with our whole hearts." The Heart of Jesus contains the fulness of the divine and human nature, in it "dwelleth all the fulness of the Godhead corporally." (Collos ii. 9.) It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier, it was an object of the deep vehement love of His children, and together with the blood and water there flowed with it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge. St. Bernard writes in sentiments of most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, to inflame with His love the tepid hearts of His disciples. St. Bernardine of Sienna speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on fire." "O love!" cries out St. Francis of Sales, "O, sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve? Let this adorable heart live forever in our hearts."

In adoring the Sacred Heart, we adore Jesus Himself, the figure of the Father's substance, and the splendour of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, it was said, "let all the angels of God adore him." (Heb. i.: 6). We adore and love our dearest Redeemer, our God and our All, our first beginning and last end, Him, who for us men and for our salvation came down from Heaven and became man, who stooped in-

to the abyss of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of man, and in habit found as a man; He humbled Himself, becoming obedient, even unto the death of the cross" (Phil. ii.: 7 and 8). We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the sacrament of the altar, abides with us in the valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, "*O Felix culpa, quæ talem ac tantum, meruit habere Redemptorem.*" O, happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever. "*O, mira circa nos tuæ pietatis dignatio.*" O, wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature as not to be forever loyal and true to it! If I forget thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the burthen of my praise. "As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God: my soul hath thirsted after the strong living God. I shall go over into the place of the wonderful tabernacle, even to the house of God" (Ps. xli), wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for Heaven and for God, that must inflame all who contemplate and adore the Sacred Heart of Jesus, and inspire hearts of men with the fire of divine charity. This devotion is also intended to make reparation to our Lord for the cold neglect and ingratitude with which He is treated in the blessed sacrament. But its

principal aim is, to cause His love to be loved. The mission of Jesus Christ upon the earth, was to enkindle thereon the fire of divine love. I have come, said He, to cast fire on the earth, and what will I but that it be kindled (St. Luke, xii. : 49).

When our Blessed Lord came in the incarnation, he found the world steeped in corruption and enveloped in the thick night of paganism; it was a huge, lifeless carcass, with the coldness and pallor of spiritual death upon it. Everything therein was worshipped save the true God, and he was an outlaw in his own creation. Our divine Redeemer came, enkindled in far distant Galilee the fire of divine love, and behold, this fire flames out and spreads from east to west, until it embraced the world in its divine flames; until it purged and purified the earth, and made it a new creation; in the words of Holy Writ "Renewed the face of the earth." When the Sacred Heart began to beat and palpitate in the world, the idols fell shattered from their pedestals, the oracles became dumb, the multifarious errors of paganism disappeared like a wrack of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life: "was not our heart burning within us whilst He spake in the way (Luke xxiv : 32). The patrician and plebeian, the noble lady and lowly handmaid, the soldier and civilian, men and women of every state and social grade, leave all for the love of Christ because Christ first loved them, and died for their salvation. "The charity of Christ constrains us (says St. Paul), judging this, that if one died for all were dead; and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again (II v. : 14 and 15)."

But alas! the fervour and the love of God that distinguished the early Christians have disappeared; the charity of some has grown cold; tepidity and laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifferentism has fallen like a blight upon the modern world, and Sirocco-like, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed, Christian traditions are fast disappearing, and doubt and infidelity, like a wasting plague, are spread-

ing their ravages far and near; the thirst for gold, the idolatry of materialism, the vain effort to make a heaven of earth, the ignoring of an eternal world beyond the grave; those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous generation! "*Quis medebitur ejus?*"

For the remedy of these great evils our help and our hope lie in that wounded heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times. When St. Gertrude was favoured with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, *that the full persuasive sweetness of the beatings of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus rekindled and reawakened to the love of God!*

Oh, we must then turn to the Sacred Heart of Jesus, and implore it to cast its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the spring time of holy hope and fervour may come back again; we must implore it to breathe the breath of life into the numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must beseech It to banish from the children of the Church all spiritual sloth and unconcern in God's holy service, and in the all-important work of their salvation to inflame their hearts with divine love, to enliven their faith, to strengthen their hope, and to inflame their charity.

In order to propagate and perpetuate this great and beautiful devotion amongst the faithful, we earnestly exhort the Revd. clergy to establish in their respective missions the "League of the Sacred Heart." This holy league of souls, banded together to promote the love of Jesus and the sanctification of souls, cannot fail to be an abundant source of God's choicest gifts on each parish.

The Forty Hours Devotion.

In this connection we wish to say a few words respecting the "Forty Hours Devotion," which has prevailed in this diocese for several years past, and which we order to be held consecutively in all the churches of this city during the coming Lent. This devotion consists in the solemn exposition of the Blessed Sacrament for forty-eight hours. It is exposed during a solemn Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. After the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in his adorable presence and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love towards our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament, also to atone for the profanations and unworthy communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of our Lord by heretics and infidels. This devotion is enriched by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion. We

intend to hold this blessed devotion during Lent in all the churches of the city consecutively, and we hope the faithful will eagerly avail themselves of those days of abundant graces, mercies and blessings, that they will "Go, in their numbers, into His tabernacle, and adore in the place where His feet have stood," (Psalm exxxi. : 1) that they will adore Him as the treasure of their souls, as the God of their hearts, and the God that will be their portion for ever, as their surest hope in life and death, and that they will offer Him their hearty tribute of reverence and love in atonement for the scoffs, revilings and blasphemies to which he is subject in this adorable Sacrament, at the hands of heretics and unbelievers. God grant that this may be so : and then this coming Lent will indeed be an acceptable time to God, and days of salvation to our faithful people.

The foregoing dearly Beloved Brethren are the instructions we have deemed it our duty to address to you at this time. Consider them well, dwell upon them, take them to heart, and make them intimate convictions, living forces in your souls, that will mould your lives and shape your actions in accordance with the requirements of divine law and the furtherance of your immortal destinies, for God's honor and glory, and the eternal salvation and happiness of your souls.

The Reverend Clergy are requested to read this pastoral letter to their people on each successive Sunday to its conclusion : and are expected to develop more fully each section of instruction it contains, explaining its teaching in detail, enforcing the duties that flow from that teaching, and pointing out the spiritual advantages and fruits that must result from the faithful performance of these duties.

May the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (Phillipians iv. : 7.)

Given from St. Michael's Palace, Toronto, under our hand and seal, and the signature of our Secretary, on this the 25th of February, (Feast of St. Mathias, Apostle,) A.D. 1892.

⁺JOHN WALSH.

Archbishop of Toronto.

By order of His Grace.

JAMES WALSH, *Secretary.*

M. D. Allen

