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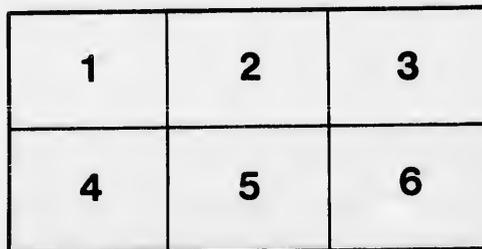
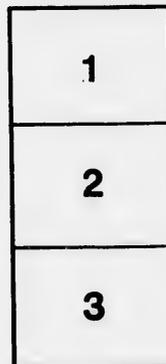
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PASTORAL LETTER

OF

His Grace the Archbishop of Toronto, on the Festival of St. Patrick

"Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable are His ways!"—(Rom. xi.33.)

JOHN JOSEPH LYNCH, BY THE GRACE OF GOD AND APPOINTMENT OF THE HOLY SEE, ARCHBISHOP OF TORONTO, ASSISTANT-ANT AT THE PONTIFICAL THRONE, ETC.

To the Rev. Clergy, Religious Communities, and the Laity of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN.—It was our agreeable duty some years ago to address to you a few words of admonition on the festival of St. Patrick, the Apostle of Ireland, and through Ireland, of many nations. In looking over those Pastoral Letters of 1871 and 1875, we have found that the advice then given, and the principal sentiments therein expressed, are well fitted to the present occasion, and we have thought that we could not do better than again address such good advice to you. The chief idea in our mind is, that the Irish people are an apostolic people, furnished by nature and by grace with all the aptitude of preserving their faith and of transmitting it to their posterity. We desire then, most earnestly to exhort Irish parents to transmit unshaken to their children this precious heritage; and at the same time we desire to urge upon the negligent, the necessity of quitting the vice and sins that stand in the way of the fulfilment of their sacred mission.

We address ourselves to the millions of exiled Irish people, (enough to constitute a respectable State) who will hail that day with joy and sadness, and in spirit revisit the hallowed homes, altars and churchyards, and the holy wells of the blessed land of their birth, or that of their forefathers, and pray and mourn, and say from the depths of their souls, "God bless Ireland! God preserve

the faith of her children, and her children's children,—exiles in many lands. God bless the loved island of Holy Pontiffs, learned Confessors, Monks, Hermits and Sacred Virgins, and of tens of thousands of Martyrs for that Faith preached to them by their great Apostle St. Patrick,—that land that God hath greatly blessed, but which man hath greatly cursed." It is a holy custom on the Festival of the blessed Patrick for the Irish people and their children to assist at the sacrifice of the Mass, receive Holy Communion, and to listen to sermons and exhortations to excite them to love their holy faith; to bless God for that most precious inheritance; to encourage them to frequent the Sacraments; and to transmit to their children, and thus to future generations, that faith for which millions of martyrs have shed their blood, which has gained for Ireland in latter times the glorious title of "the nation of martyrs," as in early days, she bore that of the "Island of Confessors and Virgins," that faith for which they have been deprived of their birthrights, their lands, their education,—have been starved, and hunted, and banished, and Oh! the glorious reward—they have exchanged the pains of earth for the joys of Heaven; for homes that perish they possess mansions of eternal bliss. On this Festival they will be taught to pray for their native land, that God may cease the oppression of the poor; and that He may sustain the Irish Clergy and Irish parents in their efforts to shield the rising generation against the most wily, determined, powerful and unscrupulous enemy of the Church of God—the Government of England (We say the Government of England, for millions of her people abhor the tyranny of the rulers of Ireland)—a Government which has endeavoured by Godless and

Protestant education to undermine, when it could not eradicate, the faith of the people; they will be taught to pray for their persecutors, that God may change their hearts and bring them to the true faith.

We feel it a consoling duty to address all our beloved people throughout the Diocese, the vast majority of whom are children of Ireland, upon this Festival of Ireland. Our object is two-fold; to encourage them to fulfil their sacred mission of preserving the deposit of the faith once delivered to the saints, and of transmitting it to their posterity; and secondly, to warn them against temptations which, though common to all nationalities, are particularly hurtful to a highly sensitive and religious people.

IRELAND'S DIVINE MISSION.

Ireland has a divine mission. In the admirable providence of God, He selects families and nations to be the agents of His holy will. He selected Abraham and his progeny to be His people, and Aaron and the tribe of Levi to be His priests. He has in a special way chosen the Caucasian or present European races to be the messengers of His word to the other nations of the earth. But from time to time He has been provoked to repudiate some of His choice. The Jewish people are no longer the people of God; Aaron is no longer His priest. Many nations of the earth, once bright with the lustre of the true faith, are, on account of their unworthiness and sins, no longer blessed with that divine light. But through His great mercy God has preserved for a sacred purpose one people inhabiting a little island in the western ocean. Then He has tried with the most bitter earthly afflictions. In His unsearchable providence, He has left them under the rule of

an oppressor, and scourged them with many stripes of sorrow. Yet He has reserved for them the poorest of all gifts, the richest of all treasures, the inheritance of a true faith which promises them eternal life for their perseverance. And such is the portion of the Irish people. And to them has God given, not only true faith, but the extraordinary mission of spreading it through all the countries of the world.

NATURAL APTITUDE.

For this sublime apostleship they have been prepared with a generous and pious nature, sublime intellect, warm and tender impulses, an indomitable hatred of tyranny, and undying love of true liberty; a deep-rooted thirst for learning, and an unmeasurable desire to impart their knowledge to others; an abhorrence of treachery and of false friends, and an unbounded love for their benefactors. In the face of these qualities, they have also their drawbacks, like every other nation since the fall of Adam. They have, too, in a greater or less degree, the vicious counterparts of the virtues there enumerated. But they have in their faith and in their Catholic instincts a remedy for these in the frequentation of the Sacraments. Apart from this, the good qualities of the majority immensely counterbalance their faults; whilst the unrestrained vices of the minority throw a lurid glare of sad reflection upon the great virtues of the majority. It has been well said that an Irishman must do twice as well as any other man to get half the credit. On the other hand, Irish defects and vices are doubtly exaggerated, from the common idea of what is to be expected from an Irishman. Let him do but half the wrong of any other man, and he will get twice the blame. So high is the estimation of the ordinary virtues of the Irish. When an Irishman is not faithful and obedient to his heavenly instinct, the luxuriance of his nature makes him very vicious, and hence the disgrace of the Jew is the reproach of the many.

SHOWN FROM THE PAST.

Yet the whole history of the Irish race proves their sublime mission. God has kept, as an arrow in His quiver, this little island to go forth to conquer spiritual kingdoms for Christ. (*Quæ sent sagitta in manu patris, ita illi cæcusorum.*) "As arrows in the hands of the powerful, so are the children of the vanquished." Ps. cxxvii. 4. St. Patrick found the Irish, though not Christians, yet not purely idolaters. They were primitive in their habits and customs, leading a patriarchal life, with many of the noble qualities of the present aborigines of North America. They believed in the existence of a Supreme Spirit. (They had no idols.) St. Patrick found, in all his missionary excursions through Ireland, only one object that approached idol worship; it was a ball surrounded by twelve pillars. It represented the sun and the signs of the zodiac; for they were good astronomers in those days. The country people, however, in their simplicity, might have worshipped these symbols with an extra reverence; but the rapidity with which the faith of St. Patrick spread, so that in his own lifetime he could ordain priests, consecrate bishops, and found monasteries, of monks and convents of holy virgins, shows clearly that the religion of Christ found many

disciples, and that its seed fell on luxuriant soil.

MISSIONS ABROAD.

St. Patrick's bishops and priests were so ardent in their zeal that they carried the light of the Gospel into England, Scotland, Germany, France, even into Italy, regarding to the Church many of those people who had lost the faith on account of the incursions of barbarians and the breaking up of the Roman Empire. These holy missionaries from Ireland are invoked as patron saints in those countries. We have venerated their relics in cathedral churches, in monasteries, in rural parishes on the Continent of Europe. We found St. Cuthbert, the Apostle of Tarentum, near Naples; St. Sedulius, famous for his fourteen books of commentaries on the Epistles of St. Paul; St. Fridolin, who instituted religious houses in Alsace, Strasbourg and Switzerland, and who is interred on an island in the Rhine in a monastery built by himself; St. Columbanus, the founder of the celebrated monastery of Bobbio, near Milan; in Luxan and Font on St. Gall, disciple and companion of St. Columbanus, Patron of the Monastery of St. Gall, near Lake Constance, famous to the present time for its learned men and holy Monks, the admiration of all travellers; St. Faere, the Patron Saint of many churches in the Diocese of Meaux and through Picardy, and whose relics are the objects of pious pilgrimages to the present time; St. Aarlen, who preached the Gospel to the Northumbrians in England and who was the first Bishop of the See of Lindisfarne; St. Columa, who preached the Gospel to the Northern Saxons; St. Farscy, especially invoked in chapels built by him near Paris; St. Arbogast, Bishop of Strasbourg, buried on Mount Michael, where there was a Monastery dedicated under his patronage; St. Maddalphen, who established the famous school of Dualeone, now Malahbury; St. Cuthbert, son of an Irish Prince of Kells, in Meath, Bishop of Lindisfarne, and now invoked as an English Saint; St. Killian, apostle of Franconia, and first Bishop of Wirtzburg, who gained the crown of martyrdom, like St. John the Baptist, for having reproached the incestuous adultery Geilana; St. Virgilius, Bishop of Fiesole, preacher of the Gospel to the Etruscans; St. Prudin, Abbot of Richew, on the Rhine; St. Buo and St. Eumilphus, who carried the Gospel to Iceland and founded a church under the patronage of St. Columba, in the city of Eusnberg. We have mentioned enough of illustrious names of the Irish nation to show how they fulfilled their mission on the Continent of Europe in the early ages.

IN THE NEW WORLD.

Later on, worldly men sought conquest through a newly discovered continent. They were devoured with a thirst for gain; and, following the instincts of their old Scandinavian ancestors, their ships swept every harbour and inlet in quest of gold and precious stones; establishments were formed to trade with the natives and to enslave from them their wealth; and here, as the venerable Father Thebaud says, the Irish ascended their ships, whether welcome or not, pressed forward to their commercial centres, crowded their cities, and at once proceeded to practice their religion. They collected together in a little room per-

haps at first. With heart and will they endeavoured to commence a church, and there is the beginning of the 10,000 altars from which sacrifice ascends in this new country. The great gold fields of California are discovered. There is a rush for gold. Irishmen go there too, and hold the California of to-day, one of the richest gardens of the Church of God. The diamond fields of Southern Africa are discovered. The Irish, without intending it especially, carry there also their faith. Australia is made a penal settlement where the convicts of England and Ireland are transported to do penance for their sins far from the centres of civilization. An Irishman in his poverty steals something to save his children from starvation. He too is sent there. He carries with him his faith; the tears of his repentance water the soil; and behold with its archbishops and bishops, another of the most flourishing churches that could adorn old Christianity.

Alas! that the general prejudice against the ordinary convict should militate against the sons of these noble Irish confessors of the faith, to their exclusion from the priesthood.

AT PRESENT.

But this is not all. At the present hour our bishops and priests and people are spreading the faith through new worlds. They are conquering back again England and Scotland, re-echoing to the faith since the whirlwind and vertigo of a worldly "Reformation" smothered them from Christ's fold. They are carrying the same faith through the countries where England carries the sword and commerce. The congregation of Archbishop Manning is nine-tenth Irish, or their descendants. The same holds for the dioceses of Edinburgh and Glasgow. The 2,000,000 of Catholics of Irish extraction in England have been the largest factor in the movement for the restoration of the Hierarchy; and Scotland will owe the like honour and advantages to the same cause.

IN THE UNITED STATES.

Of the work of the Irish Apostolate in the United States, we need say nothing. At the Declaration of Independence there was no Bishop in the country, and but a few priests. Now there are in the United States and British North America, eighty-two Archbishops and Bishops, about 5,000 priests, and 20,000 religious of both sexes. There must be at least seven millions of Irish and their descendants on this continent of America, the majority of whom are practical Catholics. They construct the railways, dig canals, buy farms, build houses, engage in commerce, and with a never-failing generosity, support the Clergy, build churches, colleges, schools and convents, and till them, too, with their children; and thus the boundaries of the Catholic Church are extended. "Little did those labourers think, when engaged on the Erie Canal," says an eminent Irish writer and statesman, "that they were laying the foundation of five Catholisms, with innumerable churches, schools and convents."

IN CANADA.

In Canada their triumphs are well known. The Celtic race, Irish, French, and Germans, are making of this country, to the dismay of those who do not profess the true religion, a

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home of true faith. The Irish in Canada have given magnificent proofs of their love of religion; fathers and mothers have brought their children, to be baptized, from the head of Lake Ontario to Kingston; they have carried them to Mass through the woods for many miles, when the fires lighted on the hill tops told them a priest had come to the neighbourhood. An Irishman settles in the backwoods. He is an object of suspicion and even of dread. He does not attend camp-meetings or places of worship in which he does not believe. He tries to instruct his children in the prayers of the true faith. Another family settles near them; the priest finds them out, and behold the millions of a Catholic church. By this we do not approve of any Catholic unchurching himself by settling in countries where there is no opportunity for himself, or for his children, to receive the Sacraments. How many have been lost by this isolation!

It has often been the least of many villages in this country that there was not a Papist amongst them. But a servant girl is much needed. A good Irish girl comes. She brings with her an earnest love of God and preserves her faith. This is the beginning. In a few years a modest chapel is put up and the awful Sacrifice offered there. There is no stopping it. The decree of God has gone forth that the Irish people, having lost all in their own country, should establish His true religion and worship wherever they turn. The Irish people are indeed an apostolic people. Let us, then, exclaim with St. Paul: "Oh, the depth of the riches, and of the wisdom, and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!" Truly, He has chosen the feeble things of this world to confound the strong.

My principal aim in this Pastoral Letter, is to direct the mind of the Irish people and their descendants to their Presidential destiny, and to exhort them to fulfill it. It is the highest honour God could confer on any people, to make them His co-operators in spreading His Gospel, and in saving those that were lost. Here I ought quote the words of St. Dionysius, "The most divine of all divine works is to co-operate with God for the salvation of souls." The heartiest blessing on the head of the preserver is shewed from one who was about to perish. Job strongly refused to feel he had such a blessing, and cried out: "The blessing of him that was ready to perish came upon me." (Job XXIX. 13.) That blessing has been poured a thousand times over, on the heads of the missionaries who have come to the rescue of those who were perishing for want of the Sacraments.

PROVIDENTIAL PREPARATION.

The Irish people were prepared, as St. Patrick was, to carry the Gospel to the uttermost bounds of the earth. They too passed through the ordeal of trials and tribulations; they were conquered in every battle, but in that of Heresy against Faith, by a victorious and unrelenting enemy. Their lands were confiscated, their churches, convents and monasteries destroyed, their Clergy put to death, banished or proscribed. Famine and pestilence in the wake of war reduced the population at one time to 800,000. A few

Irish were kept as servants on the confiscated lands in Ulster, Leinster and Munster—Connaught, the poorest Province, being reserved as the place of banishment for the rest. The English language became the language of the three Provinces given over to the conquering race. Of necessity the Irish who were retained as servants on their own farms had to learn English, for a penalty even was laid upon their language. Little did the Irish children foresee, when whipped for speaking a word in their mother-tongue, or for being tardy in learning the English language, that the Holy Providence of God was preparing them to convert their English masters, to spread the Faith in English colonies, and to gain the new world of America to the true faith. Irish zeal, Irish enthusiasm, and Irish love of the true religion, with the English language, are spreading the faith through that empire on which the sun never sets.

PERSECUTION IN RELIGION.

Let us see how our ancestors struggled to preserve the faith once preached to their forefathers, and from it let us draw a lesson for our conduct. Henry VIII. attempted to introduce into Ireland his invented religion and his new-fangled matrimonial laws. In England, unfortunately, he succeeded in inducing too many to acknowledge him head of the church. But in Ireland this was laughed to scorn. No Irish bishop took the oath. There was, indeed, an Englishman at the time in the See of Dublin, put there by English favour. He had already apostatized in his own country. In his letters to England he speaks of the ungodly, unchristian, unlearned, and idolatrous spirit of the Irish, who held firm against the new doctrines. It is true that an English Parliament sitting in Dublin made a decree favouring Henry VIII's pretensions as head of the church; but it was never accepted by the Irish. It had been a general policy of conquering nations to impose their own form of Government, and especially of religion, upon the conquered, in order to make them a people united with themselves in the most important interests. Thus the Romans, with all the might and power of persecution and sword, endeavoured to oppose the introduction of Christianity into their Empire, because the God of Christians was not acknowledged by the State. England, in her folly, adopted the same policy in Ireland. A new-fangled faith was enforced upon the people by statutes equalling and surpassing in their atrocity the edicts of Nero and Dioclesian. Not only religion and their native tongue but even education was denied them, except in the few districts of the "Reformation." I quote from a pastoral letter addressed by the Cardinal-Archbishop and Bishops of Ireland to their people:

PERSECUTION IN EDUCATION.

"Beginning with the Act of Henry the Eighth, by which, in 1537, our old Catholic houses of education were suppressed, and coming down to the year 1771, the Statute Book is full of the most barbarous enactments against everything bearing the semblance of Catholic education, and of laws trod with the most perverse and arduous ingenuity to spread the darkness of ignorance over the land. As early as the year 1641, the Catholics of Ulster, in their 'humble remonstrance' to King Charles the First, stated, as one of the grievances

which had driven them to arms, that the 'youth of this kingdom, especially of us Catholics, is debarred from education and learning, in that no schoolmaster of our religion is admitted to be bred beyond the seas, and the one University of Ireland doth exclude all Catholics, thereby to make us utterly ignorant of literature and civil breeding, which always followeth learning and arts, inasmuch that we boldly affirm we are the most miserable and unhappy nation of the Christian world.'

BARBAROUS ENACTMENTS.

"During the sad period of Cromwell's domination in Ireland, everything Catholic was suppressed with an iron hand; but it was after the restoration of King Charles the Second that the systematic enactment of laws, 'unexampled for their inhumanity, their unwarrantableness, and their impolicy,' commenced. In the year 1665 an act was passed forbidding any Catholic to instruct or teach any youth as a tutor or schoolmaster under a penalty of three months' imprisonment for the first offence; and for every second and other such offence, of three months' imprisonment without bail, and a fine of five pounds. Being refused education at home, our fathers sent their children to receive it in Catholic schools abroad. But in the seventh year of the reign of King William the Third, 1695, a statute was passed, which, under the penalty of forfeiture of all property and of every civil right, forbade the sending of a child to any foreign country 'to the intent or purpose to enter into or be resident or trained up in any nursery, Popish university, college, or school, or house of Jesuits or priests. The children thus sent, who shall be, in such parts beyond the seas, by any Jesuite, friar, monk, or other Popish person, instructed, persuaded, or strengthened in the Popish religion, in any sort to profess the same,' and even the persons sending money for their maintenance, were rendered liable to the same penalty; and at home any Catholic, teaching school or instructing youth in learning was subjected to a fine of £20, and to three months' imprisonment for every such offence. Even the suspicion of having committed the crime of giving to his child education in a Catholic school abroad was punishable in a Catholic parent, by the like penalty of forfeiture of all his goods, and of every civil privilege, unless he could clear himself of the charge. And yet our fathers courageously exposed themselves to those dangers in order not to imperil the inheritance of the faith for their children. Our rulers, consequently, thought it necessary to make the law more stringent, and to this effect a new Act was passed in the second year of Queen Anne, 1703. Even this did not suffice; and, at length, in the eighth year of the same queen, 1709, we had the penalty of transportation, and, in case of return, that of high treason, death, with drawing and quartering, enacted against any 'person of the Popish religion (who) shall publicly teach school, or shall instruct youth in learning in any private house within this realm, or shall be entertained to instruct youth in learning as usher, under-master, or assistant by any Protestant schoolmaster.'

CARRIED OUT TO THE LETTER.

"Those penal laws were not a dead letter, but were rigorously enforced for the greater

part of the last century. * * * * *
 It was only in the year 1782—not yet one hundred years ago—that it was discovered by our rulers that the laws 'relative to the education of Papists * * * are considered as too severe' (21 and 22 Geo. III., cap. 62.) In consequence, Catholics were allowed to teach, but with the proviso that they should have obtained a licence from the Protestant bishop of the diocese, who had power to recall it at any time."

The penalty for denying that the King of England was head of the Church was death. No such penalty was inflicted for the denial of Christ's divinity. Schools and monasteries were destroyed. The churches were all closed up. The most minute details of cruelty were invented to crush the true faith from the hearts of the people. But the generality of the Irish people stood firm. They said with the sons of the Maccabees and like the early Christians, "God has given you power over our bodies. Them you may torment; but our souls you cannot touch." They had their choice, to renounce the faith of their forefathers, or to suffer all the pains which the most savage tyranny could inflict upon them. They chose faith and fatherland. And now their fidelity and its fruits are steadily and surely overcoming their conquerors. Christ, too, conquered when he was conquered, nailed to the cross. The Irish numbered 800,000 in Queen Elizabeth's time. So low had they been reduced by sword, famine and pestilence. Their conquerors outnumbered them two to one; yet by a merciful providence of God they soon outnumbered their conquerors three to one. Chaste living, healthy early marriages, and a detestation of the crime of injury to women, were amongst the Irish the fruitful causes of their increase. The Catholics as sail above were hardly 800,000, whilst the Protestants—English, Scotch, and a few Irish apostates—were 2,000,000, with the whole island, its riches, equipments and offices in their hands. Catholics were banished and hunted down; yet God preserved them and by their unalterable faith they conquered, and their children have inherited their spirit.

Pointing to a magnificent castle that dominated a city in the South of Ireland, we once asked a little boy: "To whom does that castle belong?" "To Lord So-and-so," replied the boy. "Is he a Catholic?" "Oh, no," said the boy rapidly; "he had to turn Protestant to keep his castle." "Is he dead or alive?" "He is dead," answered the boy. "How does he like his bargain now?" we asked. "Bad enough, I guess," replied the boy, with a solemn shake of the head.

GOOD FROM EVIL.

Ireland's nationality has all the vigour of youth, even in foreign hands; her fate is the wonder and the praise of the nations of the earth, and more especially of the illustrious Head of the Church. God's ways are not man's ways, and He often turns the evil doings of the wicked to the greater advantage of the good. Thus, by the crucifixion of His Son by malefactors, was the world redeemed, and the persecution and martyrdom of the Apostles caused the spread of Christianity. We have balanced those blessed truths against worldly evils, and have become consoled.

IMPROVIDENT EMIGRATION.

One sorrow weighs us down, and for years

has caused us the most intense suffering. We find consolation only in offering up the Holy Sacrifice of the Mass to stay the evil. It is, to see and to hear of that Catholic missionary people driven from their homes in tens of thousands, in such numbers and in such poverty that their Divine mission is too often thwarted, and the children who are destined to transmit the faith to the yet unborn generations, fall into evil associations, are picked up by proselytizing sects, and lost to faith. We have seen, with heart-bursting grief, the destitution and ruin of many children; we have heard the fathers' groans and seen the mothers' tears, as we listened to the tale of wholesale evictions as in time of war. In the depths of our soul we abhorred this wholesale depopulation, this partial ruin of vast numbers of people; and consequently, some years ago, we, in a private letter addressed to the Clergy of Ireland only, and not intended for publication, raised our voice against the oppression of the poor, that cries to Heaven for vengeance. Europe, but especially Ireland, stood appalled at the statistics with which we armed our appeal; for we knew that nothing but very hard facts would strike both friends and enemies of the Catholic Church. Of these, none more earnest, wily, and powerful than England, who rejoiced at the depopulation. The object we intended was partially gained; the religious conscience of the Clergy and good people of Ireland was stirred up to deprecate, as best they could, the starving and evicting process that was decimating a nation.

THE FAMINE.

For the last thirty years the Irish Catholic people have been subject to some of the greatest trials; but their faith sustained them, and the immense majority came forth from the fearful orleal victorions. We refer in particular to the terrible famine, if famine it can be called. For God had blessed the land with abundance of everything, except one little root, the food to which the poor had been reduced by merciless landlords and landlows. There was enough grain and meal in the country to feed four times the number who perished in the famine. Yet by wilful mismanagement the people starved. In the much unloved Papal States, by the way, a better course of policy was pursued. When the grain crop failed, the Pope forbade exportation and thus saved the lives of his subjects, as became the father of his people. And so in consequence of England's criminal legislation, thousands lay on the roadside as they had been dragging their emaciated bodies to the workhouse, and, as eye witnesses testify, though dying from want of food they would scream and cry and shudder when the "soppers," as the proselytizers were called, would approach them with food in their hand and the temptation of renouncing their religion on their lips. "Oh mother, cried a dying child, "don't let those soppers come into the house. I am afraid I would take their food and give up my religion. I am so very hungry." These tens of thousands of martyrs to their religion, in dying rather than renounce one iota of their faith, are the most beautiful sight the world ever presented to God since the first martyrdom.

Two millions and a half died, or died in the countries. Tens of thousands fell victims of the disease that follows starvation, and their

bones have strewn the ocean's bed, and their dying breath infected the hospitable countries that received them. Heaven received innumerable souls. They died with the words, "God's holy will be done," on their lips. For those martyred souls we have no prayer. They enjoy God.

LOSS OF SOULS.

But we will speak now of the loss of souls consequent on the wholesale sweeping away of the people obliged to desert their homes and to seek foreign countries, where from the very necessity of their condition, many of their children must perish spiritually, and be forever lost to God. They land in destitution and poverty and are obliged to take up their abode in the lowest slums of the cities and towns. The children are put to work with Protestant masters, and must commence to earn their living without the rudiments of education. Thus in the large cities of Great Britain and America, the Irish poor, though clinging strongly to their faith, furnish too many apostates to morality. Hence the loss of these souls must be accounted for by their inhuman evictors. The sight of this misery has often furnished our mind with a reason why the oppression of the poor cries to Heaven for vengeance.

An English nobleman once said to us, that if God visits the sins of the father on the children, the English people would be sorely punished for their criminal government of Ireland. He felt consoled when we said to him that that curse would fall on those children alone who said "Amen" to the sins of their fathers, and not on those who endeavoured to make some reparation for them.

TENACITY OF THE FAITH.

Yet Christian and Catholic instincts never grow old. On tiles and bricks found in the ruins of Roman temples and theatres, is found the design of the Cross, formed by the trowel of the pious workmen—the Christian slaves. Such tenacity of the practice of their faith may be found among the Irish in America. We have found in our missionary travels in remote districts which a Catholic priest never before visited, Irish and German Catholic families. We were often moved to tears, when admiring the wonderful providence of God, who has by this means sown over the whole land seeds of Catholicity. These families had Sunday Mass prayers, when the father or the mother would teach catechism or give a religious instruction to the children. We have baptized grown-up children who had never before seen a Catholic priest, but who had been well instructed in religion by pious parents. We have sometimes been obliged to pause, during the Holy Sacrifice of the Mass, on account of the cries and sobs of the people, who had almost despaired of ever seeing a priest again. One man in Texas continued during twenty years a veenas, that he might not die without seeing a priest and receiving the Sacraments. God heard his prayer; for one evening, in 1846, the wife of this good man sent after him to the fields to come home quickly, for a priest had arrived. You may imagine the joy of the good old man when, on coming near the house, he saw the priest on the verandah; his feelings were overpowered him; he leant on the gate and wept. "Many a time," said a good lady to me, "I took the water in my hand to baptize my children

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when they were sick, but, thank God, they have lived to be baptized by a priest." We must acknowledge, however, that all were not so fervent, or so successful in bringing up their children piously, massed by a priest and again we repeat that the loss of souls from the want of priests has been very great. What we have said of America is equally applicable to all countries where the English language prevails. Nearly half the students of the Propaganda at Rome are Irishmen, or of Irish extraction, destined for the foreign missions, chiefly under Irish Bishops. We were informed in Rome by a Capuchin father, who was chaplain to gangs of French workmen employed in digging the Suez Canal, that an English contractor, who had in his pay a goodly number of Irish workmen, would not allow them the use of a boat on Sundays to go to Mass. "But the faithful Irish," said he, "tied their cloths upon their heads, swam from their little island on the Nile, and heard Mass, to the great edification of my French congregation."

We knew an Irishman who, feeling he was about to die, carried a heavy Haydock's Edition of the Bible sixty miles to give it to a Catholic lady, lest after his death, as he said, it might fall into wicked hands. He died from the fatigue of his journey on foot, without sacrament, of course, as there were no priests within hundreds of miles of him. We strove to obtain the Bible as a relic of such faith, but the good lady would not give it up.

And we are the kith and kin of such people. Let us glory in our faith and live up to such noble examples.

Thus, dearly beloved brethren, we have seen how at home and abroad, in the past and in the present, the Irish race has carried out the designs of God upon it. In the hands of Him who "makes all things work together unto good," who uses the "weak things of this world to confound the strong," in His hands has this great work been done. "By the Lord is this done and it is wonderful in our sight."—Ps. cxvii., 23.

ADVICE IN CONCLUSION.

In order to draw the practical lesson from this great festival of St. Patrick, we most earnestly recommend to his spiritual children:

IRISH FAITH AND NATIONALITY.

1st. To cherish a love of faith and fatherland. These two loves come from God. They are virtues, and their impulses are most noble.

Irish nationality and the Catholic religion go hand in hand. To break up that nationality is to do serious injury to religion. Through the great mercy of God there has always blossomed in Ireland a true patriotism, betimes wild and foolish, yet intense. But it is our hope and prayer that this race of men will never become extinct. Whatever pertains to politics in Ireland is always mixed up with religion and with the preservation of the people. There are some children of Irishmen who, hardly worthy of having a father, are ashamed of his nationality, because it is down-trodden. "Apostasy to nationality," says an illustrious author, "is the first step to apostasy in religion." We have in the higher walks of Irish life many examples of this truth. Tares will grow up among the good wheat. Yet, the Irish clergy, though often tempted by large bribes of worldly gains to take sides with the

conquering race, never could be induced to abandon the people. They spurned the pensions offered them by the English Government, and preferred poverty with their flacks to being the salaried emissaries of any government of this world. From time to time they incur the displeasure of some over zealous patriots; but the policy of the Irish clergy has preserved the people from greater extermination and hutchery.

It is true that some descendants of the Irish, when too highly favoured by Providence in worldly goods, have become ashamed of the land of their fathers, because, indeed, it is under the hand of an oppressor. They will even change or disfigure their names, forgetting that the Irish race is the oldest, most respectable, and least contaminated in all Europe. But there will always be national amongst, and as I have said, tares will grow up amongst the good wheat.

Another means of preserving the nationality and faith of the Irish has been also providential. We have, diffused over the country, in almost every city and town, Irish Societies, in which fatherland and religion are fostered, and who, on the recurrence of the festival of their patron saint, attend church and receive the Sacraments, and plead to the world their undying love of Ireland and of their faith. This is another of the providential dispositions of God to transmit to future generations of Irishmen the noble spirit of their ancestors. These societies, under the direction of the clergy, their best friend, form, as it were, banks to preserve this mighty flood of population from being washed and absorbed in other and less religious people.

SECRET SOCIETIES.

2nd. To avoid all secret societies, since from their very nature they fall under the censure of the Church. Whatever hates the light cannot be good.

TEMPERANCE SOCIETIES.

3rd. We most earnestly recommend the formation of temperance societies, wherever there are ten Irishmen. Would to God that during the last fifty years, temperance societies had been as numerous as at the present time. Tens of thousands of unfortunate Irishmen would have to-day happy homes and beautiful families.

We believe that the Irish people do not drink more than others; but their blood is so hot, and their nature so fervid and exuberant, that adding to it the fire of alcohol the Irishman becomes more unreasoning than men of other and more plodding temperaments. The remedy for the latter failing is, we think God, being rapidly applied by this grand movement of temperance, aid, as it must be, by the frequentation of the Sacraments. A Cardinal said to me in Rome: "These teetotal Irishmen must be saints, since, having such splendid qualities of heart and mind, they add to them the extraordinary mortification of total abstinence." Intoxicating liquors cause great crimes and misery. They are misery itself. Of all the virtues that make an Irishman happy, and make him tend to the accomplishment of his apostleship, temperance is the most necessary, after his faith.

CATHOLIC EDUCATION.

4th. We exhort Irish Catholic parents to procure for their children a Christian, Catholic education. In mixed schools, both

faith and morals are in great danger. Where there is not the restraint of the sacramental grace of confession, there must be certainly a large amount of bad example and vice amongst youth. Parents say: "I must get the best education for my children, that they may prosper in this world." My dear parents, consider that your children have immortal souls, and through all eternity they may regret that you did not think so when you were rearing them. What will it profit you or them if the riches of the world be gained and Heaven lost! If you want to have consolation in your old age with your children, train them up in the holy love and fear of God. Our ancestors have sacrificed all in this world for their faith and that of their children, and why not sacrifice a little for the same object? Do then all you can to encourage the establishment of Catholic Schools, for where they have been fairly established they are generally not inferior to the others.

The enemies of our creed and country lose an opportunity of seducing our people into heresy; and the many Irish Catholic names which we begin to find amongst the numbers of the Protestant religion prove what we have said to be but too often true. The Irish heart is religious; and the mind of a child, so easily warped to heavenly feeling, can be readily influenced to what he considers the honourable work of preaching the Gospel. It is, therefore, looking upon the destruction of this race as one of the greatest losses which the Church could sustain, and as hindering the designs of providence, that we are so sollicitous for the preservation of this people and of their children. We regard it as one of the greatest public benefits. For by their means the true faith will be preserved in whatever land they inhabit in large numbers.

SAVE THE CHILDREN.

Were the children preserved, and had there been priests enough to gather them into congregations, the church would rejoice in additional millions of Catholics in this country. It has been the hope and aim of our life to preserve as many as we could of the children of this noble race. They fill every Catholic college, school and convent in this country. Read the orations in the various seminaries, and Irish names are most numerous. Read of the names of those holy virgins who consecrate their purity to God in the thousands of convents that bless this country and the Irish names predominate. We are delighted with the deep faith and great wisdom of children of the second generation born in this country. Their noble character of truth and honour, their respect for their parents and their priests, their reverence in receiving the Sacraments, their charity to the orphans, and their willingness to render a service, have often charmed us. Yet there is a great deal to be done. Would to God we had some of those monasteries of Ireland in her glorious days, where students could be received gratis, that by good education they might be fitted to take a place in society, and where at the same time their eternal welfare could be cared for. The loss of one child, we repeat, is the loss of all its posterity. And hence the duty of preserving the present generation of Irish children is the more incumbent on us. It may be very well to build costly churches, but it is far better to preserve living temples of the Holy Spirit.

THE SPIRIT OF THE PRIESTHOOD.

5th. Let Irish mothers cultivate amongst their sons the holy spirit of the priesthood. And let Irish families in this country, as in Ireland, make it their glory to have a priest of their own blood to offer up the holy sacrifice of the Mass for them. And to the young aspirants to the ecclesiastical state, we would say: Be of good cheer; poverty will be no obstacle to the realization of your hopes. Preserve the purity of your bodies and of your souls. Pray; frequent the Sacraments; be devout to the Immaculate Mother of our High Priest, Jesus Christ; and God will send an angel from Heaven to teach you rather than allow your divine vocation to be lost.

MENTAL CULTURE.

6th. Cultivate the good, sound literature of the age. You have, for instance, the lives of the Irish Saints now brought to light, from the archives especially of foreign countries, by priests and patriots of the highest order of talent and merit. For the history of this providential people is more studied in foreign countries than in their own. Their undying perseverance in faith and nationality, against the greatest odds, has challenged the admiration of the world. Read, then, the lives of your country's saints; read, too, of her heroes, raised for her by God in her adversities. Read, and learn from their example. Learn, too, the present state of your country. You can do this by hearing lectures, by reading our good Catholic newspapers. They are an immense means of instruction and improvement.

NATIONAL SOCIETIES.

7th. We recommend to the national societies the care of the poor, of emigrants, and especially of the orphans. They bear in their hearts a treasure above all worldly riches—that is, the faith, which is our victory. Let it not be lost. For faith, to the Irishman, is his consolation in the darkest hour of affliction; his hope when the world frowns upon him. His Church is the home of his home and country. When lonesome in a foreign country, he seeks consolation from his God alone. His faith to him is everything, for it promises him an eternal reward in the enjoyment of God and of his friends in Heaven.

LOVE OF IRELAND.

8th. Lend a helping hand to all peaceful and constitutional struggles of the Irish at home. But do not allow yourselves to be led off in this matter by feelings of resentment or by first impulse; no good can come from such inconsiderate action.

There is, in this connection, another evil insinuated by bad and irreligious men. It is to divide the clergy from the mass of their people; for what purpose is evident—to withdraw them from the prudent and religious influence of the Catholic Church, and to place them under the influence of secular demagoguism, to make their tools of a party, to be used as best suits self-interest and evil associations. The Irish clergy have always stood by the people, and by their rights; and the mass of the people in return have stood by their clergy, and followed their advice. It is true, that when the people, in-

furiated by crushing tyranny, were instigated to rise to assert their rights as men, the clergy strove to pacify them. They did not tell them that they had no rights to save; but they told them that the little that was left them would be wrested from them by an overpowering force, and that a rising of weakness against power would only end in sad disaster, and cause misery untold, to their families. In this, they acted as prudent and patriotic counsellors and not as abettors of tyranny. In this country of Canada, as a minority, we enjoy rights and liberties which the majority in Ireland are denied; and as we increase in numbers and wealth *we will enjoy more*. Hence loyalty to this country is a sacred duty. As Irishmen, we need not grudge to England the little power that she enjoys here, since we make our own laws and our own government. To injure this country, is to injure ourselves. Were Ireland governed as Canada, she would be a happy country; and she would be unworthy of her existence as a nation if she were contented with less.

CONCLUSION.

We conclude, then, by earnestly exhorting you to persevere in good, and to correct the evil, and we invoke upon you, dearly beloved children in Christ, the blessing of our Lord and Saviour, and the protection of His Immaculate Mother and of St. Patrick to enable you to fulfil your noble destiny on earth, and to reap a glorious reward in Heaven.

Given at St. Michael's Palace, Toronto, on the feast of St. Gregory the Great, March 12th, 1878. *and repeated*

+ JOHN JOSEPH, 1878

Archbishop of Toronto.

By order of His Grace the Archbishop.

J. J. McCANN,

Secretary.

PRIVATE.—This Pastoral may be read in the churches, in whole or in part, as the Priest may deem fit.

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