

PASTORAL ADDRESS

OF THE

ROMAN CATHOLIC

Archbishops and Bishops,

TO THE CATHOLIC CLERGY

AND

PEOPLE OF IRELAND.

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TO

The Catholic Clergy and People of Ireland.

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VENERABLE AND DEARLY-BELOVED BRETHREN,

The education of the Catholic youth of Ireland holds a foremost place among the questions affecting the present and future well-being of our country. It comes next in importance after the possession of the true faith, the most precious of all God's gifts; nay, it is intimately connected with the interests of our holy faith itself. Whatever be the form of public education, whatever its aim—whether, being simply godless in its nature, it but teaches man to fulfil his part in this passing world without taking thought of his eternal destiny in the next, or whether it is based upon the belief that the instruction of Christian youth ought to begin and end with the fear of the Lord, as the beginning of all wisdom (Ps. cx. 9); whether again, including religion within its view, it adopts the singular modern device of a common christianity, as it is called, or contemplates the instruction of all religious denominations, each by itself, each in its own proper tenets, and each by its own recognized ministers—in any supposition, it is not possible for human ingenuity so to construct and work out a system of public education in these countries but that it will bear somehow, favorably or adversely, upon the interests of religion. To every such scheme of education, with its originators, the words of our blessed Lord apply with literal exactness—"he that is not with me is against me."—Matt. xii. 30.

Since then every conceivable system of public education in this country must needs operate for or against the interests of religion—must needs exert a decided influence on the faith of the youth submitted to its teachings—an influence always appreciable, and augmented for good or evil with the extent of the system itself, and assuming a corresponding magnitude when that assumes the proportion of a national system, and passing from the present to generations yet unborn—since this is so, it at once becomes the right and the duty of the Catholic Bishops of this country to watch over every such system, by whomsoever devised for their people, or with whatsoever intention. It is theirs to examine every such system with minute care; theirs to observe its workings with the utmost vigilance; theirs to look narrowly into its methods and course of instruction, the character of its books, the spirit of its teachers; theirs to scrutinize its every detail, that so they may be able to pronounce, and to pronounce with authority, how far the teachings of secular knowledge may or may not be in conformity with the unerring, never-changing standard of Catholic faith.

All this it is the right and the duty of the Catholic Bishops of Ireland to do. They are the guardians of the faith of their flocks: them has the Holy Ghost placed over those flocks, as well to lead them to wholesome as to warn them away from noxious pastures: to them, through the Apostles, has Christ said: “Go, teach all nations” (Mat-xxviii. 10; and if for want of care on their part any of the little ones redeemed with his precious blood shall have been lost through the pernicious influence of bad systems of education, he will on the great accounting day make them answer for the loss at the peril of their own souls.

If they were at all inclined to sleep at their posts while there was danger to their flocks, there is one who would wake them up to the duty of pastoral vigilance, the pastor of pastors, the successor of Peter, who from the watch-towers of Sion looks abroad over the universal Church, even to the ends of the earth, with an eye that never sleeps,

and at the same time, amidst the multitudinous cares entailed upon him by the solicitude of all the Churches, views with an interest deep and paternal everything that concerns the spiritual welfare of his children in faithful Catholic Ireland. The all-important question of education has engaged, and engages, the especial attention of the Holy Father. Not long ago the Archbishops of the four ecclesiastical provinces of Ireland received a letter from the Cardinal Prefect of the Sacred Congregation, charged by the Holy Father with the special care of the Irish Church, in which His Eminence required that the National System of Education, and the projected System of Intermediate public Schools for Ireland, should be thoroughly examined, and a faithful report thereon transmitted to the Holy See. Reminding the Archbishops that the Queen's Colleges had been already solemnly condemned by the Holy Father, and that the great duty in reference to them was, to "keep Catholic youth far away from them," and to provide otherwise for their liberal education by founding and maintaining Catholic Colleges and the Catholic University, the illustrious Cardinal Prefect earnestly recommended these most important subjects to the consideration and zeal of the Irish Bishops. For the purpose of carrying into effect these weighty recommendations, His Grace the Archbishop of Dublin in due course received instructions to convene a meeting of the Irish Bishops, and to preside over its deliberations in quality of Apostolic Delegate. We have accordingly met together to confer upon the questions submitted to our consideration, with a full sense of the important issues involved in these questions. We have not been without knowing that in a country such as ours, where the educated man, from the lowest to the highest, is sure to leave all others far behind him on the road to wealth or distinction; where the son of the humblest man in the community may, by his intellectual superiority, rise to the highest office attainable by a subject; and where the artisan, with only the hands and the head that God gave him, may realize a fortune and win fame—we have not

been without knowing that in such a country the people must be educated; and we may appeal to our Catholic Schools, Colleges, and University, erected out of very scanty resources, as evidence of the sincerity of our desire for the diffusion of sound and useful education. Neither on the other hand have we been without knowing that a system of education, useful and attractive in some respects, and withal proffered as a boon, may yet be no boon at all but a very dangerous thing, nay, all the more dangerous for its useful and attractive character; nor have we forgotten how wisely it has been said, "Better is an humble rustic who serves God than a proud philosopher who neglects himself while he considers the course of the heavens:" nor again have we forgotten that religion is a necessary supplement to the laws of the land, and that, for want of it, highly but badly educated people might overturn—as they have overturned—the altar and the throne. We have felt the necessity of accepting, for the education of the people of a comparatively poor country, all the pecuniary aid which the government would grant and we could accept without danger to the faith of our people: we also trust that we know how to estimate at its full value the bounty of the government;—and if it expects a return of gratitude for the performance of one of its first duties, then we may add that we are not ungrateful for what it has done, and is doing, for the education of the Catholic people of Ireland. But, we have also felt the full responsibility resting on us, called upon, as we have been, to decide whether in accepting the pecuniary aid given with no grudging hand we might not also be accepting with it a system of education fraught with danger to the faith of our people, and might not be transmitting an inheritance of evil to generations yet unborn. We have met, fully impressed with the gravity of these considerations—with the importance of the cause on which we had to pronounce. And, because of ourselves we can do nothing, but "our sufficiency is from God" (2 Cor. iii. 5), and "unless the Lord keeps the city, he watcheth in vain that keepeth it" (Ps. cxxiv. 2), we have had recourse by fervent and humble

prayer to the "Father of lights," and at the foot of the "throne of wisdom" we have besought the Immaculate Mother of God to obtain from her Divine Son that he would vouchsafe to send from on high the "spirit of counsel and of strength" to direct us in our deliberations.

We have forwarded to Rome a full account of our proceedings, and we have asked for them the blessing of the Sovereign Pontiff. Having done so, we now deem it our duty to inform you, dearly beloved Brethren, of the unanimous result of our deliberations, assured that you will accept not only with docility but with joy the decisions of your assembled Bishops, and that by your cordial, active, united support of them you will speedily obtain for the Catholic youth of our country, of all classes, a system of education purely and entirely Catholic, whilst our Protestant fellow-subjects will be perfectly free to educate the Protestant youth of the country after their own manner.

The following Resolutions unequivocally express the judgment which, as Catholic Bishops, we have felt it our duty to pronounce on mixed education, whether as such, or as in actual operation, or as contemplated, in reference to the Catholics of Ireland. With equal clearness do they set forth the claim of our flocks to an adequate share of the public funds appropriated to education, together with the terms on which as Catholics and citizens they can freely accept it. We publish these resolutions in the body of our Pastoral Address to you, beloved Brethren, that they may be read from every altar and every pulpit in every one of our Dioceses, that so no Catholic in Ireland may remain ignorant either of what we teach or what we demand in this all-important matter of education.

#### RESOLUTIONS.

"That schools for Catholic youth should be such as to insure for them the benefit of a safe secular education, and adequate religious instruction in the faith and practices of

the Catholic Church. They should be, therefore, so subordinated to Bishops in their respective Dioceses, as that no books may be used in them for secular instruction to which the Ordinary shall object; and that the teachers both as to appointment and removal, and the selection of all books for religious instruction, and the arrangements for it, be under the control of the same Ordinary.

“That the principles enunciated can be adequately embodied and acted upon in this country only on a system of education exclusively for Catholics.

“That the Catholics of Ireland have a right to obtain such a proportion of the aid annually allocated by parliament for education, as, regard being had to their numbers and the condition of the Catholic population, will suffice for the establishment and maintenance of schools to be conducted on thoroughly Catholic principles.

“That the concession of grants for exclusively Catholic schools in Great Britain and in the British Colonies, is conclusive evidence of the fairness of the claim to a grant being made for Catholic schools in Ireland: and that the Catholic people of Ireland should, therefore, insist through their Representatives in parliament, and by direct application to the government, on obtaining such a grant.

“That the National System of Education, though tolerated on account of the particular circumstances of the country, must be, from its very nature, in several respects, objectionable to Catholics; and that the changes made in its rules from time to time, having been adverse to Catholic interests, have increased the distrust of the Catholic Episcopacy.

“That we signalise, as especially objectionable, the non-recognition of the control over education which the Catholic Church holds to have been conferred on Bishops by our Lord and Saviour Jesus Christ, when He said to His Apostles: ‘Go, teach all nations.’ (Matt. xxviii. 19.)

2. “The practical substitution, in its stead, of the control of a board consisting of members of different religious denominations, predominantly Protestant, and deriving its authority exclusively from the State, whilst its power

extends to and is exercised in matters vitally affecting religion.

3. "The education of Catholics—of teachers in the Model or Normal schools, even in History and Philosophy, and of children in other schools by Protestants.

4. "The constitution generally of the Model and Training schools, and their establishment throughout the country in opposition, in many cases, to the declared opinions of the local Bishops.

5. "The exclusion from the schools of the Cross, and of all symbols of Catholic devotion.

6. "The character of several of the books published by the Commissioners, the use of which is enforced in the schools under their immediate management, and is practically unavoidable in schools deriving aid from the Board.

7. "The rule adopted some years ago by the Board, according to which aid has been since its adoption refused for the erection or outfit of schools unless the school estate be vested in the Board—a condition expressly at variance with the instructions of the Holy See and the decision of the Catholic Bishops of Ireland in the National and Provincial Synods.

8. "The inherent evil in the system that the Schools are all liable to inspection by Protestant Officers of the Board, and the fact that Schools exclusively attended by Catholics, are, to a vast extent, exclusively under Protestant inspection.

9. "The fact that in Schools deriving aid from the Board, Catholic children have received, and may receive, religious instruction from Protestant teachers, in opposition to the original constitution as laid down by Lord Stanley—the Commissioners not recognising the rightful claims of Catholic Pastors to be the guardians of the religion of Catholic youth in attendance at National Schools.

"That we have been deeply alarmed by the attempts now making to induce the Government to increase and aggravate the evils of the Mixed System, by the establish-

ment of Intermediate Schools on the principles of that system; and that we call upon the Catholic Clergy and Laity of Ireland to aid us in resisting, by meetings, petitions, and all other constitutional means, the establishment of such Mixed Intermediate Schools for Catholics.

“ That in the event of the establishment of a system of Intermediate Education, we claim a fair proportion of the public money, for the support and establishment of separate Schools, to be conducted on Catholic principles, in which Catholic youth may receive a good and liberal education, without exposing their faith or morals to the dangers of the Mixed System.

“ That whereas numerous Schools, Colleges, and Seminaries, erected at great expense, are already existing under the direction of the proper Catholic Ecclesiastical Authorities—in which science and literature are diligently cultivated—and other similar Institutions may be gradually erected—those Schools, Colleges, and Seminaries afford the Government an easy means of giving us that aid for Catholic Intermediate Education to which we are fully entitled.

“ That in accordance with the decision already pronounced by the Holy See, we reiterate our condemnation of the present system of Education established in the Queen’s Colleges;—that we cannot but declare that the said system has signally failed, notwithstanding the enormous expense entailed by it on the country; and that we consider that the only means for the Government to free themselves from the responsibility of maintaining the present useless, expensive, and noxious system, would be to give over the Colleges of Cork and Galway, situate in Catholic provinces, to be conducted on Catholic principles, whilst the Presbyterians are provided for in the College of Belfast, and the members of the Established Church in the University of Dublin.

“ That we shall embody the substance of the above resolutions in a Memorial to the Chief Secretary of State for Ireland, calling on the Government to take our claims into consideration and to grant them.

“ That we shall call the attention of the Government to the constitution of the board of poor law commissioners, exclusively Protestant; to the condition of the poor in the workhouses, who are treated in a manner much worse than the felons in the gaols or other delinquents, and are left in many cases in a state of the greatest spiritual destitution, and to the other countless grievances of the system, arising from the intolerable state of the poor law and its operation; as also to the destitute religious condition of Roman Catholic sailors in her Majesty's Navy.”

To carry these resolutions into effect your cordial co-operation, dearly beloved Brethren, is necessary; and upon that co-operation we reckon with confidence. Obedience to the pastors of your Church is with you hereditary. You thirst, as in the olden times, to drink at the fountains of pure knowledge, even “ as the hart panteth after the fountains of water” (Ps. xli. 2). You prize your religion as the pearl above price, and you prize a pure and free education as the gold in which it may fitly be set. You will, therefore, be with us heart and soul in the efforts we are determined unceasingly to make, until we shall have obtained a thoroughly Catholic education in all its departments for the Catholic youth of Ireland. Nor do we anticipate any long delay to our wishes. An enlightened Government must see how just and right and proper it is that Catholics should receive a Catholic education as well as Protestants a Protestant education; and that, moreover, the State should, in a spirit of generous liberality, give us its aid as some compensation for the loss of our funds for Catholic education, which have not only been confiscated, but turned to hostile uses.

And now that we have delivered to you, venerable and dearly beloved Brethren, our solemn decisions with regard to Primary and Secondary, or Intermediate Education, we pass naturally to an Institution which we hope ere long to see a great centre of Catholic education in Ireland—the Catholic University. A few short years ago, ours was the only Catholic country in Europe which had not its own Catholic University. Our Catholic youth, second to no

other in the love of science, had either to forego the advantages of a University education or to seek it at the risk of losing their souls. Now thank God it is not so. Our illustrious Pontiff, Pio Nono, called upon the Bishops of Ireland to erect a Catholic University after the model of that which the Prelates of Belgium have founded in the city of Louvain, that the youth of Ireland might not be under the necessity of seeking a liberal education where their faith or morals would be endangered, but might in their own academic halls acquire all the learning of the day under the guidance of their holy religion. The Prelates of Ireland, hearkening as ever to the voice of the Sovereign Pontiff, appealed at once to their people, who responding to the call of Bishops and Pontiff, poured in their contributions from town and country, from parish and diocese, with an alacrity and a generosity showing that the Catholic instinct of the country called for the establishment of a Catholic University. Aided by the munificent contributions of the Catholics of Ireland, and by those as well of the Catholics of England, of Scotland, of America, and of the Colonies, the Bishops of Ireland commenced the work of founding the University, with the blessing of the Holy Father upon the undertaking and the prayers of the people for its success. True it is, that it has not as yet had a success commensurate to their ardent wishes, and that from one cause or another it has had difficulties to encounter. But a University, be it remembered, is the work of time; and what great institution of the kind has ever been founded but what has had difficulties upon difficulties to encounter? God's work is sure to meet opposition. This University, we believe, is God's work, and despite every difficulty it will, with His blessing, go on and prosper. To you, venerable and dearly beloved Brethren, we look—and we look with confidence—for the means to carry it on. Now that we have come to the unanimous determination never to cease our efforts until we shall have established the separate principle in every department of education, and so have harmonized the high and the low and the middle into one homogeneous system, we feel that

we can with increased confidence call upon our people for the requisite funds, and that we are likewise in a better position to demand from the State such recognition of our University as will secure for its students the privileges accorded to those of other Universities. We have devoted particular attention to the adoption of measures which will, we trust, at once place the University on a stable footing and deserve the confidence and cordial support of the Reverend Clergy of the kingdom and of the Catholic laity as well.

It is not in the matter of education alone that we feel called upon to raise our voices in behalf of our Catholic people. As the fathers of the poor, the widow, and the orphan, we complain, and we have grave cause to complain, of the working and administration of the Poor Law in Ireland. Need we say that the physical condition of the poor in our Workhouses is wretched in the extreme, and that it contrasts most unfavorably with their condition in times gone by, when, under the dispensation of Catholic charity, they were cared for with the utmost tenderness? Need we say, that the administration of a Poor Law for the relief of our Catholic people in Ireland by a Board exclusively Protestant and English, such as we have, is no less a grievance in Ireland than the administration of the Poor Law in Protestant England, by an exclusively Catholic and Irish Board, would be considered in England. And what shall we say of the power assumed by the Poor Law Commissioners to appoint and dismiss Catholic Chaplains, as if they were invested with spiritual authority, and to utterly ignore and even defy Episcopal authority, in these and other respects?—a power which, in their ignorance or disregard of Catholic discipline, they have exercised so unwisely as to involve themselves in disputes with Bishops, Priests, and Boards of Guardians, in every part of the kingdom, thereby at times leaving the Catholic poor of our Workhouses, as far as in them lay, in a state of utter spiritual destitution, without a Chaplain to minister to them for whole months together? Again, what shall we say of the want of decent places, means, and furniture, for the celebration of the divine mysteries of our

religion? of the common dining-hall of the paupers being the only Chapel, and the table, at one end of it, the only Altar for the Holy Sacrifice? of the want, so deeply felt, of any place in most of our Workhouses to which a devout inmate could retire for private prayer? Finally, how could we pass by unnoticed the danger to the faith of Catholic children in Workhouse Schools under Protestant Teachers, and the attempts to Protestantize, by force of pretended law having no real existence, the poor deserted children of Catholic parents?

Nor can we pass by the condition of Roman Catholic Sailors in the Navy, for whom it may be truly said that there is as yet no Catholic Emancipation. The arrangements recently made by Government for providing Catholic Chaplains for the Army are appreciated, as indicating a just and conciliatory spirit towards Catholics in the Military branch of the service, and we trust they will be followed up by further concessions in the same liberal spirit. But, the poor Catholic Sailor in the Navy is not only in a state of sad spiritual destitution, without Catholic Chaplain or religious ministration of any kind upon board his vessel, but his freedom of conscience, which is England's proudest boast, is sometimes violated, by working on his hopes and fears so as to make him attend Protestant Service and even in some instances pass for a Protestant. These are grievances which loudly call for a remedy. Catholics shed their blood freely—none more freely—for their Queen and Country. The stoutest bayonets of England are borne by Catholic hands. No small part of her Navy is manned by Catholic Sailors. And if Catholics are called upon to sacrifice their lives, and sacrifice them willingly, for their Queen and Country, is it not the duty of the Government to prove to them that no requirement of the honorable service to which they are called, whether Military or Naval, clashes with their religious convictions, dearer to them than life? Is it not the duty of the Government not only to give them full liberty. but also to provide them with ample means to “worship God according to the dictates of their conscience?”

Is it not furthermore the duty of the Government to give to the Catholic Sailor and Soldier the security, to him as a parent so consoling, that when he dies in the cause of his country his little children, dear to him as the apple of his eye, shall not be perverted from the cherished faith of his fathers in the Naval or Regimental School?—a concession which we trust the British Government will freely grant, by admitting the principle of due ecclesiastical control as a safeguard for the faith of Catholic children in such schools.

The condition of humbly-circumstanced landholders, who form so large and important a part of the community, is also a subject of the very last importance, affecting as it does the peace and the happiness and the prosperity of the country. In alluding to this momentous question we by no means step out of our own province. We are ministers of charity, and charity commands us to relieve the corporal necessities, to alleviate the temporal misery of all our fellow-creatures without any exception, especially of those who are bound to us by the closest relation. We and our clergy derive a large portion of our temporal support, and that, if not extravagant, certainly neither scanty nor grudgingly given, from the voluntary benevolence of the humble Catholic landholders of Ireland; and strange it were, indeed, if, with our temporal wants generously supplied by them, we should be indifferent to their temporal condition, or should, out of a false delicacy, shrink from helping to ameliorate it in any way within our reach, and on suitable occasions vindicating before the world the just rights of our generous, devoted, beloved people. No. We should be unworthy of them, unworthy of the place we hold in their affections, unworthy of our ministry of charity and mercy, could we so far forget them and the duty we owe them on so many titles. We feel called upon, then, by a strong sense of duty to say that, whilst there are many excellent landlords in Ireland who do not forget that "property has its duties as well as its rights," but too many, unmindful of the duties, enforce the rights under the operation of one-sided law—so one-sided and unjust, that the judge sit-

ting on the bench of justice has had wrung from him the admission that he was compelled in the name of law to administer injustice. The law, as it stands, gives the Landlord the most formidable power to evict the improving Tenant without giving him any compensation whatever; and this power has been too often exercised with circumstances of the utmost cruelty. A man may, by the application of his little capital, with his own and his childrens' labor, convert a barren waste into a smiling pasture, or improve inferior land to many times its former value. But not for him or *his* shall the pasture smile, nor shall he gather the well-earned harvest of his labor from those teeming fields which the sweat of his brow has fertilized. The Landlord, wishing to consolidate farms, or choosing to plant them with Scotch settlers, or preferring cattle to Christians, especially of the Tenant's religion, or displeased for his having presumed to vote at the election of a Member of Parliament or Poor-law Guardian otherwise than he had wished, or from whatever motive it may be, comes armed with the powers of the law, seizes to himself the fruits of the poor Tenant's capital, labor, industry, and casts himself and his helpless young family upon the world to eke out the remnant of his days in the Workhouse, or to find a watery grave in the Ocean, or to perish in the swamps of America. Is not this literally the history of many a poor Irish Tenant? May God inspire our rulers to put an end to this crying injustice. The Natural and Divine law, humanity and justice, the peace and good order of society—all demand the application of a speedy remedy to this too long tolerated evil. We hail with pleasure the announcement that the Government intends to apply the remedy without delay by adjusting the relations between Landlord and Tenant; and we look forward with hope to the day when with the Divine blessing both parties will feel that their interests are inseparable,—when the Landlord will not abuse his power by cruel evictions, nor the Tenant seek redress in “the wild justice of revenge,”—when the one will consider it the noblest exercise as well as the truest enjoyment of the rights of property to make his

Tenants happy under him, and the other will look up to his Landlord as his good friend and protector.

Addressing you on various subjects concerning your spiritual and temporal welfare, we should, venerable and dearly beloved brethren, be wanting to you, to ourselves, to our common spiritual Father, did we not call upon you to offer up fervent prayers to Heaven for our Holy Father the Pope, that God may deliver him from all his enemies at home and abroad, may shorten the days of his affliction, and may give him to see once again reigning around him, what alone he sighs for, "glory to God on high, and on earth peace to men of good will." The Holy Father is profoundly afflicted by the troubles excited in Italy through the machinations of wicked men, at once the enemies of the Holy See and the disturbers of all order, who, casting off allegiance to their lawful sovereign, as they had already cast off the restraints of religion, are seeking to disturb the peace of the Pontifical States. Nor, as it should seem, have these lawless men wanted the sympathy, if even the direct encouragement, of those who from their position should be the friends of order. Catholic Europe, the Catholic world, has been shocked to see that unscrupulous Statesmen, contrary to the principles of justice and international law, which they themselves are the loudest to invoke at other times, and from no assignable motive save that of a deadly animosity to the Holy See, would fain despoil the Roman Pontiff of those dominions which he has held and holds by a title the oldest as well as the most sacred of any in Europe. Yes—the oldest and most sacred of any in Europe. Long ages before any of the present dynasties of Europe were thought of central Italy from sea to sea enjoyed a high civilization under the mild sway of the Roman Pontiffs; and the Princes and Peoples of Christendom, so far from grudging them the patrimony of Peter, protected their persons and defended their possessions as well, that the Head of the Church, being the vassal of no one, the enemy of no one, (which it were not meet the common Father of all should be), and so being placed far above all local or personal considerations that else

could fetter his freedom of action, might be perfectly independent in administering the affairs of the Universal Church. And why is it now sought to disturb the Holy Father? Because, forsooth, he does not keep up with the progressive spirit of the times. Is it, then, so soon forgotten, that Pio Nono began his reign as a Reformer? Not to speak of the paternal wisdom which, whatever may be said to the contrary, has marked his reign throughout its whole course to the great happiness of his people, is it so soon forgotten, that scarcely was our illustrious Pontiff seated in the Chair of Peter when he made large concessions to his people, adapting, as much as might be, the new ideas of progress to the forms of ancient wisdom, and bent his liberal and enlightened mind to the consideration of measures having for object the social and physical amelioration of his fair country? Has it so soon passed away from memory how the praise of his enlightened policy was on every tongue? how the eyes of all Europe were fixed upon him with little less reverence than when every one bearing the name of Christian acknowledged the Roman Pontiff as the Father and Head of all Christians? how the *vivas* with which the seven hills of Rome resounded were given back from the banks of the Thames, and how in their admiration of Pio Nono Englishmen for a while forgot his religion? Is all this no longer remembered? and will the former eulogists of Pio Nono charge him now with want of progress? and will they even make common cause with the anarchists, who rewarded his patriotic efforts by the assassination of his minister and the exile of himself?

The Holy Father has, venerable and dearly beloved Brethren, but too much reason to be afflicted. But it will be no small consolation to his paternal heart to know that he has the prayers and the sympathies of his faithful children all over the world, among whom, numbering two hundred millions, none turn towards him with more of filial affection—none more strongly condemn the unworthy attacks made upon him, the bitter invectives poured out against

him—none feel more intensely the wrongs committed against him and the sorrows that have most undeservedly fallen upon him—than his devoted children in Ireland, no less true to the spiritual allegiance they owe to the Sovereign Pontiff than to the temporal allegiance due to the Sovereign who wields the sceptre of these realms. The children cannot but share in his sorrows when the heart of the best of Fathers is plunged in grief. And, if others could be indifferent to his grief, *you* at least, Venerable and dearly beloved Brethren, could not be indifferent—*you*, who cannot forget how in the days of our affliction when famine visited the land his paternal heart bled for the sufferings of the people, and his hand was stretched out to relieve their distress, though scanty the revenues at his disposal. And now that our Holy Father is himself stricken, we pray God, and we call upon you to unite with us in praying, that God may strengthen him; nor have we a doubt but that, with the Divine assistance, our illustrious Pontiff will under this trial comport himself in a manner befitting his high dignity, and prove himself as eminent in Christian virtue as he is in position. In his person God has set at the helm of Peter's bark one who will guide it through flood and storm with a watchful eye and a steady hand, until even they who may wish to see it dashed to pieces will be forced to acknowledge that the vessel and the hand that guides it are under the protection of Heaven. If, seeing the perils that encompass him, he should for a moment give way to fear, at once, not so much to chide as to assure, the voice of the Lord will come to him over the waters, as it did to Peter, saying, "why fearest thou?" and the hand once stretched out to the fisherman of Galilee will be stretched out to his successor, and that successor will, like him, walk upon the angry waters gaping beneath him.

But, it is not merely the temporal power of the Pope which the enemies of the Holy See would assail. With it they hope his spiritual supremacy also would cease and come to an end. *You*, Brethren, have no fear that it ever will so happen. You believe that the spiritual supremacy of

Peter and Peter's successors, being the rock on which Christ built his Church, against which the gates of hell shall not prevail, will last as long as the Church itself—to the end of time. Full eighteen hundred years and more has that Church stood the shock of time, and it alone survives the wreck and ruin of ages. Many a storm has assailed it, but assailed it only to test and prove its ever-during stability. What with the incursions of barbarians, and the fierce contentions of Christian Princes and Nations, and the plottings of crafty Statesmen, and the turbulent outbreaks of popular passion—wars upon wars, and revolution after revolution, have spent all their fury upon the rock of ages. The powers of earth and hell combined to tear it up from its foundation. And, could the powers of earth and hell prevail, they would have done so. But no. The revolutions of ages sweeping all else before them in their onward course, have broken upon the rock-built Church only to display their own utter impotence. There it stands a firm as ever, and will stand, for its foundations were laid deep by the hand of the Almighty, and that same hand has at once ensured and recorded its indestructibility for all time to come in the title-deed written over its portals, “Thou art Peter (or rock), and on this rock I will build my Church, and the gates of hell shall not prevail against it”—Matt. xvi. 18.

And now we call upon you, Brethren, both Clergy and Laity, to do your part. First of all, put up your prayers to Heaven, that the Most High, who holds the hearts of Kings and Statesmen in his hand, may inspire our rulers with righteous counsels, and may incline them to listen to our just demands in favor of our people. There is nothing that we may not obtain by fervent prayer. Then rest not content with a mere acquiescence, cordial though it be, in the decisions of your Bishops. Hold meetings, send forward petitions to Parliament, call upon your Representatives to press your claims upon the attention of Government, and, if need be, even to make the concession of them the condition of their support, use all legitimate means to put

before the Empire the justice of your cause, and to sustain by your united strength the demands of your Bishops in your behalf. So will they be not only just but irresistible. So will you, the Catholic Laity, prove true to the memory of your forefathers, who in weal and in woe have ever clung to their Pastors. And so will you best consult for the eternal, without overlooking the temporal, interests of your children and your children's children.

“The Grace of our Lord JESUS CHRIST, and the charity of God, and the communication of the Holy Ghost be with you all.” Amen. (2 Cor., xiii. 13).

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| ✠ PAUL, Archbishop of Dublin, Primate of Ireland, and Delegate of the Apostolic See. | ✠ JOSEPH, Archbishop of Armagh, and Primate of all Ireland.       |
| ✠ JOHN, Archbishop of Tuam.  | ✠ PATRICK, Archbishop of Cashel and Emly.                         |
| ✠ PATRICK, Bishop of Raphoe.   | ✠ JAMES, Bishop of Kilmore.                                       |
| ✠ JOHN, Bishop of Meath.   | ✠ JOHN, Bishop of Limerick.                                       |
| ✠ CORNELIUS, Bishop of Down and Connor.  | ✠ CHARLES, Bishop of Clogher.                                     |
| ✠ WILLIAM, Bishop of Cork.   | ✠ EDWARD, Bishop of Ossory.                                       |
| ✠ JOHN, Bishop of Clonfert.  | ✠ FRANCIS, Bishop of Titopolis, Apostolic Administrator of Derry. |
| ✠ WILLIAM, Bishop of Cloyne.   | ✠ JOHN, Bishop of Ardagh.   |
| ✠ PATRICK, Bishop of Achonry.  | ✠ DAVID, Bishop of Kerry.   |
| ✠ PATRICK, Bishop of Kilfenora and Kilmacduagh.                                      | ✠ DOMINICK, Bishop of Waterford and Lismore.                      |
| ✠ JOHN, Coadjutor-Bishop of Dro-more.  | ✠ MICHAEL, Bishop of Ross.  |
| ✠ JAMES, Bishop of Kildare and Leighlin.   | ✠ MICHAEL, Bishop of Killaloe.                                    |
| ✠ DANIEL, Coadjutor-Bishop of Raphoe.  |   |
| ✠ LAURENCE, Bishop of Elphin.  |   |
| ✠ JOHN, Bishop of Galway.  |   |
| ✠ THOMAS, Bishop of Ferns.   |   |

Dublin, Feast of St. Mary ad Nives,  
5th August, 1859.

and to sustain  
 the justice of your cause, and to sustain  
 the spiritual strength of your Bishop in  
 your diocese. So will they be only just and  
 equitable. Do you wish to see the  
 Catholic faith, grow true to the tenets  
 of your Bishops, who in word and in deed  
 are ever ready to defend the faith and  
 to bear witness. And surely you have  
 interest in the spiritual interests of your  
 children and your children's children.  
 The God of the LAZARUS CHRIST, and the  
 charity of God, and the communion of the Holy Ghost  
 be with you all. Amen. (2 Cor. xiii. 13)

- The Right Reverend Bishop of America  
 and Vicar-General of the same
- The Right Reverend Bishop of New York  
 and Vicar-General of the same
- The Right Reverend Bishop of New Jersey  
 and Vicar-General of the same
- The Right Reverend Bishop of New England  
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