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HIS LORDSHIP THE RT. REV. BISHOP OF MONTREAL'S PASTORAL LETTER, ADOPTED BY HIS LORDSHIP THE RT. REV. BISHOP OF TORONTO.

To the Clergy, Regular and Secular, to the Religious Communities, to all the Faithful of Our Diocese. Health and Benediction in Our Lord Jesus Christ.

DEARLY BELOVED BRETHREN.—We have been just favored with a Rescript from Rome, which authorises us to establish in our Diocese a new Association of Prayer. We address to you, with the present circular, an abstract of this interesting Rescript, which will declare to you in its tone, simple and paternal, the graces that are offered you by our Holy Father the Pope, and also the religious observances that are required on your part to share in them.

The considerations that should engage us to respond to the appeal of our common Father, by enlisting ourselves under the standard of the pious Association of the Immaculate Conception are both numerous and cogent: for, as you will presently perceive, we are called on to do homage to the Trinity, to honor the Immaculate Virgin, to come to the aid of our Holy Church, and effect the conversion of sinners.

The idea of establishing this pious Association is owing to the tender devotion of the Supreme Pontiff, to Mary, and to the unvarying solicitude with which he watches over the interests of the church. It is his comprehensive mind, which is alive, day and night, to the sense of our multiplied wants, that conceived its plan; it is his paternal hand that directed its regulations. He has avowed himself its fond patron, and wishes to confide its future guidance to the wisdom of the eminent Cardinal Patrizi, in quality of first president.

The conditions necessary to share the advantages of this pious re-union are easy in their fulfilment. For this end, priests are required only to offer up the holy sacrifice of the Mass once a month. Members of religious communities, with the pious faithful, have only to approach Holy Communion.

The graces to be derived from this pious association are precious; its indulgences numerous, and its suffrages without measure. There the fervent soul enters into harmonious concert with the choirs of celestial spirits and with the society of the just on earth; here she commingles the sweet accent of prayer with the suffrages of the Pontiff of the Universal Church for the living and the dead; there communes, in spirit, with thousands of holy priests and sainted lay.

Let it suffice, dearly beloved brethren, in order to impress on your minds this important truth, to remark here, en passant, that at the close of last year, there were said in favor of this new Association—already diffused over the whole Catholic world—more than a thousand masses each day—which give more than a seven thousand each week; over thirty thousand each month; over three hundred and sixty-five thousand each year; the number augments of course with time.

You see now, dear brethren, how much it concerns you to espouse with one heart and soul the common cause of our Holy Father the Pope; of our indulgent mother the Church; of the Bishops and Clergy—your devoted pastors in the vineyard of the Lord; of all pious Christians throughout the Catholic world, who are united with you in a holy brotherhood.

What a glorious society this; how prolific of spiritual blessings to us all—both here and hereafter! What abundant and beneficial aid in store for us, should it be our lot after this our mortal pilgrimage, to be consigned to the chastening flames of Purgatory; what we cannot avoid thinking, when we consider on the one hand—our multiplied transgressions—on the other our tepidity and backwardness in bringing forth fruit worthy of penance!

In praying for the wants of the Universal Church, we will necessarily include our own; and be assured, dear brethren, they are great in all respects. Revelry displays itself in proud and pompous parade; honesty is little known amongst men; lying oaths are taken without scruple in our Courts of Jurisdiction; blasphemy is uttered without reserve; licentiousness has thrown by her dissembled garb and stalks at noonday through our towns and villages. Alas for the depravity of the times! Concubinage prevails far and near. How many counterfeit marriages shamefully contracted by Catholics before the face of the enemies of the holy religion they profess! What a profusion of immoral books which are circulated throughout the country! How often is the modest eye made to call up the blush of shame when caught by the lascivious pictures and indecent hangings exhibited in our streets and in many of our dwellings! Drunkenness threatens us again with all its horrors—and returns, the too successful agent of mischief. For us dear brethren to decide and reform, the generous resolution of renouncing our criminal habits that constrain God to visit us with rigorous chastity.

ment. We conjure you through the infinite mercy of God to part with those vices and disorders whose baneful and destructive influence you would always have to lament.

To appease this God so justly irritated, let us entreat Mary, our mother, as well as His, to interpose her authority. The charms of her virginal purity are too fascinating to be resisted: she possesses sovereign influence with her Divine Son; through her he will deign to regard us with eyes beaming with compassion.

Do we wish to have a still stronger claim to the protection of this all-powerful Virgin? if so, let us enlist ourselves under the banner of this Pious Association of her Immaculate Conception. It is by marching under the glorious standard of her "Virginity" that we will crush the serpent's head, which is the fruitful parent of so many vices amongst us. Oh! yes, dear brethren, the new Association will bring about the regeneration of our fair country, by imparting life and spirit to morality—by giving a fresh impulse to industrious habits—and by cementing the discordant members of families in a holy brotherhood.

If we be chaste, modest and unassuming, God will be to us a bountiful Father, and we to him dutiful children: even in this vale of tears, as far as is consistent with the condition of frail mortality, he will shower upon us his choicest temporal blessings.

O Mary, mother of mercy, it is with the highest feelings of pleasure that we all hasten to enrol ourselves the children of the Pious Association of thy Immaculate Conception, on which we are confident, you look down to-day, with the most tender complacency. In it we will find a sure safeguard against the dangers and perils with which human existence is embittered. Mater misericordiaz tu nos ab hoste protege et hora mortis suscipe.

It is our ardent wish to establish in every "mission" of our diocese the Pious Association of the Immaculate Conception, with all the privileges and indulgences annexed to it by our Holy Father, Pope Pius IX., who rules the Church at the present day with so much wisdom and foresight.

Let the present Circular with the Abstract above mentioned be read to the faithful in all the churches wherein the holy sacrifice of the Mass is offered, and to the chapter of all the Religious Communities on the Sundays after its reception.

Given at St. Michael's on St. Laurence day, August 10th, 1854.

ARM. FR. MA., BISHOP OF TORONTO.

THE POPE UPON ANTI-CATHOLIC AND IMMORAL PUBLICATIONS.

(From the Dublin Weekly Telegraph.)

In the *Univers*, of the 14th July, there is published a Brief, addressed by his Holiness the Pope to the Bishop of Perigueux, with respect to the efforts made by that excellent Prelate to prevent the reading of bad books and demoralising newspapers in his diocese.

An extract from the Brief of his Holiness will serve to show how much importance ought to be attached to a subject which is but too much neglected by Irish Catholics; whether dwelling in their own country or resident in England, Scotland, or America:—

"Your episcopal vigilance is (observes the Pontiff), in an affair of such vast importance, most truly laudable, justly worthy of your office, as a Catholic bishop, and has afforded to us the greatest consolation. We do, in sooth, most earnestly desire that your venerable brethren, Bishops of the Holy Church, should, in the midst especially of the dangerous times in which we live, relax not for a single instant their cares, their counsels, and their labors, to remove the faithful of whom they have the care, from the frightful contagion of the many pestiferous books, tracts, and newspapers, by means of which wicked men promulgate fictions, and cast a slur upon sound doctrines; diffuse on all sides of them the most monstrous opinions and most pernicious errors; and by means of which they infect the minds and the hearts of their readers, deprave and corrupt their manners, confound all rights, human and divine, and shake (if it were possible for them so to do) the foundations of our most holy religion, of civil society, constituted as it is, and so seek to cast everything into complete confusion and thorough anarchy.

Hence it is, venerable brother, that we bestow upon your zeal the eulogium it so well merits, and that we encourage you to continue in the course you have so well begun, in order that in your religious and pastoral solicitude you should persevere with still more ardent, still more unrelaxing zeal, to turn away the faithful confided to your charge from those poisoned literary pastures, which they are daily ever to remain still more firm, still more unshaken, in the profession of the Catholic faith—never permitting themselves to be deceived, or seduced, by the fallacious spates that are laid for them, but to

detest, abhor, and cast away all publications in which they find, no matter in what form it may be presented to them, anything opposed to their faith, to religion, and to good morals."

These are the words of his Holiness Pope Pius IX. in a Brief dated from St. Peter's, at Rome, on 1st of May, 1854, and addressed to the Bishop of Perigueux. The exhortation of the Pontiff will be found to apply to the Catholics in all parts of the United Kingdom. They are by far too lax with respect to the literature which they permit to circulate amongst them; they are by no means sufficiently careful as to books purchased by them. The cheap literature got up for railway reading affords temptations to the circulation of impure, immoral, and Anti-Catholic books, which, so far from being resisted by Catholics, is but too frequently aided by them, for they are amongst its purchasers. We point out the fact to the attention of the clergy and the bishops, and we leave it to them to deal with it as their wisdom and piety will suggest. Let but an inquiry be instituted by them, and we feel convinced they will be amazed, if not horrified, to find what books and what authors are frequently to be found on the library shelves and drawing room tables in Catholic families—what novels, tales, and romances are read without a suspicion of the poison that is contained in them—what works are purchased, apparently amusing, or trifling, or innocent, that are yet most pernicious.

THE LIBERALS OF BADEN.

(From the Tablet.)

The increasing ferocity of the Government leads us again to the discussion of those principles which it would enforce on the Church. The contest is getting hotter and hotter, and we doubt not, the final victory is near at hand. The Archbishop of Freiburg has been compelled to excommunicate some of the officials, and a Priest, who lends himself to the errors of the civil power. In these quarrels between Church and State nothing is more palpable than the ignorance of Government agents, in consequence of which they are always obliged to have recourse to some dishonest Priest to show them the way of schism. The State knows well enough what it wants, but it knows not how to make the demand; brute force is not always respectable—it is gone out with highway robbery—and the civil power, like respectable rogues, employs lawyers to do its work. M. Warnkœnig stands forth as the advocate of the Government of Baden, and furnishes it with reasons to justify its will.

The Government of Baden pays the Parish Priests and Vicars, the Canons and the Bishop, a certain salary; but it makes no claim on that ground. So far it is wise, because everybody knows that the annual charges on the budget of the State is not a gift or a salary, but restitution money, scantily doled out. The Sovereign Pontiff took especial care to make this matter clear in his treatment of the affairs of France with the First Consul. The payment of the Clergy was to be of right and not of grace—a just debt contracted in the previous plundering of the Ecclesiastical property. It might have been better policy if the Irish Prelates, in their negotiations with Pitt, had taken the same course for themselves, or referred the matter to Rome. Had they done so it is more than probable that Maynooth would not have been in the condition it is at present. Local negotiations in those affairs which touch the general principles of Ecclesiastical law, end in disappointment, if in nothing worse.

England is certainly a great country, and its people has an undoubted genius for schism. The Legislature of that country is the source of all those principles which have disturbed the Continent. When the Government grew weary or ashamed of brute force, they borrowed from us the rules of their procedure, and constituted themselves as the disciples of Henry VIII. The Protestant jurists on the Continent, in their multitudinous writings, have laid down no principle whatever of which an Englishman is ignorant. It is true they have analysed the English system, and reduced it to a theory; but an advocate from Doctors Commons can learn absolutely nothing from them save the method and divisions of the subjects. In England the whole matter is treated practically, but Germans will make a science of boiling eggs; and in this particular only do they excel our own admirable lawyers.

The principle is, the supremacy of the civil over the Ecclesiastical power—in other words, the soul of man is to be managed in subordination to his bodily desires. God gives us reason; and a revealed religion; and supernatural grace, but the Governments of Europe are wiser, and they tell us that the material world, domestic comfort, civil order, unity of government, and pecuniary interests are the first objects of consideration; if, however, a soul may be

saved in this way, it is probable that no objection will be made; but that is a matter with which modern statesmen are not in the habit of troubling themselves. The great essential of government is to subordinate to itself the whole man, and by consequence, his spiritual relations also. It is on this most extravagant assumption the Jubinger professor of canon law proceeds in defence of the Baden tyranny—"The supreme power," [of the State] says he, "alone determines the rights of the Church, just as it determines the rights of individuals." He thinks, too, that he refutes the claims of the Church by saying that the "Bishops discuss them as if the Church was alone in the State and independent of it."

The question is brought to its final issue; it is not merely for this or that right that the Prelates of Germany have to contend, but for Christianity itself. The lawyers deny the existence of the Church as such, and acknowledge her only so far as the civil government does so. She is, in fact, nothing more than a civil institution, and has no greater rights than a benefit society, or a lodge of Freemasons. The Prelates are not likely to be satisfied with this view of the case, and so M. Warnkœnig tells them quite simply:—

"They may set their consciences at rest provided they do all they can for the triumph of Catholicism, though they have not perfectly succeeded."

The State of Baden claims the nomination of all the Parish Priests in the country, without being the patron of the benefices according to any law of patronage hitherto recognised in any part of the world. This is mere tyranny, and M. Warnkœnig justifies the claim on the ground that the Parish Priests are public functionaries, and on the same ground defends the presence of the Government commissioner at the examination of candidates for Holy Orders. The claim becomes more extensive here, for all Priests are not likely to become Parish Priests, and the reason does not hold good as it is given. The theory of "public functionary" is an after-thought; for it clearly does not cover the whole claim; accordingly we are told, that this is a sort of precautionary measure, by which the State ascertains beforehand who are the fittest persons to become Parish Priests. "It is unreasonable," says our canonist, "to expect the State to have absolute confidence in the decision of persons who are utter strangers to it." These persons are the Bishop and his Canons, whom he may employ in the examination of the candidates. They are strangers in the eyes of the Government for one purpose, while for another they are functionaries absolutely subordinate to it. This is only another illustration of the contradiction of error, and shows how impossible it is for the State to have a consistent theory while it attempts to justify its exorbitant pretensions.

The Commissioners of Maynooth are, it seems, waiting for foreign documents before publishing their report. We have no doubt that the Baden proceedings will be found there, divested perhaps of some of their glaring horrors. It is just as well we should be prepared for it; for though the Government may propose gentle measures in appearance, supposing Maynooth is preserved, we may be quite certain of this, they will involve all that Baden is suffering. These principles have become naturalised in England, and will excite no terror; and the most fiery advocate of civil and religious liberty will be the very first to control and limit the liberty of Catholics.

THE IRISH IN AMERICA.

(From the Nation.)

Of late years it has become a fashionable practice with a majority of the Journalists, Reviewers, Philanthropists in the United States, known as "Nativists," or exclusives, to discountenance the passion for military associations that pervades the foreign, but, more especially, the Irish and German portion of the population of the Union. It is denounced as calculated to create sectional feelings—keep alive the spirit of separate and distinct Nationalities, instead of fusing them on the one great basis of American patriotism and policy. It is derided as silly, ridiculous—a childish taste for fire-locks, feathers, and gaudy regimentals in a people whose servility and tameness to authority at home—whether under the House of Hapsburg or that of Hanover—render them unworthy to walk in procession with, or salute in arms, the sons and grandsons of heroes. Unfortunately for the Irish, not a few of their own countrymen, recreants to the creed of their fathers, and the love of the old land, are found ranged under the banner of "Nativism," and shouting the shout of "Away with everything American!" This, or almost this, has it been with the poor, wretched Celts ever since they have ceased to figure in the page of History as a Nation. Whether in the service of Spain, France, or England, under