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PAUL, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCHBISHOP, &c., PRIMATE OF IRELAND, &c.
To the Clergy and Laity of the Diocese of Dublin.

While the Church is still commemorating the resurrection of her Divine Spouse—while the Alleluia of the joyful days of Easter are still resounding on the ear, and speaking to the soul sweet hopes of a blessed immortality—while all nature, in harmony with so glorious a festival, seems to have arisen from a state of torpor and death to new life—it is to us an additional source of joy to have to announce to you the return of that month which is especially delightful to all the clients of Mary, because of the decorations in her honor to which it is consecrated by the piety of the Faithful.

It is not strange that to the children of Mary the fresh verdure of May should seem more bright, and the bloom of its flowers more beautiful, since in their minds those attractions are mingled with the sweet hymn of the Virgin's praise, and festive celebrations in her honor. Throughout the wide domain of the Catholic Church they invite each other at this period to proclaim the glories of their heavenly Mother; in the language of the canticle, they seem to bid each other, "Arise, and come, for the winter is past, and the rain is now over and gone, and the flowers have appeared; the time of pruning is come, and the voice of the turtle is heard in our land." (Cant., ii., 11)—in all this being animated by that spirit of devotion to the Mother of God which pervaded the Church from its very commencement, and was always a mark of the true faith. When these devoted clients of Mary love to honor her whom God honored above all creatures—when they aspire to be her children whose child He vouchsafed to become—when they implore her intercession who co-operated with such ardent charity in the great work of the redemption—when they place themselves under her special protection, meditate on her virtues, and endeavor to imitate so perfect a model, are they not adopting most efficacious means of rendering themselves agreeable to God, and securing their eternal salvation? In imitation of those faithful followers of Mary, shall not we also have recourse to her powerful protection? Shall we not send forth our cries to her with renewed energy, and beseech her, as our most gracious advocate, to turn those eyes of mercy towards us, and save us from the perils by which we are surrounded? We cannot think upon the number and magnitude of those perils and our own weakness and misery, without feeling our utter inability to encounter them, unaided, and the necessity of seeking assistance from above. Behold the implacable hatred to our holy religion with which heresy is poisoning the minds of its votaries—behold the bigotry and fanaticism of the enemies of the Church; with liberality on their lips, and the venom of asp in their hearts, they are endeavoring to deprive us of the free exercise of our religion, to excite a spirit of dire hostility against us; and to revive the persecutions of past centuries. To adduce only one example well calculated to illustrate their spirit, is it not the present occupation of the fanatic and the bigot to assail our convents, to threaten them with vexatious and humiliating inquiries, and while thus betraying their deadly hostility, are they not insulting us by announcing that, forsooth, they mean to protect the personal liberties and the property of Catholics?

And now, dearly beloved, while the enemies of our holy faith are thus leagued against us; while they desire to deprive us of the holy influence of the example of the chaste Spouse of Jesus Christ, and to rob the Church of Ireland of one of its brightest ornaments, the conventual institution, to place the practice of the evangelical counsels of poverty, chastity, and obedience, as it were under ban, by making the laws brand the religious life with the stigma of suspicion; whilst they are intent on interrupting the exercise of that charity which instructs ignorance, dries up the tear of affliction, consoles the orphan and the widow, and prepares the dying sinner to meet his Judge; does it not behoove us, in such a juncture, to have recourse to Heaven for assistance? and to render our prayers more efficacious, should we not place them under the protection of the Mother of God?—True, you will continue to make use of all the means which the constitution places within your reach, to protect your religious liberties, acting in concert, preserving union among ourselves, and prudently avoiding the discussion of those topics upon which the Catholic body is not agreed. When we are assailed with violence from without, we should be ready to sacrifice our own private interests and views, and think of nothing but the public good, and the defence of our religious freedom. Were we to allow any elements of discord to be introduced into our deliberations, we should fall an easy prey to the enemy, and in us would be verified the words of Our Saviour

"Every kingdom divided in itself shall be laid waste." But though using all lawful temporal means to preserve our rights, do not forget that prayer is to be above all things our arms of defence. Our hope is in Heaven; there is the source of our strength.—For after all, of ourselves we are weak, and with the Apostle of the Gentiles we may say, that among us there are not many wise according to the flesh, not many mighty, not many noble; but the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and the things that are not, that He may bring to nought the things that are; that no flesh should glory in His sight." (1 Corin., i., 1.) But while we resemble in our infirmities our forefathers in the Faith, who were addressed by St. Paul, are not intolerance and bigotry surrounded by all the power which wealth, and station, and worldly influence can command? Depending on the arm of the flesh, like Goliath, they assail the people of God in pride and boasting; but with the humble David "we come in the name of the Lord of Hosts, the God of the armies of Israel." (1 Kings, xvii., 45.) Let us then, nothing wavering, put our trust in God, who will protect us, and bring to nought the designs of the enemies of our faith.—Let our prayers and supplications ascend incessantly to the throne of the Most High—let us place them under the powerful patronage of His holy Mother, and the great Queen of Virgins will not abandon the chaste spouses of the Immaculate Lamb who endeavor to walk in her footsteps and to imitate her virtues.

But the persecution of our religious institutions is not the only motive which should impel us at present to crave mercy from Heaven, and to implore the help of Mary during this holy month. Some time ago we warned you of the approach of that fatal scourge—the cholera—which had desolated so many countries of Europe, and we exhorted you to do penance for sin, the cause of all the evils of the world, to correct your evil ways, to refrain from intemperance and those other degrading vices, which call down upon the delinquent, even in this life, the visible chastisements of God, bring disease and death upon the body, and everlasting ruin on the soul. Since that period, prayers have been offered up every day in the Holy Sacrifice of the Mass, by the Clergy of the diocese, begging of the Almighty to avert the scourge of His anger. Thanks to His mercy, we have been hitherto spared; but, as the danger is still menacing, let us, dearly beloved brethren, continue our supplications, that we may be preserved from the ravages of pestilence; but especially let us be mindful to purify our consciences from all guilt, and prepare ourselves, to meet, with resignation to His holy will, the afflictions, whatever they may be, with which God may have determined to visit us.

There is another, and one of the most dreadful of the scourges of God's anger, now commencing to descend upon the nations of Europe; a scourge considered by the Royal Prophet to be more terrible than pestilence or famine. For nearly forty years we have enjoyed a profound peace; but now so great a blessing has been removed, and we are involved in a war of which no one can foresee the vicissitudes and final issue. It is a war against a most powerful monarch, who has been always a dangerous enemy to our holy religion. In the countries subject to his sway he has renewed the scenes of persecution and confiscation against Catholics, of which our poor country was the theatre under Elizabeth and succeeding sovereigns. Acting on the same principles; and imbued with the same spirit with which the fanatics of this empire are animated against our conventual institutions, he too has persecuted Nuns, destroyed convents, confiscated their property, and in many other ways afflicted the Church of Christ. Whilst he was thus engaged, did those who are now promoting measures for the protection, as they hypocritically assert, of Catholic liberty and property, denounce his career of persecution and violence? They were silent, or applauded him. One solitary voice was heard in defence of innocence and justice—it was the voice of the successor of St. Peter, who, though in the decrepitude of old age, and on the brink of the grave, confronted the modern Attila with Apostolic courage, and reminded him of the dreadful judgment of Heaven on the persecutors of the Church.

The time of vengeance foretold by the Pontiff has perhaps arrived. The ambitious designs of this monarch upon a neighboring state, have compelled our gracious Sovereign and her ally, the Emperor of the French, to declare war against him, in defence of justice, and the rights of the state which has been invaded. The contest thus provoked has now commenced; but we cannot contemplate its conse-

quences without dismay. In its course how many countries will be laid waste—how many cities pillaged and destroyed—how many evils inflicted on humanity—how many crimes perpetrated, and how many thousands of human beings hurried unprepared to the bar of Divine judgment? If we consider the greatness of these evils, though they do not immediately affect ourselves, yet we cannot but deplore them. And, as Christians, and lovers of the law of Charity, supplicate the rulers of nations to break down pride and injustice; to give victory to the arms of this kingdom; to bring the war to a speedy and successful issue; and to restore to us the blessings of peace. Many of our brave countrymen have gone forth to fight the battles of our empire; we should not forget to offer up a special petition for their safety. Placed in the midst of danger, and exposed to great spiritual destitution, they stand in need of all the charitable assistance of the Faithful. To render our prayers for them and for the success of our arms more efficacious, we enjoy on all the Clergy of the diocese to recite, every Sunday, from the present date, until further orders, after the other prescribed Collects, the prayers taken from the Mass in *Tempore Belli*, as laid down in the Roman Missal.

We may add, that it must appear to the children of Mary a good omen of the prosperous issue of the war that the fleets of our ally have been placed under the protection of the Mother of God, and that her image, sent by the Emperor of the French, has been inaugurated with great religious pomp on board the Admiral's vessel. This solemn profession of Catholic faith and of tender devotion to the Mother of Our Lord, cannot fail to be the source of inestimable blessings. We may confidently expect that it will contribute to make reparation in some measure to the outraged dignity of the Queen of Heaven for the outrages and insults that have been offered within the last few years to her name and images elsewhere.

The devotion of the Month of May will consist of the Rosary of the Blessed Virgin, a short instruction, or a chapter from a pious book on her virtues and privileges, and her Litany; the Benediction of the Most Holy Sacrament will be added when possible.

We request, as a special favor, that at these devotions you will commend with all earnestness to our Blessed Mother, who is the seat of wisdom, the successful instalment and future prosperity of the Catholic University, the interests of which are now engaging the serious attention of the Prelates of Ireland, and are most dear to the paternal heart of his Holiness the Pope.

To conclude, we exhort you again, dearly beloved, to be incessant, during this holy month, in imploring the powerful protection of the Patroness of Ireland against the open attacks of fanaticism and bigotry, as well as the insidious, machinations of those who seek, by bribery and pretended kindness, to pervert the faith of our suffering people. Let us also entreat her to preserve us from the ravages of pestilence, and to stay the horrors of war. May her intercession obtain for us peace, abundance, happiness, every spiritual joy and consolation, and, above all, the grace of final perseverance and a happy death.

The grace of our Lord Jesus Christ be with your spirit.

† PAUL CULLEN, Archbishop of Dublin.
Dublin, April 22nd, 1854.

THE CAUSE OF IRELAND NOT THE CAUSE OF "DEMOCRACY."

Whilst Mitchell, Meagher, and other Irish writers, are incessantly endeavoring to identify the cause of their native country with that of "Democracy," it is pleasant to see an Irishman, and a Catholic, a man of acknowledged talent, and whose devotion to Ireland is above suspicion—disclaiming, vehemently disclaiming—the unhallowed, the dishonoring alliance. The "cause" of Ireland is the cause of truth, justice, and Catholicity; how then can it have aught in common with the demagogism of the XIX century?

The "cause" of Ireland is the cause of the Catholic Church; and it is by the triumph of Catholicity that the "cause" of Ireland must be won. By Catholic arms must the battle be fought, and under a standard blessed by the Catholic Church. Unfortunately, it has been too often the custom to rely upon the "Black North" for help; and to look to Orangeism for countenance in the struggle of Ireland's people, for Ireland's rights. "Can any good thing come out of Nazareth? or any hope for Ireland from a Protestant camp? Look, and see.—Has not every alliance attempted, betwixt Catholic Ireland and Protestantism, turned out—thank God that it has—a miserable failure? And why? Because, it was an alliance, or an attempt at an alliance

betwixt the cause of Ireland, and "Democracy." We have therefore much pleasure in copying from the *American Celt* the following admirable article on Ireland and the "Irish Cause."

THE IRISH CAUSE; A.D., 1854.

The true "Irish Cause" is not now, and never was, a revolutionary cause. It is purely historical in its origin, and conservative in its objects; it rests on international compacts several times made, and always shamefully broken, by the stronger party; it aims at restoration not at revolution.

Not to go too far into the record, nor to tire our readers with the often told tale of Irish wrongs, we will adduce the facts of a century, as proofs that there is still hope for the good cause, in prudent native efforts.

There is a striking parallel between the present situation of Ireland, and her state a hundred years back. In 1750, she had but 4,000,000 inhabitants; five families had swept over her, and in that of 1730 and 1741, "great numbers perished miserably," as Hutchinson states. The years '54 and '55 were signalized for a general Bankruptcy, in which many of the oldest houses in Dublin were broken. Two or three prosperous harvests revived the national spirit, and necessarily the national cause revived with it. In 1757, Charles O'Connor, Thomas Wynn, and Dr. Curry, met at a tavern in a back lane in Dublin, to concert a movement for Catholic rights. The patriots of to-day have no obstacles of as serious a sort as they had. The then Parliament was exclusive by constitution, the sovereign hostile by education, the Catholics timid from habit, and all public spirit at the lowest ebb. And yet the men who met in 1757, to take council, lived to see free trade, legislative independence, and the great "relief act" of 1793. They were men of talents and education, certainly, but they were still more remarkable for the sound judgment with which they steered between opposite extremes. In less than half a century they obtained, by taking wise and prompt advantage of England's foreign defeats, the most valuable measures, such as Parliamentary Independence, a volunteer armed force of 80,000 men, the rights of petition and of property for Catholics, and had, in fact, laid the foundations of a noble future for their country. The rumored French invasion under Conflans in 1759, the surrender of Burgoyne, and the victories of Dumouriez in Holland, were "as much victories for Ireland," according to O'Connell, as for America or France.

Unfortunately while these gradual measures were making Ireland both free and prosperous, so that in Lisbon, Leghorn, and other Mediterranean ports, Irish merchants would have at one time goods to the value of a quarter or half a million dollars in the market; unfortunately there arose a school of revolutionists, imitators of France, who despised the slow and regular work of national development. Of these, the chief was Wolfe Tone, a man who unintentionally injured his country quite as much as Castlereagh.—Both were ambitious, both imitated foreign models, both died by suicide. The one had the rights of man on his lips, but a pernicious philosophy in his heart; the other talked of the interests of the Empire, while he only pursued his own; the one served a *solidarite of infidels*, the other a *solidarite of buyers and sellers*.

Between the two extremes represented by these men, the true patriots, headed by Grattan, Curran, Keogh, Plunkett, and Bushe, were rendered powerless at a real crisis: '98 brought about the act of Union, which for centuries the stronger party had desired in vain, and the country was thrown back half a century by the joint action of Lord Castlereagh and Theobald Wolfe Tone!

It need not be told that we have a sect of Irish theorists in this town, (New York,) to whom the very word moderation is hateful. Ireland knows something of those gentlemen from experience, but she can hardly conceive how their old propensity to extravagance in language, projects, and self-opinion has grown up by indulgence. One would think to hear them talk, that armies were fields of stubble, and navies fleets of egg-shells. Making constitutions comes quite as easy to them as winning battles. Neither Sieges nor Bentham, nor both together, had so many patented forms of Government; and any country customer must be hard to please if these senatorial snips cannot suit him.

They are very complacently unanimous in advocating Ireland's total separation from England and Scotland, unless those two kingdoms also become republics, after their pattern. They cherish very sanguine hopes that this may be brought to pass, if not by their own valor, at least by the powerful effects of their example. But no modification of the present system, no royalty, aristocracy, or distinction of classes, will be tolerated under their *regime*, when it once commences. There shall thenceforth be 'but