



CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, APRIL 3, 1857.

No. 34.

PASTORAL LETTER OF HIS GRACE THE MOST REV. DR. CULLEN, ARCHBISHOP OF DUBLIN, &c.

Paul, by the Grace of God and of the Apostolic See, Archbishop of Dublin, Primate of Ireland, and Delegate Apostolic, to the Catholic Clergy and Laity of the Diocese of Dublin.

The solemn admonition of the Church, conveyed to us, dearly beloved, through the liturgy and ceremonial, has already announced that the season of penance and compunction is at hand. Filled with solicitude for your eternal salvation, for which we shall have to render such a rigorous account on a future day, we hasten to respond to her maternal wishes by exhorting you to profit of those days of grace and benediction, and to avail yourself of the facilities of repentance which the tender and unwearied mercy of God continues to offer to you.

Addressing you in the language of inspiration, and with all the earnestness and affection of our paternal authority, we cry out: "Delay not to be converted to the Lord, and defer it not from day to day. For His wrath shall come on a sudden, and in the day of vengeance He will destroy thee."—Eccles. v. 8, 9. "And say not, the mercy of the Lord is great; He will have mercy on the multitude of my sins. For mercy and wrath quickly come from Him, and His wrath looketh upon sinners."—Zc. 6, 7.

Of all the delusions employed by the demon to accomplish the perdition of souls, there is none so fatal as that which induces the sinner to postpone his conversion, and to persevere in his iniquities, flattering himself that he shall obtain pardon at a future day. There are few to be found so utterly depraved as to form the resolution of living and dying enemies of God. But, unfortunately, there are too many in the ways of iniquity, who, whilst defying His justice, insulting His wisdom, and outraging His mercy, promise themselves two things entirely beyond their power, and which constitute the most precious of the divine favors—the gift of His grace, with time and facilities for repentance. How many poor souls, now burning in the depths of hell, find to their cost that, in despising the "riches of His goodness, and patience, and long-suffering, they treasured up for themselves wrath against the day of wrath and revelation of the last judgment of God."—Rom. ii., 4, 5.

Those who continue under the influence of this terrible delusion, should reflect that they know not the day nor the hour when they shall be summoned before the judgment seat of God. For Jesus Christ has forewarned them in His Gospel, that He will come upon them by surprise—even like a thief in the night, when least expected. Let them only question their own hearts, sick of the pleasures, tortured by the cares, or wearied by the vanities of the world, and they will find that there is no happiness in this life save in the love and service of their Creator. Let them, then, hasten to restore to God that heart which never can find peace save in the bosom of Him who made it—that heart, on which He has so many claims, by the titles of creation and redemption, but which He will only accept when freely offered by themselves. For our part, we promise them that their zealous and devoted clergy will afford every possible aid and facility to the weary and heavy laden on their approach to Him whose yoke is sweet, and whose burthen is light; and we can assure them that of all the consolations of the minister of religion, there is none which fills his soul with such unspeakable joy, as the return of the prodigal to the embraces of his Heavenly Father.

As regards that virtue, which, though at all times necessary for the sinner, may be said to be peculiar to this holy season, we need scarcely remind you, dearly beloved, that the necessity of penance is proclaimed to us by the divine law, and that the Church does not originate, but merely regulates and enforces the obligation.—Jesus Christ tells us—"Except you do penance, you shall all likewise perish."—Luke xiii. 5; and the Apostles, Fathers, and Councils are unanimous in teaching, that when the purity of our baptismal robe is stained by mortal sin, and when we have suffered the shipwreck of innocence, the only plan of salvation that remains is penance, which, to be sincere, must be accompanied, at least in desire, with sacramental confession; for our Divine Redeemer, in his merciful economy, and to give us a greater facility of obtaining grace and pardon, has conferred upon the priests of his Church the power of forgiving, and retaining sins—the words of absolution, when pronounced by them, are ratified in heaven; iniquity is defused; and the graces of the Holy Spirit, infused into the mind of the afflicted sinner, fill him with hope and consolation.

As regards the nature of the virtue of penance, you are aware that it consists in a sorrow and detestation of sin, with a determined resolution never to offend God again; and that the principal acts by which it ought to be accompanied

are classed under the heads of prayer, alms, and fasting.

It is not necessary to write at any length on the subject of almsgiving. We have merely to exhort you to perseverance in that charitable course which you have hitherto so generally followed. We can never cease to manifest our admiration, and we may add the pride, we have experienced at witnessing the generous, never-failing proofs of that God-like virtue, by which so many amongst you are distinguished, which recognizes in every child of want and misery the traits of the Man of Sorrow, which rises with every emergency, triumphs over every obstacle, and always gives with that noble cordiality which charity alone can communicate to her disciples, and stamp upon her offerings. Let not the cold and selfish spirit of the world check its exercise; nor let any ungenerous diffidence in the goodness of Providence cause you to falter in the good work, but, relying on the promise of Him who has said, "Give, and it shall be given to you," take for your principle in practice the golden rule laid down for you by the Holy Spirit—"If you have much, give abundantly; if you have little, give a portion even of that little."—Tobias, iv., 9.

But your charity is not to be limited to the mere relief of the temporal wants of the poor. You can aspire to higher merits by assisting them in their spiritual necessities, and, especially, by protecting them against the snares now laid so frequently and so artfully for the destruction of their faith, and the perversion of their children. You are all well acquainted with the arts employed, by the agents of a most detestable system of proselytism, to undermine the religion of our suffering brethren. Placards of the most offensive nature, in which the holy doctrines of our Church are distorted and misrepresented, and insult offered to the name of the great Mother of God, whom all nations shall call blessed, offend our eyes in every public place, hand-bills and tracts are scattered in every street, and poor children are tempted, by promises of food or money, to frequent the so-called ragged schools, which are mere nurseries of heresy and infidelity. We have heard that many persons, exercising the public authority of the State, and many professional men, have subscribed to the support of those institutions. Perhaps they were not aware of the vile purposes to which their names and contributions were to be converted; but if any, knowing the merits of the case, give their money or their influence to promote the work of apostasy, they can expect no confidence from the Catholic public. What can be viler, or more contrary to the spirit of the Gospel, than to say to a man suffering from the severest privations: "We will relieve your misery, but only on condition that you renounce your faith, or that you send your children to our schools to be poisoned with heresy." Such an anti-Christian system, productive only of hypocrisy, infidelity, and vice, may be encouraged by dignitaries of the Establishment, who are amply rewarded for their work of destruction, but we are confident that all liberal and enlightened Protestants, when they understand its evil tendencies, will not hesitate to condemn it, and to disconnect themselves from so dishonorable and disgraceful a movement.

Above all, were the honest and religiously inclined people of England acquainted with the base purposes to which the vast sums of money, contributed by them for the preaching of the Gospel, are applied by low and scheming apostates, and ignorant and itinerant preachers, only anxious to promote their own interests, and to gain filthy lucre, were the eyes of the English people opened to the delusions practised on them, they would soon withdraw their confidence from men whose mission it is to propagate hypocrisy and lying, and to deceive their employers by pretending that they are gaining over thousands in Ireland to Protestantism, and banishing Catholicism from the land, whilst in reality, the only converts they gain are some few drunken and debauched characters or unhappy and abandoned children. But, whatever course may be followed by others, do you, dearly beloved brethren, make every exertion in your power to protect the poor, and to preserve in them that faith, without which it is impossible to please God; and in distributing your alms, never imitate the example of the hypocritical and pharisaical proselytiser, but when a victim of misery and affliction, it matters not who he may be, or of what creed, presents himself to you, administer relief, recognizing in him a suffering member of Jesus Christ, and the image and likeness of his Creator.

There is an artifice, now commonly employed by the agents of proselytism, against which it is necessary to caution the simple and unwary.—Controversial discussions are held in many parts of this city, at which Catholics are invited to attend. At these discussions some persons are engaged to defend the doctrines of the Catholic Church, but they propose their arguments in so weak and so foolish a manner, as to bring ridicule on the cause which they advocate. These

pretended champions of Catholicity, dearly beloved brethren, are, as a matter of course, paid agents of proselytism themselves, they are wolves in sheep's clothing, and their only object is to undermine the faith of the poor, and to excite doubts in their minds, by persuading them that the doctrines of our Church cannot be defended, and that the Protestant agent can win an easy triumph. Let no one be deceived for the future by such impostures. Those polemical exhibitions are to be numbered among the many low and vile artifices to which proselytizers have recourse to sustain their sinking cause, and no Catholic should sanction wicked arts by taking any part in, or by being present at, such discussions.

And as it appears that in the workhouses of our city, the inmates have oftentimes to suffer for their religion, make every effort to assist in electing, as poor-law guardians, men, whose uprightness, liberality, and charity, will secure for the poor not only the proper measure of temporal relief, so often denied to them, but also the fullest liberty to follow the dictates of their conscience without hindrance or molestation. Every elector should persuade himself that he is performing a meritorious work of charity and religion, when he records his vote in favor of a candidate determined to provide in a proper way for the spiritual and temporal wants of our suffering brethren, whilst those who act in a different way may render themselves responsible for the acts of oppression or irreligion of the guardians whom they contributed to return. In our goals and penitentiaries, murderers, thieves, and robbers, are provided in a becoming way with all the necessaries of life. Should not the poor, who have been guilty of no crime, be treated with as much consideration, at least, as the delinquent, and the felon? And in a Catholic country like Ireland, should not the rights of the Catholic orphan and widow be respected? You can secure those inestimable advantages to them by exercising your constitutional rights in favour of honest, liberal, and charitable men.

And whilst you are exerting yourselves for the protection of the offspring of your poorer brethren, do not forget, dearly beloved, to display, the greatest zeal for the Catholic education of your own children. The prosperity of our holy religion is best promoted by the care with which you watch over the rising generation—the salvation of the precious souls of the children given to you by God, depends in a great measure on the early impressions made upon their tender minds. For the Scripture says, that "a young man from his way, even when he is old, he will not depart from it" (Prov. xxii. 6). Endeavour, therefore, to instruct your children in all the great doctrines of our holy religion, and accustom them from their infancy to the pious practices prescribed or observed by our holy Church. They are to be taught to love the Catholic Church as a tender mother, and looking on her as the pillar and ground of truth, to receive her decisions as oracles of heaven. They are to be imbued with sentiments of awe for the sublime doctrines of the Eucharist in which Christ gives his body and blood, with his soul and divinity, for our spiritual strength and nourishment, and they are to be taught to approach the other sacraments as the channels by which Christ's merits are communicated to our souls. They are to be taught to respect the Cross as the emblem of salvation, and to venerate and invoke the blessed Virgin as the mother of our Redeemer. Living upon earth, they are to learn to lead a supernatural life. And as the practices of penance, mortification, and especially, of confession, are irksome to flesh and blood, it is of the utmost importance that all should be trained from the earliest years to deny themselves, and to overcome by repeated acts the natural repugnance they feel in discharging those sacred and most holy and necessary duties of a Christian. It is only by continual training that they will learn to bear the sweet yoke of Christ, and his doctrines must be repeated every day, and inculcated without ceasing, in order to be understood and duly appreciated. Without this training, these consolatory words of our Divine Redeemer will fall on the ear without effect, and will have no beneficial influence on life, "Come to me all you that labor, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls. For my yoke is sweet, and my burden light" (Matt. xi. 28).

As, therefore, the doctrines and practices of the Catholic Church must be continually repeated and inculcated in order to make them productive of good fruit, you will easily perceive, dearly beloved, that your children cannot be properly educated under any system from which religion is excluded, or by persons professing opinions hostile to the teaching of our holy Church. Hence, mixed education, which unites in one school teachers and pupils of every creed, and professes to teach the religious doctrines of no church, must be looked on as unfit for Catholics, and

calculated to promote scepticism and infidelity; and you cannot with safety send your children to schools or colleges where the teaching is Protestant, and where the masters, oftentimes without knowing what they are doing, imbue the minds of their pupils with most fatal errors on religious subjects.

There is evident danger that Catholics, who in their youth have received this sort of mixed instruction—neither Catholic nor Protestant—or who have been brought up in Protestant colleges or universities, will frequently, in after life, betray the grossest ignorance of Catholic discipline, broach opinions contrary to Catholic doctrine, and scandalize the faithful by their want of respect for their holy Church. Protestant or infidel teaching cannot produce any other effect on the tender mind of Catholic youth. It may, indeed, be said, that mixed education, in Protestant Colleges and Universities, will occasionally bring with it great temporal advantages; but recollect the words of our Divine Redeemer—"What doth it profit a man if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give for his soul?" (Matt. xvi., 26.)

In past times, when Catholic teaching, dearly beloved brethren, was proscribed in this country by the direst penal laws, our forefathers had great difficulties to contend with, in obtaining a safe education for their children; but now, through the merciful disposition of Providence, things are completely changed, and the means of Catholic instruction are within the reach of all, poor and rich—in our private schools, in our colleges, and convents, and in our rising university, to the support of which you have, on a late occasion, so generously contributed. In this diocese to complete the system of Catholic education, there is only one institution now wanting, we mean a seminary destined exclusively to prepare youths for the ecclesiastical state previous to their commencing the higher studies. The Council of Trent wisely ordained that every diocese should be provided with an institution of that kind.

There is one vice which has been the occasion of infinite evils in this country, we mean the vice of drunkenness, which we cannot pass without special reprobation. Unhappily, the gleam of returning prosperity that has shone on the country, has induced many to go back to their former wicked habits, and to indulge in excessive drinking. Oh! what an unworthy return to God for his goodness towards them! God heals their wounds, relieves them from their misery, and gives them his good gifts, and they instead of showing their gratitude by making a religious use of these gifts, turn them against their benefactor, insult his divine majesty, and trample on his holy law. Drunkenness, dearly beloved, is a most disgraceful and fatal sin. It deprives man of the use of his most noble faculty, and sinks him to the level of the brute; it entails disease and sickness on his shaken limbs, it shortens his unhappy days, and oftentimes brings on an unprovided and untimely death. How many tradesmen have been reduced to the lowest state of destitution by indulging in drink! How often do they bring disgrace, and infamy, and ruin on their wives and children! How many are now pining in want, who, if they had been temperate, might have happy homes and cheerful families. How many other crimes have their origin in drunkenness, such as illegal combinations in secret societies, faction fighting, public assaults, and scandalous immoralities. Would to God that the drunkard, entering into himself, would consider how fallen and degraded is his state; how he is scoffed at by all, how he is despised by the world, how he is trusted by none. And if his fate be sad in this world, what will it be in the next, where his lot will be in burning fire, and where he shall have to suffer an unceasing thirst, for having in the present time gratified the cravings of his corrupt appetite?

Dearly beloved, exercise all your influence to prevent the spread of this degrading vice, and do you reverend brethren, caution your flocks against it; deny the sacraments to those who scandalously indulge in it, or expose themselves and others to its temptations, and denounce it from the altar with all the authority which you possess. To all we say, in the words of St. Paul: "The night is past, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences"—Rom. xiii., 12, 13, 14.

The peace of our Lord Jesus be with you all, Brethren. Amen.

PAUL CULLEN, Archbishop, Primate of Ireland, &c. Dublin, 21st Feb., 1857.

ANGLICAN DEVELOPMENTS.

(From the Tablet.)

Tractarianism has in late years made a remarkable advance in a kind of phraseology which is not, indeed, altogether Catholic, but which those who employ it would wish to make more so.—For example, instead of our "Mass" the correspondents of the *Union* use the word "celebration," and for our "High Mass" they employ the rather unusual and indefinite expression of "the high service." They talk of the "Canon," by which we suppose they mean the short "prayer of consecration" in the Anglican Communion service; although a correspondent who signs himself "A Layman" makes the following remarkable statement:—"I believe I am not in error in stating that the remainder of the Canon (partly transposed, and partly omitted in our Office), together with other suitable devotions from authorized sources, are habitually employed by a large number of Clergy, and have been printed upon 'altar cards' for that purpose." All the correspondents, as far as we have noticed, appear to have a belief in the Sacrifice of the Mass, which they sometimes call the *Sacred Mysteries*, using the language of the Fathers, and sometimes the *daily Eucharistic Sacrifice*, or the *Eucharist*, the great act of worship for communicants and non-communicants. Occasionally, however, they employ language upon this subject which we do not altogether understand, as when one of them feels it to be of "urgent moment" that our "people should thoroughly realize the Catholic doctrine of the Eucharistic Presence in its fullness—should adore accordingly—should bring in memorial before God—should pray and intercede in and upon the Sacrifice." The same writer talks of "presenting the Eucharistic Sacrifice in combination with the one eternal offering in Heaven for the whole Church of God," wheresoever its members be, in this world or in Paradise." We are forced to conclude that by *Paradise* this "English Priest," as he signs himself, must mean Purgatory, and we ground our inference upon these reasons:—1st. The Mass is offered to God in honor of the Saints, but it certainly is not offered for them; and 2nd, the Saints and the blest are in Heaven, where, having reached the end of their creation, they are incapable of receiving any addition to their intrinsic glory.

But whatever inaccuracies of expression may be detected in the well-meaning letters of these peculiar men, it is evident that they have got hold of a deep and potent truth, which, if they love truth more than anything else, will ultimately dislodge them from their present position. They cannot very long continue to talk of the Sacrifice of the Mass, and to endeavor, as far as they have the opportunity, to bring it before their minds, without longing to possess it in reality. They can very soon be convinced, if they will, that no doctrine of the Catholic religion is more opposed to the genius, the spirit, and the dogmatic statements of the Anglican Church and her writers than this doctrine of the Sacrifice of the Mass; but our fear is (and we think it no ungrounded fear) that the constant use of the unreal and exaggerated language we have pointed out has a tendency to originate or to foster a kind of mental hallucination, the effect of which will be to lessen the practical apprehension of the simple and real truth. As a heated imagination and as excited feelings are said to weaken active habits of virtue, so a dreamy Tractarianism, erected upon so solid a basis, opposed to the formularies of its own communion, and repulsive to the common sense of the nation, has a natural liability to create a diseased condition of religious belief and feeling, which will ultimately land those who have encouraged its influence in mysticism, quietism, or indifference—in a word, anywhere except in the Catholic Church. God forbid that it should have this effect upon those about whom we are writing, and who are certainly both earnest and zealous in their own way, however deficient they may be in the clearness of their intellectual convictions; but we would warn them against the perils of the course on which they have entered. Let them look in their own communion, and they will find many now rationalists, or something worse, who once were as high-spirited and as "advanced" as they are at present. And if they will pardon the friendly advice of those who wish them well, they will not only take the gravest precautions against the seductive influences of an unreal religious vocabulary, but they will pray with all the fervor they can that, whatever else may befall them, they may be preserved from the danger of becoming indifferent to the accurate and exact apprehension of the dogmas of the Christian Church.

Indeed, we can already detect in the tone of the *Union* and its friends a disposition to take up a line which is in reality a latitudinarian line. In fact, it is impossible for those who resolve to continue in the Anglican communion to occupy any other position. In a religious body where almost every doctrine is an open question, those who profess themselves to be members of that