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PASTORAL OF HIS GRACE, THE LORD ARCHBISHOP OF DUBLIN.

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

During these days of grace and benediction, when the fountain of Divine clemency has been poured forth for us in all its fulness in the indulgence and favors of the Jubilee, and the treasures of the Divine goodness contained in the Sacrament of the altar, have been placed before us in the most attractive form in the solemn ceremony of the Exposition, we should not be unmindful of the debt of gratitude which we owe to our glorious patroness, the Mother of Mercy and the cause of our joy, to whose intercession we stand so much indebted for these heavenly benefits and consolation. Let us, then, dearly beloved, prepare to discharge the gratifying duty of paying this tribute of love and veneration to our Blessed Lady, for the continual exercise of her maternal care and protection over us, on the approach of the festival which is to commemorate one of the most exalted of all her privileges—her immaculate conception. Identified as Mary is with the ineffable mystery of the incarnation— inseparably linked with all that is sublime in its sanctity, boundless in its love, sweet and tender in its condescension, the very privilege we are about to commemorate furnishes us with a most appropriate lesson on the sanctity which should adorn the Christian character. For, if such is the horror of sin entertained by Almighty God, that He would not suffer the shadow of original guilt to sully the spirit of the human agent, whom he employed in the work of redemption, we have reason to ponder deeply on the words of St. Peter, addressed to Christians of every grade and condition of life:— "According to Him who hath called you, who is holy, he you also, in all manner of conversation, holy. Because it is written, you shall be holy, for I am holy."—1 Peter, i., 15-16. Again he reminds us:—"You are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare His virtues who hath called you out of darkness into His marvellous light."—Ibid, ii., 9.

Yes, dearly beloved, such is the holiness of that Being whom we serve, and such the sanctity He requires of every member of the Christian religion, that He calls upon all to be perfect according to their respective states of life; and as He would not tolerate for a moment the shadow of sin in the soul of Mary, which, as the mirror of justice, was destined to reflect His purity in all its unshaded brightness, so neither will He suffer us to appear in the kingdom of His glory, until every stain of sin and every defilement of earth shall have been washed away by the waters of penance, and we stand immaculate in His presence.

Hence, as only a few weeks remain of the time prescribed in this diocese for granting the indulgence of the Jubilee, we earnestly entreat all those who have not profited as yet of those days of grace and salvation, and who have been for any considerable time without approaching the sacraments, not to despise the richness of the mercy and goodness of God, nor to treasure up "wrath for themselves against the day of wrath," by hardening their hearts against the appeal He now makes to them through the ministers of His gospel. They should reflect that they stand on the brink of eternity—an eternity of unspeakable misery or happiness—and that they cannot calculate with certainty on a single day or hour of the future, for the Son of Man will come like a thief in the night when least expected; and that, if found unprepared, they will be condemned to a penance the most terrible the Divine justice can inflict—a penance without hope, without merit, without end, where the worm never dieth, and the fire is never extinguished.

Amongst the first acts of preparation, we admonish them to have recourse to an advocate, who combines in a pre-eminent degree all the qualities which can render an intercessor most efficient—extraordinary power and clemency, with an ardent desire to grant their petitions. For this purpose, let them join the rest of the faithful of this diocese in the spiritual exercises of a novena previous to the Feast of the Immaculate Conception, which will be celebrated on the 8th of the ensuing month.

These exercises, in which we exhort all committed to our charge, without exception, to unite, either in the churches or in their own houses, according as their circumstances may permit, will consist in the rosary and litany of the Blessed Virgin, with the prayers of the Feast of the Immaculate Conception, for the Pope, and Deus Refugium nostrum. It is most desirable that a short instruction on the great mysteries of religion should be given each day, in which case the rosary may be omitted. The functions may terminate each day with the benediction of the Most Holy Sacrament. The novena commenced on the 29th November.

An indulgence of seven years may be gained each time any person attends the novena. All persons who attend it three times and receive the sacraments of penance and Eucharist during the novena or octave may gain a plenary indulgence.

And as during the trials and visitations of the present day, we cannot cease to exhort you without intermission on the subject of fraternal charity, it may not be unnecessary to remind you that we shall render one of the most grateful tributes to our Blessed Lady by imitating her example in the practice of this virtue. When she fled from the persecution of Herod, sheltering the Divine Infant in her breast, she foreshadowed the office of Christian charity under a persecution more cruel than that which tore the children from their mothers' arms, and consigned them to the sword or the executioner. The young, the innocent, and the helpless appeal to us, to save them not from martyrdom, but from that second and everlasting death, which consigns soul and body to the abyss of hopeless ruin. The agents of proselytism still endeavor to tear from the bosom of the Church those little ones whom she loves so dearly, and her voice is heard like that of Rachel bewailing their unhappy fate in accents of the bitterest anguish.

Woe to the unnatural parents who consent to sell back again to Satan, for the wretched dross of the world, the souls that have been purchased by the blessed blood of Christ. No mind can conceive, no tongue can express, the enormity of their guilt, or the rigors of the judgment with which it shall be visited. For your parts, dearly beloved, be vigilant, zealous and persevering in counteracting this demoralising system of proselytism by all the lawful means in your power; particularly by assisting according to your circumstances the efforts of those who are employed in the meritorious work of establishing schools for religious education, and giving missions amongst the poor. Experience teaches us that those who have been well instructed in the principles of our holy religion, and who have been taught its practices by its zealous and devoted ministers, never become the prey of the proselytiser; whilst those who have been brought up in ignorance, without any knowledge of the mysteries of our faith, without approaching the holy sacraments, those who have spent their days in immorality and vice, easily lose their faith, and, abandoned to their iniquities, fall into the abyss of heresy and infidelity.

The appearance of godliness assumed by the false prophets engaged in this insidious but most cruel species of persecution might deceive some, did not our divine Redeemer forewarn us that they would be known by their fruits, and did not the glaring contradiction they exhibit in their conduct prove that they are the seducers denounced in the gospel, whose mission is from the father of lies. The advocates of all that is intolerant and persecuting amongst us, they appear in foreign countries as the ardent apostles of liberty; whilst endeavoring to forge new chains for their Catholic countrymen at home, they proclaim themselves in distant lands as the friends of the captive, anxious to burst his fetters, and to throw open his prison doors—denouncing our constitutional efforts to obtain redress of grievances as seditious and disloyal, they seem linked in purpose and companionship with all the troubled and disaffected spirits of the Continent, sapping the security of government, and scattering on all sides the fires of revolution. Pretending that they appeal to the impartial decision of reason alone on the subject of religion, they go around with the mammon of iniquity amidst the victims of physical and moral destitution; and the famine-stricken, the infant, the orphan, the deaf mute, the helpless and unfortunate of every grade, in a word, all those who are incapable of forming an opinion for themselves, are the favorite objects of the zeal of those preachers of private judgment.

Such being their characteristic mode of action, we should not be surprised that they have selected as the type and exponents of their system as the heroes whom they venerate, degraded and profligate apostates from distant countries—men who have astonished and shocked the moral world by the prodigy of their crimes, the recklessness of their calumnies, or the daring excess of their blasphemies.

But the Church of God will continue to pursue her triumphant course—deriving but new energy and speed from the troubled waters that surround, and the fury of the tempest that assails her. Divinely commissioned to teach the truth, she trusts not to the sword, the temporal power, or the mammon of iniquity, but to its own native force to bring conviction to the mind. The friend of rational liberty in every age and country, she has been at all times the determined enemy of licentiousness—the uniform patroness of the oppressed, she has never ceased to inculcate the love of peace and order, submission and obedience to just laws, and respect for legitimate authority. Her sentiments on this matter have always been in accordance

with the exhortation addressed by his present Holiness to the Universal Church, in his encyclical of the 19th Nov. 1846:—"Take care" he says, addressing the bishops of the world, "that you inculcate upon Christian people due obedience and subjection to sovereigns and authorities, teaching them to conform to the doctrine of the apostle, that there is no power which cometh not from God, and that they who resist the power resist the ordinance of God, and expose themselves to condemnation; and that they cannot, without sin, violate the precept of obedience to authority unless something be commended contrary to the laws of God, or of the Church."

There is another practice of charity of a very meritorious kind, of which our blessed lady has given the example, and the opportunity of exercising which is frequently presented in the bosom of your own families. In the promptitude and affection with which Mary visited St. Elizabeth, you have a noble example of the zeal and charity with which you ought to procure the aids and consolation of religion for the members of your own family when in a sick or dying state. Your faithful and devoted clergy are ready to visit such when called upon, not only once but frequently, as often as you may require, and their services may be necessary and useful. It is their ardent desire to give continual consolation, to assist the dying in their last moments, and to secure for them a happy eternity. They only require of you to call on them at a seasonable stage of the disease, before it has prostrated the mental powers of the sufferer, and at an early hour in the day, before they are impeded by the pressure of their other numerous and imposing duties.

It is thus, dearly beloved, by fervently invoking the intercession, and faithfully imitating the virtues of Mary, we shall render her a most acceptable tribute of honor and devotion, and that when we shall have thus sanctified the season of Advent, and shall kneel in thanksgiving before the mystic Bethlehem, on that great festival which shall cause the heart of the Universal Church to throb with joy, the poor tribute of our praises and gratitude may be found worthy to mingle with the rapturous homage of her whose sinless life and immaculate heart make atonement for the neglect and ingratitude of a guilty world—in the cold and gloomy cave which witnessed the first transports of a mother's love and adoration. The grace of our Lord Jesus Christ be with you.—Amen.

† PAUL CULLEN, Archbishop of Dublin. Dublin, Nov. 23, 1852.

THE MADIAT FARCE.

(From the Dublin Tablet.)

A Conservative journal denies that it is "refreshing" to see Lord John Russell at work again in the House of Commons; but everybody must admit that it is "refreshing" to see the venerable Lord Roden and his Exeter-Hall compeers so vigorously at work in Italy for the defence of a cause with which their names have never yet been associated before—that of religious liberty. As far as I can judge these gentlemen have not succeeded very completely in the immediate object of their mission. They affect, indeed, to be, more or less, satisfied; and if they are pleased, there is no reason on earth why we should express any discontent. But whether successful or unsuccessful it becomes our duty to urge upon them that while they have their hands in they shall transact a little real business of the kind which professedly instigated their departure from home. At Florence, whether their cause were right or wrong, Lord Roden and Sir Culling Eardley would not be very likely to have much weight. The persons whose interest they advocated might be martyrs, but an act of canonisation, brought wet and fresh from the Temple of Discord in the Strand, would hardly be allowed in Tuscany that decisive weight which the interests of their mission require. In a word, the complaint against the Madiat being that they are the agents of a conspiracy concocted in England, and maintained by English gold, for carrying out through Italy a system of bread-and-butter proselytism, the only effect of which as regards religion—if it have any effect—is known to be the spread of downright infidelity—the solicitation of the originators of the plot in favor of any accomplice was not likely to be listened to with any peculiar favor. But is nothing in their power before they return to England? Are they to have nothing to say on their arrival in London and to Dublin, but to report a failure? Is there no other work before them which they might, by a little effort, accomplish on their way home?

It occurs to me that, unless the season be too late, they might really, without very great inconvenience, leave the direct route, and come back by way of Mecklenburg; and having so lately transacted business with the Ministers of a Catholic Grand Duke in Italy, there would be a sort of epigrammatic satisfaction in transacting the same sort of business with

a Protestant Grand Duke in Germany. Sir Culling protests—and no doubt Lord Roden would protest if he were asked—that his principles extend to all classes, and therefore we are quite sure that the difference of religion would not produce the smallest effect on his notions of justice or on his conduct. Besides, Mecklenburg has the inestimable advantage of being a very much smaller state than Tuscany; in population only a third, and in superficial extent only a twenty-third part of the Italian; and therefore, I should respectfully submit, very much easier to bully and coerce. To be sure, the Court of Berlin, which has been so generous in the expression of its indignation against Tuscany, might not relish the expression of any direct hostility on the part of Lord Malmesbury against the majesty of this little Protestant Prince. M. Bunsen, who is so zealous for freedom of conscience in Italy, might not be quite so cordial when he is asked to look at the same question, with a change of parties, and a great deal nearer home. But if Prussia looms thus awfully in the background at Mecklenburg, it should not be forgotten that Austria was equally imminent and equally menacing at Florence; and in respect, therefore, of external difficulty, both the Grand Dukes stand on a nearly equal footing.

At Mecklenburg the case is this—and we implore the earnest attention of the new missionaries of toleration, Lord Roden and Sir Culling, to the facts we are about to relate.

At the beginning of this current year of grace, a nobleman in Mecklenburg, M. Von Klettenburg, became a Catholic, and all his family with him. The population of Mecklenburg is almost exclusively Lutheran, but in the two towns of Schwerin and Ludwigslust there are a few hundred Catholics whose existence is recognised by the law, who are of long standing there, and who by law are permitted to exercise their religion, to keep open chapel, and to enjoy the ministrations of a Priest. In these respects the case I am going to state is not nearly as strong as the case of Tuscany, because in Tuscany there are no Protestants, no Protestantism, no disposition towards Protestantism, nothing but the action of a confederation of monied foreigners to buy up souls. In Mecklenburg, as I have said, Catholicity exists, has long existed, and is a recognised part of society.—There is no question about the introduction of a religion for the first time—or rather—there is no question about the introduction into the country for the first time, not merely of a new religion, but of diversity of religion. This is the question in Tuscany; but in Mecklenburg diversity of religion already prevails, and the very religion now in dispute—the Catholic—has an actual and definite existence in the soil.

This being the case, M. Von Klettenburg, with all his family, became Catholic a few months ago.—When his conversion was effected, the question was how was he to hear Mass on Sundays and holidays of obligation? His hereditary mansion is said to be several miles distant from Schwerin and Ludwigslust, and he found it rather too long a drive for the children—to say nothing of himself and his lady—to go between twenty and thirty miles once a week at least, and (if the family were weekly communicants) before breakfast. So M. Von Klettenburg bethought him of having a family Chaplain. It is contended that this privilege of having a family Chaplain belongs to the new convert as part of his nobility, and that for the Government to forbid such a luxury is to violate the law; but leaving this question of "privilege" out of account, it seems to be admitted that the Government has a right to forbid Chaplains, and this supposed right it exercises. As soon as they learned that M. Von Klettenburg had a Catholic Priest in his house, down came a Ducal or Ministerial Rescript, commanding him to give that Ecclesiastic notice to quit his estates within eight days. The Government added, that "it was not disposed to tolerate any longer the presence of a Catholic Priest outside of Schwerin and Ludwigslust." In pursuance of this peculiar "disposition" the Grand Ducal Government has recently added acts of a like nature.—Besides the two towns above named, the rule has been that Mass may be said at Rostock—I believe—during Whitsuntide, and at Butzow once a year. Families living where these remote and rare ministrations are not accessible have been in the habit of receiving in their own houses occasional visits from Clergymen located in the two cities of refuge allowed in that Protestant domain to the Catholic religion. But this horrid practice is to be allowed no longer. A Catholic Ecclesiastic lately travelled from Schwerin to Dornitz to say Mass in the house of a convert; but scarcely had he returned, than he received an order from the Minister of Public Worship, "interdicting the three Ecclesiastics of Mecklenburg from saying Mass elsewhere than in the above-mentioned localities." These interdicts must be obeyed. If