

LENTEN PASTORAL OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

From the above-named document we make some extracts, which will, we think, be generally interesting. His Grace, after insisting upon the excellence of "faith"—as "the beginning, the root, and the foundation of all justification, without which it is impossible to please God"—thus continues:—

"We are not, then, to be surprised that a virtue so necessary, so important, without which no other virtue can exist, should be continually assailed by the enemy of mankind, and that all his fiery darts should be directed against this foundation of our hope. Alas! we have too many proofs in our own days, and even here among ourselves, of the activity with which this unholy warfare is carried on. Tracts, and works of every description, assailing all that is sacred in our religion, are widely scattered through our streets, and oftentimes forcibly and audaciously thrust into the hands of every Catholic citizen. Some of these works are disguised under false titles, and remind us of the wolf approaching the fold in sheep's clothing, that he might the more easily devour and destroy. Let us call your attention to one publication, bearing the name of the 'Catholic Layman,' which, if we are well informed, is sent to several police stations and other public offices, as also to the houses of Catholic farmers, landholders, shopkeepers, and tradesmen throughout the country. So far from corresponding to its title, this publication is replete with attacks, vain and frivolous attacks, indeed, on the One, Holy, Roman, Catholic, and Apostolic Church, on that Church against which the gates and power of Hell have raged in vain. It is well all Catholics should know the character of this paper, that they may not be deceived by a false name. This caution is the more necessary, as a leading Protestant journal (the *Saunders*) announced some short time ago that the Archbishop of the Protestant Establishment in this city had recommended to the Parochial Visitors' Society the distribution of the 'Catholic Layman,' together with the 'Hopeful Tracts.' We do not consider ourselves called on to make any further observations on this matter. It is only one of the many ingenious devices to which, in the want of real argument, the enemies of our religion so frequently have recourse.

"Furthermore, we cannot but direct your attention to the many attempts that are made to corrupt the faith and to poison the minds of innocent children.—In our Pastoral address on the approach of last Lent we exhorted you to prevent the public institutions of this city, principally supported by taxes levied on you, from being converted into proselytising schools for perverting poor and destitute children. Your exertions in the cause of charity last year were successful; and the liberal Protestants and Catholics selected by you to be poor law guardians banished from their meetings all polemical discussions, and resisted every attempt to tamper with the faith of those placed under their protection. We cannot but be thankful for the peace left to the poor during the past year; and we trust that the guardians to be elected next March will walk in the footsteps of their predecessors, and act with the same spirit of honest impartiality which distinguished so many members of the present board. We here copy the words we addressed to you last year, and earnestly exhort you to act with the same zeal and energy which you then displayed:—

"Your faith, your piety, your zeal, your assiduous exertions in the cause of truth, convince us that you will act with energy and determination in defence of your holy religion, and that you will explode that unholy system of proselytism which deluded men are endeavoring to introduce—a system adapted only to propagate the vilest hypocrisy and infidelity, and to banish the principles of honesty, and Christian faith, and morality from the hearts of those who become its prey. To prevent such fatal evils, to check the growth of hypocrisy and its cognate degrading vices, let me implore of all those who have the right of voting for the election of poor law guardians to consider seriously what an evil it is to commit so important a charge to men blinded by hostility to our holy religion, and resolve to give their votes only to such men as are free from prejudice and fanaticism, and distinguished for their integrity, their devotedness to the poor, their humanity, their determination to do full justice to the rights of conscience. Should any one give the charge of the poor to men determined to rob them of, or to tamper with, their faith, he will have to give a strict and dreadful account before the tribunal of the Almighty God for the abuse of the power confided to him, and for the evils of which he is the cause."

"It is scarcely necessary to caution you, dearly-beloved brethren, against the Bible readers, street preachers, proselytising schoolmasters, lecturers on religion, polemical disputants, and vagrant missionaries that are sent among you. Do not interrupt them, do not interfere with them, but do not listen to them—let them pursue their trade, and earn the wages of iniquity. From their fruits you will know them. By their teaching they never produce any effect, except on the drunkard, the gambler, the degraded profligate, of the avaricious man disposed to barter his faith and to sell his Master, like another Judas, for vile pelf; and when they have caught in their meshes such unfortunate and fallen men, they make them, as we read of the converts of the Pharisees, children of perdition, twofold worse than they were before. Has any good and pious Catholic—any one accustomed to lead a holy life, and well instructed in his religion, ever been gained over by these modern Pharisees? Is it not among the ignorant and vicious that they expect to reap a rich harvest? Pretending to leave every one to the exercise of his own judgment in the choice of a religion, or exhorting all to form their opinions from the Bible, do they not endeavor to poison the minds of children before they come to the years of discretion, or are capable of judging for themselves, and to circulate, in foolish tracts, the offspring of their own imagination, not the eternal truths of the Bible?"

"With the low and fanatical band engaged in an unholy crusade against the faith of Ireland, and with the few high dignitaries who, enjoying the ample revenues left by our forefathers to the Church, encourage them in their wicked and treacherous assaults on Catholics, it is useless to argue or to remonstrate; but we know there are many liberal-minded Protestants who condemn the proceedings of tract distributors and strolling preachers, and who deplore the course adopted by some dignitaries of their Establishment. To all who are open to reason we beg to submit one consideration. Is it desirable that our poor and destitute population should be reduced to that state of religious feeling which prevails among the

working classes of England? We suppose that this is the object of the Bible and other societies of the sister kingdom in sending their emissaries to our coasts, and that it is with this view they expend such enormous sums in their attempts to proselytise our people, for it is scarcely to be imagined that they wish to make us better than themselves. Now, let us ask, what is the condition of the mass of the people in England? Whilst the judges are expressing their delight at the lightness of the calendar and the absence of crime in the largest and most Catholic counties of Ireland, though poverty and misery still prevail in them to a considerable extent, England presents a very different picture. Need we speak of the suicides, the child murderings, the poisonings, the burglaries, the sale of wives, the degrading immoralities, the innumerable murders that are recorded from week to week in the columns of the public press, and which cannot be read without horror and dismay? But, drawing a veil over these awful atrocities, which reveal a state of things equalled only by the degradation of Pagan morality at the time of the Apostles of the Gentiles, let us take a description of the religious condition of the masses of England from a more authoritative source, and from a document which must have described things with accuracy and truth. Such we consider to be the report of the 'Church Pastoral Aid Society' for the past year (May, 1855), a society whose committee consists, according to their own report, of one Archbishop, nineteen Protestant Bishops, and several distinguished noblemen, of whom Lord Shaftesbury, the most celebrated champion of Protestantism, is the head. Now, what do we read in this report? At page 18 we find the following extract from a late charge of the Bishop of Winchester, adopted by the committee, as containing an accurate account of the actual state of things:—

"You know that, in a Christian land, dwelling within the sound of the church-going bell, amid neighbors who recognise that the earth is the Lord's and the fulness thereof, with daily sights before their eyes to remind them that the fashion of this world passeth away and the flower thereof fadeth, there is yet a mass of unenlightened, unreclaimed, unregenerated heathenism, professed unbelievers, or practical unbelievers, without God in the world, as ignorant of His grace and gospel, and as reckless of death and judgment, as if no revelation had been given from Heaven, &c."

In the same page the respected Prelate's authority is again quoted as follows:—

"These are the home heathen, who keep aloof altogether from the public ministrations—who never enter a church, never kneel in common prayer, never come within the sound of a sermon, never participate in the Sacraments of grace."

"Thus, according to a learned Protestant Bishop, after enjoying the benefits of the Reformation for three centuries, there is a mass of unenlightened, unreclaimed, unregenerated heathenism at the very doors of the Protestant churches in England. Who would wish to see Ireland reduced to so sad and degraded a state?"

"At page 24 the evidence of an esteemed Protestant Clergyman is given to the following effect:—

"I am painfully constrained to acknowledge that the general state of my district, both in a moral and spiritual point of view, is most deplorable. Socinianism, Barkerism, scepticism, and gross carelessness still prevail to an alarming extent. The Sabbath is spent by the greater portion of the people either in tending their cattle, reading and talking over the news and gossip of the day; lounging at home in idleness, or meeting in groups at each other's houses for the purpose of discussion, or, as some have expressed it to me, of 'pulling the Bible to pieces.'"

"Such, let us observe in passing, is the sad effect of the indiscriminate distribution of the Bible among a class of people neither prepared nor disposed to receive the Word of God with due respect, and unable to appreciate the oracles of Heaven. Their business with the Bible is to insult its doctrines, to trample on its teachings, 'to pull it in pieces.' Of what utility is it to scatter millions of Bibles among men thus disposed to question the doctrines of revelation? How wise, on the contrary, is the discipline of the Catholic Church which protects the Word of God from insult and profanation by encouraging its circulation only among those who are prepared to read it with the veneration due to the Word of God."

"Again, at page 32, another Protestant Clergyman writes:—

"It is a melancholy truth that nearly two-thirds of the laboring population of these districts live apparently in the total abandonment of religious duties. In a town adjoining this parish, the population of which is 24,000, of whom 5,000 are miners, the number of the latter in regular attendance upon any place of worship is estimated at 1,000, or one-fifth; and in my own parish, with a population of 13,200 and upwards, three-fourths perhaps of whom are colliers and iron-workers, I have reason to believe that not more than 4 or 5,000 attend constantly upon public religious ordinances!"

"The youth of the laboring classes in this locality are, to a lamentable extent, trained up in habits of practical impiety, intemperance, prodigality, and a degree of incivility verging on barbarism—the almost inevitable consequence of their parents' example. In mere infancy they are generally made familiar with the intoxicating beverage, and with the scenes of profligacy therewith associated, 'not merely in their own wretched homes, but in those places of evil resort to which they are conducted.'"

"Again, at page 33, we read:—

"The committee feel the importance of keeping clearly in view the almost incredible degradation in morals as well as religion in which the masses of our people are sunk."

"And again, at page 39, we read:—

"It cannot be concealed that there is very much in the aspect of the country to create anxious thought and serious forebodings. Irreligion and immorality yet fearfully abound; and such is the spirit of infidelity among the operative classes, that it is estimated six only out of every hundred working men attend a place of worship, while in London the attendance is only two in every hundred working men. This can scarcely be matter of surprise, when we reflect on the demoralising character and avowed anti-Christian principles of the pernicious periodical literature which has such an immense circulation."

"We add one extract from the report of the same Pastoral Aid Society of May, 1853, at pages 5 and 6:—

"The correspondents of the society give it as their experience that infidelity and false religion are greatly on the increase, and assuming in many places a

boldness of tone and bearing which was formerly foreign to them. Infidel lectures are constantly delivered on Sunday nights in various parts of the metropolis and in the provincial towns, which are largely attended by the working classes."

"And lower down 'a Clerical correspondent thus refers to this subject:—

"Infidelity abounds here to an alarming extent—at least practical infidelity—the no less real because not openly professed, and which manifests itself in the habitual neglect of all religion. Multitudes of both sexes never enter a place of worship, open a Bible, except to scoff at it, or bow their knees in prayer. But even professed unbelievers are frequently met with, and the doctrines of the Chartist and the Socialist have their avowed supporters."

"We pass over many other similar extracts. We turn with alarm from the sad picture they present. It is with feelings of bitter regret that we reflect on the awful state of degradation to which so many millions of our fellow subjects are reduced, whose souls have been made to the likeness of God, and redeemed by the precious blood of Jesus Christ. Good God! to what a deplorable state has heresy reduced a country, once the island of Saints! Where virtue and sanctity once flourished—where Christian perfection was practised in an eminent degree—there now heathenism, socialism, scepticism, rationalism, infidelity, immorality of the worst kind, a total indifference to religion have established their sway, and reign widely through the land. It is, we repeat it, with feelings of the deepest regret that we consider such a state of things; we would wish from our inmost heart that the description presented was not correct. But how can we doubt of its truthfulness when it is sent before the world with the sanction of committee consisting, as we have said, of twenty Protestant Bishops, Lord Shaftesbury, and others, the most zealous supporters of Protestantism to be found among the ranks of the aristocracy?"

"Having, then, drawn this sad picture, we now, in silent sadness of heart, leave it to the consideration of unprejudiced Protestants, and we ask them can they conscientiously encourage the introduction of such a state of things into Ireland?"

"But why, beloved brethren, do we call your attention to a subject so well calculated to excite distressing and sorrowful feelings in our mind? Our reason for doing so is, that you may, in the first place, offer up fervent prayers to God for the conversion of all who are sunk into the abyss of heathenism and infidelity, begging of Him to open their eyes to a true sense of their condition, and to bring them back to the one fold, where alone true virtue and true religion are to be found. We do so, in the second place, in order to excite your vigilance and zeal in resisting the vile attempts of those wolves in sheep's clothing, who are going about in such numbers, seeking to devour the lambs of the fold, and to introduce a system among us which has been so fatal to religion and virtue, which has produced such soul destroying effects in the sister kingdom. Oh, dearly-beloved brethren, we are not to be dazzled by the riches and powers of this world—they may be enjoyed by the enemies of God and of His holy religion. It was not to the rich and powerful that Our Divine Redeemer committed the deposit of the Faith; it was not by their influence that the Gospel was propagated to the ends of the earth. Our bountiful Lord came to preach the Gospel to the poor, to heal the contrite of heart.—(Luke, c. iv. v. 18.) The humble offering of the Blessed Virgin in the temple, a pair of turtle doves, or two young pigeons, shows that she, too, belonged to the poor. If we are of this number, if we are afflicted, if many of us are poor and destitute, still let us rejoice, and let us ever be thankful to God for having given us the most precious of all gifts—Divine faith—and for having made us members of that One Holy Catholic Church, out of which there is no salvation. It is a great grace and blessing to belong to that Church which inherits its powers from Christ, and is endowed with authority to crush error and to suppress immorality, as well as to spread the doctrines of truth and to uphold the practice of every virtue. What a calamity to be separated from this Church. See the condition of the unhappy Greeks, once so famous for sanctity and learning. Scarcely had they raised the standard of rebellion against the Apostolic See, when Constantinople fell into the hands of their barbarous enemies, and they became slaves in their own homes. What shall we say of England? She, too, rejected the benign sway of Rome. What is the consequence? We have laid before you the condition of her masses, as described by Dignitaries of the Establishment. Her Church, at once the creature and the mere slave of the state, separated from the mystic vine, has no vitality in her, and is incapable of producing fruits of salvation. All her acts are the acts of mere temporal authority, derived not from the founder of the Christian religion, but from parliamentary legislation. Oh, may the merciful God, who has always watched over Ireland, who has displayed His wonders in favor of our forefathers in the time of dire distress, who brought them safe through the sea of persecution—oh, may He continue to watch over the destinies of our Church, and to preserve us from the scourges of heresy and infidelity. And thou, O Most Holy Virgin! the patroness of our land, our hope in affliction, our consolation in trials, look on us with an eye of compassion, intercede for us with thy Son, obtain for us grace and strength to repel all the fiery darts of our enemies; preserve our faith from the snares laid for it, watch over the innocence and integrity of our youth, and let us be ever devotedly attached to the rock on which Christ built His Church. Restore peace to our country, preserve us from the ravages of pestilence, and, above all, obtain the grace of conversion for those who, far from the true fold, are sitting in darkness and error, that, seeing the truth, and returning from their wanderings, they may be united in faith and charity with us, acknowledge one Shepherd, and under His guidance, come to the regions of eternal bliss. The grace of Our Lord Jesus be with you all, and may He grant you every blessing, spiritual and temporal."

"PAUL CULLEN, Archbishop of Dublin.
Dublin, January 23rd, 1856."

An old lady named Elizabeth Farmer, living in Newtown, N. H. who has been widely known for her extreme pious habits, died the week before last, leaving from \$75,000 to \$100,000 worth of property to be divided among her nearest relatives—embracing some fifteen or twenty cousins. Most of the property consists in very heavy timber lands, some railroad stock, and a large accumulation of gold and silver coins, found stowed away in an old chest.

PROTESTANTISM IN EUROPE.

(From the *Charleston Catholic Miscellany*.)

The following article on the state of Protestantism in England and on the Continent is from the *Philadelphia Presbyterian*. It will not be unacceptable to our readers; for they may learn from it that Protestants have at last opened their eyes to a fact, which was visible to every Catholic for scores of years, viz: that Protestantism in Europe was "a small affair," and that its "vital power" had died out long ago. Britain, its only remaining stronghold is, it seems, tottering too. Stript of her prestige among the nations of the earth, she is beginning to feel more sensibly her inward miseries. Her annals of social crime far surpass in atrocity, we will not say those of any civilised European State, but those of savages and barbarians. Every day adds to the sources of her guilt, as well as her social danger; and when her rural population will have disappeared under the pressure of a false civilization, her demoralization and ruin will be complete.

Why do not our Missionary Societies, Foreign Christian Unions, etc., send Missionaries to convert their erring brethren of the same faith, and stir up the expiring embers of European Protestantism? It was a more charitable task (not to mention justice) than to send out emissaries to fatten in idleness in Siam, in India, or Timbuctoo, or to pervert the Catholic Chinese, or to sow discord, civil and religious, in the heart of Catholic Europe. Besides, it would be a more hopeful expenditure of money; for Catholics so far, it is plain, have proved irreclaimable. They will not have Gospel light; let them be left to perish in their blindness. And let the money, that was lavished so vainly upon them heretofore, be applied to a more appropriate object; the attempt, viz: to rescue Lutheran Germany and Calvinistic Switzerland from the abyss of Rationalism and infidelity in which they are lying prostrate. Might it not be well, to send over a few schoolmasters to teach seven-eighths of Protestant England's population the unknown art of reading, in order that they may use their Christian privilege with regard to the Bible; and a few Reformers also, not of doctrine, but of morals, to lessen the huge catalogue of vice and crime that loudly proclaim (to use the words of a London Protestant journal) the English people to be a nation of "Christians without Christ."

ENGLAND AND PROTESTANTISM.—A gentleman of great intelligence and accurate observation, recently returned from a tour in the Old World, lately said to us, "I was much impressed by the aspect of things in relation to the prospects of Protestantism. Protestantism in Europe is a comparatively small affair." There is much truth in this statement, and it should lead the friends of evangelical religion to serious reflection, especially in view of these portentous times. Discarding altogether the fanciful views of many of the modern interpreters of prophecy, there is a general concurrence amongst prophetic students in the opinion that there is to be a terrible and final struggle between the great Romish apostasy and the true followers of Christ, before the ultimate overthrow of the former. If this be true, there is nothing which concerns the internal healthfulness and the external influence and power of England, which is not of deep moment to the Church of God. Britain has been well said to be the Bulwark of Protestantism in Europe. Leaving her narrow limits and traversing the adjacent continent, it is, as our friend justly remarked, "a very small affair." German Protestantism has but a name to live; in France and Switzerland is but as a feeble lamp in a dark place; and in those nations of the North where it is professed, it is a mere profession. The present religious awakening in Sweden and some portions of Germany is encouraging, but this is but as the radiance of a morning star amid the gloom of surrounding night. As a vital power, Protestantism on the continent of Europe can scarcely be said to exist. The brunt of any conflict involving Protestantism and Popery, as contending forces, must be borne by England. In such an emergency, could she stand her ground? Is she gaining strength or losing it? What has been the bearing of recent events on her internal and external resources for such a conflict? These questions open a wide field for discussion, and one which, at present, we shall not attempt to occupy to any extent. We presume that the general verdict of disinterested parties would declare that the developments of the Eastern war have lowered England in her position in the family of nations. The prestige of her name is not so formidable, nor her military prowess and statesmanship as much respected as formerly. Instead of ranking as the first power of the world, it is probable that she would not now be awarded more than a third rate place. True, as in the Peninsular war, she recovered herself after years of reverses, and in the end came out with a more brilliant fame, she may yet gather up her relaxed energies, and achieve something worthy of herself; but this is not probable since famine and emigration have destroyed her old recruiting ground, and robbed her of what, after all, are the real sinews of war. This latter fact indeed, strikes us as one of the most unfavorable features of her present circumstances. Whilst the causes to which we have alluded have been draining her rural district to people foreign lands and the grave, her manufacturing towns and her great commercial marts have also been making their draughts, drawing her hardy peasantry into their crowded dens and purlieus, and exerting upon them an enervating and demoralizing influence, until it admits of serious question as to how far the body politic and social retains the *vis medicatrix* necessary for its own recuperation. We certainly hope that this picture which presents itself as a possibility may not be verified in fact. It would be an evil day for the Church of God, and for the Old World especially, if the ramparts and bastions of the bulwark of Protestantism in Europe should begin to give signs of decay. Meanwhile, it is well to contemplate these great interests in their possible as well as their actual relations. Whatever may be brought forth in the providence of God, we know that it behooves all who love the truth and the best interests of mankind to be up and doing in this day of great events. As to the depleting process from which England is suffering, the *London Christian Times* thus speaks:—"In time past our military ranks have been filled by our rural populations. Scotland sent us her hardy Highlanders; Ireland her dashing lads; and from the airy commons and healthy village greens of England there came men of bone and muscle—unsung Norvals, who had heard of battles, and who longed to follow to the field some warlike lord. Where are these now? The answer is, Driven from the soil by a cruel system of landlordism and a pernicious theory of political eco-