

according to the choice of the managers. Neither of them contains any matters of controversy among Christians."

I have copied the entire of this paragraph for the purpose of pointing out the great inaccuracies it contains. It is not precisely true that the edition here described differs only in the arrangement of arguments and the form of expression from the edition recommended by the board. It is not accurate to assert that neither of the editions contains any matters of controversy among Christians. Without entering more at length into the question, I find in the last-mentioned edition a chapter on Faith and credulity, which is not in the Dublin edition; and this chapter teaches in the most direct manner the Pelagian heresy, which is condemned and rejected not only by the Catholic Church, but also by most distinguished Divines of the Protestant Establishment of England.

In this chapter also Christian Faith is declared to be a "fairness in listening to evidence, and judging accordingly, without being led away by prejudice and inclination" (p. 22); which definition is directly in opposition to the doctrine of the Catholic Church, holding, as she does, with Saint Paul, that Faith is a gift of Heaven, a Divine virtue, which can come only from God. Fairness in listening to evidence may be a very excellent quality, but it is directly contrary to the teaching of our general councils to state that Christian Faith consists in it, and were a Catholic pupil knowingly to embrace such an opinion, he would be liable to become the enemy of the Catholic Church, and to incur the penalty laid down in the Scripture: "He who heareth not the Church, let him be to thee as a heathen and a publican."

Besides the two editions of the little work just alluded to, there is another publication connected with them which deserves to be mentioned. It is entitled, "Introductory Lessons on the History of Religious Worship, being a sequel to the Lessons on Christian Evidences, by the same author." London: Parker. 1849. In this treatise we are told that there are only two Sacraments; that there is no real Priesthood; that the Church is not infallible; the veneration of the Most Holy Mother of God and of the Saints is compared to the Pagan worship of deceased men; and almost every doctrine of the Church is misrepresented and assailed. It is remarkable, too, that in a work like this there is no open profession of belief in the Trinity of the Divine Persons, or the Divinity of Jesus Christ, which are fundamental mysteries of Christianity. Now, let me ask, was it casually that this work was published as a sequel to the "Christian Evidences," or was this title assumed as an ingenious device or pious fraud to induce the Catholics of Ireland to read a book replete with heresy, suited to poison their unsuspecting minds? As the "Christian Evidences" were supposed to be approved and recommended by the National Board, would not a person not initiated imagine that the sequel enjoyed the same privilege as the work to which it was appended? However that may be, from what we have stated it results that we have—

1stly. A little treatise on Christianity, printed in Dublin, free perhaps from open attacks upon our Faith, but well calculated to promote a spirit of scepticism and infidelity.

2ndly. A London edition of the same work, containing errors of a very fatal tendency.

3rdly. A sequel to these works openly and directly assailing the most vital doctrines of the Christian religion. These three works are all connected, and form but a whole, against which I have thought it my duty to warn you. Such works should be cautiously avoided, unless you wish to expose to danger that most precious gift of Heaven—your Faith—which is the beginning, the root, and the foundation of all justification, without which it is impossible to please God.

We have endeavored thus far to put you, dearly beloved, on your guard against bigotry and intolerance, accompanied with professions of liberality, and against attempts to curtail your rights and enslave your minds, under the pretence of securing religious liberty. We are not, however, to regret that we have been assailed, since the conduct of our enemies has placed them in their true light, and removed the mask that hitherto concealed them. We can now form a just estimate of the character of a man who for many years has been insidiously at work to have the management of the education of the country in his hands; we can understand with what feelings he dictated the works that were destined to form the minds of our children. Had he been able to form the National system to the image and likeness of his own works, and to infuse into it the spirit that pervades them, without suspecting his intentions, we may say that scepticism, rationalism, and infidelity would have been the poisoned fruits which we should have gathered from it. Time will tell whether any seeds of these baneful productions have been cast into the soil. But, as far as we can see, though there is much to be regretted, we have reason to be thankful to a bountiful Providence for having preserved the germ of Faith uninjured amongst us; and we cannot but feel grateful to all those who, whether officially connected or not with the Protestant dignitary just mentioned in the management of the education of the country, have labored to keep things in their proper channel, and, as far as in them lay, for their position must have been one of great difficulty, having to contend with a personage whose authority was of great weight until his opinions became known—to give fair play to all, and not to allow any one to invade the just right of others.

We shall conclude by exhorting you to raise up your hands to Heaven in fervent prayer, and to beg of the Almighty Ruler of all things to come to our assistance. With the Royal Prophet let us cry out:

"Let God arise, and let His enemies be scattered; and let them that hate Him flee before His face; as smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish in the presence of God: and let the just feast and rejoice before God, and be delighted with gladness."

(Ps. xvii.) With full confidence in the power of the Almighty, we may ask of Him to preserve the vineyard which He has planted with His own hand and watered with His blood, and not to allow the wild boar of the forest and the beasts of prey to lay it waste. Whilst praying for our spiritual wants and imploring the protection of Heaven, gratitude will teach us also to send up our petitions to God for those who have raised their voices in favor of menaced innocence. Let us also humbly beg of Him who holds in His hand the destinies of nations, to inspire all our rulers with sentiments of equity and justice, and with a firm purpose to protect innocence and to cherish and encourage virtue. Nor should we forget those who malign and persecute us, but, according to the command of Jesus Christ, beg of God to avert from them the scourges of His anger, and especially to preserve them from the punishment to be inflicted upon those who, impugning the known truth, sin against the Holy Ghost. May He bring them to a sense of their danger, and to true penance for their sins.

But our prayers and petitions will be the more efficacious if placed under the protection of the Holy Mother of God, who is not only the model of virgins, and the hope and light of those who consecrate themselves to the service of God, but is moreover the special patroness of our country, who has preserved our Church and her holy institutions during a long and dreary night of misery and persecution. May she still continue to watch over us, and to guide us in our course through the darkness and tempests of this miserable world.

We conclude in the words of the Apostle:—"Brethren, be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the Devil; for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness, in high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect."—(Eph. v. 10.)

The grace of Our Lord Jesus Christ be with you, brethren. Amen.

† PAUL CULLEN,  
Archbishop of Dublin, and Primate  
of Ireland.

Dublin, Vigil of Pentecost, 1853.

The Clergy will read to their flocks whatever portions of the above Pastoral they will judge convenient.

## CATHOLIC INTELLIGENCE.

MISSIONS OF FATHERS RENOLFI AND LOCKHART IN TUAM.—On Sunday last the Mission of these zealous and devoted preachers was opened in our noble Cathedral by Father Renolfi in a most instructive and thrilling discourse. Each day since then, from early morning until late at night, within its hallowed precincts, and almost without any cessation, solemn scenes are witnessed which must carry consolation and cheer to every Christian heart in the country. Three times, daily, do the Missioners speak to crowded congregations, as men truly "having authority from God." Their powerful eloquence is, indeed, far above any language of eulogy which we could bestow upon it. The penitents who may constantly be seen thronged around the numerous confessionals are the best evidence of the practical effect already produced by the efforts of these learned and untiring Missioners. We are delighted to see almost all the respectable Protestants of this locality, attending with becoming deportment and evident interest to the controversial lectures delivered each evening by Father Lockhart. These lectures it is not our province nor our wish to analyse for our readers. One must hear with his own ears, in order to adequately appreciate these sublime and convincing discourses. And from the most masterly yet simple style, in which that distinguished convert expounds whilst he defends the misrepresented and blasphemed doctrines of the one infallible Church he has joined; and, from the unsparing yet inoffensive language in which he thoroughly bares up, whilst he triumphantly refutes the errors and sophistry of Protestantism which he has renounced, we shall be indeed surprised if he do not induce his Protestant hearers to imitate his example, and, as he has done, so like him "to go and do likewise."—*Tuam Herald.*

ST. EDMUND'S COLLEGE CHAPEL.—This beautiful structure was consecrated by the Cardinal Archbishop of Westminster and the Lord Bishop of Southwark (of whose dioceses it is the Ecclesiastical seminary) on Whit Monday.

The correspondent of the *Morning Chronicle*, writing from Frome, says:—"A son of the celebrated poetess, Mrs. Hemans, is here, a convert and a devout Catholic."

We translate as follows from Roman correspondence in the *Univers*, under date May 4th:—"The ceremony of the Beatification of Father Paul of the Cross, founder of the Passionists, was celebrated on Sunday, the 1st of May, with great pomp, in the Basilica of St. Peter."

We read in the *Modena Messenger*, under date Rome, 30th April:—"I will tell you that negotiations are pending between the Holy See and the Cabinet of St. Petersburg, to the effect of definitively appointing Bishops to several Polish sees, now governed by administrators."

ORDINATION.—There were six Subdeacons, students of the Seminary, ordained at High Mass, in the Cathedral of Cincinnati, by Archbishop Purcell—Rev. Messrs. Sheehan, Garvey, and Doyle, of the diocese of Pittsburgh; and Rev. Messrs. Hemstegger, Kelly, and J. B. Donahoe, of the diocese of Cincinnati.—*Telegraph.*

CONVERSION.—We have to announce the recent conversion of Miss L. J. Browne, youngest daughter of the late Colonel Dominick Browne, of Browne Hall, county Mayo, nearly related to the Oranmore, Sligo, and Kilmaine families, who, having read her recantation of Protestant errors, made her profession of Faith on Maunday Thursday before the Very Rev. Canon Hunt, of St. James Church, Spanish-place, London, from whom she received conditional baptism, and on Easter Sunday the Blessed Sacrament of the Eucharist.—*Tablet.*

## IRISH INTELLIGENCE.

### THE IRISH PARTY AND THE CATHOLIC CLERGY.

At a meeting of the clergy of the Tuam Deanery, held on Thursday, the 12th inst., the Very Rev. Richard Walsh, P.P., Headford, in the chair, and the Rev. Patrick Conry acting as Secretary, the following resolutions were unanimously adopted:—

Resolved—That to the want of fidelity to their solemn, religious engagements in the representatives of Ireland may be principally traced the evils with which our people are afflicted; and that, at no former period, has the disregard of this sacred duty in several of the Irish members been more scandalous and disastrous than since the accession of the present Ministry to power.

Resolved—That among those who have proved unfaithful to the solemn covenants which they exchanged with their Catholic constituents, we regret to find numbered two more intimately connected with the freeholders of this diocese; and that as the latter followed, not without painful sacrifices, those instructions on their moral responsibility which we felt it our duty to give them, we should deem ourselves conniving at the deceit with which they were required if we did not stigmatise the flagrant breach of trust that has been thus perpetrated by their representatives.

Resolved—That they are only aggravating injury with insult in their awkward efforts to explain what no sophistry can palliate, since all the delusive figures of arithmetic with which the clerks of the Treasury are able to furnish them cannot rescind the strict and circumstantial pledges registered in the recollection of Ireland, that they would remain in opposition until one of the principal sources of the frightful emigration of its people would be stopped by an adequate measure or Tenant Right; and until the persecutions carried on by a petted Establishment, in such a variety of forms, against the suffering remnant left behind, should be effectually and for ever arrested, by reducing to a just level its oppressive ascendancy.

Resolved—That far from finding an apology for their violated promises in any diminution of the taxes of the country, they have contributed to load it in its exhaustion with fresh and more intolerable burthens; forgetting, or affecting not to know, that the interests of all classes are so interwoven that the privations of the one must be shared in by the others; and that, therefore, an enormous and vexatious injustice should not be committed on all Ireland, under the insulting plea of removing a partial and unrighteous impost, which, under a bona fide union of the countries, should never have been laid on, and which, if the justice of its repeal were denied, could not with any consistency be continued.

Resolved—That if the Irish members returned by popular constituencies were to exhibit the same melancholy spectacle of one moiety remaining faithful to their pledges and their constituents, and the others forgetful of their promises ranged under adverse banners, the Catholics of Ireland might as well have no representatives at all. That there is no safety for the people or their religion but in the united action of their representatives in carrying out their sacred pledges at all times under all difficulties, and that such representatives as have obtained and still retain their seats under false pretences should resign them into the hands of the people whom they had betrayed, and who ere long will not fail to require them at their hands.

Resolved—That as the corruption of the worst and most venal representatives would be comparatively harmless if not sustained by place seeking constituents, we cannot imagine that any honest or disinterested persons could venture to advocate the ruinous policy of the notorious pledge-breakers, and that it would inflict the deepest injury on the Catholic Clergy if any of them, or of their friends were found to participate in the disgraceful patronage now lavished as the price of the independence of the country, and of the freedom of our holy religion.

At a meeting of the Clergy held in Thurles, on the 9th inst., the following resolutions were adopted:—

Resolved—That having forwarded resolutions to Messrs. Scully and Saddleir, expressive of our feelings on their parliamentary conduct, and having received their replies, it is our painful duty publicly to declare that these are not only unsatisfactory and evasive, but have unhappily confirmed the doubts we entertained relative to their adherence to the policy of an Irish party pledged to "independent opposition."

Resolved—That the arguments adduced by Mr. F. Scully in sustenance of his present position and relation to the Russell-Aberdeen Ministry are irrelevant, fallacious, and subversive of that plan of real independent Parliamentary action which Ireland sanctioned as the only means of redressing her grievances and obtaining her rights.

Resolved—That the Resolutions which we passed on the 5th of April expressed the unbiased impressions of our own minds, and, we are assured, of the great majority of the electors of this county (as these do), and were dictated solely by the deep sense of imperative duty which we owed to them and to ourselves.—That we repudiate the groundless imputation which certain undignified allusions in Mr. Scully's letter would seem to convey—that we were influenced by the opinions of the Press known to be hostile to his views.

Resolved—That we view Mr. James Saddleir's reply as an elaborate defence of the conduct of those who accepted office under the present Government, in violation of their solemn pledges, and as unworthy of a representatives of Tipperary.

Resolved—That we have learned with regret the course pursued by our county members, Messrs. Scully and Saddleir, relative to the Income Tax, and that we condemn in the most unequivocal manner the vote given by them on that occasion as an act tending only to aid the Minister at the expense of their country.

At a meeting of the Clergy of the deanery of Dunmore, held at Dunmore on Monday, the 9th inst., the following resolutions were proposed and adopted:—the Rev. Michael Gibbons, P. P. of Killoony, in the chair, the Rev. James O'Rourke, R.C.C., acting as Secretary:—

Resolved—That we deem the Income Tax with which Ireland is now threatened in her poverty, whilst England in her wealth is being relieved of her taxation to be a nuisance too oppressive to be endured without remonstrance or opposition.

Resolved—That the evils of the contemplated tax will be considerably aggravated by its being laid on the people of Ireland by the suffrages of men who, false to their solemn pledges, have lent their aid to the oppression of Ireland and to the continuance of the persecution of its religion, as well as to the banishment of the too credulous tenant class, by whose great sacrifices they were placed in a position which has enabled them to requite their virtue with such an amount of injury.

Resolved—That the sophistry by which the unfaithful representatives of Ireland strive to justify their violation of their solemn pledges is too shallow to impose on any man of ordinary honesty or intelligence, since it is nought but a clumsy attempt to hide a corrupt selfishness under the pretence of supporting a Government, liberal only in name, whilst the trial they are clamoring for in its behalf means nothing more than a trial of the amount of patronage which it may reward their mercenary votes, both in their persons and some of their corrupt constituencies.

Resolved—That if the Irish members returned by Catholic and popular influences adhere to their pledges in favor of the tenants and the Catholic Church, no Ministry could have delayed longer their claims to justice, among which the Consolidated Annuities would have been promptly remitted, and that the Government voters, by their impatient appetite for place, have aggravated instead of eased the fiscal burthens of all classes, contributing to perpetuate on wrongs by the infliction of a heavier and more widespread injustice.

Resolved—That it is high time to call upon the pledge-breaking representatives to surrender the trust which they have so enormously abused into the hands of the people.

Resolved—That the members of Parliament who have remained faithful to their promises and to the tenants, are entitled to our best thanks, and to the gratitude of the country, and that we entertain a strong hope that their fidelity will be more effectual in securing many imitators than the apostasy of the others.

KELLS.—A conference of the widely-extended and highly-influential district of Kells was held on Wednesday, the 11th of May; upwards of thirty Priests attended. The Lord Bishop of Meath, as is his Lordship's invariable practice, was present. After the business of the conference had terminated, a meeting was held, Very Rev. N. McEvoy in the chair, when resolutions to the following purpose were unanimously agreed to:—"That our incorruptible parliamentary representatives and the other faithful and uncompromising members of the real Irish party who, true to their pledged faith and solemnly-recorded pledges, have withstood the demoralising influence of proffered place and Treasury gold, when both were by a corrupt government profusely lavished upon political renegades (who were honest in their opposition only when place and pension were unattainable), eminently deserve the warmest expression of our highest admiration as well as of our deepest gratitude; and that, as sacrifices so extensive and so noble, involving in many instances loss of property and life, have been made by numerous constituencies to return to parliament a body of representatives for the purpose of carrying through the house those measures which alone could save an expiring country, their patriotic constituencies have thereby acquired a clear right to call upon the other Irish constituencies to enforce on their part upon their respective members the fulfilment of their pledges and promises, which were made to them in common with us at the last elections."—*Kells Correspondent of the Tablet.*

THE "IRISH PARTY."—Some of the most ardent of the liberal Catholic journals have abandoned all hope of anything substantially good being achieved through the action of the (so called) Irish party, as that disjointed body is at present constituted. The *Limerick Reporter* talks pathetically of the baneful fruits of discord, and predicts that the existing generation is likely to witness the complete overthrow of O'Connell's most glorious triumphs.

MEETING OF THE COUNTY KILKENNY TO PETITION AGAINST THE INCOME TAX.—On Saturday last the high sheriff, R. H. Langrishe, Esq., presided at a meeting of the freeholders of the county of Kilkenny, which was held in the county courthouse, pursuant to a requisition which had been numerous and most respectably signed. The object of the meeting was "to petition both houses of parliament against the imposition of an income tax upon the people of Ireland, just emerging from a state of unprecedented suffering caused by seven years of pestilence and famine."—The meeting was numerously attended, and resolutions in accordance with the requisition were adopted unanimously.

THE INDUSTRIAL EXHIBITION.—One word as to the building itself. It will, no doubt, seem most presumptuous to compare it in any way to the wonder of the world in Hyde Park, but the truth is, nevertheless, that its interior is in a much more imposing and beautiful style of architecture. The spectator may fancy himself on entering in a vast cathedral composed of a labyrinth of light pillars and lofty circular arches, the grand nave being 100 feet in width and 425 in height. The trelliced galleries, raised between the double colonades which separate the naves, have an exceedingly beautiful effect. A light blue tint which pervades the whole, with the glass roofs, and gorgeous scutcheons hanging on either side, have on the whole an appearance of exceeding great grandeur and beauty.—*Economist.*

THE LORD MAYOR'S EXHIBITION BANQUET.—The banquet given by the Lord Mayor of Dublin on the occasion of the opening of the Industrial Exhibitions passed off with considerable éclat. Amongst the guests were the Lord Lieutenant, Earl Granville, and a large array of Irish nobility and gentry, besides the Mayors of Liverpool, York, and other English towns, and the gentlemen deputed as the representatives of