

any mere State-religion, and, therefore, they who live by the State, who enact and interpret the laws of the State, who are the salaried servants of the State, and who have an interest in supporting it, are naturally the enemies of all creeds, true or false, which militate against the creed of the State. This was the source of persecution in the old heathen times, and it is still one of the principal causes of that cruel persecution under which British Catholics are suffering so grievously at the present hour. Be it observed, at all events, that Protestantism is now propped up, not because it saves souls, but because it helps to save the State—so it was with Paganism long before.

4. The next class of society hostile to the Christians of old was the rich, the learned, and the grandees. 'With proud disdain the rich and the great looked down upon the new religion and its adherents. These were no other than men of low degree, artisans, and slaves. . . . The idea of becoming a member of a society in which the free, the rich, and the powerful, stood not above the lowest slave, was to the haughty Roman intolerable. The learned, and those who pretended to be learned, found, in the books of the prophets, a rude and tasteless style. . . . From this class of men, in particular, came the objection that that religion could not be true which made its members miserable and melancholy.'—(ib., p. 69.) Here we have the same objections so often urged at the present time against Catholicism. How often are we told that our religion impoverishes and degrades those who profess it? How often are we told no nation professing Catholicism can be great and prosperous? How many times are we told to look to Ireland, and to consider what 'Popery' has done there to reduce to rags and beggary a numerous people and a fertile country? This is, as you see, altogether a Pagan objection; one which the Pagans might, indeed, with some show of plausibility, urge in the primitive times, but which comes with a very bad grace from the lips of Protestants. It is a fact that at first the majority of the converts to the faith of Jesus Christ were from among the humble and the poor. The apostle St. Paul admits the fact, and is not ashamed of it. Christ offered, as one proof of the divinity of His mission, that the 'poor had the Gospel preached to them.' The Pagans, therefore, were not so far wrong in their mode of reasoning, as the greatest number of the Christians who came under their observation were really poor. With Protestants, however, this line of argument is not legitimate. They should know more about Christianity, and Christian church history, and Christian principles, than the heathens of old Rome. Poverty, according to their creed, should not be deemed a crime; and, they must be aware, if they read the Bible, that the poor crowd the road to heaven more frequently than the rich. As to the poverty of the Catholics in Ireland, and in these countries generally, Protestants must know that, to their own cruel policy that poverty is principally due. How often did their penal laws confiscate our poverty? Were we not compelled, until of late years, to pay double taxes, and to purchase, at a high price, exemption from attending Protestant worship on Sundays? Then we were excluded from all Government situations. We could not hold, buy, sell, or farm land, or engage in business. We were prohibited from having schools of our own, or from sending our youth to any but Protestant seminaries. What wealth we had was thus forcibly taken from us, and we were not allowed to acquire more; and all the while we were forbidden to educate our children. Now, all these evils were inflicted on us by Protestantism; and, in the face of all this, Protestants are shocked at our comparative poverty, and at the ignorance of our poor—a poverty to which they themselves have reduced us—and an ignorance which, in reality, is not greater than that prevalent among themselves in the same rank of life. There is nothing, then, more absurd, nothing more unjust, than to hear Protestants objecting to Catholicism now, as Pagans objected to it of old, on the ground that many Catholics are poor. They forget that the bulk of mankind are poor from unavoidable circumstances, and that much of Catholic poverty originated in Protestant persecution.

5. Of all the enemies of Christianity, the most bitter, the most inveterate, and the most influential, were the *Pagan priests*. This was to be looked for as a matter of course. All who lived by the old worship, who shared in the riches of the temples, and in the sacrifices, were natural, and, so to speak, legitimate enemies of the Church; and Church history assures us that they used all their influence to stir up and infuriate the populace against the Christians. The same line of conduct is followed at this day, and has been long followed, by the ministers of the various Protestant denominations. Some of them, no doubt, are more zealous, active, energetic, and less scrupulous than others, but, in general, it may be said of all, that they preach against Popery oftener, and more earnestly, than against Satan and sin. Then they form societies whose object is to expose and combat Popish error. Differing, as they do in so many points—I may say, in everything else—they agree in this, to write down, preach down, vote down, slander down, Popery. They agree, as they say themselves, to sink their mutual differences—that is, to forget their own errors, for which they may be damned—in order to join in a crusade against the supposed errors of others, which concern them not. They stun the people with long sermons against Popery, they harass the Parliament with petitions against it, they urge the Legislature to the enactment of unjust laws to coerce it; and, like Alexander, the coppersmith at Ephesus, they sometimes create tumults with the view of crushing its adherents, or of driving them in fear and trembling from our shores. So, of old, the Pagans ran in all haste to accuse the Christians before the heathen magistrates, fired by the harangues of their idolatrous priests; and inflamed with false zeal, they

urged the magistrates to execute the most cruel edicts. If these showed any mercy, the populace sometimes took the law into their own hands, sometimes excited tumults and seditions. Thus, to appease their wrath, Polycarp, Bishop of Smyrna, a venerable man in his ninetieth year, was condemned to the flames, and burnt before their eyes—thus, too, many Christians were sacrificed to the popular fury at Lyons and Vienne in Gaul. We find an exact counterpart to this in the conduct of the Reformation Society, lately organised in Scotland. As far as their writings and their words can do it, they are seeking, at this present moment, to stir up the people of Scotland against the Catholic body; they would deprive us of every privilege we enjoy as British subjects; but, trusting in money themselves, they strive particularly to deprive us of the Parliamentary grant to Maynooth. If they succeed in this, they will proceed to urge other demands, and they will strip us, as their forefathers stripped ours, of whatever earthly means the Almighty has given to us. Upon this very subject, and with this very object in view, they are now agitating the country in the hope of coercing the Government into persecuting measures. What better are these men than the heathens in the time of Nero and Diocletian? Give them the power, and they will persecute with fire and sword, as those inhuman monsters did. Akin to the Scottish Reformation Society is the Evangelical Alliance—equally unjust, ungenerous, narrow-minded, and intolerant. *Arcades ambo.*

Among many other objections to Catholicism, urged alike by Pagans and Protestants of all classes, there is only one more that I will stop here to notice and refute. Paganism was wont to contrast its power, its worldly prosperity, and the richness of its literary treasures, with the poverty, and humility, and the simple ignorance of many Christians. The emperor, Julian the Apostate, wrote a book against Christianity, in which this argument is developed at great length. 'He opposed,' says the historian (vol. ii. p. 7), 'the universal dominion of the Romans, and the splendid literature of the Greeks, as the fruits of Polytheism, to the sterility and weakness of Christianity.' Now, this is precisely what Protestants do even now. 'Look at England,' they say, 'see how powerful she is! how great, how prosperous, how wealthy! and all this she owes to Protestantism.' The Romans attributed their greatness to the worship of many gods—to Polytheism; England ascribes hers to Protestantism. In accounting thus for the present position of our country we overlook many essential elements of her really astonishing prosperity. We overlook the fact that Britain, South Britain especially, if she be indebted to any religion, it is first and principally to Catholicism. As I observed before, her noblest institutions are all of Catholic origin. Catholicism moulded into its present shape the character of her sons; and her Protestantism itself, of which she is so proud, is only a corrupted Catholicism. The truth is, England was great while she was yet Catholic, and if her greatness did not depart from her when she cast off the old creed, it was because she retained many of its principles, its institutions, and its traditions. As to our literature, I need only say that the Catholic nations of Europe—Italy, France, and Germany—have a literature as rich, as varied, and as replete with learning as that of England; and that, moreover, the Catholic literature of Europe is of an older date than the Protestant, and the latter has borrowed much, and learned much, from the former. It is, therefore, very unfair to claim superiority in literature there, when it does not really exist. Julian did this, and his imitators here are doing the same. At the very time that Julian was depreciating the literature of the Christians, the greatest men of the age, the most eloquent orators, the most profound philosophers, the most learned historians, were all Christians; and so well aware was he of the superiority of the Christians at the period we refer to, that he forbade them to teach schools, to read the classics, or to acquire secular knowledge. Then he upbraided them with being ignorant. So with Catholics; we, too, not many years ago, were prohibited from erecting schools; we were prohibited from teaching, and from being taught in our own homes; and we were outlawed for going to study abroad. And, now, they who framed these laws to keep us from becoming learned turn upon us and censure us for being ignorant. But we are not ignorant; and our learning is as great, our men of genius as numerous, our libraries as well stored with valuable volumes, as if we had forsaken our ancient creed and embraced some of the modern heresies. Nor need we be moved with the reference so often made to the worldly prosperity of certain anti-Catholic nations. Catholic nations have been, and many of them still are, and others will be again, rich and prosperous; but this depends more on human policy than on the profession of any particular religion. This I showed you on a former occasion, so that I need not dwell longer on this subject.

It would, indeed, be easy, if my limits permitted me, to carry much farther the parallel between the charges made of old by Paganism against Catholicism, and those which Protestantism urges against it at present. I think, however, I have said enough to show you that there is nothing new in the ground taken up by the latter, nor in its mode of carrying on the warfare against us. And surely there is something here to make serious people think and weigh well the grounds and consequences of their opposition to Catholicism. It is certainly strange that Protestants, who consider themselves reformed Christians, should war against the oldest and most widely diffused form of Christianity for the same reasons, on the same grounds, and with the same weapons, as the Pagans of old. What alliance can exist between God and Belial? If Protestants be the children of God, how do they find themselves fighting in the same ranks, and on the same side, as the sons of Belial? They

should look to this, and, ere it is too late, repair to the legitimate standard.

CATHOLIC INTELLIGENCE.

THE REV. FATHER MATHEW.—On Friday the rev. gentleman, accompanied by his secretary and several other gentlemen, visited the different temperance rooms of Cork, for the purpose of receiving congratulatory addresses from his faithful followers. The Rev. Mr. Mathew, we understand, appeared in excellent health, and in reply to each address with which he was presented, replied in his usual eloquent and encouraging style.—*Dublin Freeman.*

SAINT GEORGE'S CATHOLIC CATHEDRAL.—Sunday evening it being announced that his Eminence the Cardinal Archbishop of Westminster would preach, the doors of St. George's Cathedral were literally besieged at an early hour, the evening service being performed by Fathers Cottar and Daniels, when his Eminence ascended the pulpit in his scarlet robes of office, and delivered a very impressive discourse to a large congregation.—*Morning Advertiser.*

The Countess Ida Hahn Hahn, the once fashionable novelist, is about to enter a convent of the Sisters of Mercy at Mayence.

CONVERSIONS.—We are happy to have it in our power to announce the conversion of two young ladies—the daughters of a distinguished literary gentleman who holds an important official appointment. May God grant that the father will follow the example and embrace the true Faith. We have heard an anecdote respecting his conduct on a recent occasion with reference to Achilli, which leads us to hope that his fine intellect is already becoming impressed with the knowledge of the Truth. His name is suppressed through a feeling of delicacy for the present.—*London Catholic Standard.*

THE JUBILEE.—The Most Rev. Archbishop of Baltimore has, in a Pastoral Letter, fixed upon the month of February, for the observance of the Jubilee (recently promulgated by the Pope) in his diocese.—

IRISH INTELLIGENCE.

THE STATUTES OF THURLES—THE ARCHBISHOP OF TUAM.

(From the Dublin Freeman.)

The following promulgation of the Decrees of the Synod of Thurles has been issued to his Clergy by his Grace the Archbishop of Tuam:—

[Translation.]

Tuam, December 20th, 1851.

"To our Rev. Brethren, our Parish Priests, Curates, and Regular Clergy of this diocese, as also to all those whom these Letters concern, Health and Benediction.

"The Decrees which were passed in the National Council, lately held at Thurles, and afterwards confirmed by the Apostolic See, we, by the present Letters, make known to you, and promulgate. Our Provincial Statutes, which were also confirmed by the Apostolic See, are not abrogated by these present Statutes. On the contrary, they retain their entire binding efficacy, unless where the contrary may be prescribed, in which case, should it occur, the more recent Statutes are to be obeyed.

"Let observances to which they are not accustomed should appear onerous to the Faithful, you will take care to explain to them, that we do not introduce any new discipline; that we only labor to restore and renew the ancient and general discipline of the Church, which prevails wherever she enjoys full liberty, and which has fallen into disuse only on account of the severe persecution of past times.

Although all that is here prescribed regarding the administration of the Sacraments cannot, at once, be complied with, because there are wanting in certain churches confessionals and baptismal fonts; yet we exhort you all, that in accordance with the zeal for religion with which you are inflamed, you will sedulously endeavor to arrange that these conveniences be immediately supplied in all the churches.

"As to marriages, we ordain that, after the approaching Epiphany, they be performed in the church as the Statutes require.

"We direct your special attention to that part of the Statutes which regard the Queen's Colleges and the National Schools, that by obeying the Apostolic Rescripts you endeavor with all your might to procure the withdrawal of youth, if any there be, from frequenting the said colleges; and also to obtain the fulfillment of all the conditions which are required both by the Synod and our Holy Father the Pope, that these schools (national) be tolerated, as they, the latter, are, in very many cases, very dangerous to the youth who frequent them. Whereas in these sad times the enemy rages so fiercely, even to the extent of using force, to infect the flocks committed to your care with poisonous errors, you will not cease, with renewed zeal, to bring them with you to wholesome pastures, and to instruct in piety and learning, in Catholic schools, the youth of both sexes.

"We take this suitable opportunity of communicating to you the fact that we have received an Encyclical Letter from our Holy Father the Pope, Pius IX., in which he implores the people entrusted to our care to pour forth public prayers to invoke the Divine clemency.

"That the Faithful may the more ardently join in these prayers, our Most Holy Father promises to produce again the Heavenly treasures of the Church in the form of Jubilee. We therefore command that in the Collects of the Mass be added the prayer, 'Contra persecutores et male agentes,' and as there is no more urgent or more powerful protection than our most loving Mother, the Blessed Virgin Mary, the Immaculate Mother of God, we ordain that in addition to other prayers the Litanies of the Blessed Virgin be recited each Sunday in all the churches in this diocese until the Feast of Easter, in order to invoke her patronage with her Son, our Lord Jesus Christ, that His kingdom be enlarged, strengthened, and exalted all over the world.

"† JOHN, Archbishop of Tuam."

LETTER OF HIS GRACE THE MOST REV. ARCHBISHOP OF DUBLIN, RECOMMENDING THE PUBLIC PRAYERS PRESCRIBED BY THE SOVEREIGN PONTIFF.

TO THE CATHOLIC CLERGY OF THE DIOCESE OF DUBLIN. Mountjoy-square, 30th December, 1851.

Rev. Sirs—The Sovereign Pontiff, our Most Holy Father Pope Pius the Ninth, urging forward the distinguished piety of the several Catholic Bishops of the entire world, desires in his Encyclical Letters on the 21st of November last, that public prayers be offered up to implore the Divine Mercy for the purpose of averting the great calamities which are impending over both the Church and the State.

To fulfil these truly pastoral aspirations, in which we most heartily concur, we hereby invite all the Catholic Clergy and the laity of this diocese to unite in fervent and public prayers; for which purpose we enjoin that the collect *Pro Ecclesia* be recited at every Mass for one month, commencing next Sunday, the 4th of January, 1852, and that the Litany of the Saints, with the prayers attached thereto, be read aloud in all the Catholic churches and chapels of the city every Friday, at each Mass, during the said month; and in country churches and chapels of this diocese on every Sunday within the same period.

Signed by order of his Grace the Archbishop of Dublin, J. HAMILTON.

PROSELYTISM—TUAM UNION—MEETING OF GUARDIANS.

(Abridged from the Tuam Herald.)

A meeting of the board was held on Wednesday se'night.

The following letter was read from the Rev. Mr. Seymour, Protestant chaplain to the workhouse:—

"DEAR SIR,—It is my duty to call the attention of the Tuam Board of Guardians to the conduct of the Rev. Mr. Coyne, Roman Catholic curate in the workhouse, on Thursday, the 14th instant.

"It has been reported to me on credible authority, that Mr. Coyne applied to Mrs. Sandford, assistant matron, to bring him to the Widow Mannion, a Protestant; and that, Mrs. Sandford, in compliance with his desire, introduced him to her and immediately left the place.

"Mr. Coyne used, as I understand, such menacing language to the poor woman, that she was put in fear and terror of her life, and was thereby compelled to say that she would comply with his wish and change her religion.

"Mr. Coyne also addressed the paupers, and in consequence of his advice and counsel, Mrs. Mannion was cruelly treated by the whole body of paupers in her ward. On Friday as I entered the day room I was hooted and yelled by the entire number of the paupers assembled there. Widow Mannion told me on that day, she was not altered in her intentions of remaining a Protestant, but that she could not stand the persecution she was exposed to. Her eldest girl gave similar testimony. Indeed, from what I saw and what I also heard Mrs. Sandford state, I do not think her life would be safe if she were to continue in the workhouse and persist in attending Divine worship as a Protestant.

"I am bound to say, that both the master and matron, on this as well as on other occasions, acted in an impartial and upright manner. I trust the Board of Guardians will have the subject matter of the communication fully investigated, and that means shall be taken to secure civil and religious liberty to the paupers in the workhouse.

"I remain, dear Sir, your's faithfully, C. H. SEYMOUR.

"To Denis Kirwan, Esq., Chairman." After some discussion the board resolved to investigate the charges made in the Rev. Mr. Seymour's letter, as also those contained in a report entered on the Catholic chaplain's book by the Rev. Mr. Coyne, R.C.C.

Mr. Bodkin—It is most desirable to have those charges, made by the Rev. Mr. Seymour against our officers at once investigated. No one more than I do deplores that any religious animosity should arise here; but it is a duty we can't shrink from to have those statements cleared up. We must not permit this house to become the arena for carrying on sectarian discord, and the sooner we allay the feeling by inquiring into the entire matter, the better for all parties. Now, the Rev. Mr. Seymour has alluded to two credible witnesses in support of his allegations, and I would suggest that he name them.

Rev. Mr. Seymour—In fact, my opinion is changed as regards some of them now; however, one is the assistant-matron, Mrs. Sandford; the next is a Protestant pauper, Mrs. Griffin, who, I believe, since she left the house; and the third is the master. The woman herself (Mannion) is another witness, and she spoke to the Rev. Mr. Weldon, who also knows something of the matter.

Mr. Tully—This woman, Griffin, who has been several times guilty of the most immoral conduct (having had two or three children; since she first came here) cannot be considered a credible witness.

Mr. Benson—Would it not be better to have this examination in private, by committee, for fear of any intimidation to the witnesses.

Mr. O'Kelly—By no means; it is very improper to suppose that intimidation would be permitted in this room.

Mrs. Sandford, the assistant-matron, was then called up and distinctly replied to the questions put to her from Mr. Seymour's letter, and by several members through the chairman. She positively denied having told Mr. Seymour any of those things he had alluded to her in his letter.

Rev. Mr. Seymour—I won't ask any more questions. This statement is all a lie.

Mr. Bodkin—I began by deploring that religious discord should arise here; but after we have taken so much trouble to investigate the charges made by him, and put all the questions through our chairman, I protest against the Rev. gentleman's expression, designating the testimony of Mrs. Sandford, which he himself adduced, as a "lie." I think he owes an apology for such an observation.

Rev. Mr. Seymour—I do apologise for it. I do not want to have any further examinations.

Mr. O'Kelly—But we must have it fully inquired into, and express our sentiments on the whole matter.

Mr. McDonnell—It must go before the public.

The Chairman resumed the interrogation of the witness; after which he asked the Rev. Mr. Coyne if he wished to put any questions.

Rev. Mr. Coyne—I do not.—Mrs. Sandford has told you the entire facts of the case, which shows how