

consenting to such an issue would be equivalent to the erecting you and your friends unto the infallible authority which you denounce, and which you challenge me to defend in the case before us.

"The second paragraph of your courteous letter to me goes to concede, in clear language, the premises—namely, that you and your way may be wrong, since you admit the just hypothesis that I might change your opinions. On the part of the Roman Catholics I could not admit the tenable consistency of such a case, our Faith being founded on a provision which excludes the defensible possibility of change—namely, an infallible authority, promulgated by Christ, officially and judicially practised by the Apostles, and still further guaranteed through all coming time by the permanent legislative presence of the Holy Ghost. No plausible sophistry, no popular discussion, no award of men's judgment, no majority of human voices, can outbalance this testimony or enactment of God, which secures the immutable unity of our Faith, no more than a single ray of light can pale the meridian splendor of the sun. A Catholic can never, therefore, grant the terrible possibility of the case which you admit, and cannot, therefore, consent, under the existing laws, to the popular issue involved in your communication.

"I must say, however, that so far as you are concerned you are strictly true in your principles in resting your faith on the issue of the popular will. All the varieties of all the Reformation creeds are the results of private individual judgment, or of public parliamentary decisions. All these creeds are the acknowledged creations of human authority—all these creeds are made by man and not by God. And they have been formed, too, to fall in with the tastes, and the peculiarities, and the prejudices of the various times in which they were enacted; and the clear consequences of this accommodating principle has been the incongruous fact—namely, that, within the space of three hundred years, these creeds have successively passed through upwards of seven hundred variations! The Roman Catholics smile in pity at a faith which admits the principle of progress; they cannot comprehend how any Christian mind can call that institution as divinely established by Christ which is still continually altered by men; and they are astounded to hear serious men declare that the Holy Ghost could be the propounder of seven hundred varieties of belief from the Scripture revelation. They believe that faith in point of doctrine and institution, was finished by Christ and the Apostles; and they fully conclude that men always looking for faith have never found it—what men always changing must necessarily doubt, and therefore not believe; that men always inquiring after truth have never discovered it; and thus the Roman Catholics seem to have arrived at something like a mathematical demonstration that the interminable changes and the constant acceptance of new doctrines contained in the Reformation principle is the very definition of error, is the unmistakable mark that you have lost—the one essential true faith; and what is worse, that you now seek to recover it in the wrong channel—namely, the decision of human reason in public controversy, and the award of human sanction in popular disputation. Whether, therefore, you are true to wrong principles in deciding faith in a popular assembly, is not so much, at present, the object of my unwilling animadversion, as to tell you that I am true to the ancient Catholic doctrine in not admitting such a changeable and such an incongruous authority.

"In your third paragraph you say you select for assault 'the three first canons of the Council of Trent.' With great respect I presume to tell you that 'the three first canons of the Council of Trent' do not treat of the Mass; they have reference to the doctrine of 'Justification by Grace, through Jesus Christ—a belief which I fancy you do not deny. I therefore think you have made a mistake in the canons referred to in your letter."

"Referring to the remaining portion of your letter. I feel assured (judging from the tone of your communication) that so far as could be expected, you would conduct the controversy to which you invite me with an amicable temper; but you will permit me to say that, from my experience of public controversial discussions, a severe wound is always inflicted on true religion by these disputations. Public animosities are engendered, religious rancor is inflamed, social harmony is disturbed, the charities of the Gospel are extinguished, and even the ties of long and matured friendship are but too often rent asunder by the mutual argumentative recrimination of theological combat. Catholics, whose Faith is fixed since the beginning of the New Law, can receive no benefit from these displays of argumentation. Dissenters have their old prejudices awakened, their dormant intolerance revived, and they are often driven into greater errors than their former novelties, seeing a refuge from their inconsistencies in the unbounded license of naked infidelity. These views are the result of my experience of public religious discussion; and while I place them with honest frankness before society, being convinced they will meet the approval of every reasonable Christian man in the community who witnesses the religious contentions, and reads the accounts of fanatical bigotry with which this country is convulsed and degraded. I should therefore suggest to you, Rev. Sir, that our doctrine can be better learned from the 'cool, clear pen of learned Divines, than from the incautious extemporaneous expression of heated debate; and I shall add, that a mind and a heart seeking really the knowledge of the truth (as I feel confident you are) are more aptly fitted to receive the impressions of grace in silent prayer, and in deliberate, dispassionate study, than in a crowded meeting of contending parties, where the passions are inflamed and the judgment warped by the excitements of public rivalry, and the hostile prejudices of party triumph. My long professional studies, the varied

chairs of science which I have filled, are, I presume to say, a sufficient guarantee that the foregoing observations are the sole considerations which influence me in the course which I am about to adopt in the case at issue; and for these reasons, therefore, you will be pleased, Sir, to excuse me if I decline the challenge to which you invite me.

"In the course of religious lectures, which I am called on to deliver in this country and elsewhere, I have never invited Protestants to attend. If they honor me by their presence, I take care never knowingly to wound their conscientious feelings, either directly or indirectly; and I never address my instructions to any hearers, but to Roman Catholics. You, therefore, have no right to call on me to account for the doctrine which I have a right to teach to my people. You have thought proper to send to me the challenge referred to in this letter, and I have considered it my duty (from the tone of that communication) to reply to it; but as you have no claim on me for the continuance of your respected, yet gratuitous correspondence, you will give me leave to say, that my numerous engagements will not permit me to answer any future letters which you may think proper to address to me on this subject.—I have the honor to be, Reverend Sir, with high and courteous regard, your obedient servant,

"D. W. CAHILL, D. D.

"April 12th, 1853."

### CATHOLIC INTELLIGENCE.

#### RE-ESTABLISHMENT OF THE CATHOLIC HIERARCHY IN HOLLAND.

The re-establishment of the Episcopal Hierarchy in Holland as well as in England is one of the great facts which shall distinguish the Ecclesiastical history of our times. It will be one of the principal titles of the Pontificate of Pius IX. to the gratitude of posterity.

It was easy to foresee, assuredly, that at the first moment this desirable and salutary restoration should meet with in the Low Country resistance similar to that which burst out on the like occasion in Great Britain. But also, both of them will have the same end.

On Wednesday, the 13th April, the Legislative Chambers opened at the Hague. For a long time their meeting had not been waited for with so much impatience. It was announced that not later than the first sitting interpellations should be addressed to the minister by the party of Protestant Exclusives, who neglected nothing in the meanwhile to arouse the fanaticism of the masses against the Catholics and the Holy See.

In all the towns and villages that passionate and fanatic faction agitated, concerted, declaimed, and prepared and signed addresses and petitions. Those who acted thus are particularly offended and wrathful with the name "Heresies," which the Apostolic Letters give to all the tenets which are disjoined from Catholic truth. In return they have not epithets sufficiently furious to fulminate against "Popery" and "Ultramontanism," the invasion by which goes, they say, to precipitate their country into an irreparable ruin.

The recriminations of M. Groen van Prinsterer and of his adherents are not concentrated solely against the Church; they jut out upon the government. They reproach the ministry of M. Thorbecke with treason, or at least with weakness. They even addressed the Crown. They supplicated the King to take under his protection the Reformation, all but ruined in one of its oldest and safest strongholds.—What scandal if, in the country of Taciturn, a king of the House of Orange should recognise officially the reconstruction of the Catholic Hierarchy!

What is most curious in all this is the absolute forgetfulness in which the Dutch Protestants, like the English, abandon their fundamental principle of equal liberty to all men to choose and to establish a worship for themselves. But recently they invoked it; they used it for themselves; the reformed on that foundation their synods, and the organisation of their sects. They have even applauded the efforts of the Jews to give themselves statutes as a religious body. But as soon as the Catholics act their conduct changes, their logic is no longer the same. It is no longer the one rule of thought and of action, and the Catos of religious liberty return against modern Rome the old war cry of the ancients, *Delendaest Carthago!*—*L'Ami de la Religion.*

On Thursday last Dr. Fallon, the Bishop Elect of Kilmacduagh, arrived in this town and dined with his Grace the Archbishop of Tuam. Dr. Fallon's visit was for the purpose of fixing the day for his consecration; and we are informed that the 1st of May has been definitely fixed upon by his Grace.—*Tuam Herald.*

CONVERSIONS.—Mr. Charles Hall, and family, formerly schoolmaster and organist to St. Peter's, Plymouth, has been received into the Church by the Right Rev. the Lord Bishop of Plymouth. Mr. Jonathan Guy, jun., eldest son of a respectable farmer in Cornwall, was received into the Church. A few days ago Mr. Henry Ardern, malster, of Weobly, was received into the one true Church by the Rev. Thomas Rolling, of the same place.—*London paper.*

A Correspondent of the *Catholic Messenger* writes that on Holy Saturday at the Convent Chapel of the Sisters of the Holy Cross, two Protestant ladies, Mrs. Labadie and Miss Smith, were baptised and received into the Church.

Mr. Henry Abbott, of the neighborhood of Cloughjordan, was received into the Catholic Church in the chapel of Ardronoy, on Sunday, before a large congregation by the Rev. Mr. Horan, C.C.—*Limerick Reporter.*

The Rev. Mr. Zogel pastor of Teutopolis, writes to the *Wahroets Freund* that on Easter Sunday he had received into the Church two Lutherans of that city, Messrs. J. Graves, and J. F. Reichelm. They made their abjuration of Lutheran error in the presence of the whole congregation. This incident seemed to add to the joy of the congregation, already raised to the utmost by the opening on that day of their new church, the largest and handsomest in the State of Illinois.—*Catholic Herald.*

On March 6th, Miss Julia Desha, daughter of General Robert Desha, of the United States Army, made abjuration of Protestantism in the chapel of the Rev. Fathers of the Society of Jesus, at Nantes. After having been conditionally rebaptised, she received the Sacraments of the Eucharist and of Confirmation in the chapel of the Bishop of Nantes.—*L'Union (Nantes paper).*

REPORTED CONVERSION OF MR. PRITCHARD.—A correspondent has forwarded to us an extract from the French Government paper, *La Patrie*, which has been reproduced in *L'Union* from which it would appear that Mr. Pritchard, once a Dissenting Missionary, a British consul and merchant, and Prime Minister at Tahiti, whose case created so much political and religious excitement a few years ago, and was so near producing war between France, under Louis Philippe, and this country, has been converted to the Catholic Church. The following is a translation of the extract in question:—

"Mr. Pritchard, the ardent Methodist Missionary and Councillor and Agent of Queen Pomare, has been touched with the grace of Heaven, and has renounced at once his Protestant apostleship and his trade. He has been converted to Catholicism and has placed himself under the catechetical instruction of the Catholic missionaries. He daily attends to the course of study requisite for entering into holy orders. Pritchard traverses at this moment the Polynesian Isles, and, like St. Paul, preaches the law which he blasphemed and persecuted."

The authority on which this report rests is that of a traveller recently returned from Oceanica.—*Catholic Standard.*

### IRISH INTELLIGENCE.

THE PRIMATE—ARMAGH CATHEDRAL.—The venerated Primate of all Ireland has appealed to the Catholic people of this country to aid him in bringing to a completion the cathedral church at Armagh, which had been commenced under the auspices of the Most Rev. Dr. Crolly. Such a work as that which is proposed to be done is one well worthy of the combined efforts of a Christian nation; and it is also one, in which each person worthy the name of Catholic must feel a satisfaction in aiding to the utmost of his means; because in so doing he assists in diffusing the blessings which descend from heaven to earth each time that religion accomplishes any one of her great sacraments.—*Dublin Telegraph.*

IRISH ELECTION COMMITTEES—NEW ROSS.—The select committee appointed to inquire into the allegations of the petition against the return of Mr. C. G. Duffy for the borough of New Ross at the general election in July last, assembled on Friday for the first time. The members of committee were—Mr. H. J. Baillie, Lord Norreys, Lord Henry Bentick, Mr. Blackett, and Mr. Headlam (chairman). Counsel for the petitioner, Mr. Serjeant Kinglake and Mr. Pigott; for the sitting member, Mr. O'Malley and Mr. Hindleston. The committee having heard the evidence came to the resolution—"That Charles Gavau Duffy, Esq., was, at the election for the borough of New Ross held on the 14th day of July, 1852, duly elected a Burgess to serve in this present parliament for the said borough." Counsel for the sitting member then made application for the costs incurred by them in consequence of the allegations of intimidation, bribery, and treating contained in the petition, but subsequently abandoned. After considerable discussion and a clearance of the room, the parties were desired to attend on Monday, at two o'clock, for a decision upon the question.

A correspondent of *Tablet* gives the following account of the conclusion of the proceedings in this case:—"Counsel, witnesses, and all the parties concerned, were punctually in attendance on Monday.—The committee debated long before a decision was come to. But at length the Chairman announced that costs would be granted to Mr. Duffy on both the points claimed. As the process of furnishing and taxing costs is as slow a one in this country as in Ireland, I cannot tell, with any approach to certainty, the effect of this decision; but Mr. Duffy's witnesses from New Ross were all before the Examiner on Monday or Tuesday, to prove the sums they were entitled to for expenses and loss of time; and the total will be serious. I am assured that Mr. Lambert's own costs cannot amount to less than £500, in addition to whatever he has to pay on this score. In a few weeks, when these accounts are settled, the New Ross election and the New Ross election petition will probably have mulcted the Tories of that borough, within twelve months, in the sum of £1,200 or £1,300. Father Doyle was in the Committee Room this day, and excited great interest among the English lawyers, and the audience in general. I heard him say he was going to visit the Menai-bridge at the expense of Mr. Lambert, as soon as his expenses as a witness were taxed. But I can give you no notion of the humor with which he suggested this trip."

MAYO.—This committee, consisting of Lord H. Vane, (chairman), the Hon. C. C. Cavendish, Sir H. Meux, Mr. J. G. Phillimore, and Mr. Robert Clive, met on Saturday for the first time, and proceeded to hear evidence on the petition against the return of Mr. Ouseley Higgins and Mr. Moore, alleging intimidation, violence, and outrage at the last election. Mr. O'Malley, Q.C., and Mr. Bovill, represented the petitioners; Mr. Edwin James, Q.C., Mr. Meagher, Mr. W. P. Hale, and Mr. James C. Dowd, were counsel for Mr. Higgins; Mr. Serjeant Kinglake and Mr. Wells appeared for Mr. Moore. On Wednesday the Mayo Election Committee came to the unanimous decision that Messrs. Moore and Higgins were duly elected.—Application was then made by counsel for costs against the petitioners, but the committee declined to grant the application.

We find the following in the *Castlebar Telegraph*.—

"There was a meeting of this deanery on Monday, and among other arrangements for giving practical effect to the resolutions of this body on the last day of Meeting, the subscriptions were paid into the treasurer, Henry Murphy, Esq., for the purpose of indemnifying our gifted and uncompromising representative, Mr. Moore, in the pecuniary losses to which he is now exposed in defending his seat against the vindictive efforts of a bigoted and disappointed faction against the popular representation of this county.

The contest for Carlow county will probably be as hard-fought as the coming battle for Athlone promises to be. Mr. Henry Bruen, has retired from the field, conceiving that his late father's colleague (Captain Bunbury M'Clintock) had a prior claim to the representation. The latter, it may be recollected, lost his seat by a small majority at the late general election. The *Carlow Sentinel* states that a meeting of Mr. John Sadleir's friends was held at the college there on Thursday last, but nothing definite had transpired with regard to its deliberations. The *Nation*, however, in a second edition "asserts" that the "traitor" means to show his face at the hustings. "Let Sadleir, the renegade," says the member for New Ross, "find no footing in Carlow county. Let him be hurled back to the Treasury, to do the menial work of the Whigs and earn the wages of his apostasy."

The right honorable and learned member for Dublin University has, with the assistance of a Mr. Davison and a Mr. Cairnes, produced a Bill, "to facilitate the more speedy Arrest of absconding Debtors in Ireland." When he was Attorney-General, he procured the appointment of a committee whose labors were submitted to public consideration in a thick volume, on the sides and back of which appeared the complimentary designation, "Outrages (Ireland)." He now turns his attention to publishing imputations on his country, of another description, and his Bill is produced with the designation, "Absconding Debtors" (Ireland); and whilst the titles of Mr. Napier's Committee Reports and that of his pending Bill would induce strangers to suppose that this country is the peculiar land of violence and fraud, a perusal of the latter production would satisfy the reader that, in addition to outrage and dishonesty, this unfortunate land was the occasional subject of great bungling and blundering on the part of some of her representatives.—*Dublin Telegraph.*

THE CLERGY—THE IRISH PARTY.—Two very important resolutions were adopted on Wednesday last at a meeting of the Clergy of the deanery of Kanturk, with reference to the obligations of our representatives at the present time, and the principle upon which they ought to act. The resolutions require—first, that the members for the county should keep themselves independent of any government which does not give its sanction to the principle of Mr. Sharman Crawford's bill; and, secondly, urge that those composing the Irish party should sink all minor differences, and cordially act together for the promotion of the tenant cause. Having so recently adverted to this subject, as suggested by other resolutions not materially different in purport, we have nothing now to add except to express our satisfaction that so important a section of the Catholic Clergy, and representing the feelings entertained in so wide a district, have promptly expressed their views as to the policy which patriotism and wisdom demand, and our hope that those views will be fully respected and carried out. At a meeting of the Clergy of the deanery of Kanturk, held in Kanturk on Wednesday, the 13th of April last, it was unanimously adopted:—"Resolved,—That we call on our county members to hold themselves independent of any government that will not carry out the principle of Sharman Crawford's bill, to which they so solemnly pledged themselves at the hustings. Resolved—That we deplore the disunion which prevails amongst the members of the Irish party, so fatal to the best interests of the much oppressed and long neglected tenant farmers, and most respectfully call on them to merge all for the salvation and prosperity of those to whom they owe their proud position."—*Cork Examiner.*

CORK COUNTY AND ITS REPRESENTATIVES.—We (*Cork Examiner*) have much satisfaction in giving insertion to the following declaration proceeding from a highly influential and patriotic body of Clergymen, and which derives further weight from the position and character for political sagacity of the Rev. gentleman who has communicated it to the public:—

"TO THE EDITOR OF THE 'CORK EXAMINER'"

"Doneraile, April 16th, 1853.

"Dear Sir—The following resolution was passed by the Clergy, assembled at the Buttevant Conference, on last Thursday, the 14th inst. You will oblige by publishing it in next Monday's *Examiner*.—Your very obedient servant,

"P. DUGGAN."

"Resolved—That we hold our representatives bound by the pledges made by them at the last election; and that any departure, on their part, from those pledges, shall meet with our decided condemnation."

We understand that the Clergy of the deanery of Donoughmore have passed resolutions, similar to those which have been adopted in other localities, expressive of their opinion as to the necessity of independent action on the part of the Irish representatives, and a steady adherence to those principles on which the Irish party was originally founded. These resolutions have been transmitted to the members for the county for their consideration, and will probably be made public in a short time.—*Ibid.*

Throughout the Clare portions of the extensive diocese of Killaloe, at meetings presided over by the Catholic Lord Bishop, the Right Rev. Dr. Vaughan, and held within the last few days, strong resolutions similar in spirit and in tendency to the resolutions adopted at Killaloe, were unanimously adopted by the Clergy in Conference, in sustinment of the Irish party and against any line of policy that would interfere with the principles laid down and agreed to at the great meeting in Dublin in September. The Clergy are everywhere unanimous in Killaloe diocese on this subject, and are firmly resolved to act in accordance with their solemn determination on the first opportunity. In Tipperary portion of the same diocese, as well as in the archdiocese of Cashel and Emly, the Catholic Clergy are actuated by the same firm resolution.—*Limerick Reporter.*

The Land Committee has sat twice this week—I cannot give particulars—but it was with a very evil or at least a very dangerous result. The people of Ireland never had less reason to love, trust, or hope in the Whigs than at this present moment. But there is something even worse than Whiggery which will have to be revealed at a not very distant hereafter. The Committee stands adjourned to the 26th instant.—*Cor. of Tablet.*