

the opinion of the Reviewer with regard to illustrations: and I have been unable to glean any accurate idea from the half-smothered sentiments of the writer, except a wish to express a censure which he cannot justly make, and which he is afraid plainly to utter. The reader can see that in the same paragraph he calls the same thing "false, pernicious, powerful, beneficial, harmless, delightful, charming, profane, irreverent." The only thing required in the use of them is "caution," which of course, no man or set of men living can employ to perfection, except the three parsons of Portman-street!!! Be it known, therefore, to the Church of England, Ireland, and Scotland, that, whenever any one wishes to employ an "illustration" in religion, the incantations and illiterate English, Irish, or Scotch preacher, must write a polite note to the ecumenical triumvirate of Portman-street, to learn the precise use of metaphors; and after waiting for a reply from these models of learning and good breeding for nine days, perhaps they may be favored with "a hearing," as to whether they will be permitted, in the judgment of these profound theologians of Oxford (where theology is less than half taught), to read the following Gospels without the presence and instructions of "the three tailors" from Tooley-street:—

The kingdom of Heaven is likened to a treasure hid in a field.—MATTHEW.

The kingdom of Heaven is likened to a merchantman seeking pearls.—MATTHEW.

The kingdom of Heaven is likened to a householder going to hire laborers.—MATTHEW.

The kingdom of Heaven is likened to a certain king, who made a marriage-feast.—MATTHEW.

The kingdom of Heaven is likened to ten virgins with lamps, going to meet the bridegroom.—MATTHEW.

The kingdom of Heaven is likened to a man travelling in a far country.—MATTHEW.

The kingdom of Heaven is likened to a sower going out to sow his seed....The seed is the word of God.—MARK.

"As the body without the spirit is dead, so also faith, without good works, is dead."—S. JAMES.

In the whole course of my experience, I have never read anything that can even approach the sickening conceit, exciting a smile of pity, of the writers of the above paragraph on illustrations, where they clearly set themselves up as the models of criticism, the teachers of the priesthood, and the infallible guides of the whole Church of these countries.

On that part of their Review, where they cavalierly avow that they had not read the original letter which called out my reply at Whitehaven, I have one remark to make, in order to prove the reckless impudence of the writers. Every theologian recollects the trouble and vexation which the Popes Leo and Gelasius endured from the Manicheans of their day, who refused to admit the doctrine of the Church in reference to the consecrated wine in the chalice. Hereupon the Popes refused to admit these persons to Communion, unless they receive Communion in both kinds, adding "that they could not permit them to divide the Sacrament, and thereby render it null." If these words are read in a mere logical and theological point of view, and detached from the case of the Manicheans, it would seem as if Communion, under both kinds, were essential to the integrity and the validity of the Sacrament. Protestants constantly quote these Popes on these points. But when it is recollected that the language of the Popes is directed against persons who deny the chalice, it will then be evident that the command of the Popes to drink of the chalice is imposed (in this particular case), not because both kinds are essential, but in order to uproot at once the growing heresy, and to silence perfectly the objection that Christ is not present in the chalice. If the Reviewers had the prudence to understand the objection against which my illustrations were employed, they would not have now to defend themselves against the reckless falsehood they have uttered of me; nor would the public have to deplore the scandal they have given to the faithful.

I have seldom read the sermons of Catholic preachers, or studied the doctrine of the Church, as laid down by the Fathers, in which are not to be found abundant illustrations such as the Scriptures themselves present: and so accustomed are the public to these illustrations that not one individual amongst the most illiterate of our communion would ever think that these illustrations are to be taken as strict declarations, *sub omni respectu*, of doctrine. In the Gospels already adduced, what man would ever think that the kingdom of Heaven was "money hid in a field," or "the captain of a ship," or "a farmer, hiring laborers," or "a king," or "ten young women," or "that faith died like the body, and was buried and grew putrid," or "that the word of God was an ear of corn, made of potash, phosphorus, and sulphur." Every one knows the value of illustrations; and hence the readers of my letter have perfectly understood my views. I have received communications from Bishops, thanking me for that letter: and one of the first Theologians in England, a Professor of twenty-one years' standing, wrote to me to say, that he considered that letter "a masterpiece of controversy, both in matter and manner."

There is in nature a change from one substance to another, from natural, chemical, and mechanical agencies: but there is no "total conversion," according to our idea of the difference of substances, the wool on the sheep's back is different from the turpins, on which it feeds: but this change is modal; and except under the one solitary illustration of "change," has no relationship whatever with the change or "conversion" in the Eucharist, which firstly is of a different kind, and secondly is not a modal change but "a total conversion." While on this point I would suggest to the Theologians of the

Rambler to forbear their explanations of the manner how this change is effected. Their words are, it is effected by the "annihilation of one substance; and the substitution of another." It would be much more prudent in them, to read the Catechism of the Council of Trent, and adopt the old words, "A conversion is made of the whole substance of bread, into the substance of the body of Christ, and of the whole substance of wine, into the substance of his blood." These words annihilation and substitution, are unnecessary words, and at present I shall merely call the attention of Theologians to these phrases, but shall not utter one word more on this point of my subject.

Gentlemen, I have at this part of my letter, met half the objections made by the Editors of the Rambler; you will therefore be kindly pleased to keep your columns open to me, in your next publication, for a second letter from me, of the same length as the present one. In that part of their Review, where they speak of the Protestant Bible, I will fill with bitter sorrow the Catholics of this country, with the views of our infallible council of Portman-street. In all my life I have not read anything to resemble the combination of glaring falsehood, and palpable Protestantism, to be deduced from their assertions in this part of their Review. I also demand from you, gentlemen, that you will not permit any opponent to reply to me till my second letter shall have been published: that is, till my full reply shall be given. This request I demand, as an act of justice. I should be very sorry indeed to identify these three writers of the Rambler with all the converts. God forbid! Their conduct is the act of individuals, and not of the body. Oh no! And their motives cannot be mistaken. It is a small movement on Puseyite principles—it is a little imitation of Tractarianism. It is the old idea of progress. The Lord knows where it will end. Perhaps it may terminate in a new Puseyism, as far beyond old Catholicity, as the first Puseyism is on this side of it. The Lord protect us, the old fashioned Priests, from the genteel theology of Portman-street! The motives of this movement are clear: I wrote to Rev. Mr. Burns, Dec. 7, 1853:—and although weeks and weeks elapsed after that letter, yet not a word of censure from Portman-street—not a line in the Rambler of January, 1854. But some weeks ago I wrote a letter to Prince Albert, and I mildly quoted the Oxford Commission, when instantly one convert from Bayswater, in connection, as he stated, with other converts, wrote to me a letter, with which the public are already acquainted. He again received a letter from another convert, thanking him for his falsehood; and, lastly, the three converts of Portman-street, in an article embodying the word "we" in every sentence, made the unjustifiable attack, which is the subject of this reply. These simultaneous, combined, and coincident letters, look very like a malignant spirit, proceeding from men who should more appropriately be assigned to the position of learners, rather than assumingly usurp the office of oppressive dictation. They have mistaken their case: they have built their spite too high, and it will fall: and what I regret most is, they have ruined their once useful periodical. It will, in future, be called the Parson's hornbook. These gentlemen remind me very much of the old fable, where a boy being once very fond of his cat, prayed to Jupiter that the cat might be changed into a woman. Jupiter granted his request: but some time afterwards this lady having heard a mouse at night making a noise behind the curtains, forgetting she was a woman, jumped out of bed and pursued the mouse with the former instinct of the cat. The application is not inappropriate: our Reviewers of Portman-street, although changed into Catholics, cannot direct themselves of the old instincts of the Protestant alliance; and, in some instances, would, if they dared, pursue the Priest, their old victim, with the same malevolence, trick, and misrepresentation, as when they formerly stood on the hostile platform of Exeter-Hall. Gentlemen, I am now done for the present. Your readers must recollect who have commenced this painful controversy, and no man of candor can complain of me if I repel gross falsehood, and gratuitous misstatement, by public exposure.

I am, Gentlemen, your obedient servant,  
D. W. CAHILL, D. D.

#### IRISH INTELLIGENCE.

His Grace the Archbishop of Tuam has addressed to the Clergy and Laity of his Archdiocese, the usual Pastoral letter, announcing the approach of Lent.—Having enumerated the many exhortations to penance and mortification contained in the Old and New Testaments, his Grace observes, "it is no wonder that from the time of the Apostles, a particular season of the year should have been set apart for the more punctual observance of those duties, that are too often forgotten or unheeded amidst the dissipation of the world."

The Pastoral continues:—  
"But it is rather more surprising, if the inconsistencies of the enemies of truth could ever excite surprise that an institution spread over the entire Christian world, handed down to us from the infancy of the Church, and in such perfect accordance with that mortification, which our Divine Redeemer and his Apostles preached and practised, should be denounced by those who pretend to have any reverence for the inspired writings.

"Professing to honor God with their lips whilst their hearts are far from him; pretending to respect the divine law, whilst they trample on its most holy and most evident precepts; they are confirming the faith which they are attempting to revile, by reminding us of the several passages of scripture, which predict the coming of such seducers of the people.—It appears, that some unfortunate creatures, equally ignorant and immoral, and who should have endeavored to hide themselves from the execration which their infamous crimes could not have failed to provoke,

have been recently going round ridiculing the austere practices as well as the holy mysteries of our religion. More than eighteen hundred years ago St. Peter painted those emissaries of Satan to the life 'as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things they know not having eyes full of adultery and of never-ceasing in sin, alluring unstable souls, having their hearts exercised with covetousness, sons of malediction, to whom the mist of darkness is reserved; for speaking the swelling words of vanity, they allure in desires of the flesh of riotousness, those who had escaped a little from them who converse in error.'

By the same characteristics, the faithful can easily recognise the sneering corruptionists of to-day; but something more is necessary; the light of truth must be let in upon their fabrications, and for this purpose his Grace suggests a practical plan:—  
"It is not, however, enough that their imposture should be made manifest to the faithful; their lying pretensions should be revealed to the world, and we therefore expect that you make without delay a census of the relative numbers of Catholics and Seculars of all kinds in your respective parishes, in order that tardy justice may be at length done to our heroic people, and that it may be known, as we have reason to know is the fact, that however the population has been diminished by famine and by forced emigration, the Catholics still retain in this diocese the same relative superiority of numbers (which they had before), what makes them emphatically the people of the country.

"Having scrupulously ascertained this important fact, you will hasten to place the result before the legislature of the united kingdom, and whilst you accompany it with the usual petition for redress you will not fail to put up your fervent prayers to Him, 'the Author of all good gifts'—who holds in His hands the 'hearts of kings' and legislators, that He may incline them to adopt councils calculated not only to check the annoyance and persecution which the poor Catholics are doomed to endure from those licentious itinerant impostors, but also to obviate the recurrence of such evils by doing ample justice to that notorious Establishment which is the spring of all those calamities."

THE BISHOPRIC OF KERRY.—The Holy See has appointed the Rev. Dr. Moriarty, President of All Hallows College, to be Coadjutor Bishop of Kerry.

The chapel of Ballina, Mayo, which has long remained in an unfinished state, is about to be completed. The spire is to be erected forthwith, adorned with a handsome clock, and upwards of £1,000 have been made available for the object. The contractor, Mr. Egan, has undertaken to complete the building of a Convent of Mercy at Ballinrobe, for £2,000. Of this sum more than £1,000 has been already paid. His Grace, the Archbishop of Tuam, advanced £500.—*Freeman's Journal*.

THE PRIESTS AND THE PEOPLE.—To separate the priests and people of this country has always been the cherished object of those who desired the destruction of both. A correspondent of the *Wexford People* denounces some insidious intrigues which are in operation for this purpose even now:—"Gigantic plans are on foot to delude the Court of Rome into the propriety at least of restraining the over-heated zeal of the Irish clergy in the cause of Ireland; but they will fail as undoubtedly as they failed heretofore. The Court of Rome knows too well how its prosperity is at heart with England—how its 'oppressors' are taken in the cordiality of friendship by England, to be entrapped into the propriety of sundering the ties existing between the Irish clergy and the Irish people.

The whole subject of national education in Ireland will probably be referred to a committee of the House of Lords in the present session of Parliament.

Miss Cantwell, whose prosecution on a false charge of shoplifting created so much excitement a few months since, has obtained a verdict of £300 damages from her prosecutors for false arrest. The trial lasted four days!!

The assizes will be unusually light this spring in every part of Ireland.

DECLINE IN THE CORN MARKETS.—Notwithstanding the warlike movements the downward tendency in the country grain markets still continues. The Galway note for Saturday reports a large supply of provisions at a general decline on the previous week's rates, in wheat, oats, and potatoes. The reports for Carlow, Tralee, and several of the other provincial markets, are of a precisely similar tendency—abundant supplies at a reduction of prices of all descriptions of grain.—*Dublin paper*.

Cork barracks and Elizabeth Fort are crowded with troops for foreign service, consisting of the 9th, 39th, and 89th, regiments with drafts from several depots.

A STEAM FRIGATE IN A LOUGH.—A steam frigate has been lying at anchor down the Lough since Friday morning last, for the purpose of taking in the men from the different coast guard stations, who are to be drafted into the navy, in accordance with the late order of the Lords of Admiralty. We understand that fifteen men have been taken from Belfast districts; and a proportionate number from the surrounding districts. The men thus drafted are to serve in the fleets in the Baltics.—*Belfast News-Letter*.

From Cork the accounts state that the enrolment of volunteers for the defence of the coast by Captain Jerminham, R.N., is proceeding with unexpected rapidity. The number of eager applicants is quite prodigious, and the office of the Mercantile Marine Board is completely besieged by persons offering themselves. On Friday over 100 were enrolled, which, considering that each individual has to undergo medical inspection and receive a certificate, may be considered rapid work. The persons who have been at present enrolled consist chiefly of fishermen; the next class that will be accepted will be such of the lumpers on the quays as can be furnished with a good character. There is little doubt that the coast volunteers of this port will soon amount to a very formidable body.

There are no fewer than thirteen recruiting parties stationed in Belfast—by far the largest number that ever was sent to this town—on recruiting service. For some time past recruiting here was unusually dull, but now it is getting brisk, and young lads are offering every day.—*Ulsterman*.

Recruiting in the west of Ireland is attended with little or no success, the people preparing to go, or hoping soon to be able to go, to swell the population of America. The Mayo paper, after remarking on some of the causes, says sadly—"Oh, yes! This will, indeed, be a year of American emigration from Mayo, the like of which has not yet preceded itself."

The Times of Saturday stated that one hundred able-bodied young men from the Limerick Union Workhouse offered themselves for enlistment during the week. The fact is, that the entire number enlisted amounted to seven.—*Limerick Chronicle*.

The *Limerick Chronicle* suggests that in the event of a general war all bachelors should be taxed.

During the last general war Dublin contributed more than its quota to the ranks of the British army, and military records could attest that no better soldiers ever served than the "jackeens" of the Irish capital. In the northern counties, it seems that, owing to the abundance of employment, the occupation of the recruiting-sergeant has not been as prosperous as the exigency requires. The *Banner of Ulster* says:—"We know that recruiting throughout the country, at the present time, for the Royal Artillery, Royal Marines, and the line, is very slack. Independent of this, we are of opinion that it would be a very difficult job to raise a regiment of militia, by beat of drum, in the county of Antrim. The thing may be easily accomplished in Connaught, but not so in this part of the country. The people here are able to earn tolerably good wages at present, and we have never any Northerners very anxious for mounting the cockade while they are honestly able to earn a comfortable subsistence."

General O'Neil of the American army, arrived in Galway on last Saturday for the purpose of personally inspecting the harbor. He was accompanied by James MacAdam, Esq., jun., of Belfast.—*Galway Packet*.

THE EXODUS.—The number of emigrants who have sailed from the port of Waterford alone during the last five weeks amounted to 650. The means were principally supplied by their relatives in America; and, according to local authority, there is every reason to believe that the tide of emigration will be greatly on the increase during the ensuing four months.

IRISH PAUPERISM AND PROPERTY.—A return to the House of Commons shows that on the first of January, 1853, the number of paupers relieved in Ireland was 141,922, and the 1st January last, 100,746. The decrease was 41,076 in the year. The poor law valuation on the 29th September last was £11,306,412.

EVICTON OF TENANTS.—At the last meeting of the Board of Guardians, B. Canavan, relieving officer, reported the following evictions in the townlands of Glanmasha, Clare, Tuam, and Poldoragh, the property of Lord Fitzgerald, in the electoral division of Clare Tuam; and we learn with much pain that on the 7th and 9th instant 41 human beings were thrown upon the world homeless and destitute.

IRISH TENANT LEAGUE.—An important and influential meeting of the League was held at the Council Rooms, Dublin, on the 21st ult. Richard Barnewall, Esq., occupied the chair.

SOMETHING LIKE AN INCUMBERED ESTATE.—Amongst the petitions presented to the Incumbered Estates commission this week is one praying for the sale of an estate, the gross annual rental of which is £40 a year, and the incumbrances on which reach (in penal sums) the modest amount of between £38,000 and £39,000.

QUEEN'S COLLEGE, CORK.—The *Southern Reporter*, an organ of the Queen's Colleges, admits the failure of these institutions, in the following paragraph:—"This session the number of matriculated students in the Cork College is 135. Of these 95 are in the professional schools of Engineering, Medicine, Law, and Agriculture, and only 40 in the Faculty of Arts. These 40 students are to be divided between the four years of the Arts course, three under graduate years, and one graduate year, which gives only ten students for each class of arts. Now, this Faculty of Arts, constituting the department of general education, may be regarded as that in which the Colleges were peculiarly designed to confer instruction. And it would be idle to pretend that the above facts induce anything else than failure, so far as Cork is concerned. In Galway and Belfast it is just the same."

The following is a correct list of Mr. Butt's Corruption-Committee:—Mr. Butt, Mr. Henley, Mr. Keogh, Lord Hotham, Mr. Bright, Mr. George Moore, Mr. Ker Seymour, Mr. Macartney, Mr. Muntz, and Mr. Bentinck—nine to be the quorum.

MINISTERS' MONEY—IRELAND.—The following statement, in support of Mr. Fagan's motion on Tuesday night, was circulated among Liberal M.P.'s by the Executive Committee of the Liberation of Religion Society:—"Ministers' Money is a tax of 1s. in the pound sterling, levied in Ireland (under 17 and 18 Car. II. c. 7.), for the benefit of the Protestant incumbents. It may be described as an Irish church-rate, but with worse features. The vestries have no power over it, and the Protestant portion of Ireland is pointedly exempted; the province of Ulster not being charged at all, and houses elsewhere rated at above £60 a year not being charged on the higher value. Its amount is only £15,000 a-year.

Notice has been given that at the next meeting of the Clonmel Town Council a motion will be made for the adoption of a petition to parliament for the abolition of ministers' money.

A correspondent of the *Freeman's Journal*, writing from London, gives the following as some of the probable provisions of the new Irish Reform Bill:—

The Irish Reform Bill will, like the Scotch one, be a separate measure; but while Scotland gets three additional members, Ireland does not obtain one. Lord John said that the principles of the English bill will apply to Ireland; and, as regards the franchise, &c., I believe it will be almost identical. With respect to the changes in the distribution of members, a somewhat different principle from that of giving an additional member to counties with a population of more than 100,000 will be adopted. I am enabled to give you the following sketch of the plan proposed; which, considering the source from which it emanates, I have no hesitation in assuring you will be found to be most completely corroborated by the bill, when it is introduced by Sir John Young:—

The following seventeen boroughs will be disfranchised—Athlone, Bandon, Carlow, Cashel, Coleraine, Downpatrick, Dundalk, Dungarvan, Ennis, Enniskillen, Kinsale, Lisburn, Mallow, New Ross, Portarlington, Tralee, Youghal.

The following constituencies will return three instead of two members each—City of Dublin, Counties of Antrim, Armagh, Cavan, Clare, Cork, Donegal, Down, Galway, Kerry, Limerick, Londonderry, Mayo, Roscommon, Tipperary, Tyrone, Wexford.

There is also some probability of the bar of Ireland having a member to themselves—just as is proposed regarding the Inns of Court here; but of this I cannot speak with any certainty.