

give it the hand of fellowship, and it cannot point to any other country in which its doctrines have been professed, whilst its Missionaries and Ministers wherever they appear are looked upon as mere lay agents and intruders into the spiritual domain.

Secondly, it is beyond controversy that in the countries where Columbanus, Gall, Killian, Virgil, Donatus, and other of our countrymen, exercised their zeal, and in the monasteries and bishoprics established by them, the doctrines of the Catholic Church were always professed. Would this have been the case, had those holy men been imbued with the doctrines of the Reformation? Would they not have transmitted some remnant of their opinions to their disciples? And if any change had taken place in their teaching, would there not be found some allusion to it in history?

Thirdly, what we have said in general of religious doctrines is especially applicable to the belief of the supremacy of the Holy See. This cardinal point was never called into doubt, in the countries converted or cultivated by our Missionaries. The rights of the Holy See were always recognised in them.—Let us ask again would this have been the case if a contrary doctrine prevailed in Ireland? Are we not, then, at liberty to conclude that Ireland was ever, from the days of her conversion, closely connected with, and obedient to, the Apostolic See?

And this is what was to be expected from the manner in which the Faith was first introduced into Ireland. For all antiquity attests that our Apostle proceeded to Rome to obtain jurisdiction from the Holy See before he entered on his mission, being persuaded that his labors would be cursed with sterility if they were not undertaken with the blessing of Christ's Vicar on earth, and that he would enjoy no spiritual authority unless he derived it from the Centre of Unity. The words of St. Cyprian were familiar to him:—"Lop the bough from the tree—it will want strength to blossom; cut off the stream from its fountain—the remnant will be dried up."—De Unit. Ecclesie. As the Apostle of the Gentiles went to Jerusalem to confer with St. Peter lest he should run in vain, so did Patrick hasten to Rome to venerate the successor of the Fisherman, and to receive his commission from him. And it was his wish that what he practised himself should be the law and rule of action for his disciples in future times. Hence we find a canon drawn up by him, in which it is enacted that in case of any controversy or dissension in religious matters arising in Ireland the decision of it should be referred to the Holy See:—"Si qua causa orientur in hac insula, ad Sedem Apostolicam referantur."—Can. S. Patrici. apud Wilkin.

The instructions thus given by St. Patrick were infused into the habits and spirit of his disciples. We have ample evidence of this in a letter of St. Columbanus, written about the end of the sixth century, to St. Gregory the Great, in which he states that it was the duty of the faithful "to call upon the Pontiff, to put questions, to beseech him," and of the Pontiff, "not to withhold what had been freely bestowed; but to put out his talent to interest; to give at Christ's behest the bread of doctrine to those who sought it from him." Writing to St. Boniface, successor of St. Gregory, he calls on him as the chief authority of the Church to stem the torrent of abuses then prevailing, and to resist the encroachments of heresy:—"Every one looks to you for assistance; the danger is all yours; whilst you have power to put all things in order, to commence the warfare, to give the alarm, to lead on the troops." "Ad te totius exercitus Domini—periculum pertinet. Te totum expectat, qui potestatem habes omnia ordinandi, bellum instituendi, tubas undique sonandi, certamen demum, te in fronte gradiente, ineundi." Hence he proceeds to state that, in the bitterness of his grief, it is from the Pope alone he expects assistance and protection for the Church. "Ad teque tantum, qui unica spes de principibus es, per honorem Petri Apostoli Sancti, respiciens plango tanti exercitus stragem."

The Saint also declares that, if he respected Rome, it was not on account of her having been the mistress of the world, but because she had been sanctified by the blood of St. Peter and St. Paul, and become the centre of Christianity. The authority of St. Columbanus is of the more importance, inasmuch as he was a strenuous defender of the practices of his native land, and entered into many controversies to justify them.

The same spirit that animated Columbanus manifested itself clearly in another bright luminary of the Irish Church. St. Malachy was so fully convinced of the necessity of a close connection with the Holy See, that he twice exposed himself to all the dangers attending a journey to Rome at that time, for the purpose of petitioning the Pope to grant palliums to the Archbishops of Ireland, and thus impart to them the plenitude of jurisdiction. He was appointed Legate of the Holy See, and by his authority contributed to restore discipline in Ireland, which the invasions of the Danes had tended to relax. On his second pilgrimage he spent his last days at the famous monastery of Clairvaux, in company of Saint Bernard, and breathed his last in the arms of that most devoted and enthusiastic defender of the rights of the Apostolic Chair.

A few years afterwards the holy Bishop of Dublin, Saint Laurence, thought it necessary to consult in person the successor of St. Peter, and to lay before him a statement of the afflictions of his see. On this occasion he assisted at the second Council of Lateran, and was afterwards created Legate in Ireland. Let us now again ask what is there in all these facts that would indicate the existence of anything like Protestantism in the ancient Church of Ireland? No; our forefathers received their Faith through St. Patrick from the Apostolic source, and they were always distinguished by an undying attachment and devotion to the centre of unity, the Chair of Peter.

May we not then cry out, when speaking on this subject, in the words of the Scripture:—"Remember the days of old: think upon every generation: ask thy father, and he will declare to thee: the elders, and they will tell thee."—Deut., xxxii. 7. Yes; all unite by word and example in inculcating on us the advantages and the necessity of obedience and respect towards the successors of Saint Peter.

Even at the fatal period of the Reformation, when so many kingdoms, like rotten branches, were cut off from the mystic vine, our Church did not sully its bright lustre of former days.* It is the great boast of Protestantism, that liberty of conscience was proclaimed at that time, and that the human mind was then first emancipated. The history of our country is a melancholy refutation of that absurd pretension. What means did the reformers of this country employ to propagate their opinions? Persecution of the most cruel kind, penal enactments, violence, fraud, and a general confiscation of Catholic property. A new religious code was proposed, a code formed by men having no authority to legislate in spiritual matters, and not even allowed to follow their own private opinions and act on them. This new form of belief, being of mere human origin, could not be propagated nor preserved, save by means like those referred to. But no power could separate our Church from the charity of God, which is in Jesus Christ, and through a special interposition of Providence she passed unscathed through the severest ordeal, and came safe out of persecutions more barbarous and bloody than those of Nero and Diocletian. In those sad days our Faith was trodden to the dust; but in the time of tribulation it spread its roots on every side, and penetrated into the earth; and when the winter of the year is approaching its end, it begins to rise triumphantly, to cover the land with verdure, and to extend its branches to the extremities of the earth. Blessed, then, may we say with the Psalmist, "blessed be the Lord, who hath not given us to be a prey to the teeth of our enemies. Our soul hath been delivered as a sparrow out of the snare of the fowler: the snare is broken, and we are delivered. Our help is in the name of the Lord who made heaven and earth."—Ps., cxliii.

It is true indeed that the calamities inflicted on us, and the storms we had no encounter, have stripped our Church of its ancient splendor, and that its possessions have been given over to hands for whom they were never destined. But is our poverty a disgrace? Were not Christ and His Apostles and their earliest and most fervent disciples all poor? Was not the poverty of the early Christians more glorious than the wealth and power of their persecutors? And, dearly beloved, is it not a motive of consolation to us in our trials and destitution to consider how God has frustrated the designs of our enemies, and from evil has produced good? Wonderful, indeed, are the ways of His providence. He permitted heresy and schism to persecute us, and amidst shouts of triumph to proclaim that we had no longer any existence in the country. But what was the result? Our Church was only purified and perfected in the crucible, her children increased and multiplied a hundred fold, and the poverty which was entailed on us for our destruction, became the means of propagating our holy religion in regions which otherwise would have continued to languish without any knowledge of the true Faith. And, indeed, has not our poverty filled the cities and the towns of England and Scotland with Catholics? And in the great and powerful states which are springing up beyond the Atlantic, have not the persecutions of Ireland given congregations to the churches and Priests to the altars? Have not our afflictions supplied those distant regions with learned, eloquent, and pious Prelates, who are building up the house of God with dignity and magnificence, and who have carried with them all the spirit and the virtues of our Patricks, our Malachys, and our Laurences? Were we even to turn to the inhospitable regions of Guinea and Caffaria, to the distant plains of China or Australia, and the sunny shores of India, would not a similar spectacle present itself?

Ah, my brethren, truly the power of God is stronger than men, and His wisdom wiser than men. He confounds the counsels of the wicked, and turns the arts of the children of darkness against themselves.

But, dearly beloved, whilst pouring out our hearts in thanksgiving to the Almighty, for extending the shield of His protection over us, and admiring the richness of His mercy displayed in our behalf, we are not to be lulled into a false security, nor to expose ourselves by remissness and negligence to fall into the snares of our enemies. Though violence and persecution have ceased, yet we are to be persuaded that our life is a continual warfare on earth, and if we wish to preserve the spiritual treasures which we possess, we must be always vigilant, alive to the dangers that surround us, and provided with the arms of the Spirit. We are admonished by the words of inspiration, that those who stand should take care lest they fall. No diligence, no watchfulness, no anxiety, no exertions can be too great when our eternal salvation is at stake, when there is question of preserving that Faith, without which it is impossible to please God. These reflections are not to be overlooked at the present time; for though there is much to console and encourage us, though our religion is progressing on every side, and acquiring something of its ancient splendor and magnificence, yet we cannot conceal from ourselves that our advancement and our pros-

* The pretension of some dignitaries of Protestantism, that at the Reformation they entered into the rights of the preceding Catholic Bishops, is fully examined in its number of January and February by the *Standard*, a periodical written in a good spirit, and worthy of support. It is to be admitted that acts of the temporal power transferred the rights of the ancient sees to the present proprietors; but might it not as well be urged that the temporal authority transferred the rights of a Chrysostom, and of a Nazianzen, to the present occupiers of St. Sophia; and that consequently they are successors of the former Christian Bishops?

perity have excited the activity of those who desire the destruction of the Catholic Church. We need not travel far to obtain evidence of what we assert.

Placards posted on our walls, handbills thrust into our houses and scattered through our streets, advertisements in the public press, inform us that many of the pulpits of this city resound from day to day with invectives against our holy religion. That Catholics, or Romanists, as they pretend to call us, teach that it is lawful to steal or to murder; that they are perjurers or idolaters; that they prohibit and hate the Word of God; such are the instructions which Ministers of the Gospel impart to their hearers. It would seem that they are sent not to teach doctrines of their own, but to insult and misrepresent ours—that they care little about the spiritual advancement of their own flocks, occupying themselves exclusively with the proceedings of ours; and if they succeed in making their hearers believe that Catholicity, the religion professed by the most civilised nations of the world, and held in veneration by the most pious, and learned, and illustrious of mankind, is the most hideous of monsters, they flatter themselves with having gained a complete triumph. Jesus Christ has told us that charity should be in every age the characteristic mark of His Disciples. Would it not appear that many are now intent on banishing it from the world, thus showing that they are not His Disciples? How are we, dearly beloved, to meet this conduct? By praying most fervently for the conversion of the misguided men who are leading others astray, by returning good for evil, and by a continual practice of charity. We have religious doctrines of our own to teach or to learn, we have duties to perform, we have our own defects to correct. Let us leave those who forget themselves to think of us, to the judgment and the mercy of God.

But this is not the only danger against which we are to be forewarned. There are now in this country thousands of hired agents of proselytism, who make it their occupation to lay in wait for the poor, or to invade their houses, and to attempt to sap the foundations of their Faith. Those agents are oftentimes poor ignorant men, who, in the hour of distress, renounced their religion, or who were driven into apostasy by intemperance, by immorality and degrading vices, and, like the fallen Angels, seek to have many companions of their disgrace. They talk of the Bible, but they do not understand it; they have learned a few distorted texts to quote against our doctrine, but they are only blaspheming what they do not know. To reason with such men would be useless. They are to be avoided as if infected with the plague.

Need I mention the proselytising schools, which are spread like a net-work over the country, in which poor children are sometimes fed and clothed, provided they consent to imbibe the poison of heresy? Need I mention the enormous sums of money collected in other countries, which are held out in a thousand ways as the price of apostasy? Is it necessary to speak of the efforts that are made by a hostile press to inundate the country with works whose greatest danger is in the corruption of the heart, and the depravation of morals, which they are calculated to produce? Ah, dearly beloved, with such a state of things around us, should we be senseless to danger? Should we imagine that firmness, activity, zeal for our holy religion, are not necessary on our part? Let us, then, according to the injunction of our Redeemer, watch and pray, lest we enter into temptation, lest our apathy and sloth should bring on us the punishment of Heaven: and what punishment would be more severe than the withdrawal of the light of Faith?

But whilst using every exertion and precaution within our power, we are to place our confidence not in ourselves, but in Heaven. For, unless the Lord preserve the city, in vain do they watch who keep it. In the spiritual warfare in which we are engaged, we may confidently expect great assistance from our holy Apostle. The prayers which you poured out, O holy St. Patrick, whilst on earth, for the perseverance and constancy of your disciples, produced their desired effect. Redouble those supplications, now more efficacious, since you see God face to face; obtain for us relief in our miseries, or patience to bear them with full resignation to the will of God. Teach us to be always truly devoted to our holy Faith, and to the Church of our fathers. Look down, too, with compassion on those who are in error, and bring them through your intercession back to the Church from which they have gone into the mazes of perdition; so that all united in the profession of the true Faith, all members of the true Church, we may, participating in the same happiness, come with you to sing forth the praises of our God and our Redeemer for endless ages.

The grace of our Lord Jesus be with you all, brethren.

† PAUL CULLEN, Archbishop of Dublin.

Dublin, March 1, 1853.

CATHOLIC INTELLIGENCE.

We are sincerely gratified in being enabled to announce that the Right Rev. Dr. Blake, Lord Bishop of Dromore, is recovering from the effects of the attack from which his lordship has been lately a sufferer, and that he is daily increasing in strength.—*Newry Examiner*.

A census of the Catholics of the diocese of Hexham has recently been taken, which shows an extraordinary increase of the Faithful since 1849, as the following statement exhibits:—The gross number of the Catholics in this diocese in 1852 were 56,958, being an increase since 1849 of upwards of 20,000; the gross number of adult Catholics now being about 40,000.

CONVERSIONS.—A rumor is current that a curate, once located in this diocese, has been received into the Roman Church at Cashel, and baptised by the Titular Archbishop.—*Cork Constitution*.

On Monday evening Miss Charlotte Kernan, a young lady highly accomplished, daughter of J. Kernan, Esq., Solicitor, having some days previous made a solemn abjuration of the errors of Protestantism, was received into the Church by the Rev. Patrick Nagle, C.C., of Nenagh.—*Limerick Reporter*.

Mr. Washington Tevis, an American, aged 21 years, has abjured Protestantism. He received baptism on Sunday, in the chapel of the Archbishop of Paris from the hands of the Abbé Darbois, V.G., who has been charged with the instruction and preparation of the interesting neophyte.—*L'Ami de la Religion*.

The *Morning Post* of Monday says there is no foundation in the statement of the *Morning Herald* and *Morning Advertiser*, that Lady Peel had joined the Catholic Church, nor in another statement made by the same journals, to the effect that Miss Peel had also joined the Catholic Church, preparatory to her marriage with the Hon. T. Stonor, son of Lord Camoys, a Catholic peer.

IRISH INTELLIGENCE.

FAILURE OF PROSELYTISM IN THE WEST—THE ARCHDIOCESE OF TUAM.

We have very great and sincere pleasure in inserting the subjoined document, having reference to the base and wicked system of purchased perversion carried on, or attempted, in many districts of this distressed country, and especially in the west, where the pressure of want and famine has been long most grievously felt. So much has been said in exaggeration and in interested misrepresentations about the alleged "apostasy" of the west, that a few remarks on that head may not be amiss. It is quite natural that such statements should proceed from the Sopping swindlers, who obtain a living out of English bigotry and English hatred of Ireland and Catholicity, by the false pretence of perverting the poor Irish peasants from their Faith. It is quite natural that, if they fail of robbing Irish enemies of their religion, these should at least take care to succeed in robbing English patrons of their money. The Englishman, though ever so kind a bigot, will hesitate to deposit his cash without some sort of assurance that the sinews of war will not be wasted in a mere pretence of campaigning, and therefore it becomes necessary to have recourse to wholesale and impudent lying in order to swindle John Bull, and prevent a stoppage of the supplies. These motives of misrepresentation are as clear as they are base and sordid. But it is not so easy to understand the objects of certain of her parties in spreading exaggerated and absurd reports about what they are pleased to term the "apostasy" of the west. No doubt, we can readily understand why anything relating to the illustrious Archbishop of Tuam should be made a favorite subject of misrepresentation and slander by the upholders of political baseness and corruption. His Grace's pure, unswerving, and intrepid patriotism have richly earned all the calumnies that can flow from such malignity as theirs. But what we are at a loss to comprehend is why others who should, we think, be the last to lend themselves to the propagation of such absurd and disedifying, not to say indecent, reports, could be so misled as to give their best help to the swindle of the Sopper and the slander of the Whig.

The facts with regard to proselytism, as far as the diocese of Tuam is concerned, are simply these—that out of its fifty-four parishes the proselytisers have obtained a slipper, and, we have little doubt, merely temporary footing in just half a dozen; and even in these half dozen parishes their only victims have been orphan and starving children, or a few bad Catholics who receive a weekly stipend for keeping what are called Bible schools—*id est*, meal shops and stirabout stores.

With these few and hasty remarks we shall let the subjoined gratifying and edifying document speak for itself:—

Address to the Catholic Inhabitants of Clifden from the Rev. Father Rinoldi and the Rev. Father Lockhart.

Beloved Brethren in Jesus Christ.—We are unwilling to leave you for the present without a few parting words.

We came amongst you at the invitation of your venerable Archbishop and your own parochial Clergy to bring you the blessing of a mission, one of the most powerful means which the Church possesses of arousing the Faith, devotion, and piety of her children—a means of common use in other Catholic countries, and which is becoming no uncommon occurrence in Ireland.

During the time we have been laboring amongst you we have not words to express how much we have been edified and consoled by the zeal and fervor with which you have come forward. In no part of Ireland have we witnessed greater Faith and fervor than in Connemara.

Continue, dear and faithful children of Christ, in the way you have promised to walk in; avoid sin, as the only evil, worse even than Hell itself; pray earnestly to our dear Lord, and ask His Blessed Mother to join her prayers to yours; frequent the lifegiving Sacraments; fly from occasion of sin, and you shall have grace to stand in the day of trial, to fight the good fight, to keep your Faith, and to die in the grace of God.

Our mission here was to you, the Catholics of Clifden; to call back the wandering sheep, and to confirm in virtue those who have not gone astray. We have taken no notice, except to denounce their practices, of a party of lying impostors and fanatics in this place, despised by all Catholics, and of whom even right-minded and honest Protestants are beginning to be ashamed. We have treated their pretended challenges with silent contempt; while we have exposed their errors and insidious practices, and unmasked their hypocrisy and lies, and the unblushing and wholesale bribery by which they seek to make merchandise of the souls of the starving poor. We say their pretended challenges; for, knowing well the system of these men, we were fully aware that their only desire was to throw dust in the eyes of the people. They never imagined it possible that we should notice them, except in our own time and way. Such disputations serve only to stir up men's evil passions and prejudices, not to promote the cause of truth, charity, and holiness; and it would, indeed, have been absurd if we, who had to instruct the immense crowds of our