

DR. CAHILL'S REPLY.

Letterkenny, June 2, 1853.

Reverent Sirs,—I have the honor to acknowledge the receipt of your polite note, dictated in a spirit of great courtesy, and having stamped on it the clear impress of the distinguished character of the gentlemen whose names it bears. I shall then at once proceed to give a hasty reply to these passages in your respected communication which demand commentary from me.

Firstly, then, I solemnly deny, and I conscientiously protest, against your unauthorised assumption of calling yourselves "the ministers of God and the ambassadors of Christ;" and I complain loudly of your most unjustifiable intrusion in designating your modern local conventicle by the name of "the Catholic Church." Gentlemen I assure you I do not mean, even remotely, to utter one offensive sentiment to you personally by telling you that you are libelling God and calumniating the apostles in using this language. You are, on the contrary, the ecclesiastical ministers of the British Parliament—you are the clerical ambassadors of the Queen of England, and you are the rebel children of the most terrific apostasy the world ever saw. The Thirty-nine Articles of your Creed (which learned Protestants call contradictory and incongruous) are the accidental result of a majority of voices in the British senate house of that day. This Act of Parliament forms the Preface of your Book of Common Prayer, and the decisions of that Parliamentary Session are avowedly the very basis and the theological title of the Anglican Creed, as expressed in these Articles. In point of fact, and according to the language of the English Parliament, that creed should be appropriately called "a bill," like any other Parliamentary bill passed by a majority in that house. Beyond all doubt, its proper name should be "the Protestant Religion Bill," or some other such designation, proceeding, as it does, professedly, and originating officially, from the decision of the Senate-house, and from the authority of the Crown. This authority does not even pretend to be derived from Christ, as it acknowledges itself to be fallible, and, of course, progressive and human.

And the Prime Minister of England can set aside any of your present opinions when he thinks fit, as was recently proved in the case of the Rev. Mr. Gorham; and the Queen can annul the united doctrinal decision of your national convocation at her pleasure. Argue this case as you will, and call this authority by whatever name you please, there it is, the supreme arbiter of your Church, the essential sanction and source of your faith. Thus, in point of fact, you pray to God as the Premier likes, and you believe in God as the Queen pleases, and you multiply or diminish the articles of your "religion bill" as the Parliament decides. You are, therefore, judicially and officially, the very creatures of the State, and you wear your surplices and preach by precisely the same authority with which a midshipman wears his sword or a Queen's Counsel appears in a silk gown—you derive your jurisdiction from an authority at which the very Mahomedans stand in stupid amazement, viz.:—an authority which places a child in a cradle, a young girl in her teens, or a toothless old hag, in the place of the twelve Apostles, standing in the footsteps of Christ, the seat of wisdom the oracle of Divine truth, and the expounder of revelation. Except that we know this statement to be a fact, from undeniable evidence, no man living could ever think that any man in his senses would submit to such an outrage on the human understanding. Sir Thomas More, the Chancellor of England, with thousands of others, preferred to die at the block sooner than submit to this mockery of God. This is the ludicrous jurisdiction under which you teach and preach; but to call yourselves "the ministers of God, or the ambassadors of Christ," is an act of such reckless forgetfulness of your position (in reference to jurisdiction) as to set all the delicacies of truth and fact at defiance, in a matter of the most public and palpable notoriety; in truth it is unbecoming effrontery.

Again, all Christians of all denominations admit that the repeated pledges and promises of Christ guarantee the indestructible existence of a true Church for ever on the earth. The word of God the Father, fixing our sun in our skies for ever, is not more clear and emphatic than the word of God the Son, in placing the true Church in a permanent unclouded existence on the earth for ever. At the time of your separation there was only this one universal Church on the earth; there being but one in existence, it must have been this true one so guaranteed. You have avowedly separated from this Church: and at that time in order to mark the doctrinal character of your conduct, you called yourselves by the appropriate name of Protestants. You, therefore, at that time resigned your title to the Catholic Church, which you abandoned. You rebelled against her authority, and from that hour to this you stand expelled from her spiritual territory, and excommunicated by her judicial penalties. On that occasion you severed yourselves from the source of all her spiritual power, and broke the link that bound you to the long chain of Apostolic jurisdiction. Will you kindly inform the world when and where did you become reunited to that Church that you now call yourselves "Catholic?" Or are you now beginning to be ashamed of the word "Protestant?" You see that this word argues the want of legitimate title to the Christian inheritance, and you are trying to insert a word by fraud into your forged deed. Why do you not use the other three marks of the true Church, and call yourselves "One Holy, Catholic, and Apostolic?" Ah, reckless as you are in your assumptions, you are afraid of the jibes of the historian to assume the other three marks. As long as your innumerable (750) changes in faith are recorded, it would be injudicious to invest your Church with the attribute of unity—as long as the public reads the plunder of the abbey, and hears the universal spoliation of the poor—while the red gibbet of Elizabeth surmounts your communion table, and while your modern towers publish your recent origin, it would be drawing rather too largely on the public credulity to stifle this glaring evidence of your sins and character, and to call yourselves One Holy, Catholic, and Apostolic. No, no, you are too clever and discerning to attempt this palpable imposture, and hence you are content to assume slyly the single term "Catholic;" and thus you endeavor to regain the place you have forfeited, and repair the connection you have broken. But, gentlemen, this dodge will not do—you may impose on your own flocks, who don't know you as well as we do; but as long as I am placed as a sentinel at the ivy doors of the old Church you shall not enter under false colors. Come in your own clothes as Protestant Ministers, Parliamentary ambassadors, modern Biblesmen, from a petty district, but you shall not assume the mark of

the universality of time and place while I am present. Like sparrows hatched in an eagle's nest, I shall teach you that, although you have been born near us, you have neither the shape, color, or genealogy of the royal breed of the apostles under whose wings your Church has been fraudulently introduced and nurtured into an illegitimate existence. Whenever therefore, you may in future, honor me with any communication, may I beg you will announce yourselves in your Protestant profession; appear in your own modern dress—assume your own parliamentary titles—and do not add to your former prevarication to the living by coming now in the end of time laden with the spoils of the dead? Dress yourselves like Luther, and Calvin, and Knox, and Cranmer; come with the sword in your hands like Zuinglius, and with an axe like your first apostles; don't assume the holy Cross; do not put on the robes of Jerome or Chrysostom; do not, for shame, rob the dead of their honary honors; do not appear in the unsullied robes of the Apostles whom your ancestors have betrayed; do not wear the crowns of More and Fisher, won on the block, which your Gospel had erected. This passage brings me in presence of the second part of your note.

In consequence of the existence of an infallible authority framing our laws and promulgating our Faith, it would be clearly an act of the most palpable inconsistency to subject to your decision or to the award of a public meeting of fallible men the doctrines already fixed by an unerring tribunal. You are true to your principles in seeking and yielding to this decision since private judgment is your first principle; but I cannot subject my Faith to such a standard, believing, as I do, that a living authority has been permanently appointed in the Church of Christ invested with a command from Heaven to teach all men, and sustained by the official presence of the Holy Ghost, as a legislative guarantee for the immutable truth of its decisions. There are no passages in the Scriptures on any subject of Divine Faith put forward in stronger or more emphatic language than these parts of revelation which enforce the permanent unchangeable existence and practical agency of this tribunal. The existence of Christ, or the facts of the Cross, the Resurrection and Ascension, are not expressed in a clearer official enactment than the record of this living court of infallible decision. I can no more doubt the existence of the Saviour than disbelieve this official prerogative of the Church of Christ. I believe the one with the same precise amount of evidence I believe the other, and if you bring a doubt on the authority of this court, you necessarily call in question all the other parts of the record of salvation. So perfectly logical is this inference that history sustains my assertions on this vital point; and it is quite true to say that since the fatal period of your separation, and since you preached the overthrow of this first principle, you have opened the floodgates of latitudinarianism, and filled every Protestant country in Europe with wild rationalism and naked infidelity. In a thousand years hence, when Protestantism will be only recollected in name, like Arianism, or any of the other varieties of human wickedness or folly, the future Ecclesiastical historian will write the thrilling record—namely, that of all the phases of irreligion which have appeared on the earth, the Anglican heresy has inflicted the deepest wound on revelation from its encouragement to human pride and its official flattery of human passion. Human reason in its practical workings has never been the same in the same country, the same age, or even the same man. If we except the truths of mathematical science, human reason is ever changing, and I think it ought to be readily admitted that a God of rigid justice and truth could never build the unerring enactments of revelation and salvation on a shifting basis of such a variable construction.

Within the last twenty-five years I have seldom read the proceedings of any Protestant assembly on matters of religion, in which the principal topics have not been, viz., "The usurped infallibility of the Church of Rome and the new articles of Faith of the Roman Church." The ancient Protestant Clergy of Ireland did not utter these falsehoods—they lived contented with their titles, and enjoyed their glebes, and drank their claret without this eternal calumny of the plundered Catholics. But within the last quarter of a century a swarm of young Clerical aspirants invade all the public places, stand in all the thoroughfares, and are heard on the four winds roaring and bawling, wherever you turn, against the Church of Rome. They are to be seen at all the Protestant printshops, bookstands, railroad stations, bazaars, excursion trips, botanical reunions; and, I dare say, you will admit the powerful fact, that they have no conversation, no entertainments, for all who have the misfortune to come within the range of their Clerical contact, save one ceaseless indecent abuse, misrepresentation, and calumny of the principles of the Catholic creed. And I am quite willing to admit that these gentlemen are persons of finished education and of delicate traits, and of elegant courtesy in their social character on most other points; but, in reference to Catholicity, they are not ashamed to utter statements too foolish to be noticed, or too gross to be told. Having apparently no parochial duties to discharge, their sole occupation seems to be calumniating their Catholic neighbors, and forging mis-statements of the Catholic Clergy, who never speak a word of offence to them either in our public or private social intercourse. We cannot in these days instruct our people without public insult, nor can we defend our doctrines from misrepresentation without sickening challenges from schoolboy declaimers, raw *jeune* Clerical graduates seeking notoriety in the service of God (?) by falsehood, malignity, and sedition. This is a painful state of society; the conduct of your brethren on this subject has long since formed the topic of public condemnation, even throughout Europe, and has, by its excess and extravagance, nauseated the public taste, and, beyond all doubt, has raised the spirit of inquiry in the detection of this indecent imposture and now universal exposure.

I am led into these observations by your remarks on the creed of Pius IV., in which you assert that novelties have been introduced into our Faith.

Gentlemen, in all the public speeches and writings of your brethren, they all (I hope not through calumnious design) make one common mistake, viz.—you call "a new decision of a council" by the name of a new act of Faith, an addition to the old creed. It is not so. The new decision of a council is rather a proof of an old doctrine than the evidence of a new one; it is the collected expression of the old belief of the Church embodied in a new decree; so that, so far from being an evidence of a new thing, it is, on the contrary, an inevitable demonstration of an old thing. It is the official application of an old truth and principle to some new heretic or some new error; so that, while the heretic is new to whom it is addressed, and

the case is new to which it is applied, the principle and the truth so applied is *ipso facto* already known as the statute law of the Church, and ten thousand new cases may be settled by one old principle, just as the Chancellor settles the unnumbered new cases of his court, without adding one title to the old statute law of England. When Moses brought down from Mount Sinai the Ten Commandments, embodied in a written decree from God, will any man assert that this was the first time for twenty-five centuries that men received the Commandments of God? Certainly, it was the first written decision of God that men ever saw; but will any man say that this was a new Faith of morality received under the Theocracy, and that this was the first time when God forbid the crimes of murder, adultery, robbery, perjury, and idolatry, &c.? If, then, our doctrine of an infallible tribunal be true as it is, it follows that a general council, directed by the Holy Ghost, stands in similar circumstances (as far as revelation goes) with this Theocracy, and hence that these new decisions, so far from being new acts of Faith, are, on the contrary, the best evidence of the already universally received opinions on the point decided. All the new decisions of the Church against Arianism and Pelagianism, and the decisions on the consubstantiality of the Son with the Father, and all the decrees on the nature and person of Christ, are all nearly expressed in one sentence in the Creed—"I believe in Jesus Christ, His only Son, who was conceived by the Holy Ghost, and born of the Virgin Mary, was crucified, dead and buried, and rose again on the third day from the dead and ascended into Heaven. I believe in the Holy Catholic Church, &c., &c." This short sentence, with some few additional texts, form, if I may so speak, the statute laws on the varied decision alluded to. In fact, all the new decisions, such as your Brethren allude to, and such as you have referred to in the point at issue, are merely so many legitimate deductions from the record of revelation subject to this competent authority, and settled and published by a decree founded on the ancient truths of Christ's Gospel as taught by the Apostles.

The Catholic rule of Faith, therefore, is the Word of God, interpreted and taught by this living authority, as it was from the beginning; and this rule is so clear, so obvious, so comprehensive, and so easily attainable that, with a penny Catechism in your hand, and in the society of a Priest, the accredited officer, you can learn, to your perfect satisfaction, our entire Faith, its construction, plan, and indefeasible legislative guarantees, within the short space of one hour; and the authorised version of any portion of Holy Writ is to be learned, not so much from its philosophical or philological construction, or from its inferential adjustment, and its substantial agreement with the known truths already believed and taught in connection with the passages under the examination referred to. We do not receive our Faith from disputing, contentious schoolmasters, but from ordained Priests; we are occupied with the substance, not the names of things; we take our Faith from the guaranteed inspiration of the Holy Ghost, not from the inflections and the rules of grammar; and as the incarnation and the Death of Our Lord are beyond our reason, we have no idea of consulting that same reason in laws beyond its reach no more than in mysteries which it cannot comprehend.

In conclusion, I beg to assure you that I have felt much complimented by your attendance at my lecture on the Holy Sacrifice of the Mass, and I have felt rather honored by the united note of five Protestant Clergymen, transmitted to me through the courtesy of the Protestant Archdeacon of Raphoe, and the brother-in-law of our late Viceroy. I have not, I hope, in any word which escaped me at that lecture uttered any sentiment which could offend, and I here disclaim again intending to say one word in this note (beyond my professional duty) to give the smallest uneasiness to gentlemen towards whom I feel much personal respect, and to whom I beg unfeignedly to offer the expression of high and distinguished consideration.—I have the honor to be, Rev. Sirs, your obedient servant,
D. W. CAHILL, D.D.

P.S.—As you have gratuitously originated this correspondence, you can have no claim on me for its continuance, and therefore I respectfully decline taking any further notice of any letters which you may do me the honor to send to me in future.

CATHOLIC INTELLIGENCE.

THE PROVINCIAL SYNOD.—The Synod of Prelates and Clergy of the Archiepiscopal Province of Dublin has concluded its sittings; the subject matter of the decrees will not be permitted to transpire until they shall have been forwarded to Rome, and their confirmation by the Holy See obtained. The Prelates, previous to their separation, prepared a Pastoral addressed to their flocks, which will be published during the ensuing week.—*Tablet, June 11.*

The Very Rev. Archdeacon McHale, of Castlebar, being about to establish a convent of the Order of Mercy in that town, five Sisters of the Order, from St. Vincent's Convent, Galway, proceeded on Monday to assist in the organisation of the Castlebar branch of that most useful and meritorious institution. They were accompanied by the Venerable Archdeacon and the Rev. Mr. Curley, and after witnessing the ceremony of the Profession here, proceeded to Castlebar.—*Tuam Herald.*

The Rev. Mr. McDonnell, R.C.C., of Cashel, and nephew of the deeply venerated Dean McDonnell, P.P., died on Monday, the 30th May, of fever caught in the discharge of his duty.

CONVERSIONS.—On Monday last James Wallis was baptised and received into the Catholic Church by the Rev. Mr. Coyne, R.C.C.

Our Ballinrobe correspondent informs us that in addition to the four converts announced last week, another has been since received. A few days ago James Hestin, residing in that town, and whose eldest son was lately received, publicly abjured Protestantism, and was baptised and received into the Catholic Church by the Rev. P. Conway, R.C.C.—*Tuam Herald.*

CONVERSIONS.—A VILLAGE BECOMING CATHOLIC.—We learn that several conversions have taken place in the town of Bertrand, Michigan, since those we recorded a few weeks since. Among eight converts, baptised on the afternoon of the festival of

the Sacred Heart of Jesus, was Mr. King, a prominent and highly intelligent citizen of the place, together with his whole family. If ever a man entered the Catholic Church, after a stout and protracted resistance to a gradually strengthening and finally invincible conviction, and after canvassing the whole ground of the controversy between Catholics and Protestants, Mr. King is that man. For years he has been investigating, hesitating, holding out; but grace at last triumphed, and that peace which the ascending God promised to send upon the restless and unquiet world; that peace, which, even yet, is found nowhere out of the Catholic Church: peace of conscience, peace of heart, peace of the scheming and wearied intellect, has taken the place of sickening doubt and unsatisfying opinion.

We further learn that another family in the town of Bertrand are preparing to receive baptism, and that all these conversions are the fruit, under God, of the untiring zeal of the good Sisters of the Holy Cross, in that village who have surrounded their house with ornaments more precious and beautiful than the stateliest and most sumptuous creations of human art,—with the temples of the Holy Ghost, and living monuments of the all-subduing power of divine grace. In an age when every ear tingles with the loud vociferations in favor of "woman's rights" borne on every breeze, we have to record the fact, standing in the most pleasing contrast with the tendency of the times to displace woman from her appointed orbit, and degrade her from the exalted position which Christianity has assigned her—the fact, namely, of about half a village converted by woman's meekness, and deep devotion and unceasing prayer.—*Western Tablet.*

IRISH INTELLIGENCE.

HEALTH OF THE ARCHBISHOP OF TUAM.—We published in our latest edition last week an announcement which we have heard with deep emotion, and which we well know carried sorrow and concern into the hearts of millions of Irish Catholics, that his Grace the Archbishop of Tuam lay dangerously ill. His Grace's sickness, which has since, thank God, considerably abated, was an inflammation of the lungs, brought on by severe cold, added to excessive fatigue during the recent visitation of his diocese. Long journeys, preachings in the open air, and frequent sittings of seven or eight hours continuously in the confessional, are sufficient to account for an attack of illness, which at one time threatened to deprive the Church and people of Ireland of their great champion, and long-tried, and ever-faithful friend. The feelings of veneration, admiration, and affectionate regard entertained by the Catholic people of Ireland for the great Archbishop of Tuam—the illustrious John McHale—cannot easily be described in words, though they will readily be imagined even by those of our readers who only from a distance have heard of the noble labors and services, the unflinching zeal, pure patriotism unstained and undoubted integrity, the surpassing gifts of intellect and genius, which in his person have added new dignity and lustre even to the exalted position of a Prince of the Church. We cannot conceive a more severe blow to the Church and people of Ireland than would be the loss of this great and good Prelate. Since O'Connell breathed his last at Genoa no event has occurred which could bring so true and deep a sorrow into the universal heart of Ireland.—*Tablet.*

THE ROYAL VISIT TO IRELAND.—We have excellent authority for stating that her Most Gracious Majesty the Queen has promised to honor Lord Cremorne with a visit this summer, at Dartree House, whence her Majesty will proceed to Crom Castle, the residence of the Earl of Erne.—*Louth and Down Pilot.*

THE EXHIBITION.—Monday was the first of the shilling days; the attendance, nevertheless, fell far short of public anticipation, the number of visitors amounting only to 5,776, or an increase of about 100 on the return of Saturday, with the price of admission at 2s 6d. It was fully expected that at least 10,000 persons would have visited the building on Monday.

THE NEW TEA DUTIES.—The order has arrived to take the new duty of 1s 10d per pound at the Custom-house. An immense quantity was cleared in the course of the day. Some of the leading grocers of Dublin have already given their customers the benefit of a reduction of 4d in the pound.

BANK OF IRELAND.—The directors have raised the rates on the discount of English bills from 3 to 3½ per cent. All other rates remain in the same.

DERRY AND ENNISKILLEN RAILWAY.—Omagh, June 6th.—A trial journey from Omagh to Pinton was made on Saturday last, in order to test this portion of the line from Derry to Enniskillen; it was attended by perfect success. The journey of eight miles was performed with a smooth and easy motion. The little locomotive whirled then back to Omagh in about twenty minutes in perfect safety, amidst the cheers of the navvies and country people along the line.

The Galway papers announce the resignation of Mr. O'Hara, recorder of that town, from the very sufficient cause that he has received no salary or remuneration for his services for several years, owing to the want of any legal provision in the Municipal Act. At his last sessions, on Thursday week, Mr. O'Hara, who has had heavy duties, sentenced five prisoners to transportation for various offences. The learned gentleman, it is stated, has been the only unpaid judge in the United Kingdom.

The Rev. S. Esmond, in his sermon at the opening of the Provincial Synod of Leinster, mentioned the following curious circumstance:—"A tradition had long floated among our rural population around a branch of the Bog of Allen, in a retired part of the county Kildare, to the effect that during the long persecution consequent to the forced introduction of what some called the Reformed religion amongst our people, a Catholic Bishop lay concealed, like another Athanasius, in the adjoining bog, hid there by day, coming forth by night, and thence riding round the country far and near, consoling, instructing, and encouraging his faithful people. Such was the tradition, as in early life I had often heard it, though some affected incredulity as to the fact, when, behold! about twenty years ago, a poor man digging turf in the neighborhood unexpectedly discovered, about six or eight feet below the surface, the crozier and pectoral cross of a Catholic Bishop."