

offered: and thus laying the foundation of denying the Priesthood in the new law.

In Malachi, chapter 1st, we find the words: "From the rising of the sun to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." In the Protestant Bible, the words are, "and in every place, incense shall be offered to my name: and a pure offering."

In this text, the very sense is not only mutilated; false words are not only introduced, as any one can see by reference to the original text; but the word incense is substituted for sacrifice. It is putting the thing which accompanied the sacrifice for the "sacrifice itself;" as if Protestant writers would put the candles that are lighted on the altar during Mass, or put the bell that rings during the Elevation, for the Mass itself; and then tell the world that the Mass is a mere ceremony of a bell and a lighted candle.

In the same way, in all the Prophets, wherever any remote or covered idea of sacrifice is hinted or expressed, the Protestant Bible, in all these passages, always substitutes the word "prayer."

In order to show how exceedingly incorrect and mischievous it is for any untutored tyro, in our Church, to call these gross corruptions and misstatements by the name of "mistranslations," we have only to read the Council of Trent on this point, in reference to the sacrifice of the Mass.

Canon the Second: "If any one saith, that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice of the cross and not a propitiatory sacrifice . . . let him be Anathema."

I have thus, Gentlemen, taken pains to prove that the plain miswording, the additions, the corruptions, the entire removal of whole books, the denial, and the contempt of the authority of the Church involved in denying the authenticity of other books of the holy Scriptures, constitute an awful amount of guilt in the Protestant Bible; and I trust I have demonstrated that this guilt is expressed in such clear language that no reader can mistake it; and I have added to this indictment against the Protestant Bible several Anathemas on the Council of Trent in all these points at issue; and hence I shall be enabled, in the remaining part of this letter, to place before this nation (what I now am justified in designating) the ignorance, the assumption, and the impertinence of the article of the Rambler, proceeding from the half-bred, half-converted clique who have written such calumnies of me, and who have deliberately penned the following most gross misstatement, and which at the same time evinces such a decided leaning to the Protestant Bible; hear their words:—"Take, for instance, the astounding assertion that he would prefer that a Catholic should read the worst books of immorality than the Protestant Bible! If any of our readers have not already seen Dr. Cahill's letter, they will lift up their hands in astonishment, and question the accuracy of our quotation; nevertheless, we assure them that we are giving the exact words."

In the whole course of my life, I have never met anything like the undeviating falsehood, the reckless disregard for common honesty and of truth, which appear almost in every sentence of these malignant Parsons.

In the following quotation from my letter, you will see at a glance whether they have given my exact words, as they have emphatically "assured" their readers. My words are as follows in answer to Mr. Burns' appeal to his Bible: "Considering the shameful forgery of the Protestant Bible, I would prefer that a Catholic should read the worst books of immorality than this forgery in God's Word, this slander of Christ. Old age can check immorality; but the forgeries of God's book, the lies told of Christ, the wicked perversion of the inspired volume, the base substitution of words, the flagrant robbery of the text of life, are so many hideous crimes of Protestantism, that, in vengeance for such blasphemous interpolation, the curse of all crimes, and of all errors, and of naked infidelity seems to be inflicted on your entire nation. And this is the Bible, this public forgery on the name of the Holy Ghost, this libel of God the Father, this slander on Christ, which you wish to give to the poor children of the Irish."

Could it be believed possible, that any man, pretending to the character of common decency, could write such a gross falsehood and trick, as are contained in the quotation which he calls my "exact words." I need no greater revenge over this wretched clique, than the indignant contempt which they must receive from the decision of any man who reads even this one shameful misstatement. And now let us read their next paragraph, which follows: in speaking of Protestants they say: "What story of Catholic wickedness will they not henceforth believe? What tale of priestly licentiousness will from this time be too monstrous for their credulity? The Protestant Bible has abundance of errors, it is true, and some of them of very serious importance; but is it not a violation of all common sense and decency, to pretend that a Catholic had better read the filthy productions of obscenity than the book in which these mistranslations occur? Is there a priest in the United Kingdom who would hear cut Dr. Cahill in such a notion? Would not all with one accord denounce it as a perfect portent in the domain of morals and casuistry?"

Here any one can behold the wretched resentment of the Parson, at my denunciation of the mistranslations. Could any speech at Exeter Hall surpass the malignant spirit detectable in this quotation? But I repeat again the same sentiments, and I again declare, in spite of these advocates of the Protestant corrupt, forged Bible, that I would prefer (between the two evils) works of immorality to works of infidelity; and I shall forthwith state my reasons. Firstly, then,

old age of itself, cools down the immoral heart; while infidelity and heresy gains strength over the enfeebled intellect. Secondly, immorality is scouted in all society of every creed, and must not dare to lift its head except in secret while Protestant infidelity is lauded, encouraged, rewarded, and therefore confirmed by the very society that condemns immorality. Thirdly, immorality stands opposed only to the ten commandments of God; while infidelity adds to this crime, the opposition to Christ and the authority of the Church. Fourthly, immorality practices vice, but dare not teach it in public while infidelity not only practices deadly, mortal guilt, but teaches it, declaims it, demands honor for it; and can command large audiences to learn it. Fifthly, immorality has generally but one accomplice at a time, while infidelity can have ten thousand. Sixthly, all the Infidels of Christian countries are apostates from the Church, and St. Paul tells us that "it is impossible for such persons to be renewed again to penance;" whereas there is no such impossibility pronounced against immorality. Seventhly, the immoral man can repent, and be prepared to be forgiven in a short time: but the infidel man has to repent also, and to learn the Christian doctrine, which requires time and perseverance. Eighthly, the immoral man merely injures himself and a few accomplices; while the man who adopts the Protestant forgeries, in spite of the Church, joins the Soups encourages the Protestant Alliance, betrays the Priesthood, sells his country, and is the enemy of God and a perjurer to man. Ninthly, the immoral man acknowledges his weakness and his crime, and so far pays homage to God's law and judgments; while the infidel refuses homage, makes a profession of opposition to inspired teaching, and opposes an obstacle to the success of the Cross. Tenthly, the Canons of the Council of Trent have pronounced several Anathemas against the man that saith any of the clear infidelities of the forged Protestant Bible; while the immoral man is left to the ordinary denunciations of the Gospel. I therefore repeat the proposition I have advanced, and which has so much offended our masters the Convert Parsons of Portman-street. Lastly, one act is on moral principles more grievously sinful than another, if in its "end, object, and circumstances" one contains a larger amount of guilt under these three heads than the other and hence as infidelity, for the reasons already stated, opens an extent of guilt indefinitely larger than mere immorality, it strikes me, that the Converts have read as little of our moral treatises as they have of Mr. Burns' letter, and that they have, with all their other qualities, a matchless effrontery, of which the public will soon form a correct opinion. I have thus given my reasons for the statement which I made and I undertake to say that, in place of denouncing the casuistry of Dr. Cahill, the whole nation, lay and clerical, will say of the clique who praise the Protestant Bible, that if they were alive in the days of Elizabeth, they would be found near Tom Cranmer's grave praising the new parliamentary prayers, and trying to patch up a piebald Puseyite gospel, in order to suit the genteel Protestant taste of the day.

Gentlemen, I am not done with Portman street as yet. I have not reached as yet the lowest depths of their folly, their uncharitableness, their malignity, and their calumny. I beg to assure the public that I have charges still more grievous to put forth, on the subject of the articles in the Rambler, which will still more surprise the public; and hence, while I ask the favor of a third and last letter in your columns, I think I can with truth convey to you the thanks of the clergy and laity of these countries for your kindness to me in the present instance. The Reviewers, of course, will answer me in their anonymous periodical; but give me your impartial columns, and, depend upon it, that their conduct to me will not leave ten readers to the Parson's hornbook within three months from this date. The public know me too long to encourage a book of falsehood and calumny against me; and I feel my humble name has been stamped with too flattering partiality by the public approval to permit any man living or set of men, be he or they who they will, without putting forth whatever power I possess and covering my gratuitous calumnies with universal and well-merited censure. In all this exposure they must blame themselves; when they joined us, we clothed them in the lion's skin, and admitted them to our society, begging of them to be silent; but they foolishly begin to bray, and imprudently raise their voice and show their long ears, the fault is entirely their own.

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

The following extracts from the Lenten Pastoral of the Rt. Rev. Dr. Connolly, Bishop of St. John, N. B., will be found worthy of the attention of Irish Catholics in every quarter of the globe. Speaking of the dangers to which they are oft-times exposed, and of the perils which menace their ancestral faith, His Lordship observes:—

"The only danger we have to dread is our own selves; our own weakness; our own corrupt inclinations; our own tendency to like warmth in the service of God. Every organization of our opponents, and every attempt to crush us from without will be utterly unavailing if we be faithful to conscience. Instead of thinning our ranks, or cooling our charity, or blotting out the faith of God within us; rather, on the contrary, will they awaken more and more our slumbering energies, and serry our ranks, and bind us together (as in Ireland and in many other countries) with the tenacity of an adamant chain. The country, meanwhile, may suffer; the demon of religious discord may be let loose among the children of the same soil, because each happened to pray to God after his own manner; the farmer and the mechanic, and the laboring industrious classes on both sides may continue to be the unconscious tools of their own misery, and leave behind them the legacy of

religious hate as the direst curse ever bequeathed to a people. As in unhappy Ireland, (they may transplant) the odious exotic to this new soil of their adoption) they may be still the dupes of a few designing and heartless politicians, whose hollow creed is placarded only on the hustings, in order to trade and fatten on their follies and their common misfortunes; but the Catholic who takes any offensive part in the unholy warfare; the Catholic who by his forbearance, his charity and kindness to all men, and who by the judicious exercise of all his political influence does not endeavor to discountenance it and to put it down, is a traitor alike to his country and to his God. With all our united efforts we may not be able to stay the torrent and save the country from its ravages; but let not the fault be ours. To save ourselves from the awful responsibility before God and man, let us vie in holy emulation—not to trench on the sacred realm of other men's conscience, but rather to disprove the gross calumnies with which we are assailed by showing forth in action the love, the moderation, and the genuine liberality of our faith. In France, in Belgium, in monarchical Austria, in many of the German States, as in Ireland, we are rejoiced to find that an overwhelming Catholic majority have not only placed all other Christian denominations on perfect equality with themselves, but in many remarkable instances they have given them a preference. In Belgium, the world know that an entire Catholic people, at the risk of a mighty revolution, fought and bled for a Protestant King, of their own choice, to whom they have been since affectionately loyal and devoted. In France, where religion is supported at the cost of the country, successive Catholic Governments have given to each Minister of two millions of Protestants double the stipend allowed to the Priest of thirty-three millions of their own creed. In Austria, with a Catholic Emperor and more than twenty millions of the same faith, no religious distinction has ever been complained of, even in the distribution of the highest offices of the State. In Ireland, it is a remarkable fact that four-fifths of the representatives of Catholic constituencies are Protestants, of their own unbiassed choice, and, simply, because they believed them most effective in the advocacy of their rights and in the protection of their common country. There is not an instance on record that we know of, where any candidate was opposed, directly, or indirectly, because he was not a Catholic; and do we not exhibit a like liberality of feeling not only in the several counties of New Brunswick, but throughout the whole extent of Catholic Canada and the British Provinces, from Lake Superior to the Atlantic.

In struggling, therefore, by every legitimate means in our power, for nothing less than and nothing more than perfect equality with our brethren of other creeds, we look for no odious ascendancy. If ascendancy has ever been wantonly aimed at by a people or a nation, calling themselves Catholic, we repudiate it as utterly abhorrent to the genius of that religion, which, we believe can be sustained only as it was established and propagated in the first instance; that is, by the moral and intellectual weapons of reason, or sound sense, and of God's holy revelation. If by steady perseverance in this heavenly course we fail in attaining that religious concord among brothers, which is the greatest blessing of any country, we may deplore the fatal consequences for men of all parties, here, as elsewhere, they may tell over and over again, the fate of Abel and the curse of Cain, and the prostration of business, and the rags and fends and miseries of a divided people; but we are consoled by the reflection that the fault will not be ours, and that our religion, at least, as in all similar trials, will not only not lose, but will gain, and gain immensely in the struggle. The same system was tried in Ireland for 300 years, and Ireland in the end was more Catholic than before. All the secret societies in existence, and all the clamorous denunciations, and all the appliances of penal-laws and brute force that can be resorted to, may make a man a hypocrite; but they never have made, and they never will make one convert from the Catholic Church. On the contrary, the more violent, the more bigoted, and the more unreasoning they are, the less we have to fear for the safety of our divine religion. Sectarian rancor may stalk over the land and (which Heaven forbid) may turn this happy country of New Brunswick into a new Ireland; but if we follow our own religion, and let every man follow his, in the end the result for Catholicity will be triumphant. Any other scheme you adopt will be not only useless, but it will be its own condemnation; it will end, as it ought to end, in utter discomfiture. If our religion were the unscriptural doctrine, the incongruous heap of superstition and absurdity, which our adversaries would fain represent it, like other systems it might have caught the hold of men's passions for the while; it might have flourished for a stated period and among a particular race of men; but to the man who seriously contemplates the great living fact before his eyes that it is eighteen hundred years old and that it still reigns in the hearts of two hundred millions of human beings, of every clime and tongue, it is evident that it must have some inherent and mysterious principle of amalgamation; or, otherwise, like all other religious systems, it would have fallen to pieces long ago. As had been truly foretold by St. Matthew (xxiv. 9) the true children of God, the true Church, "were to be delivered up, and afflicted, and put to death, and hated by all nations;" but this, instead of being an argument against us, is rather a characteristic of our abiding fidelity. It is consonant with reason, as it is with God's word, to believe that the one true Church on earth ought to be the ever living reproduction of the life of Christ himself; that is, one alternate succession of struggle and of triumph. The Church which was not everywhere opposed; the Church which cannot boast of trials and persecutions and opposition of every kind as its heirloom, cannot be the legitimate offspring of Him who lived and died a martyr, and who wished his children to follow him in the thorny pathway of the Cross. (Matt. xv., 24.) It is not, therefore, by mere human means, nor by counter organization, nor by the non-Catholic system—the low and paltry device of Ribbon or Secret Societies; nor yet by disgraceful rows or street broils that the cause of truth can be sustained in this or any other country. No, the religion that requires or accepts such services cannot be of God. The Catholic Church disowns them. In this as in other particulars her recreant children may despise her counsels, and violate her laws and tarnish her unsullied name; but, in her long and chequered career, if it is our proud boast to say that in no case did she ever sanction or tolerate a secret society within her bosom. Through the mouths of her venerable Pontiffs she has over and over proclaimed the principle, so clearly established

by her divine founder, that men love darkness rather than light, for their works are evil. Every one that doeth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God.—(John, iii., 20, 21.) The Church, therefore, neither harbors, nor countenances any secret society, and for this simple reason—that she has nothing to conceal. Her principles; her dogmas; her discipline; her liturgy; her historic records, the voluminous writings of her children in every age and clime, and, lastly, the sanctuary itself is wide open to the world.—She loves the light; for, the more she is viewed by it, the more she is studied and examined; the more her truths are developed and brought into juxtaposition with each other, the more her divine beauty flashes on the eye of every unprejudiced beholder.—The only complaint we have against our repeated brethren is that they condemn us without trial; they have never seen nor heard, but through the distorted medium of one-sided misrepresentation.

We need, therefore, no secret or unhallowed agency in our behalf. If, as Catholics, you really believe in the enduring character of your religion and the promises of perpetuity which Christ made to his everlasting Church, it is manifestly inconsistent to recur to mere human means for its defence and preservation. No, faithfully perform the duties that Catholicity enjoins on you, and leave the remainder to God.—Live as good Christians, peaceful loyal citizens, obedient to the laws, respecting authority, carefully avoiding all religious bickerings, having no man working hand in hand with your brethren of other religious persuasions, for the happiness and prosperity of your common country, which is to be a home for yourselves and the generations that are to succeed you.—It is thus only you will consult for the honor and the true interests of the religion you love; it is thus only you will consult for your own temporal and spiritual welfare, and perform your part in making New Brunswick what we earnestly hope she is destined to be,—that is, a favored land, with a free, a progressive, and an united people.

By steadily pursuing the course we here point out, there is only one danger more—one rack of scandal—which you must avoid, at the peril of everything near and dear to you. I allude to that besetting sin of drunkenness, which has been so prevalent among you, and which may be truly said to be the source of all your misfortunes. If, upon a retrospect of your lives, you find you were ever the victims of intemperance, not we, but God, commands you to avoid the sinful occasion altogether; as, from the face of the serpent, you must fly from what has over and over brought death to your poor souls. You must not content yourselves by lopping off every noxious excrescence; but, in the Gospel advice, the axe must be laid to the root; you must tear it out from its deepest fibres; or, otherwise, like the cockle, it will sprout forth and thicken more and more, until it will choke within you the growth of every budding virtue. From the past take that lesson from experience which millions never learned until too late. Dally not with the serpent, for his fell hallucinations will blind and betray you; it is his very nature to bite, and he will bite to the core. If you are weak, dread above all things the use of intoxicating liquors; because, for such people, the first taste is the perpetration of the crime itself; excess must follow, as a necessary consequence. Live soberly, therefore, and justly and Godly, in this world, looking for the blessed hope and coming of the glory of our Lord Jesus Christ.—(Paul to Titus, ii., 17), who will come soon and will not delay.—(Heb. x., 37.)

IRISH INTELLIGENCE.

In his Lenten Pastoral, His Grace the Archbishop of Armagh announces his purpose to celebrate a Synod of the Province of Armagh, at Drogheda, in the third week after Easter.

METROPOLITAN CATHEDRAL, MARLBOROUGH STREET.—COMMEMORATIVE REQUEM FOR THE LATE MOST REV. DR. MURRAY.—The solemn office and High Mass for the dead were celebrated on Tuesday in this cathedral, for the soul's eternal repose of the venerated predecessor in the metropolitan see of the present illustrious archbishop.

THE VERY REV. DR. NEWMAN.—This Rev. gentleman visited Waterford early last week, and had an interview with the Right Rev. Dr. Foran, Lord Bishop of Waterford. The object of the distinguished convert's visit was in connection with the Catholic University. He left on Tuesday afternoon for Limerick.

The Irish correspondent of the N. Y. Freeman's Journal states that a National Council is about to be convened in Ireland for the express purpose of carrying into effect the views of the Sovereign Pontiff in reference to the Catholic University of Ireland. The necessary documents were in course of preparation at Rome, and would be in Ireland within a few weeks.

The Report of the Maynooth Commission of Inquiry will soon be laid before Parliament. It is expected that it will be very favorable to that much abused institution.

THE TENANT LEAGUE—ANNUAL MEETING.—The annual meeting of the League took place last Tuesday, and though the attendance, owing to various and obvious causes, was not so large as usual, the business transacted was of considerable importance. The letters read from absent members, show the deep and permanent hold which, in spite of apathy and calumny the question and the association have secured in every part of the country. This correspondence includes letters from the Very Rev. the Dean of Cashel, from the Venerable the Archdeacons of Limerick, Ossory, and Achonry, and from a large number of influential Parish Priests and Curates from Wexford, Waterford, Cork, Kilkenny, Tipperary, Clare, Westmeath, King's County, all warmly approving of the principles and conduct of the League.

REPRESENTATION OF ANTRIM.—Colonel Pakenham, one of the members for the county of Antrim, and who commands a company in the Guards, in a brief and manly address to his constituents, issued just previous to the embarkation of his battalion for war service in the East, announces that, in the event of his services abroad being required for a longer period than he anticipates, he will be reluctantly compelled to restore to them the trust they have reposed in him as one of their Parliamentary representatives. If, he adds, his absence should be short, he shall resume his duties with an unabated desire to discharge them for the best interests of the electors.