

Christian world. When the Scotch Sir Walter Scott lampooned the Catholic Church for her want of library facilities in the middle ages, he might as well accuse King Alfred of ignorance for not using the electric telegraph, or charge Hannibal with a blundering strategy for not meeting the Romans with artillery. The truth is, that the present issue of the Times newspaper, at the rate of sixty copies in every minute by steam, is not one whit more wonderful in its way than the manuscript copying of the Fathers and of the Scriptures in the middle ages by the Monks, who supplied the whole world with as many copies as the skill of thousands of expert penmen could have executed.

In order to arrive at the palpable refutation in this country of this Reformation lie, I shall make a few quotations for you, gentlemen, which I do not so much intend for you (who already know them so well) as for the numerous readers who will see this letter of mine in every part of the known world:—

“Aware of the manifest dangers to faith and morals that are found in corrupt versions of the Bible . . . insidiously issued amongst the people . . . we have not ceased to deplore this great evil, and to labor for its correction. It occurred to us that the publication of genuine versions of the Vulgate would be found amongst the most efficient means to neutralise the poison of these counterfeited productions. Accordingly we approve of this edition of the Douay Testament, published by Thomas Brennan of this city, and recommend it to the Faithful.

“J. JOHN, Archbishop of Tuam.

“St. Jarlath’s, Tuam, 1846.”

“This new and portable edition of the Douay Bible has been diligently and carefully collated with the most approved versions in the English language, previously to its publication. I hereby sanction its circulation amongst the Faithful.

“CORNELIUS DENVER, D.D., Bishop of Down and Connor.

“Belfast, July 24th, 1839.”

“The new edition of the English version of the Bible printed with our permission by Mr. James Duffy, carefully collated by our direction with the Clementine Vulgate of 1609, and with the Rhenish version of the New Testament of 1582, and with other approved English versions, we, by our authority, approve; and we declare the same may be read by the Faithful with great spiritual profit.

“D. MURRAY.

“Given at Dublin, Nov. 4th, 1846.”

Extract of a letter of Pope Pius VI. to Anthony Martini, Archbishop of Florence, in the year 1778—

“At a time when a vast multitude of bad books, which grossly attack the Catholic religion, are circulated, even amongst the unlearned, you judge exceedingly well that the Faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every one. This you have seasonably effected by publishing the sacred writings in the language of your country, suitable to every one’s capacity. We therefore applaud your eminent learning, and we return you our due acknowledgments.

“PHILIP BUONANICI, Sec.

“Calends of April, 1778.”

For proof of the above extracts, I beg to refer you to Mr. Rockliffe, the eminent bookseller of Liverpool, who will place these editions in your hands, with at least ten other editions of the Bible in England. I refer you again to Mr. James Duffy, the eminent bookseller and publisher of Dublin, who, I dare say, will show to you at least twelve different editions of the Bible in Ireland. I again wish to inform you that there are forty-seven different editions of the Bible, published in the Italian, on the Italian peninsula; and I beg in addition to tell you, that in France there are 126 different editions of the Bible, published in French, within the last 300 years, since the art of printing has been found out. And now “gentlemen of the home mission for distributing Bibles amongst the Catholics of Birkenhead,” will you satisfy the public on the morality of organising a society founded on a lie, known to every Catholic in England, Ireland, and Scotland—on a lie perfectly understood in every Catholic country in Europe—a lie denounced by the very first principles of the Catholic Church, and contradicted by the extracts I have made by Popes, Bishops, and the public historical facts of our own country? No man of honor and conscience, except yourselves, can understand how, in the teeth of the most notorious facts, you can ascend your pulpits and there promulgate before your unfortunate congregations what all the Catholic world knows to be the grossest misstatement ever yet uttered on any one subject between man and man in any age or in any country. This is the conduct which has earned for your Church the character all over the world of unblushingly and unscrupulously asserting anything, however unfounded, provided it raises a momentary hostility against the Catholic Church; and it is the practice, too, which has led the impartial historian of your day to say that of all the Christian inhabitants of the civilized world there is no one nation on earth kept in such a fatal ignorance of God’s real Gospel as the Protestants of England. Your Bishops write Pastorals by which the Clergy can believe what they please: Prime Ministers issue Ecclesiastical appointments, which sustain men in adding or curtailing any doctrines they like, and the preachers publish such lectures as to induce the laity to follow any imaginable creed they may fancy to adopt. The most fashionable and the most modern phase which your camaleon Church has assumed, is what is termed, “believing on the Saviour,” and in fact these words are uttered in such a strange, vague signification, that your Protestant saints seem to think that belief in the mere existence of Christ is an inspired act of heroic Protestantism; and it is impossible to avoid feeling that they imagine the historical belief in His existence and person ranks far higher in their Christian estimation than the precepts of His law, the definitive conditions of His revelations, or the expressed rewards and penalties of His judg-

ments. Depend upon it, Protestantism can no longer deceive even your own dupes; it is detected, exposed, and scouted wherever mankind are free from national acerbity and professional bigotry, Austria, Bavaria, Northern Italy, Naples, France, Spain, Portugal, all know the spirit of Exeter Hall, and feel fully the revolutionary unchristian genius of your creed; and never since Luther first lifted the standard of apostasy has Catholic Europe entered into such a united defensive compact as she has adopted since the famed year ‘47 against the intrigues, the machinations, and conspiracies of your insatiable and exterminating novelties. If our opponents were men of honesty in controversy they would state the fact, namely, that the Catholic Church encourages the circulation of her own version of the Scriptures, but that she strictly prohibits the Protestant version, because they contain 1,600 errors in grammatical accuracy, in sense, and in doctrine. And besides these errors, the Catholic Church has an objection that your Missionaries should call on our people even to distribute our own version, as experience has proved that wherever they go amongst Catholics they are unceasingly ridiculing our worship, misstating our principles and practices, and ever and always calumniating our Clergy, and our conventual societies.

It is not true, then, that our people are not taught the Scriptures, or are not allowed the use of the Scriptures: our people are taught their doctrine by the teachers, with (not without) the Scriptures in their hands. Your people are taught their creed by their own judgment on these Scriptures. The difference between us lies in the teachers; and we believe that the entire sacred volume furnishes no other position stronger—the one on which we rest this doctrine of ours. There never was a legal document drawn up with such consummate comprehensive provisions, as the warrant from Christ by which we believe in our official essential character as teachers.—We believe no one can infallibly learn Christ’s law without our teaching; and we believe that the very provisions of the divine revelation itself are not more forcibly expressed and urged than our legal and essential appointment. We do not believe that the teacher ranks as high as the thing taught, but we believe that, according to the clear legislation of Christ on the subject, the thing to be learned cannot be securely taught without the agency of the accredited Minister, or can never be duly acquired by individual, unofficial judgment.

The document of appointment on this subject is the finest piece of legislative jurisprudence published in the sacred volume.

1. The appointment and the source of the power—“As the Father sent Me, I send you.”
2. The knowledge requisite to discharge the duties—“All things whatsoever I heard from the Father I have made known to you.”
3. The office to be discharged—“Go ye into the whole world and preach the Gospel.”
4. The subject of their jurisdiction—“Go ye and preach the Gospel to every creature.”
5. The extent of territory subject to their duties—“Go ye into all nations.”
6. The authenticity of their appointment and the obedience to be paid to them—“He who hears you hears Me.”
7. The crime of not hearing and obeying them—“He who despises you despises Me.”
8. The rewards and penalties attached to their authority—“Go ye and preach . . . and he that believeth shall be saved, and he that believeth not shall be damned.”
9. The security which is attached to the discharge of their office—“Lo! I am with you.”
10. The term and tenure of their office—“All days even to the consummation of the world.”
11. The legislative bond of Christ, like a legal security to all men, as a guarantee that these officers so appointed can never violate their trust to the public—“And the gates of hell shall never prevail against it.”
12. The presence of the Holy Ghost, as a further security to the performance of their duties—“I will send the Holy Ghost, the Spirit of Truth, who will bring to your recollection all things whatsoever I told you, and who will abide with you for ever.”

In the foregoing section of this letter, I have merely glanced at what may be called the legislative enactment under which the Catholic Church holds her office of God-like, universal, boundless, permanent and infallible teacher of men in the law of the Saviour. I assure you, gentlemen, I have often read over this commission in astonishment, as a mere product of legislation: and I have arrived at the conclusion in my own heart, my own mind, and my own soul, that there are no passages in the entire last will and testament of Our Lord put forth with even so much emphatic legal earnestness and literal energy, as the comprehensive provisions which place in the hands of duly appointed men the whole power of teaching and deciding Christ’s law. There is decidedly no evidence in favor of the very existence of Christ or in support of the very atonement on the cross, which ranks higher in testimony than the clauses in reference to the subject before us; and hence I place this authority precisely on a level, in point of essence and necessity, with any other provision of God’s gospel. And beyond all doubt, if I could be made to believe that all the provisions, and legal statements, and high constitutional enactments which I have quoted, had all failed, fallen into disuse, and ceased to be necessary or essential, I tell you frankly, gentlemen, that the character of the rest of the volume, the reputation of the remaining provisions, the credence of all the other clauses of the will, would be so much lessened, damaged, and indeed, forfeited, that I could have decidedly no reasonable motive for relying on one word of the rest of the Testament. If you take away credit from the sincere, serious, didactic legal passages which I have adduced, I publicly avow that I could not be a Christian: and hence, I presume to say with St. Augustine, “that I am held to the doctrines of Christianity only by the Authority of the Catholic Church.”

Gentlemen, will you kindly excuse this long letter to you? I beg to express again my unfeigned respect for you although I do think you have not used me well in the indiscreet, precipitate, unfounded public letter you have written to me. I pity you all much in the unchristian mission in which you are engaged. You can no more teach the truth than I can teach falsehood. You are doomed to a permanent error by the very same evidence by which I am appointed to essential truth. You must be for ever wrong by the very self-same laws by which I am for ever right. I act under a commissioned authority; you speak from a self-appointed intrusion; and by the very same bond by which Christ is bound always to set right the Catholic Church, precisely on the same clause it follows, that your local modern conventicles must be, through all coming ages and unborn time, permanently wrong.—I have the honor to be, Reverend Sirs, your obedient servant.

D. W. CAHILL, D.D.

P.S.—As I shall leave Birkenhead to-morrow for the North of England, and as you have gratuitously commenced this correspondence, I beg to say, with the highest respect, that I cannot attend to any valued communications with which you may condescend to favor me in future.

IRISH INTELLIGENCE.

His Grace the Archbishop of Dublin has arrived at home from France, whither he had gone to assist at the splendid religious functions which have recently taken place at Amiens. These memorable solemnities, which were attended by thirty Bishops, including several cardinals, by a vast concourse of other Ecclesiastics, and by immense and almost incredible numbers of the laity who flocked from all sides, and many from vast distances, gave a most consoling idea of the actual state of religion in France at the present time. The respect for it and its Ministers exhibited by all ranks and classes on the occasion was most edifying, while the piety and orderly demeanor of the countless multitudes assembled are testified to even by the most adverse witnesses. The high officers of the Government, civil and military, vied with each other in showing the most distinguished marks of attention and respect to the Cardinals and Bishops, and nothing was omitted which could give to the sacred solemnities the character of an act of national devotion.—Tablet.

THE CATHOLIC UNIVERSITY.—We understand that the Very Rev. Father Newman will probably leave Birmingham early next year for Dublin to make preparatory arrangements for the new University which will be commenced in the following autumn, if no needless delays arise.—Catholic Standard.

DEATH OF THE REV. FATHER VAN ANTWERPEN.—The mission in Wexford closed the holy career of this zealous Missionary. Scarcely had he arrived in Liverpool than the dreadful typhus laid its fatal stroke upon him, and after lingering for some time, he finally rendered his soul up to God on the evening of Wednesday, 19th Oct.

THE MAYNOOTH COMMISSION.—After some weeks occupied in active inquiries and the examination of witnesses, the commissioners, as we learn from the Evening Mail, have adjourned until after Christmas, and the chairman, Lord Harrowby, has returned to England.

MAYNOOTH.—The Orange press is already heralding the approach of a report favorable to Maynooth, by malevolent insinuations against the commissioners appointed to investigate thoroughly the whole plan, system, and practice of that admirable ecclesiastical institution—the finest now of the sort that Europe can produce at this day. When it is borne in mind that Lord Harrowby is at the head of this commission, and that other Protestants of equally strong anti-Catholic feelings are members of it, and that the Catholic commissioners are the minority, we may, we think, reasonably infer from the imputations already flung out against the proceedings of the commissioners by the Dublin Evening Mail and the London Morning Herald, that the Catholic College is likely to pass not only scatheless, but gloriously through the evangelical ordeal. For evangelical it has been in all its phases. The Queen’s constitutional advisers were notoriously averse to the present inquiry. They saw the inveterate malignity of the motives that caused the furious agitation of Exeter Hall against Maynooth, and they were officially cognizant of the falsehood of the charges that were levelled against that institution; they, therefore, resisted the clamor for inquiry as long as it was possible to do so with prudence; but when the trustees of the college boldly challenged the most inquisitorial investigation into its whole course of education and internal economy, all difficulty was removed and the commission was appointed whose mode of proceeding is already maliciously impugned by the Orange organs in order to poison the public mind beforehand, and thus, if possible, neutralise a report, which cannot fail to be favorable if it be truthful and impartial.—Catholic Standard.

THE MEATH CONFERENCE—PUBLIC MEETING IN KELLS.—KELLS, Nov. 1st.—There was a meeting of the people of Kells and its vicinity announced to be held in the Town Hall this day, for the purpose of taking into consideration the address of Mr. Lucas to his constituents, contained in the Tablet of Saturday last. Notwithstanding the rain came down in torrents, the ardor of the people was by no means damped, but they came in crowds, so that the large room of the Town Hall was quite unable to hold one half of those that presented themselves. Shortly after two o’clock, the chair was taken by the Very Rev. N. McEvoy.—The following resolutions were unanimously adopted: Proposed by Thomas Finegan, Esq., T.C., and seconded by Nicholas Landy, Esq., T.C.:—“Resolved—That we have perused with peculiar delight the lucid and powerful address of our talented and distinguished member, Mr. Lucas, to the people of Meath, stating the several matters of public interest on which it is highly important that he would take counsel with his constituents for his guidance in the coming parliamentary session.” Proposed by James O’Farrell, Esq., and seconded by James Kelleen, Esq., T.C.:—“Resolved—That for the carrying out of this useful and laudable object, we deem it highly expedient that a public meeting or conference of the county would be convened, and we would respectfully suggest that on next Tuesday a meeting be held at Navan, for the purpose of arranging the preliminaries for such conference.”—Kells Correspondent of Tablet.

Dr. Cantwell, Catholic Bishop of Meath, is in a state of great perplexity respecting the Income-tax.—It appears he received the usual paper addressed to him as the “Reverend John Cantwell.” As the only income which he has derived from the bishopric of Meath, an office which the Government does not recognize and forbids to be named, he is at a loss how to make a return. Unwilling to incur the penalty of neglect, or to resist any law however unjust, he has written to Mr. Pollard Urquhart, M.P., for advice; seeing that Mr. Urquhart voted with the Government. Mr. Urquhart has replied; but he cannot solve the difficulty raised by Dr. Cantwell.

DEATH OF THE ANGLICAN BISHOP OF DERRY.—Just one day before the death of Lord Cloncurry, his old schoolfellow and friend, the Bishop of Derry, paid the debt of nature. Of Dr. Ponsonby, it may be truly said, that he was a sincere supporter of Liberal principles when the advocacy of those principles did not lead to fortune.

DEATH OF LORD CLONCURRY.—The Dublin papers have announced the death of this estimable nobleman, which occurred at his marine residence, near Dublin, on Friday night last. The illness which proved so fatal was of only a few days’ duration, but age had done its work; and although a hale man in a green old age, one of the best and last of Ireland’s patriots in the bad times of Orange ascendancy, sunk under the attack in his 81st year.

THE EXHIBITORS’ BANQUET TO WILLIAM DARGAN.—On Wednesday evening a grand banquet was given in the King’s Room at the Mansion House, by the Exhibitors in the Great Industrial Exhibition, to the Executive Committee, who had been charged with the general management of that undertaking, and Wm. Dargan, its founder, as a mark of their high estimation of the skill, talent, and devotion displayed by the members of the one in the performance of the duties connected with their trust, and of the pre-eminent munificence and patriotism of the other in originating it. The appearance of the King’s Room was truly brilliant. 500 tickets were disposed of to exhibitors, and it is estimated that about 100 invitations were issued, so that about 600 persons sat down to dinner.

It appears from a “Record of the Great Industrial Exhibition,” which has been published by Mr. J. G. Jones, chief financial officer of the Exhibition, that before the building was completed £60,000 was disbursed, and that previous to the opening a sum of £14,854 7s was obtained for season tickets. On the opening day 15,000 persons were present in the building. During the 5s days the receipts at the doors were but small, averaging only £56 a day. The amount on the half crown days, from the 23rd of May to the 5th of June, reached an average of £120 per day; but during the shilling days a steady increase was experienced, the amount received each day averaging nearly £300, until the 15th of August, when £522 1s 6d being the greatest ever received in one day, was taken at the doors. For the following month a decrease was manifested, the receipts only reaching each day to about £230; but from the 10th October a fair average was obtained, the admission during that period being only sixpence.

THE MAGISTRACY.—The Lord Chancellor of Ireland has appointed Sir Thomas John Featherston, Bart., a magistrate for the county Longford. Richard Odium, Esq., Crow Park, has been appointed a magistrate for the county Meath.

ENCUMBERED ESTATES COMMISSION.—The sale of the Limerick and Kerry estates of the Knight of Kerry realised the gross sum of £56,995, on a rental of the estimated value of £2,793, being equal to about 20 years’ purchase.

At a late meeting of the Belfast Chamber of Commerce, resolutions were adopted, and a memorial agreed upon, bringing before Government the claims of the Irish linen trade to a full participation in the proposed reduction of the duties now under the consideration of the Government of the United States.—A duty of 20 per cent is at present levied upon imports of Irish linen; which amounts to a tax of £35,000 annually on American consumers. This high duty is not strictly speaking protective, for the linen goods manufactured in America do not enter into competition with Irish goods, and the flux manufacture of the States is insignificant. Only 14,550 spindles are employed; “under the amount in many individual Irish factories, and only one half of what is contained in the York Street mill alone.”

DESTRUCTIVE INUNDATION AT CORK.—GREAT LOSS OF LIFE AND PROPERTY.—Cork was on Wednesday, the 26th October, visited by a deluge more terrific than any which has occurred in the memory of its oldest inhabitant. The morning was bright, the rain which fell in torrents on Monday and Tuesday had ceased, but about ten o’clock the flood in the river became most formidable. The Lee overflowed its banks, and the water was soon several feet deep in the principal streets. We regret to state that at about half-past 12 o’clock a most heartrending scene took place at St. Patrick’s bridge, where a crowd of persons had collected looking at the many articles brought down by the flood, when on a sudden the northern arch gave way, precipitating several persons into the water. It is impossible to describe the horror and panic which seized the bystanders—as to conjecture either the number or names of the unfortunate victims they were variously stated at from twenty to forty. A car with four persons and the driver on it were precipitated into the river, and they were not seen after so rapid was the action of the flood. When the train left Cork at three o’clock the water was still rising, and the destruction of property was stated to be immense; all communication intercepted, and the worst fears were entertained of the night. The forge of Perrith’s foundry, on the Western-road, was carried entirely away, and four or five workmen drowned.—The houses on the Marsh were said to be injured so as to be rendered unsafe. On the arrival of the train at Mallow, we were informed of the death by drowning of a whole family occupying a cottage on the bank of the Blackwater, which also overflowed. The Killarney train was prevented from proceeding by the destruction of one of the principal bridges.

THE IRISH RAILWAY COLLISION.—It is stated that the total loss the Great Southern and Western Railway Company will sustain by the late fearful accident at Straffan will not be less than £80,000.

Mr. Laffan, civil engineer, has inspected the contemplated line between Waterford and Lismore, and has given as his opinion that the rails can be laid at a cost of about £6,000 per mile. Mr. Dargan, says the Waterford News, is quite ready to go on with the works if the guarantee be given him.