

years past from repeating the anti-Christian, the scandalously incongruous tenets of your abhorred creed—we have carefully kept from the hands of the rising generation of Ireland the records of your Church infamies—we have actually robbed our Irish children of the history of their fathers in order to maintain peace with you; but you have outraged our endurance—you and your Church party, both Whig and Tory, have aided in calumniating us with an indecency of falsehood that makes even bigotry blush, and you have forced us to come forward against our inclination to recommence the exposure of your blood-stained creed, which will end, as sure as I am penning these lines, in the overthrow of this iniquitous Establishment, and, perhaps, in the degradation of your country. We shall no longer be silent on a system of religion where your piety is vice, where your Gospel is imposture, and where the charter of your creed is hypocrisy, shame, and sin. In order to meet the objection "that these acts of parliament had reference to the political, the religious, not prerogative of Elizabeth," I subjoin the words of the Synod of London:—"The sovereign government of all her subjects, lay and Clerical, belongs to her in all matters, without being subjected to any foreign power."

Having thus glanced at the principle of the supremacy of your monarch, the next point in the regular order of your Hierarchy is the ludicrous variety of your confessions of Faith. From the year 1530 to the year 1557, Protestantism has issued not less than eighteen confessions of Faith—all different and varying, not only in general principles, but contradictory in most of the articles of Faith, and contrary, on the same points of belief, in not less than four essential dogmas of Christianity. Your confessions of Faith are as follows:—Augsburg, 1530; Geneva, 1531; France, 1534; Melancthon's Apology, 1535; Scotch Confession, 1536; Smlacald, 1537; Dort, 1541; Czenzer, 1543; Sendomar, 1546; Saxonie, 1551; Wurtemberg, 1552; Book of Concord, 1556; Explications repeated, 1557. Now, my lord, if any one of our theories in chemistry, in reference to the analysis or the product of any chemical agents, underwent eighteen different contradictory and contrary demonstrations, is there any science-scholar in the whole world who would take his oath that all these contrary theories were right; and, moreover, who would hang, behead, and quarter any one who should refuse to take his oath in the same contrarieties? And if this doctrine in science would make all mankind shudder, will you say in what language shall I attempt to explain your Faith, which ascribes to the inspiration of the Holy Ghost eighteen different systems of the grossest lies, the most palpable contradictions, and absurd contrarieties? If the meanest man in Great Britain were charged with wilful perjury on his oath in his statement in eighteen different assertions, he would be branded as a debased wretch, a public perjurer; and hence to ascribe this conduct to the Holy Ghost, in your eighteen sworn confessions of Faith, is a depth of blasphemy, a hardness of insane iniquity beyond the comprehension of the impartial observer; but like an old juggler swallowing a dozen of razors at a time—a feat which would kill twelve ordinary men—your long habit of unpunished infidelity has accustomed you to stand before the gates of Heaven, and call God a liar to His face. Saint Paul, endeavoring to express to us unity of Faith, could find no other image by which he could convey his belief, except by likening it to the unity of God, in that remarkable passage of Holy Writ, where he writes to the Ephesians—"one Lord, one Faith, one Baptism." As this language is so clear, it follows that there cannot exist in true Faith any change, contradiction, or contrariety, any more than in the very being of God; and it follows, moreover, from the clear logic of the text, that two or more Faiths are just as absurd as two or more Gods. But what signifies the testimony of St. Paul, in comparison of Elizabeth, and what value can be attached to any Scriptural record when placed in juxtaposition with an English act of Parliament! When a Church has arrived so far in the mysteries of Faith as to place at the head of all-spiritual power a monster who has discarded three wives and murdered two; when it can propose for the salvation of the soul a creed said to be made by a child in a cradle; when a public sin against the Sixth Commandment by the head of a Church is made legal by an act of English parliament; when the Holy Ghost is publicly declared on oath to have published for the guidance of the soul in sanctity eighteen avowed systems of palpable lies, in the short space of twenty-six years, I fearlessly say, if these records cannot be disputed, there is no candid Protestant who can complain if such a system of perjury, pollution, and blasphemy be vigorously denounced before the indignation and the horror of the entire Christian world.

Notwithstanding these synodical contrarieties, we learn the strange doctrine from "the Synod of Charte-ron" that the entire varying Protestant communities of Europe are still "the one society" of true Christian believers—that eighteen different "distinct things" is the self-same "one thing," is a proposition so utterly incomprehensible as even to surpass the phenomenon of your supremacy. The only thing I ever read which can at all approach this article of your Faith in point of absurdity is the Dutch tragedy representing Adam about to be created. At a certain part of the tragedy, when all eyes are turned to the deep, solemn tragedian who is about to perform the act of creation, Adam himself, the first man (though not yet created), comes out on the stage with a new doekin-breeches, boots, and spurs, to be created! With these palpable absurdities, you call your church the spouse of Christ—a lie which makes the skin creep and the blood run cold to hear you connect with the name of the Saviour such an aggregate of obscenity and impiety. From the first year of your

foundation, through the three hundred years of your existence, no three individuals of your coreligionists could agree in doctrine; and at this moment you present to the laughing world a congregation divided in all points, except the stereotyped doctrine of "hatred of Catholicity." Lord John Russell, who can agree to almost any form of faith, cannot admit Baptism—the Archbishop of Canterbury, who is paid twenty-four thousand pounds a year for the gigantic amount of his Faith, will not admit Holy Orders as necessary even in time of general English cholera—our Doctor Whately in Dublin, the pro-anti-Catholic Archbishop of Ireland, exempts all married Clergymen from their attendance in blue Asiatic cholera.—In their Lordship's theological opinions, the attendance of Clergy is only necessary in fine weather, when new kid gloves can be worn, when the tainted air does not blow from the east, when the patient can receive these apostles on Turkey carpets, and when there is no fear of the stench of the dying Christian coming "between the wind and their holy nobility." And, more strange than all, is the new change of the Bishop of Exeter, approving the practice of "hearing confessions"—what an edifying church you have! what a venerated senate! You abuse, malign, and insult us for the practice which your good Exeter now exclaims is the secure road to Heaven. And this is what you call "the enviable wisdom of the English parliament, and the evangelical unity of the Reformation." And these are the laws which you call on us to respect and obey—this is the religion to which you hope to convert the Irish people—and this is the creed which you offer to poor old Erin, in the fourteen hundredth year of her Christian age.—The venerable old lady, I assure you, is not accustomed to see her Apostles dressed in diamond rings and London boots. After her long tuition under St. Patrick she is quite surprised to receive religious instruction from your Voltaires and Paynes; she cannot understand why the education of faith in Christ must be preceded by the knowledge of potash and pyrites; and she is utterly astounded to hear men assert that the temple of the science of the Saints must be approached through fields of Swedish turnips and nicely-drilled-mangel wurzel. After her long intercourse with Columbkil and St. Bridget she has learned so completely the Irish accent that she can with difficulty comprehend your lordship's Saxon tongue; and although she has often heard of the dialects of Greek, and the vocalic varieties of the Eastern languages, she has never understood, till she read your eighteen confessions of Faith, how there could be such a thing possible as varieties and dialects in the unchangeable professions of God's Gospel.

If you give me fair play, my lord—if you do not set your *Times*, and your *Globe*, and your *Standard*, and your *Punch* to ridicule and to abuse me—if you call on them to reply to me by argument, and not by abuse, I undertake to rid this nation of your Church Establishment, and thus to save for the empire the eight and a half millions annually which it devours from the just revenues of the naked widow and the starving orphan. Depend upon it, my lord, that I shall lay bare the appalling foundation of your Church before I shall have concluded my next three letters on that subject. And believe me I shall convince you that it is far wiser to make Catholic Ireland your friend than to make all Europe your enemy; it is cheaper to secure the arms and the hearts of one million of Catholic Irishmen by the voice of truth, honor, and justice than to pay half a million a year to an inefficient militia, by a useless, a pernicious, an angry taxation. Rely upon it that your diplomacy will be more respected and feared by foreign nations at seeing peace than divisions in your own country; and take the advice of an humble individual when I presume to tell you to commence the next parliament (where you will keep office precisely till the Christmas recess) by retracing your steps towards Ireland, and legislating for your country, not in the burning records of persecution and insult, but in the imperishable laws of eternal truth and public justice. And never forget the remarkable words of the illustrious Louis Napoleon the Third:—"Voe be to him (that is to you) who gives the first signal of collision, the consequences of which will be incalculable."—I have the honor to be, my lord earl, your lordship's obedient servant,

D. W. CAHILL, D.D.

CATHOLIC INTELLIGENCE.

THE ARCHBISHOP OF DUBLIN AND THE CHRISTIAN SCHOOLS.—The Rev. Archbishop of this diocese, and Primate of Ireland, is about to give a marked and most gratifying proof of the confidence he so justly reposes in the excellent and pious Christian Brothers by himself preaching the annual charity sermon on behalf of the schools of St. Laurence O'Toole, which are under the care of that invaluable community.—*Tablet*.

THE SEE OF ARMAGH.—The vacancy in the See of Armagh and Primacy of all Ireland, has been filled by the appointment of the pious Dr. Dixon of Mayo. We congratulate the Church and people of Ireland on this auspicious event. The name of Dr. Dixon is synonymous with learning, clarity, humility, and holiness. May he long fill the exalted place to which the voice of Christ's Vicar has called him to the glory of God, and the salvation of souls.—*Ibid*.

CATHOLIC UNIVERSITY OF IRELAND.—THE BISHOP OF HEXHAM.—We have very great pleasure in publishing the following commendatory letter from the venerable and venerated Lord Bishop of Hexham, in favor of the collection made in his diocese by the Rev. Father McGinity, the zealous and efficient delegate of the University Committee in England. The lists of subscriptions from the diocese of Hexham, published in the *Tablet* on the 2nd

and 9th ult., show how well his Lordship's generous call has been responded to by his Clergy and people. The Rev. Mr. McGinity, after passing a short visit to home, left on Thursday last to resume the arduous labors of his fruitful mission in England. The following is Dr. Hogarth's letter:—

"Darlington, 23rd August, 1852.

"Reverend Brethren—We specially recommend to your notice the bearer of this, who is duly commissioned to receive the alms of the Faithful for the purpose of establishing a Catholic University in Ireland. Whatever assistance you can render to him in this arduous and most important undertaking, we earnestly request you to afford him.

"We trust that collections will ere long be made in every church and chapel for the above object, and that we shall see this noble project fully realised to the great benefit of religion, not only in Ireland, but also this country.

"With sincerity and affection, we are yours faithfully in Christ,

"† WILLIAM, Bishop of Hexham."

The Rev. Dr. Grant (who had been lately in Kilkenny on a visit to his friends) has taken his departure for Sydney, and is accompanied on his voyage by fourteen clergymen, who are to be engaged on the mission in Australia. The Rev. Dr. Grant is a most pious, zealous, ecclesiastic; a true friend; a perfect gentleman; beloved by all who have the pleasure of his acquaintance. We met him on a late occasion in Dublin, previous to his departure from that city for Rome, where he had several audiences with the Holy Father, and we believe his object in visiting the Eternal City was connected with the mission, which he has now so zealously undertaken. We wish him every happiness in the scene of his future labors.—*Kilkenny Journal*.

At the convent of Mercy, Limerick, on Thursday, the interesting ceremony of reception of two young ladies took place. The venerable Diocesan, the Right Rev. Dr. Ryan, in full pontificals, celebrated the Holy Sacrifice, after which Miss Chappel, daughter of Mrs. Chappel, of George street, and niece of the late Martin Honan, Esq., of Quinsborough, and Miss Lysaght, daughter of Mrs. Lysaght, of this city, took the white veil. An admirable discourse, suited to the solemn occasion, was delivered by Dr. O'Brien. The attendance of Clergy and laity, was very numerous.—*Limerick Reporter*.

DEATH OF THE LADY SUPERIORESS OF NEWRY CONVENT.—We have to announce the demise of Mrs. Tracy, Superioress of Saint Clare's Convent, Newry, who died on the 21st October, in the forty-third year of her religious profession, and sixty-sixth of her age. Mrs. Tracy was a native of Dublin.

CONVERSIONS.—The Rev. J. H. Pollen, Fellow of Merton College, and late Senior Proctor of the University of Oxford, was received into the Catholic Church on Wednesday, October 20th, at Yvetot, in Normandy, by the Archbishop of Rouen. This is an event which our readers will hear of with great pleasure, Mr. Pollen's conversion having been long looked for, and his name held in the highest respect for his piety and goodness. He is the author of that most interesting book, "Four Years at St. Saviour's, Leeds," in which he recorded the history of the great attempt, of which that place was the theatre, to carry out Catholic principles in the Anglican communion. Almost all the excellent men who were conspicuous in that movement have had the grace to enter the Catholic Church, and Mr. Pollen, their associate and historian, has at length obtained the same blessing. He is also well known as having been one of the party who accompanied Mr. Allies some years ago to see the state of Catholicity on the Continent with their own eyes, the results of which are contained in Mr. Allies' celebrated work, the "Journal in France in 1845 and 1848." Our readers may probably remember that in that work there is a letter of Mr. Pollen's, in which, with a courage, truthfulness, and sincerity which must have been pleasing to Almighty God, he, regardless of the ridicule of the world, stated his belief in the miraculous character of the Estatica and Adolorata. When we remark that that letter is dated so far back as August 1st, 1847, it will be apparent that in no case ought conversion to be despaired of, strange as it may appear that the grace was so long delayed. We need scarcely add that as Fellow of one of the first colleges in the University of Oxford, Mr. Pollen sacrifices a considerable position and prospects. He is also, we believe, highly connected, circumstances which we mention in order to put our readers in possession of all the facts of a conversion of such interest, so far as we are acquainted with them.—*Tablet*.

The *Bath Gazette* gives a report that Lord Charles Thynne, uncle of the present Marquis of Bath, and son-in-law of the Bishop of Bath and Wells, a canon of Canterbury, and rector of Brixton Deveril, near Warminster, contemplates seceding to the Catholic communion.

It gives us pleasure to state that the work of conversion, though quietly, goes steadily on. Among several very lately received at St. Anne's Church by Dr. Forbes, we are happy to hear the name of Frederick W. Pollard, A.M., for some time Rector of the Episcopal Church at Nantucket, and more recently the associate of the late Dr. Crosswell, of the Church of the Advent, and the Rev. E. M. P. Wells, of St. Stephen's Church, Boston. Mr. Pollard is spoken of by those who know him as a person of the most sterling integrity, deep earnestness, and real devotion to what he believes to be truth. Whilst we rejoice in the conversion of all who honestly seek the Catholic Church, it is especially in the conversion of such men of intelligence, pure lives, and straightforward action, that we see most clearly the great things God has yet in store for His Church in this land. By the divine grace the example of Mr. Pollard has already, we are gratified to learn, not been without its effect upon others.—*N. Y. Freeman's Journal*.

RELIGIOUS EQUALITY—THE CONFERENCE.

The Conference of the friends of Religious Equality, decided upon by the preparatory meeting held in the Northumberland Hotel, Dublin, on the 10th ult., took place on Thursday last, in the Concert-room of the Rotundo. The attendance was numerous and influential, embracing representatives of the Clergy and laity from almost every part of the country.

At shortly before twelve o'clock, Mr. Potter, M. P. for Limerick, moved that the chair be taken by G. H. Moore, Esq., M. P. for Mayo.

The Rev. P. Quaid, P. P., seconded the motion, which was unanimously adopted.

The chair was then taken amid loud cheers by G. H. Moore, Esq., M. P.

On the motion of the Rev. Mr. Dowling, P. P.; seconded by the Rev. Dr. Kearney, P. P., Mr. Lucas and Dr. Gray were appointed to act as Secretaries to the meeting.

Doctor Gray announced the receipt of a letter that morning from his Grace the Archbishop of Tuam, which he proceeded to read as follows:—

"St. Jarlath's, Tuam, Oct. 27th, 1852.

"My dear Mr. Moore—The policy, the justice, and the necessity of doing away with the monstrous grievances of the ascendancy establishment are at length so generally acknowledged that I deem it superfluous to waste a word of argument on a subject which requires no further elucidation. It was not any fresh evidence of its evil working that was hitherto required; but it was the firm and vigorous resolve to grapple with the huge injustice, and not to relax from strenuous exertions to abate it until the country should be relieved from its disastrous pressure.

"That resolve has at length been taken. The representatives in parliament and their constituencies are now committed to an unflinching opposition to this hideous abuse, and I have no doubt but the practical measures which they will adopt for effecting it will, in all their details, be in perfect accordance with the principle of strict justice which has been the basis on which the conference was founded. From the correspondence that has already appeared on this subject, displaying so much of temperate firmness, one may draw the most encouraging anticipations of success, and the elaborate letter of the able member for Manchester shows what a strong ray of light has broken in on the English mind relative to the source of our social disorders, as well as the practical remedy which, if the country is to be saved, must be sternly applied. Trusting that the efforts of the conference will not cease except with the extinction of the injustice which called it into existence, I have the honor to remain, my dear Mr. Moore, your faithful and obedient servant,

"† JOHN, Archbishop of Tuam.

"G. H. Moore, M. P."

The sentiments conveyed in his Grace's letter were received by the entire meeting with loud and cordial cheering.

Dr. Gray then proceeded to read the following report from the Preparatory Committee:—

"REPORT, AS REVISED FOR SECOND READING.

"Your committee have to report that, in accordance with the instructions given them when appointed by the important meeting of the Friends of Religious Equality, held in Dublin on the 10th ult., they took immediate steps to consult with the leading friends of religious freedom in Ireland—first, as to the holding of the proposed conference; and, secondly, as to the form in which the several questions involved in the movement for the Establishment of perfect religious equality should be brought before the public and parliament.

Your committee, having ascertained at an early stage of their proceedings, that the general opinion of the country was in favor of holding the conference as suggested by the meeting of the 10th, and that the last week in October would be the most convenient period before the meeting of parliament for the rural Clergy and the Irish members to attend, decided that the conference should be called for the 28th day of October, and took measures by circular invitation and by public advertisements to give that decision the greatest possible publicity.

"Your committee, in furtherance of the second branch of the duty assigned to them, issued a circular signed by their chairman, in which attention was called to the galling inequalities under which the Catholic population of this Kingdom suffer. A copy of the circular is appended to this report, and the conference will perceive that the subject was divided into four general heads for the purpose of eliciting opinions on each separately, and with greater distinctness. Your committee here briefly enumerate these several heads:

"1. The Irish Church Establishment oppression, including its revenues and their future appropriation.

"2. The penalties and prohibitions imposed by law upon Catholic Ecclesiastics.

"3. The laws which disqualify Catholics and Dissenting subjects from holding certain offices.

"4. The practical oppressions which, though not directly sanctioned by law, are connived at by the executive, and cannot be redressed by an appeal to the existing laws.

"The communications in reply with which your committee have been favored have for the most part dealt with the general questions in form suggested by this division; and your committee have to report, that an almost unbroken unanimity appears to prevail on these subjects generally; all agreeing that a prompt, vigorous, and combined effort should be made for the immediate and absolute removal of the iniquitous system of penalty, exclusion, and indignity that exists under the present laws, and for the establishment of that perfect equality between all classes of her Majesty's subjects in Ireland, without which social peace or material prosperity cannot be established among us. All the correspondents of the committee agree in asserting that religious equality and the Irish Church Establishment, as at present constituted, cannot co-exist—that the Establishment is the key-stone of the entire question—that the other injuries and wrongs inflicted on the Catholic people are designed as supports to that iniquity, and that the removal of the "monster grievance" would render the other useless for the purpose for which they were designed, and thus indirectly involve their gradual and entire removal. Your correspondents are perfectly unanimous as to the necessity for abating this great evil, and the only difference of opinion which is developed in the correspondence has reference to the secondary and less important question—the future allocation of the revenues now exclusively appropriated to the Protestant Church in Ireland. The conference will observe that the various plans of appropriation which have