

and the Bible Society may rejoice in granting the Word so freely; and our committee in lending help—help to the Lord against the mighty."

Your Excellency cannot have forgotten that in the case just quoted General Codrington replied to General de la Marmora that the Sardinian Commander had his (Codrington's) permission to expel the English Bible-readers from the camp, and to punish them according to the Sardinian laws. The Sardinian soldiers denied before their General having received the English Bibles except for waste paper, and in an ironical joke, on the English Soupers. If your Excellency will not explain your connection with this most bigotted and rancorous association; if you give your apparent sanction to the public insult of the Catholics in the streets; and if, at the same time, you seem to protect these reckless calumniators by ordering an additional force of police in their favor, it will be hard to persuade the public to entertain towards you that distinguished respect for the rectitude and impartiality which I, in common with my countrymen, would fain to cherish towards the Earl of Carlisle. I presume to send a private note with this communication, as I have done on a former similar occasion in London; and if your Excellency will condescend to send a reply, I shall be most happy in my next letter to give a satisfactory explanation of a line of conduct which, under existing circumstances, appears inconsistent with your well-known liberality, and at variance with your official character, as the Chief Governor of Catholic Ireland.

I have the honor to be, my lord,
Your Excellency's obedient servant,
D. W. CAHILL, D.D.

P.S.—Not the least offensive part of the advertisement of the Scripture-readers is, that the agents of this movement of your Excellency are to be found at Exeter Hall, in London, and at the Souper Rooms, Sackville Street, Dublin.

IRISH INTELLIGENCE.

PASTORAL LETTER OF THE ARCHBISHOPS AND BISHOPS OF IRELAND, TO THEIR BELOVED FLOCKS THE CATHOLICS OF IRELAND.

Assembled in obedience to the wish of the Apostolic See, to take counsel with each other upon the spiritual interests of the flocks committed to our charge, we cannot separate, dearly beloved brethren, without addressing to you some words of exhortation and instruction.

As bishops of the Church of God, called to the zealous guardianship of that faith which is continually assailed by the powers of darkness, it is not to be wondered that we should make this great and necessary virtue a leading subject of our admonitions, or that, in times of special danger, we should seek to stimulate, to their utmost activity, the zeal and vigilance, which have already made your devoted adherence to the faith once delivered to the saints, celebrated over the whole world, like that of the Romans mentioned by St. Paul—"Fides vestra annuntiat in universo mundo."—Rom., i. 8.

Faith, dearly beloved, that great fundamental virtue, the principle of a spiritual life, whereby, according to the apostle, the just man liveth, and without which, as the same apostle tells us, it is impossible to please God; "is," says the Council of Trent, "the beginning, the foundation, and root of all justification." Man, deprived of it, possesses not the very first element of a spiritual life. Though he should exhibit to the eye of the world every moral virtue, and abound in works of benevolence, though strict integrity should characterize his relations with his fellowman, yet, without faith, all this in the supernatural order is as nothing; it is building on sand without a foundation. Works, even morally good in themselves, if not animated by faith, may, indeed, merit and obtain the applause of this world, but they are worthless for the attainment of a heavenly crown—"He that believeth not shall be condemned."—Mark, xvi. 16.

Deeply impressed with the importance of these great and fundamental maxims of our holy religion, it is our duty to employ all legitimate means to preserve the deposit of the faith; and we are bound to warn you against the dangers to which so precious a treasure may be exposed. You are aware that in our days a most insidious war is carried on against the poorer members of our flocks, and that advantage is taken of their poverty and sufferings to attempt to seduce them and their children from their holy religion—their only consolation amidst the unexampled privations they have to endure. We are not to be surprised that truth should be thus assailed, or that the children of darkness should lay snares for the children of God. It was so from the beginning and it has always been the practice of heresy, to seek to recruit its ranks by seducing Catholics from the profession of the true faith, and to lead them into a state of infidelity or doubt. Changing in every other respect, both as to external features and internal structure, its warfare of error against the Catholic Church has ever been the same. We find an illustration of this in the words of a celebrated writer of the second century:—"What shall I say," says Tertullian, "concerning the ministry of the word, seeing that their (the heretics) business is, not to convert the heathens, but to subvert our own people? This is the glory which they rather catch at, if perchance they may work the fall of those that stand, not the raising up of those that are fallen; since their very work cometh not of the building up of their own, but the pulling down of the truth. They undermine others, that they may build up their own."—De Præscript. Thus it is with our enemies of the present day; the fanatical bigots of every shade and form of profession. They make no conversions among Jews or Pagans. They have no positive teaching of their own; the miserable remnant of what they brought with them, in their revolt from the true Church, has either disappeared, or, existing only in name, is utterly powerless in their hands to effect the least amount of good even among their own adherents. Peers of the realm, members of parliament, dignitaries of the Establishment, ministers of various ranks—all declare that, amongst them, whole districts are immersed in worse than pagan immorality and ignorance. Yet, these unquestionable witnesses of

the hollowness of their own system, are amongst the most prominent promoters of the wild scheme for seducing the poor Catholics of Ireland from that faith, which, working through charity, has been among them the root of so many good works. Truly, this is catching at the glory of working the fall of those that stand, not the raising up of those that are fallen. Their work cometh not of the building up of their own, but of the pulling down of the truth.

We have heretofore frequently warned you, dearly beloved, of the dangers to which your faith is exposed, and exhorted you to watch and pray, lest you should fall into the snares of the enemy. We raise our warning voice again, and address ourselves especially to the poorer and more afflicted, against whom so cruel and unholy a war is principally undertaken. And dearly beloved children, more like your divine Master and Lord, because poor, and therefore more cruelly persecuted and hated by that world which first hated and persecuted him, "stand fast in the faith, which is the victory that overcometh the world." That faith has been maintained by your fathers, and handed down to you amid forfeitures, and exile, and death. You are engaged in a contest not less holy, not less glorious, than that which won for so many of them the son's reward and the martyr's crown. Already your patience, your constancy, your devotedness to the faith, have made you a spectacle to the world, to angels and to men. You have merited universal admiration; and we are confident that, for the future, you will not prove unworthy of those who have preceded you in the noble struggle, nor barter for the temporal allurements held out to your eternal birthright and that of your children. You know that to deliver your children to be educated in heresy is to cut them off, as far as in you lies, from all chance of salvation. The parent who would deprive his child of temporal life is justly looked upon as a monster; what, then, must be the guilt of those who sacrifice the eternal life and happiness of their offspring! Oh! have they not too much reason to dread that, the souls of their children being irreparably lost, they too shall, by the just judgment of God, be taken away ere they have time to repent?—that the angels of these little ones whom they have destroyed, who always behold the face of their Father who is in Heaven, shall cry out against them in the dread hour of their extremity for the fulfilment of the awful sentence—"Amen I say to you, it were better for a man that amill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea, than that he should scandalise one of these little ones who believe in me."—Math. xviii. 6.

To you next, dearly beloved brethren, we address ourselves, whom God has blessed with an abundance of the goods of this world, reminding you of the strict obligation of using a portion of the means wherewith you abound for the relief of your poor brethren and their protection, by providing for their necessities and the education of their children. We exhort you to a faithful and liberal discharge of so pressing a duty, which you can best perform by supporting your diocesan and parochial charities, and the various societies recognised by your pastors for the benevolent purposes of relieving the poor and providing for the education of their children.

And here let us remind all those of our own flocks, who have power and influence in their hand, and all others, whose enlightened liberality, and zeal for their country's good, render them not unwilling to hear our words, that it is their duty to make well-directed and judicious efforts to obtain a remedy for the many evils that press upon the poor and unprotected. The office of guardians of the poor, if exercised by them with charity, treating the poor as their own brethren and members of Jesus Christ, is so congenial to the spirit of the Gospel, that we earnestly call their attention to the necessity of insisting upon a proper classification of the inmates of workhouses, and especially of females, lest the young and the innocent be corrupted by the fallen and degraded, and of establishing therein separate and suitable places of worship, where the old and infirm, and all others laboring under the afflictions of suffering humanity, can devote some time every day to prayer, prepare themselves for eternity, and derive consolation and patience from communing with their Creator. The inmates, too of these asylums must be protected against the snares of those who would seduce them into the paths of vice, or the equally corrupt agents of proselytism, who, we are credibly informed, among their numerous other discreditable practices, number that of inducing the children of want to leave the shelter which the law had provided for them, that, becoming again a prey of misery and destitution, they may be fit subjects for their execrable traffic.

The attention of our representatives we would solicit among many other matters, to the proposal now before parliament for opening or assisting institutions for the correction and amendment of juvenile offenders. We would not oppose obstacles to the progress of any reasonable plan giving a promise of becoming a source of moral improvement to the young and misguided; but the measure, as it now stands, must be productive of painful results. Passing over in silence the inroads on personal liberty, which it would seem to sanction, we feel bound to raise a warning voice when we behold parental influence and authority formally ignored and set aside, and opportunities afforded for an easy exercise of proselytism, on which the enemies of Catholicity seem to be peculiarly bent at the present time.

The spirit of bigotry and exclusiveness with which many departments of the public administration, even those established for charitable purposes, such as hospitals and other asylums for human misery, are frequently conducted, is a subject also well deserving the serious consideration of your representatives. We exhort them, and all who have influence, to persevere with steadfast unanimity in seeking to infuse into their administration a new spirit, and such elements of sound liberality, as may give confidence to our great Catholic population.

The mention just now made, dearly beloved, of the necessity of providing schools for the young and unprotected, reminds us of the interest we should take in the education of our people, and the anxious zeal with which purity of religion is ever to be guided. The schools held in connexion with the National Board of Education have been to us a constant source of solicitude. We regret to perceive that attempts are made, and have been made, in Parliament to render them hostile to our religion, and to convert them into a series of proselytism. We regret also to learn, that, in many cases, the use of the sign of the Cross, a practice as ancient as Christianity, and the reciting of a simple prayer, have been interfered

with. On this subject it shall be our business to consult on the proper steps to be taken, and to seek for our purely Catholic population the advantages of education under purely Catholic principles, a right which has been conceded in other parts of the empire, and to which we are equally entitled. Meanwhile, it shall be the duty of your clergy to watch narrowly over the working of the schools wherever they exist within their respective pastoral charges; to visit them assiduously, to resist steadily every effort whereby they might be rendered insecure, and to keep us regularly informed of anything deserving of note which may occur. Yours it will be, dearly beloved, to withdraw your children from the places of education from which your parish-priests deem it necessary to withhold their confidence and superintendence, and to contribute according to your means towards the support of those establishments and places of early training in knowledge and piety, which, we bless God, are springing up around us, under the care of the different bodies of brothers, and the consecrated inmates of the several communities of religious ladies which overspread the land.

From this branch of the subject of education, we turn dearly beloved, to the contemplation of a great victory which your piety and devotedness, aided by the liberality of your Catholic brethren all over the world wherever the English language is spoken, have accomplished in the establishment of a Catholic University. We originated this great project in the National Synod of Thurles, and we have since done everything in our power to secure its success. The report now presented to us by the distinguished ecclesiastic to whose care we have, with the approbation of the Holy See, committed its destinies, placing before us in one view the results of his past efforts and his arrangements for the future, has received, and will receive our most serious consideration. To your liberality and zeal, dearly beloved, we continue to recommend this rising institution, still in its infancy, and requiring a fostering care. As a work of charity sanctioned by the Sovereign Pontiff, it has powerful claims on your bounty. As a place of education where religion and science will go forward hand in hand, we trust it will produce excellent results, directed as it is by an ecclesiastic of singular piety, and one of the most distinguished scholars which this empire has produced.

While commenting, dearly beloved, on the trials to which your faith is exposed, and the means which will assuredly bring you triumphant through them, we cannot omit recommending most strongly to you a virtue for which this country has always been distinguished—attachment to the Centre of Unity, the Rock of Faith, the See of Peter. This attachment, always obligatory, becomes doubly a duty, when, as now, it is necessary to repel the numberless assaults made upon the character and independence of the Holy See, under the pretence of correcting the grievances by which it was asserted, its temporal dominions were afflicted. While the calumnies which were circulated on this head depended for their reception only on the authority of those nameless writers who are obliged to minister to the taste of an anti-Catholic self-worshipping public, they might indeed be passed over in utter disregard; but surely all Europe must have been startled at the undignified endeavor made to force on the consideration of grave statesmen charges against an independent and friendly sovereign, destitute of foundation, and calculated, in the impartial judgment of all, to produce the evils it was pretended they were intended to correct. You will not give ear to calumnies which owe their origin to inveterate hatred of the Apostolic See.—Were it necessary to refute them, we might appeal to the testimony of writers of great merit and repute, who spent years in examining the condition of the states in question, and to authenticated official statements. But to you, dearly beloved, this subject presents itself on far higher grounds than those of mere human economy. Catholics will ever view, as a special arrangement of divine wisdom for the security and independence of the Church, the wonderful institution and preservation, amid so many dangers, oftentimes averted by the hands of her bitterest foes, of the temporal sovereignty of the Roman Pontiff. Truly, they will exclaim, the finger of God is here. You will not fail, dearly beloved, to offer up your prayers to the Sovereign Ruler and Disposer of Events, that he may long continue to bless our holy and beloved Pontiff, and enable him speedily to triumph over the enemies of his sacred person and office.

You will pray, moreover, for the welfare of those great and pious princes whom God has raised up, for relaxing the fetters in which the church was held bound, for the protection of the Holy See, and the tranquillity of nations—whom he has endowed with wisdom to know that the best security of the throne is the freedom of religion, and who have had courage to proclaim that the blessing of the Vicar of Jesus Christ on earth is the surest pledge for themselves and their families of the protection of Heaven.

A heavy and unexpected calamity has befallen a great Catholic nation governed by one of these most religious princes. During the times of persecution France received and educated our clergy, and when we were reduced to the lowest degree of misery by the late famine, she stretched out to us an assisting hand. Surely it becomes us to think of our brethren now overtaken as they are by a fearful visitation which has desolated cities, laid waste fertile plains, and blasted the fair hopes of plenty which had cheered the inhabitants. Considering the straitened means of many, and the numerous claims on the liberality of those in better worldly circumstances, we cannot expect you to make large offerings in behalf of the victims of these unhappy inundations. Some little, we are assured, will be offered as a testimony of our gratitude to the French people, and as gratefully received by that nation. We have done all that was in our power, on our own part, and we and our vicars will be ready to take charge of any contributions handed in for our suffering brethren in France by our flocks.

But while we exhort you to sympathise in the afflictions of our distant brethren, we should not, dearly beloved, be unmindful of those who continue to press so heavily on our own people. Be assured that no effort which, consistently with our character, we can make, no legitimate influence which we may possess, shall be wanting to you in seeking alleviation of these miseries, and in checking the heartless oppression which leads to the expatriation of our people, and causes so many dangers to their freedom and their faith. Above all, you shall always be present to us and your devoted clergy in our and in their prayers and sacrifices to that throne of mercy, from which it behoves us in the first place to seek redress. Unite your fervent praise to ours, and let us not cease to pray until heaven shall lend us a favorable ear; and whilst asking the Almighty to relieve our wants, let us, in obedience to the command of the apostle, pray for our gracious sovereign, that God may grant her a long, a happy, and a peaceful reign, and for all who hold the reins of power in their hands, that God may fill them with a spirit of equity and a love of justice, and direct them to protect the poor and the oppressed.

With prayer we exhort you to unite an upright and conscientious use of the means which the laws of this country place at your disposal for the just remedy of your grievances. Considering the progress you have already made, and the rights you have acquired, you may hope by steadfast persevering in the exercise of your privileges, and in demanding what is still due to you, in a spirit of prudence and charity, placing your efforts under the protection of your powerful Patroness, the Immaculate Virgin Mother of God, and our glorious Apostle St. Patrick, that He "in whose hands is the heart of the King to turn

it whithersoever he willeth," may dispose the minds of our rulers to consider in a proper spirit the claims of the miserable and the oppressed.

"For the rest, brethren, take counsel, observe charity, be of one mind, and may the God of peace and all consolation be with you all, and preserve you unto life everlasting."

Given at our Meeting, Dublin, June 27th, 1856.
Paul, Archbishop of Dublin, Primate of Ireland, and Delegate of the Apostolic See.

- † Joseph, Archbishop of Armagh, and Primate of all Ireland.
- † John, Archbishop of Tuam.
- † Patrick, Bishop of Raphoe.
- † John, Bishop of Limerick.
- † James, Bishop of Kilmore.
- † John, Bishop of Meath.
- † George, Bishop of Elphin.
- † Cornelius, Bishop of Down and Connor.
- † Thomas, Bishop of Killala.
- † Charles, Bishop of Clogher.
- † Edward, Bishop of Ossory.
- † William, Bishop of Cork.
- † John, Bishop of Clonfert.
- † Timothy, Bishop of Cloyne.
- † Francis, Bishop of Titopolis, Apostolic-Administrator of Derry.
- † Milesius, Bishop of Ferns.
- † William, Bishop of Ross.
- † Daniel, Bishop of Killaloe.
- † Patrick, Bishop of Achonry.
- † Patrick, Bishop of Kiltenera and Kilmacduagh.
- † John, Bishop of Ardagh.
- † David, Coadjutor-Bishop of Kerry.
- † John, Coadjutor-Bishop of Dromore.
- † James, Bishop of Kildare and Leighlin.
- † Bartholomew Roche, Vicar-Capitular of Galway.
- † Patrick Leaby, Procurator of the Archbishop of Cashel and Emly.

DEATH OF THE VERY REV. EUGENE O'SULLIVAN, V. S.—The Cork Examiner notices the death of this reverend gentleman the present priest of Dingle which occurred from fever caught while attending a patient in the workhouse. He was only fifty years of age, and, says the Examiner, comprised more of energetic action in that short span than most who reach the full term of man's existence. Of late years he was constantly employed in combating the efforts of the "Soupers" to secure his flock from their ancient faith.

LORD MAYOR OF DUBLIN FOR 1857.—On Monday Alderman Atkinson was elected to serve the office of Lord Mayor for the ensuing year. He is an extensive cabinet manufacturer, and much respected by his fellow-citizens.

WILLIAM SMITH O'BRIEN.—From all sides and from all parties, words of welcome have greeted William Smith O'Brien on his return to his native land. He is welcomed by those who most opposed and assailed that course of action by which he enrolled his name amongst the many who in the darkest hours came forth to dare, and if need be, to suffer for Ireland. Years of exile have not destroyed or damped his love of country; he returns to Ireland as he left her, her worthiest and truest son, loving her not the less because of his temporary sojourn in lands with brighter skies and a grander history. That his days in his old home may be long and happy, is a prayer to which Ireland replies with one voice, and which will find an echo in every part of the world.—Nation.

THE HARVEST.—The Newry Telegraph, speaking of the prospects of the harvest, says:—"For the past fortnight the weather has been peculiarly serene and summer-like, and the several crops are approaching to maturity under highly favorable auspices. At no former season have cereals of all kinds, potatoes, &c., presented so verdant an aspect, or one giving promise of a more successful harvest. The even course of the weather was interrupted yesterday by a fall of rain, accompanied by cold blasts, such as we are not often accustomed to experience in July. We trust, however, the change is only temporary, and that the atmosphere will regain its wonted warmth and benignity."

RELEASE OF MR. JOHN CARDEN.—On Thursday, the gates of Clonmel jail were thrown open for the egress of Mr. John Carden, of abduction notoriety, who proceeded on horseback, as privately as possible, to the Limerick junction en route to Cork, where he is to remain for a few days to brush up, then to return to Barnane, and afterwards to go to the continent on a visit to a relative. Mr. Carden, it is said, appeared pale and careworn after his protracted incarceration. While in Clonmel prison he was engaged principally in artisan pursuits—carpentry generally, and he made a considerable variety of small articles which manifested much ingenuity.

There is only one for trial from the Tipperary district at Clonmel assizes.

THE MASTER OF THE ROLLS AND THE IRISH EXECUTIVE.—On Friday the Master of the Rolls made his promised statement in reply to the Attorney-General in the House of Commons. His Honor at considerable length enumerated the several judgments he had given in the case of the Tipperary Bank in which he maintained that he distinctly pointed out Mr. James Sadlier as being implicated in the frauds of John Sadlier. He concluded by insisting that the Attorney-General, and not he, had grossly neglected his duty by not taking steps towards the prosecution of James Sadlier. The opinion in court was that the observations of the Master were nearly a resume and reiteration of his former statement, without the introduction.

Parliament is to be prorogued for a fortnight. The "massacre of the innocents" has commenced in the Upper House and in the Lower. The Tenant Right Bill could not have been carried, with any advantage, a stage further this Session; and Mr. Horsman was prepared, with the aid of the Tories, which he and Lord Palmerston had openly canvassed in the last debate, to outvote the Independents on going into Committee by a heavy majority. After carrying the Bill through two stages with such unexpected success, and establishing again in Parliament a basis for the Tenant Right Question, it would have been insane, for no possible practicable object, to have given the Government such a triumph. It would have at once relieved them from the false position in which they have been throughout the Session placed. Mr. Moore, with admirable sense and tact, surprised them by moving that the Order for going into Committee should be discharged—and so postponed the question, as it was already by the mere fact of time, to next Session.—Nation.

240 soldiers of the South Mayo Militia stationed at the Curragh were disbanded on the 10th inst. with their own consent.