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DOCTOR CAHILL ON THE DEPOPULATION OF IRELAND.

(From the Catholic Telegraph.)
Roscommon, Sept. 22, 1856.

The Census Commissioners in publishing their report, and in furnishing the general statistics on the social condition of Ireland, from the year 1841, to the year 1851, have shown the melancholy condition of the Catholics of Ireland during these ten years, which shall ever stand a memorable and sad record in the thrilling history of our country. During these years, one-third of the rural population have disappeared under the united action of famine, disease, extermination and emigration. It is idle to state, that all orders, classes, and creeds are included in this reduction of the Irish people: the fact is, that this wholesale depopulation has been confined to the Catholics: a mere fraction of the other creeds suffered from fever and cholera, while they were wholly exempt from the merciless infliction of extermination, the poor-house and emigration. The horrors of the Census, therefore, as now revealed before the public observation, are, according to the statement of government officers, the heartburning detail of the depopulation of the poor persecuted Catholics of Ireland. This work of universal destruction can be expressed in one sentence—namely, seventy-two cabins in every hundred hovels of the poor laboring classes, and of the struggling cottiers have been levelled by extermination and banishment: thereby, reducing (from all causes) the population by the incredible amount of nearly two millions and a-half.

When the Commissioners recounted with so much clearness and ability, and accuracy, (as can be seen in Thom's report) the number of births, marriages, and deaths: the increase of the corn-crop: the acreable extent of arable land: the number of pigs and horses, sheep, and horned cattle: the funny statement of young widows, and single and married women: the disertation in vegetable disease, together with all the other laborious and learned official statements it is to be regretted that they have forgotten to give the public some information, how many evictions and deaths of the poor Irish have been the result of the burning and unquenchable hatred of their race and their creed by some of the furious and bigotted landlords of Ireland. If the Commissioners had opened an inquiry on this point, I undertake to say that an amount of evidence would be furnished which would prove beyond contradiction that neither famine, nor fever, nor cholera, nor all these scourges taken in the aggregate, bear any expected proportion to the terrific, murderous infliction, caused by the insatiable hatred and bigoted malignity of the sectarian enemies of the friendless, defenceless Catholics of Ireland. And when the next report will be published, in the year 1861, it will be found that bigotry, so far from being diminished, has, on the contrary, increased one hundred fold: and at this moment has combined the army, the navy, the civil departments, the aristocracy, with the annual revenue of upwards of thirteen millions pounds sterling, to corrupt, persecute, banish, and then kill the poor starving wretches who have survived the ten years of terror under consideration. The history of the world has no instance of such relentless, odorous cruelty as was enacted in Ireland, during the last fifteen years, by the men who should be the guardians of the people. When cholera seized its victims in hundreds: when the dogs in some instances devoured the neglected dead: when the living fed in terror from the raging fever, or the devouring foreign plague: and when the oozing churchyard overflowed with the liquid contents of the decomposing flesh of thousands, this was the time selected by the insatiable foes of the poor Catholic, who like fiends, mingled the imprecations of the bailiff with the burial cry of the living over the dead; and whose course could be traced through Ireland in these days of terror, by the unroofed cabin, the smoking village, and the wail of lamentation which everywhere met the eye and shocked the ear in our ill-fated country. Whoever wishes to stand before his own naked heart, and look his conscience fairly in the face, and speak God's truth, must own, that the fury of the Protestant Church, and the deadly enmity of our insatiable foes, raged like the treachery of hungry wolves amidst the carnage of the unprotected fold during these past years of Ireland's prostrate weakness. Every man of candor at home; and millions of exiled Irishmen in the United States, in Canada, Australia, and all over the world, will read this article, with tears of joy and gratitude, that there is found in Ireland, in the year 1856 one pen to take up their case, to weep over their misfortunes and their fate, and to raise his voice in condemnation of the heartless cruelty, which expelled them from their country, doomed them to the emaciating Irish Poor-house, or consigned them to a watery grave.

Neither the rack, the torture, or the axe of Elizabeth: nor the sanguinary wars of Cromwell destroyed the one-tenth of the Irish people, of

which anti-Catholic bigotry has done within the last few years; and this is the law, and this is the regime, and this is the result, which the Commissioners deplore, which they assure us is now succeeded by superabundant prosperity in Ireland, but which they carefully avoid telling the world, has been brought about by sectarian animosity which, beyond all doubt (from the printed figures of the report) has never been equalled in unmitigated ferocity in any age or country of ancient or modern times. Let any one ask the question—namely, if the population thus extinguished were Protestant, Unitarian, or Presbyterian, or Methodist, would this wholesale extinction have occurred? The answer is clear—the whole power of the State would be put in motion for the relief of the sufferers by disease: the entire mind of the Landlord interest would be directed to ameliorate the condition of the poor: and the Courts of Law, which in those days were inundated with processes, decrees, ejectments, persecuting Landlords, Agents and Bailiffs, would be engaged in devising measures to protect the tenant, to extend the trade, to open commerce, and to find employment for the poor laboring classes. Let any impartial man examine the case before us, and the inevitable conclusion arrived at will be, that the ten years referred to in the report were years of Catholic persecution, carried out by one combined effort in the four Provinces, and so systematically, and with so much mechanical accuracy has this combination been worked, that the results in the four Provinces have been nearly equal—Leinster excepted. The depopulation for each square mile is, in Leinster, fifty-eight persons: in Munster, one hundred and forty-eight persons: in Ulster, one hundred and twenty-six: and in Connaught, one hundred and forty-five! the average of the four Provinces being one hundred and four! From this statement it would appear that the same feeling was at work in all the Provinces: that the machinery in all was about the same power; and that it produced nearly the same frightful consequences throughout every parish of the entire kingdom.

One of the principal arguments employed in the House of Commons against the palpable injustice and the exorbitant revenues of the Church Establishment is, that this Church is not the Church of the people but the Church of a mere fraction of the community. And the most galling enactment against the Landlord tyranny of Ireland is, the power which the Catholic possesses of voting at elections for the candidate of his choice to sit in Parliament. These two sections of Ireland combined their united influence in depopulating Ireland: they both had different motives, yet they both produced the same result. The one by diminishing the Catholic population, and cutting off the Catholic race, fancied they would be soon the majority in number, and thus answer the Parliamentary argument: while the other, by extinguishing the Catholic voters would hold, without further opposition, the unrestricted possession of the representation of Ireland in the House of Commons. Besides these feelings, a common hatred of our name, our race, our creed, added malice to this double influence, swept the country clean from the poor, leaving a miserable remnant behind: a fact which made the *Times* of these days exclaim, "that the Irish were now extinguished or gone, and gone with a vengeance." He truly expressed the sentiments then entertained in the quarters referred to, and he as their mouthpiece, published the avowed religious and political conspiracy of Ireland.

That the same system is still worked with active energy can be proved by the hundreds and thousands who daily crowd our shores, who fly from Ireland in the welcome emigrant ship, and who prefer perishing in unknown dangers to enduring the known terrors of the persecution of their race. And when some few friends in the British Parliament beg a cessation of this Irish banishment, and beg some relief from the laws against this power of murder in the landlord: when Ireland embodies her petition for life in the form of a Tenant Right legislation, we are met with deceit and perfidy from the Premier to the sweeper of the lobby, and we are jibed, insulted, and mocked, and sent back to Ireland to bear, as best we can, the bleeding wounds inflicted on our country from the insolence of the Protestant Church, and the overgrown tyranny of the owners of the soil. In the entire range of Parliamentary insult, we have no instance which can at all stand a comparison, on this point, with the conduct of Lord Palmerston and of the Chief Secretary for Ireland: and if Ireland were not utterly powerless from her insane divisions or personal contentions: or if she were not dead and buried, she would not summon her children to resist this injustice, and she has still power enough left to wring from the Legislature her legitimate claims.

No doubt there have been in the worst times, and still are, in Ireland, landlords of tender feeling and equitable conduct to their tenantry; but the figures of the report show and prove that their number must be few, and hence their influence has been merely local, leaving the argu-

ments and the views of this article perfectly correct in its main statement. And whoever wishes to investigate the system of appointment to public situations throughout the entire North of Ireland; whoever has any fancy to inspect the policy of the magistracy, of the Board of Poor-law Guardians; of the County Inspectorships, and all the places of promotion in the Irish Constabulary, will learn that the Catholics of Ireland are at this moment nearly as much excluded as before Emancipation, from the equality which the law writes upon parchment, but which, in point of fact, is a dead letter, a mockery, an insult. The landlord interest has done its stated work, and is beginning to be content; while the Protestant Church has to extinguish or convert two more millions of the people before she can triumphantly meet the Parliamentary argument, in reference to her sectional numbers. For this end she has renewed her exertions during the last two years: she now contemplates proselytizing the Catholics in the Army, the Police, and all the Civil Service. Tracts, ridiculing our worship, will henceforth be distributed in all the Barracks; renewed subscriptions in England will treble the funds of the late years; and all the apostates and vagabonds of Ireland, England, and Scotland will be salaried and pensioned, to stand on all the highways, and to spew out of their filthy mouths all the putrid slime of ferocious slander, which can be manufactured at Exeter Hall for the Irish market. This is what they call preaching the Gospel: imitating Christ: doing the work of God: edifying men: teaching perfection: sanctifying the soul: and publishing the mild precepts of charity. Of course all the world knows, and the hypocrites themselves know that all this conduct, called godliness, is the grossest libel on God, and has no more connection with the Gospel than cock-fighting, prize fighting, whiskey drinking, or any of the thousand angry and rakish brawls in which these creatures have been educated; yet these are to be the preachers of the new Reformation: say what you will, rebuke, laugh, contemn, avoid, condemn as you please, there they are, the Apostles of the new second Reformation; and with abundant English cash in their pockets, they will drink, play cards, dance, fight, and preach, and hope soon to fill the Protestant Church with a clear numerical majority of true Christians, from the ranks of the poor deserted Irish Catholics.

D. W. C.

THE ANGLICAN ESTABLISHMENT.

(From the Evening Star.)

Every now and then—nay, almost daily—the moral sense of religious men, and of people likewise who are not professedly religious, is shocked by announcements in the public journals of the intended or actual sale of Church benefices in the auction mart. If an Under-Secretaryship of State, a clerkship in the Treasury, a tidewaitership in the Customs, or any other government office, were put up for sale, and knocked down to the highest bidder, we all know what an outcry would be raised, what activity the Administrative Reform Association would display, an what an intensely virtuous air even the present House of Commons would assume. The immoral traffic would not live a day. The breath of public opinion would scatter it to the winds. But yet—and we blush to record the degrading fact—the high and sacred office of Clergyman in the Established Church of this country—an office which should always be associated with enlightened learning and pure and undefiled Christianity, and which should only be occupied by persons in whom are happily blended moral and intellectual qualities of the noblest order—this high and sacred office is made, in our day, just as much a marketable commodity as a bale of cotton or a hoghead of sugar. What would the humble fishermen of Galilee say if they could behold their successors thus trafficking in the souls of men? What would Christ the Redeemer say if He came amongst us again? Would we not have a repetition of the language addressed to the Scribes and Pharisees of another day—"Woe unto you, hypocrites! for ye devour widows' houses, and for a pretence make long prayers." And yet, although the temple of God is now desecrated by a system of trade indefinitely more culpable than that which incensed Christ in the temple of Jerusalem, the Established Church appears to be all but indifferent to the crying iniquity. A Clergyman is seldom heard raising his voice against it; a Bishop, never. It becomes, therefore, the duty of others to attempt the reformation which our spiritual advisers, although they possess the power, have not the courage nor the honesty to accomplish.

If any one thinks that these remarks are misplaced, let him peruse the advertisements announcing the sale of Church benefices which are paraded before the public; let him witness the scenes which are constantly taking place at the auction-mart. For example, we are informed that, on Tuesday last, Messrs. Foster and Son sold the advowson to the rectory of North Hush, in Devonshire. A glowing description

was furnished of the Rector's elegant mansion, surrounded by its own beautiful grounds—apparently a little Paradise, the attractions of which were far from being lessened by the yearly income of £540 derived from the glebe lands, and commuted tithe rent-charge and fees. "The auctioneer," we are further informed, "described the living as being peculiarly suited for a gentleman desirous of an easy occupation, as the population was but about 600, and agricultural, while it was situated in a most beautiful part of the country; and the age of the Incumbent, who is in his thirty-sixth year, made it a good opportunity to provide for a younger son. The living was knocked down at £1,350; and as there are some six hundred individuals in the parish, the value thus put upon a human soul would be somewhat about two guineas. In the southern states of America the human body is worth two hundred.

We have before us the particulars of a large batch of benefices which are now in the market, and which will be sold in a few days to those who desire to invest a few hundreds or thousands in Church property. The vicarage of Abrome, on the east coast of Yorkshire, is recommended for its contiguity to the sea-shore! while its value as a means of becoming an early source of revenue is enhanced by the present Incumbent being in his eighty-first year. Another rectory—that of Parham, in North Devon—is recommended for its "modern family residence," its "beautiful grounds," its excellent coachhouse, stables, "and offices attached," and its annual income of £860 a year—not forgetting, moreover, the present Incumbent is seventy-eight years of age. There are many other announcements of a similar kind, some of them alluring for the largeness of the income which the lucky purchaser (if he be in Holy Orders) may one day, possess the great age of the Incumbent whom he may supersede, the excellence and respectability of the society which he may enjoy, and the charming scenery which, if he have a taste for nature, he may rapturously contemplate. All these and many other advantages are enumerated! but not one word is said about the duties which a cure of souls imposes, upon its possessor—not one word is said about the opportunities of which he may avail himself to instruct the ignorant, to reclaim the vicious, to narrow the gulf between the rich and the poor, to strengthen the pure resolves of the just and upright man, and to extend the Gospel's benignant sway.

We do not hesitate to assert that every person connected with these transactions, the man who sells his living, and he who purchases it, the Clergyman who is appointed to a living thus obtained, as well as the Bishop who sanctions the appointment—every one of the individuals is guilty of simony in its worst form; an offence as odious as unchristian, and as subversive of true morality as that trafficking in indulgences which, under Tetzel, and in Luther's time was the opprobrium and disgrace of the Roman Catholic Church. Language is, in our judgement, inadequate to depict the heinous immorality committed by the Clergyman who secures places of trust, emolument, and responsibility in the Church by such means. Mr. Scott, a Clergyman of the Church of England, who has long since passed away, in his "Commentary on the Book of Revelation," thus alludes to the sale of Church livings:—"The commerce in the souls of men is the most infamous of all traffics that the demon of avarice ever devised, but by no means uncommon."

But the simoniacal Clergyman is compelled to exhibit an amount of unscrupulousness which, in itself, proves him to be utterly unworthy to discharge the duties of the Ministerial office. He is compelled to swear to a lie—deliberately to take an oath which he knows he has already broken. The nature of the oath that every Clergyman is bound to take on his preferment may not be generally known, and we therefore transcribe it for the benefit of the uninformed:—"I—do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or any other, to my knowledge or with my consent to any person or persons whatsoever, for or concerning the procuring and obtaining of the—of—, in the county of—, and diocese of—; nor will, at any time hereafter, perform or satisfy any such payment, contract, or promise, made by any other without my knowledge or consent." We do not envy the man, however large his emolument, however elegant his residence, or however easy his duties, who can purchase these advantages by committing such a gross act of perjury, and covering the Church with scandal and shame.

The remedy for this lamentable state of things is simple, and may be easily applied. It is to make the sale of livings illegal; and to confer benefices, as they became vacant, upon those whose learning and piety render them not only ornaments to the Church, but eminently useful to mankind. It certainly does not require any ex-

traordinary gift of statesmanship to discover the means by which this desirable reformation may be achieved. And if not achieved, then the Established Church of England will continue to be, not alone an instrument to teach the people religion, but an apology to drive the ignorant and unthinking into the ranks of infidelity.

DR. SUMNER AND ARCHDEACON DENISON.

(From the Weekly Register.)

Archdeacon Denison will not retract; he has lodged with the Court a paper which concludes, "The defendant has only further to say, that it is not in his power to make the revocation required of him by the Court." But, before this conclusion, he has said a great many things of which we have elsewhere given a summary, and which occupy more than five columns of the *Guardian*. He makes a hit by complaining that he is required to retract all his statements: one of which, he says, is a truly Protestant declaration against Transubstantiation. He argues with much simplicity on the Royal declaration, published with the Articles (if we remember right ever since the reign of Charles I.), that "a man shall not put his own sense or comment to be the meaning of the Article, but shall take it in its literal and grammatical sense;" protesting that he has put no other sense on the Articles than "that which is agreeable to the mind and purpose of the old Fathers," and which he believes to be "the literal and grammatical sense." The declaration is sufficiently absurd. How can any man avoid putting his own sense on every document, (unless, indeed, he avoids it by putting a sense which he does not believe, and which, therefore, whatever it is, is clearly not his), but whatever it means, one should think that a sense which requires five columns of close print to defend it, whether it is right or wrong, must be Mr. Denison's sense, and not plainly and obviously to all men the literal and grammatical one. His strong point, which he no doubt establishes, is, that he can quote passages inconsistent with the "Archbishop's" doctrine, and more or less agreeing with his own, from a succession of great "Church of England" authorities from the reign of Elizabeth to the Georges. This is a damaging thrust to Dr. J. B. Sumner, who, as assessor in the Gorham case, advised the judgment, which, without pretending (as indeed no man could pretend) that Mr. Gorham's views could be reconciled with the words of the Prayer Book, allowed them on this very ground. Whether he may say anything in answer we will not undertake to say: what he feels, of course, is the common sense view of the matter, that the Church of England is essentially a Protestant Church, and that a judgment which allows unlimited latitude, in a Protestant sense, was never intended to allow any in a Catholic direction. Besides, if Mr. Denison's quotations were examined in their context, it would appear that his authorities, almost to a man, did not really mean what they said. They were forced to use strong language about the doctrine of the Sacrament, but they used it with explanations which said and were intended to say that their strong language really meant nothing at all. The reason is clear enough. They were pressed by Catholic controversialists with passages which proved that the great writers of the early Church held the Catholic doctrine. To throw overboard the primitive Fathers would have been to abandon their position; they were therefore obliged to accept their words, and content themselves with explaining them away. Thus divines, who no more really held the doctrine of the Real Presence than Dr. Sumner himself, use truly Catholic expressions only to show that those expressions need not mean anything. Mr. Denison quotes these strong expressions without the refutation.—On the other hand, many of Mr. Gorham's authorities, instead of pretending to agree with him, really went farther than they dared to express.—Dr. Sumner would be justified in saying to Mr. Denison, "Profess, if you please, the Catholic doctrine of the Eucharist, in the strongest words you can find, if you only add enough to show that you do not really mean what you say, and say it only to avoid a controversial difficulty." We venture to suggest this plan to these dignified controversialists. Instead of revoking his words, let the Archdeacon declare that he attaches to them no serious meaning at all; that he was merely throwing dust in his own and his neighbor's eyes; and Dr. Sumner must be unreasonable and quarrelsome indeed if, being an Anglican "Archbishop," he does not find that a truly "satisfactory explanation" for, from its very beginning, words without meaning have been the life of the system. If this cannot be agreed on, it will remain for Mr. Denison to show how far he does know the meaning of his own words.—The process adopted was, we believe, rendered imperative by the Act; and if deeply convinced of the truth and importance of what he has published, he will, of course, be ready to maintain it at all costs. But, suppose a man of a somewhat disputatious turn to have committed himself,