



# CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, MARCH 7, 1856.

NO. 30.

## WHAT WE MAY SAY TO OUR READERS ABOUT THE LATE CONVENTION.

(From the American Celt.)

The Buffalo Convention, so anxiously advocated by this paper, in connection with others, and so perseveringly and ably urged upon our public by clerical and lay correspondents, has met, perfected an organization, cut out the work for its Delegates, and adjourned subject to the call of the Supreme Directory.

During its deliberations it exhibited one unbroken scene of unity, and one common purpose—the advancement of the Irish race in America, and the greater glory of the Catholic Religion. In talent, industry, and strong common sense, no purely benevolent body of equal numbers could surpass it; in true patriotism, in disinterested earnestness, in charity, it pre-eminently deserves to be placed at the head of all Irish bodies ever organized in America, and only second to some of those which shine out like beacons along the stormy battle-fields of our transatlantic politics. Its results, so far, may be thus enumerated.

I. It has been the means of demonstrating, in the most impressive manner, that there is no religious or social malfeasance in avoiding the dangers of peculiar societies, and in accepting the religious freedom and social security of more favored ones, wherever found.

II. It has been the means of sounding Irish public opinion in Canada and the United States, and of bringing out prominently the fact that an immense multitude of our countrymen are ready and willing to take part in Actual Settlements if assisted by the loans, or directed by the information which the agents of the Convention may be able to furnish.

III. It has been the means of making the most popular and patriotic Irishmen in every represented town or city in the United States and Canada acquainted with each other: thereby giving assurance to each Delegate of the character and competency of his collaborators.

IV. It has been the means of showing Americans of all parties that in the present troubles affecting the Irish on this soil, the Irish of Canada are interested—nobly interested—in the fate of their brethren; and that they will willingly give aid and comfort to all who do not intend to leave apostate children after them to tell posterity like the bitterness of Edom—in this place the light of the hearths went out!

V. It has been the means of giving a weight and importance to the Colonization movement which it could acquire in no other way: by making it an affair of national importance, and by securing the attention of important political personages here and in Canada.

VI. It has been the means of winning over the best services of the Press in both countries, without distinction of party, to its objects, and of thus imparting to the scheme which it expressed so well, a pledge of success—abundant notoriety.

For these reasons alone, if we could offer no more, the Convention was a complete triumph. But there are two other results, one practical, one moral, which prove conclusively that its effects are not confined to those named.

I. It has arranged (as we stated above) and given the first impetus to a regular system of action which will now be prosecuted by the respective Delegates under the control of their Directory.

II. It has shown all who take an interest in such matters that Irishmen, under the proper inspiration, can bring their strongest prejudices face to face, and, disregarding local interests and sectional education, debate the most important questions without an angry word or the shadow of a bad feeling.

Whoever has read these pages while the Fillibuster gatherings of Boston and New York were in session, need not be told the importance of this offset of Know-Nothing calumny. Owing to those disgraceful bar-room battles, our enemies have been able to justify in part the narrow judgment which decrees us the credit of sinking deep shafts and carrying high hods—of linking State to State with thaws of iron, and opening veins for commerce from Lake to River—but withhold from us the credit of possessing the nobler capacity of self-government.—If only to put on record that Irishmen can so meet, so hold council, so part—the time of the Delegates and the money of their constituents were well spent.

The Convention, however, as we have noticed, (and as will be seen more fully by the report in our last issue,) did not confine itself to this moral influence, as it was not convened to disabuse the public mind of false views, or sit out its three or four days as a pattern exhibition. No! it went into Dudley Hall with the holy purpose of devising a system by which the poor might be befriended, and the homeless get homes; and when it adjourned it had decided upon all the preliminary steps to carry that purpose out impartially.

While we write one hundred able and honored men

on each side of the Lakes are busy inculcating their neighbors with their own ardor and founding branch societies. Hundreds more who have heretofore kept back—fearing that the Convention in Dudley Hall would be, if not so discreditable, as useless as those in Boston and the Astor House of this city—will now put their shoulders earnestly to the movement. Even the Hierarchy, already well represented, will, we doubt not, lend their high names and powerful influence to it in increased numbers. So, with the blessing of God and the concurrence of the good men embarked or about to embark in it, it will go on prospering and doomed to prosper until it fulfils the object of all who have had any participation in maturing it, or who take any interest in its progress.

Yes! the 12th and three following days of February last were and are ones of great import to the Irish in America. They gave birth to facts creditable to our name and to a system which cannot fail to give a new, a needed, and abiding stimulus to Irish-American character, if responded to in a becoming manner.

The following comments of the press received up to this date show the spirit in which it writes on the labors of the Convention:—

The Boston Pilot calls it—

“The first practical movement for the benefit of our race on this side of the Atlantic.”

The Instructor, of Philadelphia, in a correspondence, says:—

“It was a strong Convention in numbers, but more especially in talent, prudence, and respectability.”

The Herald of the same city says:—

“Judging from the character of the delegates—quite numerous, considering the inclemency of the season—and their knowledge of the emigrant's wants, the plans they have considered and adopted are worthy of serious consideration.”

The Buffalo Catholic Sentinel says:—

“Unanimity reigned to the close of the meeting.—Unanimity on the one grand point—a fervent desire to serve the temporal and spiritual interest of our people to the utmost. We confidently state that there is not a second opinion here on this subject.”

The Toronto Mirror and Citizen, the Detroit Vindicator, and a very imposing array of the American press, re-echo the sentiments of the rest.

## CRIME IN ENGLAND.

(From the Tablet.)

The Devil, according to St. Augustine, has certain moral attributes. Bad as he is, says the Saint, the Devil cannot get drunk. Sobriety is one of the attributes of Satan—from which it follows that drunkards are, says the Saint, worse than the Devil. Sloth is impossible to Satan. The Devil is always busy; energetic industry is one of the great features of the Satanic character. His misery will not let him rest. Nor is this all. The Devil is eminently intelligent. He is a historian, a chemist—familiar with geology, learned in astronomy—in short, a complete master of natural philosophy, inasmuch that the Devil might, with the most distinguished success, fill a professor's chair in any one of the Godless Colleges. The Devil has impressed his moral character on the times we live in. Like the Devil, the people of Protestant Britain are amazingly industrious, and, like him, their industry has had a Satanic origin. It is since they abandoned God and His Church that they became, they tell us, prosperous and industrious. To give the Protestants their due, it is difficult to outdo them in point of industry. But when we cast our eyes upon the horrors inseparable from the industry of its factory system—its grinding and destruction of soul and emaciation of body, it is no exaggeration to say that the industry of Britain is so far a diabolical industry. England, if she were not wealthy and intelligent, could not do so much mischief to truth—she could not compass land and sea to make proselytes—she could not accomplish the mission of her master. That waster himself could not be so Satanic as he is if he were either sluggish, ignorant, or stupid.

We see in Protestant England an industry which may be termed Satanic—a temperance which is Satanic—and an intelligence which is Satanic. This intelligence makes men at once chemists and atheists, alike godless and well-informed. This is inevitable. Lectures on chemistry, which lead men to the use of strychnine, have superseded sermons on Catholic dogma, which lead men to the frequentation of the Sacraments. Now, as of old, we are told—with persuasive eloquence—that we shall become like unto gods if we eat of the tree of knowledge, whose fruit is death. Ruinous ideas are scattered broadcast by pernicious teachers. Untrifling efforts to assimilate the moral character of men to that of Satan are made by titled itinerant lecturers. As an inevitable consequence of the pernicious teachings of ignorance,

and the want of faith, and the diffusion of learned gibberish, Britain is becoming a hell upon earth.

As men sow, so they shall reap. Pernicious teachings are followed by more pernicious practices. Thus the world is horrified within one short month by the harvest of crime which mantles Great Britain with disastrous and funeral shadow. We have first the fiendish felony of Sir John Paul, who, with the same hand which opens a heretical Bible, despoils the widow of her mite and the orphan of her patrimony. After this grim and cowardly crawler follows the clumsy figure and coarse red face of William Palmer.

The spirit of the present times is incarnate in our criminals. Like the age we live in, our criminals are characterized by intelligence, sobriety, and industry. Great virtues! which heresy degrades into the thralls and handmaids of appalling crime—crime, too, which is the melancholy and inevitable consequence of heresy. This is easily proved. Where religion neglects the poor, the whole population becomes depraved. The moral atmosphere is vitiated by the breathings of a corrupt and dissolute rabble, and moral health become impossible. No man is sound. This wanton heresy, which struts in the borrowed robes of faith, and professes to be a religion, cannot control the masses. While primitive Christianity was acceptable only to the poor, this simial religion is acceptable to none but the wealthy. It may flatter like a painted moth in the sunshine of fortune to alight on the gilded pinnacles of lofty station, but it sheds not a single gleam to cheer and illumine the deep and broad foundations on which the fabric of society reposes. This fastidious faith descends not into the dismal prison-house of the poor, where indigence pines, and wasting misery broods, where hunger groans, and ragged nudity howls and shivers.—Far from being Divine, it is not even human. It is the empty pageant of a theatre, not the martyred truth of the Catacombs. It is not reality, but a masque—not a substance, but a shadow—not a mission, but a fraud. It is distracted by contradictions, and barren in all save crime. As a consequence of Clerical neglect, swarms of lay teachers have arisen in Britain. But to suppose that mechanics' institutes, and the gibberish of science, can remedy an ignorance of Christianity, is a great error on the part of Protestant clergymen. To load the memory is not to improve the morals. The march of intellect which leads to Hell is a poor substitute for the glad tidings of the Gospel, which lead to Heaven. Lectures on geology, which teach men to laugh at the Bible, and lectures on chemistry, which teach men the uses of strychnine, may render men intelligent, industrious, and sober, but will not make them Christians. It *Palmerises* the people; and man, who was made in the image and likeness of God, is moulded by degrees into the image of Lucifer, as described by St. Augustine.

## CESSATION OF TRANSPORTATION.

(From the Same.)

“Though the gaols,” says the Chinese proverb, are always shut, yet they are always crowded; and though the temples are always open, they are empty.” What is true of Pagan China is quite as true of Protestant England, with this difference, however, that the temples of Protestantism are, like the gaols of China, generally closed. But, shut or open, Protestant churches are empty. But all Pagan nations—and the Chinese among the rest—have a remedy for moral delinquency, which is unknown, or at least unpractised in England. The remedy we allude to is slavery. Where true religion is absent, slavery must be present. In all Pagan countries, accordingly, as in Protestant America, slavery does exist. Two thousand years ago Aristotle remarked that without slavery there can be no political society, and Aristotle was quite right as to Pagans. Aristotle thought that slavery is better than murder, and where Christianity is absent we must have either. Owing to the abolition of slavery in England, which took place in Catholic times, the Protestant poor cannot make a few shillings of their children without strangling them. To a people whose morals are so bad—who are so profoundly depraved—this is a great hardship. They would feel grateful to the patriot who would open a slave market, such as (according to Hallam) their Saxon ancestors, leading their little ones by the hand, frequented, and relieve them thus from the necessity of killing their sons, &c. Either you must give them a slave market or you must give them Christianity, for no nation ever has existed without one or other. This is obvious from the history of Britain. In her days of Paganism she was a slave state. The moment Protestantism was thoroughly rooted in England, slavery was established under the name of transportation. The convict became a transmarine slave, who worked in chains in a colony to enrich a master in England.

Those whom the Protestant church was too weak to reform the Protestant Government was powerful enough to transport. As France was said to be a despotism, tempered by epigrams, so the depravity of Protestantism was tempered by transportation.—Having drafted off her human feculence to the colonies, Britain turned up her eyes with the Pharisee in the Gospel, and thanked Heaven she was not as others. The mother country overwhelmed her transmarine offspring with cargoes of hardened iniquity and inveterate crime, and then hypocritically blazoned her own exemption from the immorality she had transported. But she has now changed all that.—She has vigorously set herself to exorcise and sweep away Irish honesty and keep English crime at home. While avaricious landlords, urged on by the invectives and exhortations of a bigoted press, are tearing down the cabins, and driving into exile the Catholic peasantry, Protestant Britain is tenderly cherishing grim hordes of hardened villains. “We propose to keep them in prison until they are released by death,” says a high authority, speaking of English criminality. The bigotry of our Irish Protestants is so rancorous that some of their journals have actually proposed that the place of Irish valor in the British army should be filled by English depravity; that the chasm opened by landlordism should be filled from those bells upon earth, and driving into exile the Catholic peasantry, Protestant Britain is tenderly cherishing grim hordes of hardened villains. “We propose to keep them in prison until they are released by death,” says a high authority, speaking of English criminality. 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