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SECOND LETTER OF THE REV. DR. CAHILL.  
TO HIS EXCELLENCY THE EARL OF CARISBRO.  
Belfast, April 16, 1856.

My Lord—If we compare the origin and establishment of Protestantism with the foundation and successful progress of any temporal dynasty recorded in the pages of either ancient or modern history, the contrast, in point of principle, of justice, and of all the moral virtues is pre-eminently in favor of even the very worst form of any past temporal Institution. The spiritual actors, the spiritual laws, the religious decisions, the Christian results of this peculiar historical event, called by some historians the "Reformation," surpass in point of atrocity, social oppression, and national infliction, any trials hitherto known, in the records of this country. And when one reflects that this dynasty is said to be the work of a Saviour, the masterpiece of the wisdom of a God, there can scarcely be any idea presented to the mind which awakens such overpowering feelings of horror as the naked blasphemy of ascribing such a work of iniquity to the merciful, the just, and the sanctified authorship of the Divinity. I declare, my lord, with respectful but with forcible emphasis in your Excellency's presence, I cannot comprehend how any reasoning man could avoid infidelity, when a system of the worst vices and of the blackest crimes of human passion was preached in these days as the doctrine of Christianity, and as the emanation of Heaven to fallen man. Hence, if on examination, it can be learned and believed that this new Christian development is placed immeasurably below all the past and contemporaneous and succeeding forms of temporal legislation, it follows that, so far from being the product of Celestial perfection, it is not even the work of honorable or virtuous men; but, on the contrary, is the extravagant expression of ungovernable pride, unbridled lust, insatiable plunder, sanguinary revenge, and a thirst for blood—all which passions, taken in their aggregate fury, have been so precipitately reckless as not to be satisfied with the honor, the properties, the subjugation, the banishment, and the lives of tens and hundreds of thousands of the ancient English, Scotch, and Irish Catholics.

Any one of the Pagan founders of the ancient empires of Babylon, Bactria, Egypt, Persia, Greece, and Rome, flits a niche in the temple of social and moral virtue of far higher merit than any one of the Christian Anglican Apostles of the sixteenth century; and there was no debauch ever executed in the banquetting halls of Balchassar which (critically speaking) could at all equal the ferocious vice and shameless lasciviousness daily practised during the second half of the sixteenth century, on the reformed thrones of the English monarchs, now the supreme heads of the new Church! Balchassar was a moderate, modest man, compared to Henry the VIII. What signifies the crime of robbing the Temple of Jerusalem to the plunder of the churches, the abbeys, the almshouses, the altars, and the lands of the orphans and widows of England?—what comparison can be drawn between the captivity of the Jews, and the cruel banishment, torture, and death of seventy thousand of the Irish?—and where is there a crime, even in the history of Babylon, that can stand one moment in flagitious contrast with the murder (in the name of God) of Sir Thomas More, and of the aged, hoary-haired mother of Cardinal Pole! Balchassar merely drank wine from the sacred vessels of the temple; while our English Balchassars melted down the Christian chalice of the New Law, and entertained their reformed guests in a banquetting hall streaming with the blood of five of the wives whom, on his oath before God and man, one of the reformed apostles swore he would worship, and would cherish as his life. Examine the history of Cyrus, of Philip, of Alexander: study the biography of the persecuting Roman Emperors: read the career of Nero, Caligula, Domitian, Dioclesian: follow the desolating track of Attila, the ferocious Northern barbarian; and I know, my lord, I am addressing a finished scholar and historian when I assert, that neither the Paganism of the ancient Eastern Empires, nor the inhumanity of the Roman emperors, nor the cruel barbarism of the Northern Invaders, can bear any comparison in point of unmitigated persecution and unfeeling atrocity with the insane fanatical horrors of the early Protestant Christian Kings of England. The Pagan, the barbarian, or even the Mahomedan conquerors, never spilled blood in honor of their gods; whereas in the sixteenth century the Anglican Potentates argued the legality and the merit of these scarce crimes, on the grounds of zealous conscience, the propagation of Christ's Gospels and the love of God!!!

It is exceedingly difficult, my lord, for a learned historian to write on this subject with a becoming moderation of temper even in your presence: but I take it to be morally impossible for a patriotic Irish Catholic to stand on the summit of the year 1856, and look back through the three past centuries of English

infidelity, perfidy, injustice, and cruelty, without feeling a shuddering horror at beholding demons, in human shape, calling themselves Apostles of Christ: and, again, degrading God's Gospel by a perversion and an imposture without a parallel in human history. More blood has been spilled in England, Scotland, Ireland, Germany, Switzerland, and in the North of Europe; in furthering their views of these men, than in all the foreign and civil wars of Europe during the same period; and if it be argued that these disastrous results are defended by the laws of the New Testament, it will certainly follow from these premises that the Christian dispensation has been the invention of Satan, and that the Bible is the most profane imposture ever practised on mankind.

Every act of the wicked founders of this fatal innovation is stamped with an increasing and with an intrepid blasphemy; from the year 1533 to the year 1560 an insane desperation and fury seemed to drive headlong the minds of this Anglican confederacy; in fact, nothing can be compared to it in all the past history of Christianity, except the cry of the Jews against Christ, in the hall of Pilate, when in the bleeding presence of the Messiah they exclaimed, "We will have no king but Cæsar." The first act of Henry VIII. was palpably illegal against the primary laws of the acknowledged Gospel legislation; he withdrew the national allegiance from the then recognised lawful head of the Church. If the Church had violated official duties, its mistake should be repaired by appealing to, and not by overthrowing the Constitution; and if the head committed any crime that crime should be removed by modelling not by pulling down the throne of the monarch. But how immeasurably more than illegality against God's laws is the conduct of Henry when the historian adds that Henry himself became the English Pope, became the Head of the Anglican Church; and on the crimsoned block of his Anglican executioner wrote the words of the infuriated Jews, to his English subjects, "You shall have no King but Cæsar." Hence the first juridical movement was palpably unjust, overthrowing the constitution of the Church; and the second was the blasphemous usurpation of the throne of Christ on earth. Being now the Christian Pope, and Bishop and head of Christ's Church, Henry's next act was most natural; namely, his Episcopal consecration of a notorious perjurer, Tom Cranmer; and his appointment of the greatest villain of that age, Tom Cromwell, to be his Vicar-General; so that by consecrating Laymen, as Bishops, Vicars, and Ministers, with himself as the Pope the head: and, moreover, by plundering hundreds of convents, robbing hundreds of churches, banishing thousands of men, murdering several wives, debauching scores of the reformed nobility, and marrying Anne Boleyn, his own daughter, we are enabled, my lord, to form in this short letter a tolerably correct estimate, as far as I have gone, of the monstrous and almost incredible iniquity of the primary motives of the early Institution and fatal progress of a system which has filled several nations with a baneful infidelity, and which in our day has become so odious by its lies, so intolerable by its grinding pecuniary exactions, so profligate by its conduct, so infidel in its doctrines, so shameless in its hypocrisy, so contemptible in its degrading bribery of the rotting victims of poverty, and so cruel in preaching up a National persecution of the Catholic population, that the indignation of the public mind of all classes cannot longer endure this Church infamy; and hence a powerful party in England will very soon raise a cry against this fabric of hypocrisy and plunder; and with one effort, will, beyond all doubt, within the present century, demolish this harassing fortress of irreligion, and unsurpassed crime in merited and long wished-for ruin.

It is inconceivable, my lord, how the accomplished scholars of England during the three past centuries could be happy in their conscientious belief, under a system of such palpable unchristian origin, of such perpetual change of creed, and of such self-evident incongruities. Whole books of the new Testament have been thrown aside, as unnecessary, or doubtful by one party: several other books have been expunged as injurious by a second class: and as there are two hundred and forty-one Denominations of Christians, arising from this new system, it is a clear case that this heterogeneous fold of believers have extracted two hundred and forty-one different, and in some instances, contrary interpretations of the same one, divine revelation of Christ.—This is strange, and, if experience did not convince me that these opinions are undoubtedly held in England and elsewhere, it never could be believed that the one same law could teach such lamentable inconsistencies. Even more, Parliaments compose prayers, and frame "Acts of Faith" for the Protestant public to believe: and the King, or the Queen, of the current reign, decides in council what the ministers and the people must take as the revelation of God; and, most strange, the same Parliament and the same ministers, tell the

same public, that they may believe what they like. Again, the Parliament, at the recommendation of Tom Cranmer, framed Thirty-Nine Articles for the national creed; and yet the nation does not believe in this Parliamentary revelation; but, on the contrary, declare in newspapers, in speeches, in books, &c., that some of these articles are inconsistent, several of them contradictory, two of them absurd, and one of them (namely, the third) borrowed from a Popish Council. The public writers, and the preachers of this system, declare that half of the New Testament is not essentially necessary to be known: that a great portion of the remainder is Eastern exaggeration: that several texts are metaphorical: that parts of it are true only during the first century of the Christian era: that the Presbyterian, the Unitarian, the Methodist, the Baptist; in fact that any class calling themselves Christian are saved except the Catholic: that, no matter how creeds may differ, or be even opposed to each other, still the same Gospel can be reconciled to two opposite things: and this Church calls two creeds which are the opposite of each other, as perfectly true creeds, and therefore most acceptable to God. In fact, there is scarcely a primary ordinance in the Testament which is not interpreted to meet the views of some one of the varying creeds of Great Britain and Ireland; so that the writers of the last will of the Saviour make him draw this adorable will to sanction every inconsistency, to approve of every opposite meaning, and to advocate the numberless varieties of interpretations of the same truth. In fine they render the Gospel so utterly contemptible in the eyes of a rational infidel that they can never convert him; and they have so degraded the Word of God, they have made such a metaphorical legislation out of its practical and solemn ordinances and precepts, that their congregations are so bewildered with this inconsistent and perpetual variety of belief as to leave the public mind in the end without any fixed creed, and verging every year and every day nearer and nearer to the fatal brink of terrific and incurable Continental infidelity.

My lord, you are not to understand me as arguing doctrines in this letter; I have no intention of saying from myself one disrespectful word of any man's creed; I merely speak facts which history and experience publish every day through this country; and I am therefore reasoning on the disastrous course pursued by this Anglican Church, during the three hundred years that have elapsed since the reign of Henry VIII., in order to check, if I can, the afflicting scenes of social disunion and national sectarian rancour which the imprudent advocates of this Church have engendered, and fatally spread through all classes of society in these countries.—I have the honor to be, my lord, your Excellency's obedient servant,

D. W. CAHILL, D.D.

## COLONISATION.

The *Metropolitan*, for May, contains the following liberal and judicious notice of the "Buffalo Convention":—

### "BUFFALO CONVENTION."

"Gentlemen—Prevented from being present to take part in your deliberations, and feeling a profound interest in the subject set apart for consideration this evening, namely, the 'Buffalo Convention,' I beg leave thus formally to express my views on the movements contemplated by that convention. I do this from a full conviction that it is our duty, as well as that of the editorial fraternity generally, to examine and weigh well every movement in which the happiness or misery of our fellow beings may be involved; and if good, to extend to it, freely and cordially, the friendly hand of encouragement, irrespective of the parties who may have projected it; if evil, to point out its evil tendencies, in that spirit of forbearance and charity, which should ever be found prominent in the breast of Catholic editors. And in making this examination, we should ever bear in mind, that a fearful responsibility rests upon those who inadvertently or otherwise lend the aid of their pens to the advocacy of measures, that may compromise the moral and physical well-being of our fellow-citizens, and that an equally weighty responsibility hangs over the heads of those who, from want of due consideration, personal pique, petty jealousy, or other unworthy motives, use whatever influence they may possess to prevent the accomplishment of a good cause.

"This convention was an assemblage of Catholics, many of them eminent clergymen, distinguished alike for their talents, their piety, and their zeal in the holy cause of religion; they met to consult together for the purpose of devising the best means of improving the moral and social condition of the Irish emigrants in this country and the provinces of Canada. And here I cannot but admire the noble designs contem-

plated by this body. The amelioration of the hard lot of thousands of those who have sought, and who still seek on our shores an asylum and a home, is surely an object worthy of the philanthropist, and one on which the favoring smiles of Heaven will descend. And after mature deliberation they propose, as a plan for the accomplishment of so desirable and so laudable a purpose, the purchase of lands at points favorable for the formation of colonies, and having accomplished this, to invite there the Irish emigrants to till the soil and become the owners thereof.

"Now if this plan be carried into execution, and I can see nothing to prevent it, if there is only a determination on the part of Catholics generally, who can foretell the countless blessings that must follow from its operations. It is the starting point of a grand and important movement, which in time is destined to extend the domain of the Church, and carry benedictions to the emigrant and his children for generations yet to come. To thousands already here, and to others who may arrive, it will open a new field for legitimate enterprise, a field, in which their toil and sweat will meet with an adequate reward; where their labor will be lightened by the consoling reflection, that it is not absorbed by rack-rents, or devoured by landlords; where they will, moreover, be stimulated by the consciousness that every tree that falls beneath the strength of their arm, every rock that is removed, every sod that is turned, adds new wealth to a homestead they can call their own.—That the condition of many of the Irish emigrants in this country, especially in our large cities, is deplorable, is obvious to the most inexperienced; and that their sad condition is often brought about by causes over which the poor and generous hearted strangers have no control, is equally obvious. Heart-broken with poverty and persecution in various forms in their native land, they tear themselves from the ties of kindred and home, and with a view of bettering their condition, they seek the shores of America. But alas! how often does that better condition, to obtain which they have submitted to so many trials and privations, vanish from their sight when they arrive in our midst. How often do we find them the unhappy victims of that want, poverty and affliction which they sought to avoid by escaping to this land of plenty. They labor with a willing heart when work is to be had—for the charge of idleness never attaches to them—still thousands and tens of thousands drag out a wretched existence, and sink to a premature grave, leaving perhaps, a helpless family to the mercies of a cold and heartless world.

"The vast majority of the Irish emigrants who come to this country have been trained to agricultural pursuits in their native land, hence the tilling of the soil is an occupation with which they are best acquainted when they arrive among us. It is therefore easy to perceive the immense benefit it would be to this class of our citizens, if, on landing on our shores, they could avail themselves of the opportunity of pursuing that employment with which they are most familiar, instead of exhausting their strength on our public works or other similar employment, injurious alike to health and morals. Open to them the facilities of acquiring land, and thousands will find homes in the healthful and fertile regions of the West, who would, in all probability, drag out a wretched existence amidst the pestilential atmosphere of the lanes and alleys of our sea-board cities, or die on our river banks or lake shores, the unhappy victims of some raging epidemic.

"But independently of the advantages that colonization would secure to thousands of poor emigrants, the blessings it will bring upon their children are alone sufficient to commend the subject to the support and generous encouragement of every friend of humanity, and especially every Catholic who loves and cherishes his holy faith. It requires no argument to prove that Catholic children in this country, and particularly in our large cities, are beset by innumerable dangers; and what is more to be regretted, they too frequently become the victims of the bad example which they see around them. In daily intercourse with companions who have no fixed idea of religion, they fall away from the practices of their holy faith, and without the utmost vigilance and attention, such as the poverty of parents often prevent, they will grow up to manhood Catholics in name, but infidels in practice. That this is lamentably true is confirmed by daily observation. Without going beyond the limits of Baltimore, how many young men and young women could I name, the sons and daughters of Catholic parents, who are now the veriest outcasts in society, a discredit to themselves and their religion, and a reproach to the country of those who gave them birth.

"These evils might have been prevented had these children been brought up away from the contaminating influences of our cities in a Catholic settlement; where they would have the advantages of Catholic