



CATHOLIC CHRONICLE

VOL. VI.

MONTREAL, FRIDAY, AUGUST 1, 1856.

NO. 51.

TWELFTH LETTER OF DR. CAHILL TO THE EARL OF CARLISE.

Ballyroan Cottage, Rathfarham, Dublin, July 2, 1856.

My Lord—I regret with much sincerity that my present communication may cause to your Excellency some personal unpleasantness. During these some months past I have, as you know, devoted some time to the exposure of the vile means adopted by the Souper-bishops and Souper-ministers of the Protestant Church to fill their deserted benches; and I have, from admitted facts, pointed out the social discord they have propagated at home—the national enmities they have engendered on the Continent—and the injuries (unless checked) that are likely to result, at no remote period, to the interests of the Empire and the Throne. I entertain no personal or sectarian hostility to these gentlemen: on the contrary, I feel assured that, in all the relations of private life, they are men of undoubted integrity and honorable minds; and that the points of my impeachment are confined to their incredible misrepresentation of Catholic doctrine, and their opprobrious bribery and kidnapping of the children of the starving naked poor. In fact, the insanity of the Mormons living (under the pretence of religion) at the Salt Lakes in a state of concubinage; or the unnatural cruelty of the Snake Indians, leaving their aged sick parents (from a false notion of the love of God) to perish in the woods, in time of their tribe-wars, do not present more prominent or more palpable instances of mental religious derangement than the present ludicrous Biblio-mania of the Protestant church, accompanied by the atrocious farce of employing apostate Bible-readers with black eyes, broken ribs, and bloody noses, to convert Ireland by summoning the Catholics to police-offices, and teaching them the love of Protestantism, by handcuffs, confinement, and the treadmill. When considered in its own essence, this system is an insane scheme, or a mere diversion to turn away the public indignation from the exorbitant revenues and the creedless profession of the Protestant church.—So far as (what they call) conversion of Ireland is concerned, it is the old continued gross imposition of the Bible Societies on the credulous bigotry of England: it is an attempt more reckless than any scheme hitherto undertaken to arrest (by engendering sectarian animosity) the secession of their own flocks: and again, to increase by bribery, open and palpable, of the poor, the broken ranks of the tottering establishment.

This plan, my lord, is partly a new one, and, like all the other preceding schemes of the ill-omened church, it is doomed to certain failure. From the year 1536 up to the present time (upwards of 300 years) the Law Church has never ceased devising plans against the Catholicity of Ireland. Fines, imprisonment, confiscation, banishment, and death was the first plan, which this church of God practised through the Soupers of the first reformed century; but our hearts not being entirely captivated with this mode of preaching the gospel of Christ, and our minds being rather indisposed to receive the grace of God, through the Anglican rope and gibbet, their next bright practical device was to exclude us from all places of honor or emolument, in order to starve us into Protestantism. This system having failed, after a trial of one hundred and fifty years, and their own numbers beginning to decrease, they devised at one and the same time two new schemes—viz., they founded Charter Schools! Foundling Houses!! &c., &c., to fill their wasting ranks; and they permitted us to vote at elections, to take out a lease of twenty-one years, to enter the army as private soldiers, to appear outside our houses after six o'clock in the evening! and this scheme they devised in order to caress our savage ungrateful nature into Protestantism. This attempt not proving successful, they hit on the idea of (what they called) "educating the benighted Irish Priesthood," by giving us in those days a yearly sum (as Grattan said) less than they granted to the "Lock Hospital," to cure "opprobrious malady" of the city: or, to use his own words, "they allowed £30,000 a year to encourage vice, and refused to grant a mere pittance to encourage virtue." This plan of educating us they adopted, in order to refine us into Protestantism, supposing that we became genteel; we could not be so vulgar as to resent the persecution of ages; and thinking again that when we had learned history we should become more ardent admirers of the axe that beheaded our fathers, and kiss with more grateful love the gibbet, where their rotting flesh (within the memory of the last generation) was devoured by the birds of the air! This scheme having utterly failed, they have taken up the new idea of the Souper farce. The meaning of this last plan is to clothe us into Protestantism: to insult, gibe, calumniate, and belie us into Protestantism: to fine, imprison, and treadmill us into Protestantism: to employ "diaper-weavers," as at Carrigrohilly, to

walk in the footsteps of the Saviour, and to preach, and fight, and play cards, for the sum of five shillings a week; and, by way of an extra attraction of this preaching, these weavers have permission to call (as at Kilrush) on the army, and the navy, and the police, in order (I suppose) to bayonet, shoot, and cannonade us into Protestantism. What a meek, charitable, pure, disinterested, beloved, spotless, self-denying system, must be this Protestantism: how full of attractive lessons is its past history: and with what irresistible force does it appeal to the Irish heart! Ah, my lord, these remarks have been wrong from my pen by the vile conduct of the Protestant Church towards my poor slandered countrymen: by their persecutions and by the extermination of my faithful countrymen: and, humble as I am, I shall make all the kingdoms of the earth, and all civilised men, utter daily prayers of execration against the system which could encourage the robbery of the poor man's only inheritance—his Faith—and against the Government which could permit a rampant church and a rancorous aristocracy to oppress and banish the Irish race, for no crime save their invincible fidelity to the ancient faith of their fathers.

My lord, this system will also fail very soon, but after having inflicted much suffering on the unprotected poor; it has already been banished from Connemara, Clifden, Kilkenny, Kells, &c.: and its only resting-place at present is Dublin, where, like the cholera, it infests the damp cellar, the filthy garret, and carries away some starving victims, in their weak and helpless destitution. These souper-preachers are seen each week, in the Police-offices, waging an interminable war with children and beggars: deserted children and street-beggars are the ranks from which they recruit their contingent for the falling church. The system is now become so odious, that already a Judge has denounced it: a County Chairman has denounced it: an Inspector of Police in Kilkenny has made a report against it: the Government Prosecutor at Kilrush has called it a "vile system;" the Stipendiary Magistrate of Clare reprobated it, and the Police Magistrate of the city of Dublin have all declared at different times that it leads to a breach of the peace. One hint from the Lord Lieutenant would put an end in one day to this gross system of bribery, lies, and insult. I transcribe for your Excellency their hebdomadal Police Exhibition, taken from the Freeman of last Monday:—

"CAPLE STREET OFFICE, SATURDAY: THE SCRIPTURE READERS.—A man named Timothy Kelly, apparently from the country, was brought before the bench in custody of Police Constable 129, charged with having assaulted a man named John Thompson on the road leading to the Vice-regal Lodge.

"Mr. Ennis attended for the defence, and admitted the assault, but urged that provocation had been given to justify it.

"The complainant, on being examined, stated he was walking along the road in the park on the day previous, when he saw two boys on before him; complainant went to them and offered for their acceptance two religious tracts; the prisoner and another were driving by on a dairy cart; the prisoner stopped the horse, got down, and approaching the boys gave each of them a kick, and told them to go home; complainant asked the prisoner why he interfered with the lads, who were willing to receive the truth; the prisoner said he had no right to interfere with the boys in the absence of their parents. An argument then arose between prisoner and complainant on religious matters. The prisoner became angry in the course of the dispute and assaulted complainant, giving him a black eye. A probationary Scripture reader, named Murphy, on witnessing the assault, ran off for some of the constabulary, and eventually the prisoner was arrested.

"Complainant (to Mr. Ennis)—I am six years a Biblio Reader.

"Mr. Ennis—What were you before that? "Complainant—I will not answer that question.

"The Magistrate (Mr. O'Callaghan) said that the question had not been put to witness for the sake of annoyance. The law would protect him, and he had better answer the questions put to him.

"Complainant—Well, then, I was part of my time in Tipperary, and I was a servant there, and after that I was a dealing man; I was originally a Roman Catholic, and I consider myself still a Catholic; I object to some of the doctrines of the Roman Catholic Church; I will not say how much my wages are at present; it is not for the paltry sum that I might get that I went out to preach, or have to appear here.

"Mr. Ennis said it was clear that a great deal of irritating and insulting conduct had been used towards his client by the complainant. The prisoner had interfered to save a friend's children from the insidious wrong sought to be done them by the complainant and his associate, who sought to tamper with their religious belief as Roman Catholic children. He (Mr. Ennis) gave everybody privilege to differ from him in religious faith, and he claimed for himself and for his client a similar right. There was no doubt an assault had been committed, and it was also clear that intense provocation had been given, and he (Mr. Ennis) called upon the bench to take cognisance of that fact. Those out-door preachings had a tendency beyond almost any other cause to promote breaches of the peace, and it was the interest of those who administered the law to prevent them. Many serious squabbles and disorders had arisen out of these street discussions. God knows, there was church-room enough if people attended there; but there, they should be devotional, not argumentative or oratorical.

ing tracts of a controversial character to two little boys, one of whom defendant knew. Defendant looked at the tracts, and found that they contained most insulting reflections against ceremonies of the Catholic religion. Defendant then gave the two urchins a kick each, and sent them away. It was then that the defendant was addressed by the complainant, who, in a mixture of preaching and insult, provoked him beyond all bearing.

"Mr. Ennis submitted that the first breach of the law had been committed by the complainant, whose conduct towards the defendant justified much severer treatment than what was complained of. Human patience had its limits. Tracts were offered in which the sacraments of the Catholic Church—Extreme Unction, for instance—were denounced as "humbugs." This conduct, in itself, was an outrage on the subject; and he (Mr. Ennis) called on the bench to look upon it in that light.

"Mr. O'Callaghan, in deciding on the case, said he fully concurred with Mr. Ennis in the opinion that those street preachings had a direct tendency to promote breaches of the public peace. It was clear that in law the complainant had been assaulted, and so long as he (Mr. O'Callaghan) sat on that bench no man, so far as he could prevent it, should take the law into his own hands with impunity, no matter what might be the provocation. Under all the circumstances he (Mr. O'Callaghan) would impose upon the defendant a fine of five shillings, but he would at the same time assure him that were it not for the extenuating facts of provocation having been given, so ably put forward on his behalf, a much heavier penalty would be inflicted on him."

My lord, seeing from official reports of officers, in the civil and military department of her Majesty's service, that this souper system has met their disapprobation and positive censure, it will be naturally asked why the Lord Lieutenant does not at once put an end to a public nuisance which, from the undoubted testimony of his own subordinates, leads to a breach of the peace. Two points present themselves at once in this inquiry, in reference to the Lord Lieutenant—viz., he sees the entire Irish Catholic population insulted every day by the most unprovoked and gross calumny; and again he hears from all quarters every day (from Government officials of all grades), that this conduct does in fact lead to a breach of the peace. The Lord Lieutenant, who has been so much beloved in Ireland, listens to these reports against the soupers, and remains perfectly inactive, against the repeated remonstrances of his subordinates. And, most strange, the Lord Lieutenant, who is so deaf to remonstrances against the soupers, is quite attentive to official communication in favor of soupers; as the Lord Lieutenant has at once, on the suggestion of Lord William Butler and others, sent down police (as stated in newspapers) to protect the soupers while preaching in the streets of Kilkenny, and insulting the citizens. This viceregal conduct, my lord, looks exceedingly inconsistent, and does require an explanation, which explanation I am now about to give to the Catholics of Ireland. And in furnishing this explanation of your Excellency's manner towards the Catholics of this country, I beg to assure you that I would not, or could not, willingly or knowingly utter a word which would have even the remote tendency of giving you the smallest annoyance, either personally or officially.

Within the last few days I received from a friend in London a number of a new paper called the The British Flag; and in this new paper an advertisement appears with your Excellency's name as one of the official patrons of "The Modern Scripture Readers' Society" to Roman Catholic soldiers. I must say, in truth, that this announcement would surprise me if I read it even in reference to the Earl of Carlisle; but when coupled with the Lord Lieutenant of Ireland, the Governor-General of a Catholic people, I must own the advertisement astounded me: it is as follows:—

SOLDIERS' FRIEND AND ARMY SCRIPTURE READERS' SOCIETY.

Officers of the Society, 14 and 15 Exeter Hall, Strand, London; 6 York Place, Edinburgh; and 54 Upper Sackville street, Dublin.

OFFICERS OF THE SOCIETY: Patrons—His Grace the Duke of Manchester; Right Hon. the Earl of Carlisle, K.G.; Right Hon. the Earl of Darnley; Right Hon. the Earl of Ducie; Right Hon. the Earl of Kintore; Right Hon. the Earl of Radnor; Right Hon. the Earl of Rosebery; Right Hon. the Earl of Shaftesbury; Right Hon. Lord Benholme; Right Hon. Lord Calthorpe; Right Hon. Lord Henry Cholmondeley, M.P.; Right Hon. Lord Robert Grosvenor, M.P.; The Viscount Ebrington, M.P. President—Rev. W. Marsh, D.D., Hon. Canon of Worcester Cathedral. Vice-Presidents—Sir Ralph Anstruther, Bart.; Ven. Archdeacon Law, M.A., Canon of Wells; Rev. Hugh Stowell, M.A., Hon. Canon of Chester; Commodore H. D. Trotter, R.N.; Sir E. N. Burton, Bart.; Rev. J. T. Brown, M.A.; J. I. Briscoe, Esq.; Rev. T. Best, M.A.; E. B. Oabbell, Esq., M.P.; F. Crossley, Esq., M.P.; Rev. R. H. Hergerald, M.A.; G. Carr Glyn, Esq., M.P.; Rev. R. H. Herbell; J. Labouchere, Esq.; Sir Oulling E. Eardley, Bart.; Rev. W. T. Marsh, B.C.L.; Rev. F. O. Morton, M.A.; E. Oliveira, Esq.; A. Pellat, Esq., M.P.; Rev. J. Stoughton; Rev. F. Truich, M.A.; J. Thompson, Esq.; H. Thompson, Esq.; Rev. W. Carus Wilson, M.A.; James Wild, Esq. Chairman of Committee—W. Bramston, Esq. Treasurer—Major Papillon, Woolwich. Committee—Major-Gen. Buckley, M.P.; Rev. C. D. Bell, M.A.; Rev. T. Bennett, M.A.; Rev. E. H. Bickersteth, M.A.; Lieutenant-Blackmore, R.N.; Lieutenant-Colonel Burrows, R.A.; Rev. J. Burns, D.D.; George Burns, Esq.; Rev. J. Cox; Rev. R. Dibden, M.A.; Rev. W. Dickinson;

Captain de-Bntts, R.E.; R. Elliot, Esq.; Rev. W. Leask; W. J. Maxwell, Esq.; J. Oliver, Esq.; Major Papillon; J. Pearce, Esq.; Captain Peavor; J. Redford, Esq.; Captain Roxburg; Captain Stuart, M.P.; Captain Young; Rev. John Weir; Rev. W. M. Wright, M.A. Clerical Secretary—Rev. G. Albert Rogers, M.A.; Incumbent of Regent's Square Church. Secretary—Mr. William A. Blake, 14 and 15 Exeter Hall. Bankers—Royal British Bank, 429 Strand. Examiners of Scripture Readers—Rev. John Cox; Rev. R. W. Dibden, M.A.; Rev. R. W. Leask; Rev. John Weir. Scotland—Rev. John Bonar, M.A., Edinburgh; Rev. J. D. Miller, M.A., Aberdeen. Ireland—Venerable Archdeacon Irwin, Dublin; Rev. W. M'Clure, Londonderry. Superintendents of Scripture Readers—London, Rev. O. D. Bell, M.A.; Do., Rev. John Cox; Aldershot, Rev. J. Dennett; Portsmouth, Rev. E. W. Milner, M.A.; Colchester, Rev. T. W. Davids; Deal, Colonel Deverall; Sheerness, Colonel England; Salford, Rev. Canon Stowell, M.A.; Sheffield, Rev. F. O. Morton, M.A.; York, Rev. J. Robinson, M.A.; Winchester, Rev. Dr. Surr; Gosport, Rev. H. A. Veck, M.A.; Shorncliffe, —; Newport, I. W., Rev. W. C. Wilson; Dublin, Rev. Dr. Stanford; Jersey, Rev. A. Smith, M.A.; Marseilles, Rev. J. Mayers; Gibraltar, —; Malta, Rev. G. Wiseley; Scutari, —; Crimea, —.

Any person acquainted with the sectarian bigots of England and Ireland will see at a glance, in this advertisement, that the names attached are, almost universally, persons of the most exclusive feelings, long known as the enemies of Ireland and Catholicity.—The history of the late war in the Crimea has no incident more galling to the Irish Catholic soldier than the insult given by the Soupers to these faithful invincible subjects of her Majesty, as the poor fellows poured out their life's blood in defence of her crown and empire. The vile Soupers visited them in camp, ridiculed their faith as they marched to battle, and scattered calumniating tracts on their sick and dying beds in hospital. Little did the Irishman think, as these insults were heaped on his creed in the Crimea, that the Earl of Carlisle was an official patron of this society: but this conduct, I am convinced, had not Lord Carlisle's sanction. I transcribe an extract of a printed letter of one of these Bible-readers—printed in The British Flag of June 27th, 1856:—

"It was in March, 1854, that the attention of the above society was first directed to our army in the East; and they succeeded in raising sufficient funds to send out, in May, two Scripture readers to Constantinople. About the same time one was sent to Gothland, a small island in the Baltic. He commenced his labors at Faro Sound, but after a short time was compelled to return home. Other agents were sent out as the funds in hand allowed; so that recently there were ten agents employed by the society, endeavoring to preach to the solitary 'Christ crucified.' They have five agents and stations at Constantinople and Scutari, two at Balaklava, two at Malta, and one recently sent out to Smyrna. Of these agents, two are clergymen of the Church of England. Many deeply interesting extracts might be made from the correspondence of this society, as to the faithfulness, extent, and success of their spiritual labors. But we have no space for them."

In order to inform your Excellency how much of fence your Scripture readers gave, not only to the Irish Catholic, but also to the Sardinian and French Catholic, I beg to call your attention to the bitter complaint which was made on that irritating point by General de la Marmorata to General Codrington; at the same time transcribing for you an extract of a letter from Mr. Matheson, the principal of the Scripture readers in the camp of the Sardinians. The extract is copied from The British Flag, your Excellency's official journal:—

"I hardly know how to write about my work amongst the Sardinians. It would require many pages to enter into it fully, and no idea of it as it has been could possibly be conveyed. It has been a great, cheering, and glorious work, rejoicing the soul above all outward things.—Properly, it did not belong to me, but in God's providence I was called to it. The British and Foreign Bible Society, by request, sent all the Testaments here on the arrival of the Sardinians; and one of their devoted agents, Mr. Seller. He, whilst in health, assisted me greatly, and nothing but a dangerous illness compelled him to leave. I entered on the work, after much prayer, in great fear. It commenced slowly. Many prejudices had to be removed, and much wisdom manifested. After I had gained their confidence the work became easy, and the awful amount of mortality amongst them disposed their minds for the study of the Word. Day by day, I have been visited by groups and singly. When one had received it he brought his comrade, and I have known one bring seventeen others at different times. As they got convalescent in hospital the first walk was for a Testament; so that up till this date I have had 1200 visit my residence for it. I have been welcomed in their camp and hospital, where I have found many of them reading the Word. No doubt, various motives influenced many in asking it: but I believe a spirit of inquiry is largely abroad, and, in some, deep and really earnest. I have learned as much Italian as to be able to tell many of them of Jesus being the only Saviour of sinners, and the whole ground of hope for eternity.—Many of the officers have sent, come, or written me for Bibles, and 300 of them, including non-commissioned officers, have been supplied. Surely it is matter of much thanksgiving to think of 3,620 Italian Testaments, 150 Bibles, 20 French Bibles, and 310 French Testaments, given to the French reading soldiers in the Sardinian army; making in all 4,100 copies of the Word amongst those who never had it; and were deterred from getting it. Who can estimate the results? Some go to their country; some have carried it with them; and hundreds have said to me, if spared to return, the Word should be kept by them; and placed in their homes as a memorial of English affection: in the meantime, it is doing its work."