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TESTIS IN CÆLO FIDELIS

The True Witness,

AND

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THE ROMAN STATES.

To the Editor of the Tablet.

Blackrock, Dublin, 9th Sept., 1856.

Sir—It is a melancholy, but a too true fact, as is evident from the testimony of all history and daily experience, that the busy and often reprehensible intermeddling by individuals in other people's affairs has been the fruitful source of endless woes, misery, discord, and calamities, and embittered and destroyed the mutual feelings of amity, kindness, and "good will amongst men" which should link and knit together man with his fellow-man; and that by thus fulfilling the great end and will of the Almighty Creator and Common Father of All, the great family of mankind might be joined together, in the sacred bonds of mutual affection, benevolence, and social happiness, doing good to, and having peace with all mankind, in as far as in us lies.

This fact, which is true in regard to individuals, is also true when applied to states and nations;—and, in the entire compass and annals of bygone ages, one will search in vain for anything at all bearing even the least semblance of parallel to the countless and shocking calamities, ruin, misery, intestine discords, bloody and never-ending domestic wars (witness the states of South America, Spain, &c., &c.) the destruction and utter desolation of many happy and prosperous nations and states both in Europe, India, and Africa, caused and effected by the busy and culpable intermeddling of *filibustering* England in the domestic and internal affairs of other free and independent states and nations, under the hypocritical (but, in truth, mercenary) pretext of introducing what is humorously called constitutional government amongst them.

And now, not content with the fame of her arms and the laurels she won (?) in the Crimea, she is about to exhibit to the world other feats of her prowess against the Italian, but more especially against the "Roman States." Not content with having fomented and privately hatched by her rebellious emissaries, Lord Minto & Co., and her open-handed bribery, the Roman rebellion and its various ramifications throughout the continent of Europe, she, even in Paris in 1848-49, when Lord Minto, sent out by his son-in-law, Lord John Russell, harangued, after being bribed, the *canaille* of Rome from a window in the Hotel d'Europe, crying out at the top of his voice—"Viva l'Italia; Viva l'Indipendenza Italiana." Very shortly after Rossi, the Pope's Prime Minister, was assassinated in the public street at midday; the mob, instead of seizing the murderer, allowed him to pass away at his leisure; and, on the evening of that very day, various meetings were held throughout Rome, when speeches of joy and jubilation at the foul deed of murder were delivered, and particular laudation was bestowed on what the conspirators called, "the sacred *spignardi*!!!" Then, again, Cardinal Palma, the Pope's Private Secretary, was shot dead through the forehead as he stood close by the Pope's side, when Lords Palmerston, Russell, and Minto's friends, the mob of Rome, stormed the Pope's palace, and assailed the venerable and sacred Pontiff's life. The world knows what happened at Rome afterwards.

Oh! but the *filibustering* English press tells us, forsooth, that the people of the Roman States, Naples, and the Italian States, are miserable, unhappy, ill-governed, wretched, ignorant, immersed in vices and abominations of all kinds and degrees; and that, therefore, free England, enlightened and moral as she is, where one never hears of such foul acts and deeds as murders, poisonings, quietnesses, infanticides, wife beatings, women-killings, and the rest of the black catalogue of human wickedness; this happy, pious country, where such naughty deeds do not afflict society, must and will go to reform and rescue the people of the Roman States from an aggregate of crimes and misdeeds, which do not defile or mar the fair social aspect of her own people! Ah! England! England! raise not *your* hand to cast a stone; look, and try to apply a remedy, if it be yet time, to the deep-seated gangrene of the innumerable and hydra-headed vice that not secretly, nor silently, but openly eats its way thro' the land's core, and portends the most imminent danger to society, and the progress of civilisation throughout the world, if not eradicated and arrested at once. Let us cry out to thee in the inspired words, "Doctor, cure thyself." Do not busy yourself or intermeddle with the internal affairs and municipal regulations of other states and countries, whose governments, no matter by what name called, despotic or constitutional, have certainly not produced before Europe such blasted fruit as thine. Quit your *filibustering* and buccaneering projects; cease to disturb the domestic peace and happiness of other peoples, and endeavor, even now, to render less bitter the lot and fate of trodden-down, depopulated Ireland. Do not the lamentations and complaints of the unhappy peoples of the Ionian Isles still ring in our ears?

As to the savage cruelties perpetrated by the English government on these doomed people, take

the following facts—not from an enemy's mouth—it is the testimony of Englishmen themselves:—"We shudder (says the *Morning Chronicle*, of the 25th of April, 1850) at the awful measure of retribution which was inflicted by the courts-martial under the direction of the Lord High Commissioner (the former Radical, Republican M. P. Ward.) Death—i.e., hangings and shootings—transportations and corporal punishments—i.e., cutting the skin and flesh from off the bodies with cat-o'-nine tails!!!—were awarded to the wretched creatures—in some cases *without trial*, in others by the rapid process of military—i.e., drumhead law."

Of capital executions—I ask how many of these without any form of trial at all? "There were twenty-one, and of other punishments a larger number." Ah! but what was that ominous "larger number" of shootings, hangings, floggings, transportations, &c.—was it one, two, or three hundred! Major King says that—"eighteen persons were flogged in the district of Scala." "He (Sir H. Ward) by sanctioning such severity and cruelty—(by the orders, of course, of our benign English government)—has greatly increased the difficulties of government in the Ionian Isles. The most enlightened and powerful of European governments has been exhibited to the world (not the first time), in the act of repressing an *inconsiderable* revolt by means which would disgrace a Cossack general or a Turkish Pacha. The chief features of the charge against Earl Grey's (then Foreign Secretary) satrap, Ward, remains substantially unaltered."

Thus speaks every British newspaper of this British barbarity. And still we are told day after day—is it not being dinned into our ears unceasingly?—that the cruelties, the tortures, the dungeons, the rackings, the persecutions, the sufferings of the subjects of the King of Naples, and of the Roman and other states of Italy, have attained to such a climax as to be no longer tolerable; and that, therefore, the British people must brace on their armor, and be off to the rescue. The Irish Catholic soldiers will not, of course, be called out for the British Italian *foray*, as it might be questionable prudence. For, in such an event, they might call to mind the glorious example of the "*Thuban Legion*," and, as stated by Mr. Henry Drummond in the House of Commons, refuse to fire upon a banner bearing the emblem of the Virgin and Child, or of the Sacred Cross.

Let me ask has any person heard of the King of Naples or the Pope's subjects dying out, like rotten sheep, of starvation? Has any person heard of such places as *Schulls*, or *Skibberocous*, or *Rathormacra*, in the Roman or in any other Italian states? No, no. No person has died of *sheer starvation* in the Roman States—that happiness is to be found only in a country enjoying the constitutional government and paternal sway of England?

As proof of the material comfort and prosperity of the Roman States, take the following statement of their annual exports:—Of hemp there is an export from Bologna, Ferrara, and Romagna, of thirty millions lbs. and three millions lbs. of white rags. In a good year one million lbs. of oil. The export of charcoal is diminished, on account of heavy duty imposed by the Neapolitan government, but there is a large exportation of planks, &c., to Spain, America, and to France. Above 300,000 lbs. of tobacco are shipped to foreign countries (the English government prevented the Irish people to grow tobacco, lest the Irish should grow rich.) Of articles of minor value, Rieto, Castello, Spoleto, Matelica, and Camerino, export 14,000 lbs. of wood, but indigo is fast supplanting this dye. Garlic and onions in large quantities from Ancona to Dalmatia; and linseed mostly to Lombardy, to the amount of 450,000 lbs. per annum; aniseed from Romagna to Tuscany; pinkernels from Ravenna to the Austrian states; saffron and galls to Leghorn; bark to Naples; about 60,000 lbs. of linseed oil to Northern Italy; 40,000 barrels of vinegar for foreign countries; of tartar, 600,000 lbs.; cork bark to England, 550,000 lbs.; 550,000 lbs. also to Tuscany; about 1,000,000 lbs. of potash are exported from Rome, Montalto, Cornoto, Porto, and Anzio, and from 16,000 to 20,000 lbs. of soda.

Of animal productions, nearly 50,000 sheep and 40,000 swine are exported from the provinces of Viterbo and Perugia to Lombardy, Venice, Tuscany, and Illyria. The quantity would be much larger but for the heavy Austrian duties. Perugia and Romagna export oxen to Tuscany; the maritime and rural districts to Naples—the entire number is 10,000 beasts annually. There is a very considerable number of horses also exported every year to Naples, Tuscany, and Lombardy.

There is, likewise, an important production of cheese, skins, wool, &c., &c., in the Roman States. The states on the west of the Apennines send off yearly about 900,000 lbs of wool to France and Piedmont; and a very consider-

able export of Roman wool to England has set in of late years, and is rapidly increasing. One million of lbs of cheese go to Tuscany and Sardinia; 400,000 lbs of lamb skins, particularly the *bassette*, or newly keaned, are sent to England, Naples, and Piedmont. The exports of wrought silk (organize) are heavy from Romagna and the other frontiers. Its annual amount is, on an average, 200,000 lbs, and is sent to England, Piedmont, and France. Horns and bones to the amount of 15,000 lbs, honey 10,000 lbs, skins 100,000 lbs; high duties have injured the trade in salt fish; of these there was a large export to Lombardy; 20,000 lbs of talow, and 150,000 lbs of lard and fat (together 350,000 lbs) are shipped, and numerous cargoes of manure to Genoa; and objects of antiquity and the arts from a valuable export trade from Rome and the Roman States annually.

Who, then, will presume to say that the people of the Roman States do not enjoy abundantly the material comforts of life—wholesome and substantial food, and clothing, &c., &c., adapted to the habits of their hot, southern climate; or that they have not abundant means accruing to them, from their varied trades and industrial occupations, in which they must necessarily (considering the small population of the Roman States), be constantly employed to enable them to grow, produce, mature, manufacture, and prepare for exportation to foreign countries so great and valuable an amount of the various articles of commerce as we have just seen; but which, in fact, only include about three-fifths, or about ninepence out of fifteenpence worth, out of the real amount of the yearly exports of the produce of the Roman States?

Rome is pre-eminent, before all the cities of the world, for her abundant institutions to alleviate and soothe the wants and woes of suffering humanity; her population is only about one-fifth that of Paris, while the various funds devoted to charities are double the amount of that of Paris—(Morichini, p. 38, quoted in *Blue Book*, London, 1837.) That the people have abundance of material comforts, is evident from the fact that emigration from the Roman States is a thing never heard of, and the population has increased *one eighth in nine years*.—*Quæ nam Regio in terris, Anglicanæ non plebe perditæ? "La perlide Albion."*—Your obedient servant,
JOHN McHUGH, Chaplain.

DR. CAHILL.

TO THE EDITOR OF THE CATHOLIC TELEGRAPH AND IRISH SUN.
Ballyroan Cottage, Rathfarnham,
September 12, 1856.

My Dear Sir—From correct information derived from visiting the different towns and cities of this country, I am enabled to assure the Catholics that the last scheme of the law Church against our ancient faith has utterly failed. The Church Missionary Society, the Curates' Assistant Society, and the Mission to Roman Catholics! together with all the apostate Bible-readers, tract-distributors, evangelized visitors, street-preachers, Righteous Millinery Society, holy placard-carriers, and sanctified soup association, are all, all gone, after having expended in this work of bribery, perjury, extermination, and discord, at least the sum of two hundred and fifty thousand pounds sterling. Whenever I read in the placards and in the sermons of these public maligners, of the society called the Missionaries to Roman Catholics, I was always reminded of the London hairdresser, who, in order to attract public notice and gain an increased trade, put over his door the words "George Sharp, Barber to the Queen." These creatures called "Mission to Roman Catholics" had never even once preached to the Catholics, no more than George Sharp shaved the Queen. But as their office was one continued official slander, of course, there was no lie in reference to religion, which they were not prepared to utter. This last scheme to prop up the Church Established, like all other plans of the three past centuries, has now failed: and the few miserable wretches, who in time of famine or destitution, yielded to the Souters, are now seen returning to one old fold, and with *tears* and supplications, begging pardon of God and the Church, for the scandal they committed.

The conduct of the Souters in the Parks in London may be gathered from the following notice of their conduct, which has reversed the Gospel, branded God as a malefactor, and which has out-trimmed the deicide crime of the Jews:

VICTORIA PARK.—With the view of furthering the cause of temperance, leave was given by the First Commissioner of Works, in June last, to certain "total abstinence" societies, "Bands of Hope," &c., to assemble on different occasions, and march in procession through Victoria Park—and for a time no bad consequences resulted from this indulgence.—These meetings, however, eventually led to some of another description, and the park has, for the last few Sundays, been studied by congregations of different professions, listening to the arguments of controversialists. On last Sunday a note was taken of the various meetings which assembled throughout the

day. The following is the result:—Two Protestant ministers addressed the multitude; five Immanuelites, of whom one was a woman; five "total abstinence" and eleven infidels. Among the latter were two or three who used language of the most blasphemous description. One speaker gave utterance to sentiments, of which the following fragments will serve as specimens:—"If there is a God, he is the author of all evil." "The Deity is unknown to man." "All crime emanates from a belief in God." "He knew nothing of a God." We need quote no more to disgust our readers. In consequence of these truly discreditable proceedings, the First Commissioner yesterday issued a notice, of which the following is a copy:—"Victoria Park.—Notice.—Representations having been made of the great inconvenience which has been occasioned by the practice of Sunday preaching, which has recently obtained in this park, and of the blasphemous language which has, in some instances, been used by the speakers, notice is hereby given, that it has been determined that no further meetings for the purpose of preaching, &c., can be permitted. All persons are, therefore, requested to abstain from attending such meetings, and to furnish every assistance in their power to the park constables and others, who have directions to prevent such assemblies as those of which complaints have been made. By order of the Commissioners of her Majesty's Works, &c. Office of Works and Public Buildings, 12, Whitehall-place, August 27."

Several respectable Protestant clergymen felt hurt at the arbitrary decision of Sir Benjamin Hall: and wishing to cast the odium of the vile Souters from themselves, protested against being classed with the Kilkenny, the Kells, the Achill, the Kilbaha, and the Connemara Souters, addressed a remonstrance to the city authorities, in order to dissociate themselves from all share with the Preachers of Weavers' Hall—as follows:—

OPEN AIR PREACHING.—SIR B. HALL.—A number of clergymen in London, feeling justly indignant at the arbitrary decision in which Sir B. Hall has exercised his authority to prevent their preaching in the Parks, have addressed a letter to that official, advising him to reconsider his decision, and to make a distinction between their efforts to benefit the ill-instructed and irreligious, and the exertion of Atheists to enforce their pernicious doctrines. The memorialists remind Sir B. Hall that he granted them leave to preach in the Parks, and they conclude their memorial by regretting that when he first heard of these anti-religious proceedings he did not intimate to the Christian gentlemen engaged in instructing the people his desire that they should desist from preaching. They now consider that they have been classed, by implication, with the persons whose infidel addresses have obliged the Commissioner to close the Parks to all missionary effort. To this letter an answer has been received, in which Sir B. Hall says:—"He regrets extremely that it should be supposed he could, even by the slightest possible implication, class the excellent clergymen, who were actuated by the purest motives, with those persons who made use of the blasphemous language on Sunday, the 24th ult., in Victoria Park. He cannot see how the orders issued by him can in any way whatsoever bear such an interpretation; but he must be excused if he adheres to his determination of not allowing any more preaching of any kind in the Parks."

Surely this decision, on the part of Sir Benjamin Hall, may be safely followed by the magistrates of Kilkenny, Kilsrush, and Dublin, and a check at once given to this farce on religion. The magistrates of Kilkenny have already done it. The Dublin Police magistrates have urged the same decision: and from henceforward any civilian can call on the police to arrest the preacher on the plea of a breach of the peace; and thus avoid the blasphemous of these infidel emissaries. How painful to behold the Parliament continue the system of pampering a State Church, paying it during the past three centuries eight millions and a half of money annually—that is, tens of millions, and hundreds of millions, and thousands of millions of pounds sterling! And after all this incredible and unparalleled expenditure, it cannot keep its flock together, but has recourse to bribery, perjury, stratagem, force, to keep the doors of its church open; and its ministers are so odious to the people that it is compelled to employ fiddlers, card-players, pipers, weavers, old English plowmen, and distressed old ladies, to read what they call the Gospel on the highways: and all this as a last effort to try and keep up even the appearance of hearers in their deserted churches.

Oh! what a contrast with the old glorious Catholic Church: cut down three times since the year 1533, it has re-appeared with a more luxuriant growth than before; and although chained down with penalties and persecution, its glorious priesthood persecuted, banished: its altars levelled, its worship proscribed here we are, in Ireland, more vigorous than ever, the standard of the cross unfurled on our new lofty spires, our congregations crowding within the fold of our fathers, while the State Church is deserted in England, and reduced in Ireland, to the hangerson for place and emolument.

How refreshing to read, too, the names of the converts who have quitted the Anglican Church, with its revenues, luxuries, and societies, and joined the poor devoted followers of the cross of Christ. The names of some few who have become Catholics from the year 1840, up to the year 1847, will be here inserted, omitting the names of thousands of poor, who, in every town and city in England, have flocked to the Church to seek the consolation which is denied, in the malignant creed of the slanderous persecuting Law Church:—

[We omit the list of names as it would occupy too much room.]

Mr. Kenedy, M.P. for Louth, himself a Presbyterian, stated in his place in the House of Commons during the late debate on the withdrawal of the grant to the College of Maynooth, that within the last five years, from the year 1850 to the year 1855, the number of converts from English, and Irish, and Scotch to the Catholic Church were—"Eighty-four Reverends, eight Noble Lords, nine Noble Ladies, two Duchesses, eight Members of Parliament, together with thousands of converts from the trading and mercantile classes."

No law of man, no bribery, no influence, no education, no station, can make a river run up a hill, because it is contrary to the laws of nature; and no time, no patronage, no money, no laws Parliament, can consecrate a lie, because it is contrary to the truth of God. And hence the Protestant heresy, like all the past errors of wicked men, is doomed to fall; and, from the signs of the times, the advance in public opinion, the political attitude of Europe, and the growing power of "Methodism" in England and in the House of Commons, the endowment of Protestantism cannot last the next ten years. And there can be no doubt, when the golden appendages are torn from it, it will dwindle into a small insignificant sect—a fact which will add strength to the Crown, give peace to the Empire, and release the Gospel from the charges of tyranny, immorality, and infidelity.

I am, Sir, your obedient servant,
D. W. CAHILL, D.D.

THE PROTESTANT PRAYER-BOOK HARMONISED.

The Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches. Pickering.

We (*Tablet*) have before us a book which, to our minds, appears a master-piece of common sense and consistency, much as we object to its tendency as a blow at dogmatic truth and sacramental religion in every shape and form. It is entitled "The Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches," and is published by Pickering. Its end and object being to overturn creeds, and supersede the authority of any and every Church, it is, of course, a legitimate and logical consequence of that movement which our countrymen dignify by the name of "The Reformation." The volume itself is consequently a significant production of the age in which we live, at all events in a land uncontrolled by the authority of the Catholic Church. But we think it is something more.

The principle on which it avowedly proceeds is this: that while the principles of Divine truth are unalterable, the forms in which truth is expressed are variable, and may be changed from age to age. The author plausibly enough argues that if the Tudor and Stuart sovereigns could and did change the Anglican formularies at will on four separate occasions within some hundred years, there can be no reason for leaving them still standing where they were left by Charles II., in virtue of his royal inspiration as "head of the Church." Nor, of course, he might have added, though he does not state the argument in words, can there be any harm in a layman endeavoring to teach the Archbishop of Canterbury his duty, more especially as that eminent Divine has recently declared his opinion and his regret that "the present state of collision between the Establishment and the Roman Catholic Church puts all chance of reforming the Prayer-book further off than ever."

It is time, however, to show how the anonymous author of the new "Prayer-book" has carried out his views on paper. In his own words—"All expressions which find no countenance *certally* in the books of Sacred Writ are removed." Of course, therefore, the term, and with it the doctrine of the Trinity, is expunged throughout. He has, however, gone further, and removed from his pages the terms "Bishop" and "Priests," which (we once fondly thought) used to occur in the Protestant Bible, and has substituted the less Scriptural, but more consistently Protestant term of Minister. "There is no Priest," we are told, in the spiritual kingdom of Christ except Himself."

In harmony with this idea, the old Catholic name of *Trinity Sunday*, by which the Protestant Prayer-book still terms the Sunday next after Pentecost, is changed into *Ministry Sunday*; in allusion, we presume, to the earthly *Ministry* of Our Blessed Lord. Fasts, too, of course, vanish, consistently enough. "Literal fasting," we are told, "implies literal feasting, and 'the latter is sensual.'" An unanswerable argument, certainly, in the lips of those who appeal to the text of "the Bible, and the Bible only, as the test of 'truth.'" The form of absolution still retained in the Protestant service, though its power is long since gone, is simply turned into a "prayer for forgiveness. The frequent allusions