

TESTIS IN COELO FIDELIS



CATHOLIC CHRONICLE.

VOL. VII. MONTREAL, FRIDAY, NOVEMBER 28, 1856. No. 16.

REV. DR. CAHILL TO THE TRADESMEN AND LABORING CLASSES OF IRELAND.

Beloved Fellow-Countrymen—I am come to inform you that the Souper system in Great Britain and Ireland has entirely failed; that the street preaching and the tract-distributing hypocrisy are at an end; and that the Bible-readers and the apostate creatures who sold their consciences for a season are about to be disbanded.

and will write details of national woes, and trace the character of a people enduring ages of trial, exile, and death, such as no human pen has ever uttered in any age or in any country. When the statesmen of foreign countries see the conquest of Elizabeth and of her predecessors, wresting the soil of Ireland (eleven millions sterling annually) from the original Catholic owners of the country, these foreigners might conclude that the nation being once conquered, and dominion being once secured, the new masters would sheath the sword, bind up the wounds of the fallen foe, and be as merciful in peace as they were brave in war.

Even this dawn of conciliation was hailed with gratitude by the Catholics of Ireland, who received these concessions as the prelude to a national union. They would willingly forget the past, and would cheerfully (on being made equal in law) enter the Constitution to bear its burdens, to fight its battles, and to share its defeats. But how vain and groundless are all Irish Catholic calculations on national results, when English sectarianism forms an item in the premises.

this Babel, and rest their conscience within the secure fold of the One Shepherd. No; not their doctrines. But it is the material persecution which they practice on the poor destitute tenants of the garret and the cellar which renders this society terrific. They banish tenants off the lands, they discharge servants from employment, they remove clerks from employment; their persecution reaches dress-makers, bonnet-makers, stocking-makers: the very school child will not get needle-work (as appears from the evidence from Endowed Schools) unless she renounces her faith.

The king and his nobles quarrelled over the spoil of the Church, which they had already begun to seize. Such was the first stage in the history of the Reformation. It was scarcely sixty years before its consummation. The first stage was the sacrilegious rapacity of the nobles. And that was the moving motive, the mainspring, the aim and object of the religious revolution which is called the "Reformation."