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LETTER OF THE REV. DR. CAHILL.

TO HIS EXCELLENCY THE EARL OF CARLISLE.

Ballyroan Cottage, Rathfarnham,
April 10, 1856.

My Lord—The courtesy and the condescension of your correspondence with me, whilst in London, during the winter of 1852, are a sufficient guarantee to the humble individual who now addresses your Excellency, that I am not taking an unwarrantable liberty in my present communication. I have long desired to expose either in a series of letters, or in a number of pamphlets, the unchristian innovation, the varying creed, and the sectarian persecution of Protestantism. I have, therefore, some years past, to direct the public indignation by a renewed argument against the injustice of the Protestant Church Establishment in Catholic Ireland; and I have been solicited by some public men to join the labors of a powerful party, at present organising in England, in order to reduce the number of Bishops, and to lessen the overgrown revenues of a society calling itself a Church, which has failed in its Parliamentary mission, which has exhausted millions of money in spreading national discord; and which, in England by its latitudinarian Gospel, has opened the floodgates of infidelity and deluged that fine country and people with a depth and a variety of crime unknown and unheard of in the blackest records of their Pagan ancestors. A single spark added to the burning feeling of hatred entertained towards the Church Establishment by the masses in England would reduce it to ashes in one session: and when aided by the willing exertions of those leaders of the "Free Trade Party," whose known anti-Church hostility only waits for a favorable opportunity, there can be no doubt that this monstrous fabric requires only one united effort from this organised body to make it totter, and topple, in irrecoverable ruin.

The presence of your Excellency in Ireland induces me to commence this series of letters during your Administration; and I shall take the liberty of addressing them to the Earl of Carlisle. The name of Lord Morpeth is still remembered in Ireland with a merited affection; and if the Earl of Carlisle cannot satisfy the just demands which the Irish people have a right to expect, I firmly believe it is not the fault of the head or the heart of the present Lord Lieutenant of Ireland. A feeling generous heart, and a clear unbiased mind, are necessary qualities in any governor; but to these essentials must be added a strong and firm arm to support hereditary bondage and weakness against hereditary oppression.

As I, then, presume to entertain distinguished respect for your Excellency, I shall address these letters to you—firstly, because your high name and exalted station will give currency and add value to my statements on the Continent; and secondly, because you can raise your voice, and open the commencement of a remedy for the evils which are seen and felt by every unprejudiced man in the empire.—I have no motive in opening this national record of Irish woes except to expose the inconsistencies and the infidelities of an unchristian system; to demonstrate its unceasing tyrannies over the Catholics of this country; to abate the greatest obstacle to the social peace and material prosperity of Ireland; and to paint before Europe the injustice of an Establishment which devours annually eight millions and a half of money for infidelising England, and for preaching discord in Ireland: which imposes a tax on the Catholic population—for a Gospel which they disbelieve and abhor—and in lieu of these hard earnings of the poor Irish people, pays us back with an insult and a calumny of which there is no parallel in the history of civilised mankind, and to which no nation of men in the world could tamely submit if they had the power of successful resistance.

I shall divide this series of letters into sections, as follows:—

Firstly—What is the character of this Gospel in England and in Ireland? Under this head, my lord, the historian has a task which cannot be equalled in any age and in any country. The origin and the successful establishment of this injustice, in England and Ireland presents a scene of spoliation, cruelty, banishment, woe, and blood, which has never been enacted in any country—civilised or barbarous—since the formation of human society. The originators of this scheme have been men of the most abandoned character, and stand out from the rest of mankind in a glare of guilt, which in itself must create a shuddering horror in the spectator; but when this appalling iniquity is said to be associated with men called to reform the morals and faith of mankind, it adds hypocrisy to blasphemy, makes Heaven an accomplice in this infamy, and brands God as appointing vice to teach virtue, crime to encourage sanctity, and demons to lead the way to his own incorruptible presence.

Secondly—The Catholics of Europe and America

must be supplied with an additional account of the system of misrepresentation and lies which its Ministers and abettors pursue in reference to Catholicity. This ungenerous practice of perpetual lying represents our principles and our creed as hostile to the Throne and to good faith with Protestants: it teaches social disunion from the pulpit, engenders and fosters discord and hatred through the various classes of the community; and it ends by ranging landlord against tenant, master against servant, teacher against pupil, husband against wife, father against son, judge against criminal, and even the Poor Law Guardian against the starving emaciated wretch of the poorhouse. In fact, these lies, written in Protestant books, published in the Protestant press, and preached from Protestant pulpits form one long chain of lies which begins with the Prime Minister, stretches all along through all ranks and classes of Protestant society, galling and burning every Catholic whom it touches, till it reaches even the rotting victim of poverty and disease, who pines in loathsome agony in the deserted cellar of the putrid lanes of the city. It is not my intention, my lord, to discuss the doctrines of Protestantism in my intended series of letters: if this were my plan I should not address your Excellency: nor do I wish to be understood as speaking disrespectfully of the conscientious belief of any class of men. I have sincerely no wish to give offence. Nor are we Catholics much molested by misrepresentation as long as it is confined to the mind of those who hear and believe it; but when it goes abroad into society armed with weapons of offence, fills the landlord with hatred to the tenant, encourages the exterminator to depopulate the crowded village, and the happy home, it becomes an evil of the largest magnitude, and the sanctity of truth and the permanent peace of Ireland demand the extinction of a system which disgraces the Protestant name, and really weakens the strength of the empire. I am far from asserting that all the Protestant clergy of Ireland are guilty of these odious practices; I am happy to bear testimony to the honorable dissent of many of them from this scheme of religious discord; but I am equally prepared to state, that the Missionaries, Agents, Bible-readers, and Tract-distributors of the various Bible Societies have deluged the highways with the most offensive calumnies against everything Catholic, have been encouraged by several Bishops and Rectors in their mission of slander: have excited to madness the poor Catholic population; and their appearance has in several, in the majority of instances, been the forerunner of extermination, Ribbonism, and assassination. I undertake to prove these assertions to your Excellency; and if I can succeed in abating this lying nuisance of itinerant Biblemen, I will relieve Protestantism of its most odious appendage, and staunch at the same time the deepest wound in the heart of Ireland.

The fact of making Catholicity the theme of unceasing abuse produces throughout Ireland the desired result of Protestant hatred to Catholics: and again, this practice results in a second fact as pernicious as the first, namely, Protestant ignorance of any defined form of faith. So much time is expended in teaching lies, there is no time to spare to learn Christian truth. I shall have the honor to present to your Excellency extracts from the various "Commissions on Education" in England; and the public will learn, through my letter to you, the incredible amount of the ignorance, in fact, the Pagan barbarism of England. I shall quote some speeches on the subject from Lord John Russell, the pink of Gospel illumination; and I shall prove, with all the accuracy and evidence of mathematical demonstration, that the Protestant Pulpit stands at this moment guilty of ignoring Christianity in England; and again, equally guilty of adding the new crime of propagating, by professional conduct, an undisguised and wide-spread infidelity. The London churches are empty: the one-third of the Protestants of England (from a report before me) do not frequent church on Sundays; and at this moment there are fifty-nine conventicles of infidelity in London, where the doctrines of Payne and Strauss are openly taught, and where Protestantism, and tithes, and church revenues, are discussed as a public robbery of the nation. I shall supply your Excellency with the announcement and the printed syllabus of these lay sermons: I shall even send you the sermon where they discuss the characters of Christ and the Duke of Wellington!! and I undertake to say that I shall surprise your Excellency with the profligate neglect of the Protestant Church by fostering, within sight of the throne, and almost within the presence of the Queen, the wild infidelity which may soon, very soon (as it has already done in France) endanger the stability of our social and political institutions, and deluge the country with blood.

The history of Protestantism in Switzerland, the German States, in the North of Europe, and in Prussia, affords a sad illustration of the extreme theories of insane infidelity to which the human mind can

be driven by the violence of an unbridled licentiousness of religious opinion: I have drawn from this cherished domain of Protestant theology deductions which the scholar, the priest, and the statesman cannot fail to recollect when he glances at the essential unity of the Gospel, and then opens the wide page of the discordant creeds of German infidelity. But these theories in Germany and in the North are mere opinions, and cannot reach the vital action of the Throne: in this country the case is widely different. Infidelity in Germany has no National Debt, has no Church-revenues of eight millions and a half a year; has no Aristocracy of tens and hundreds of thousands of yearly patrimony: not so in England, and hence, if religion fails amongst Englishmen to hold the national mind in Christian obedience, the temptation to rebellion becomes overpowering: and in the moment of a national crisis the infidel mind will involve in one national catastrophe the entire fabric of the Constitution; and, if they can, will divide the Aristocracy, and the Church, and the Throne between the claimants of Infidelity and Revolution.

There is one item of Irish history which should be unceasingly placed before the mind of the Christian statesman, in reference to Ireland. During the long period of three hundred years Protestantism has been fed, cherished, educated, enthroned, and applauded in Ireland; it has been paid, too, beyond all precedent of all history; it has employed all the weapons which education, influence, and money could command; and look on this overgrown scheme after three hundred years of missionary science, after the expenditure of tens of millions, and hundreds of millions of money; look at this enormous established lie, in this year of grace 1856; and see it, without a fixed ritual, without a defined creed, and without a willing congregation. Behold it in Germany without a name: in Switzerland without a church: in the North without a ministry: in England without a believing congregation: in Ireland with the smothered curse of millions: yes, and again, behold it in pity, in Ireland, and behold it in contempt, ransacking the garrets and the cellars for the famished wretch, and forcing him by perjury to forswear God for a mouthful of bread: putting God's Gospel to his lip as they give him the wages of apostasy: teaching him fraud and hypocrisy as the great act of his new faith: bribing beggars' children in the street: holding a public traffic of perjury and apostasy in all the highways: insulting God at his own gates by holding up his last Will, as sanctioning this prostitution of the Gospel: and in every act of this most unholy society, practising a degradation, in order to keep up a show of members in its deserted ranks, which would be unworthy the character of a den of thieves in the most abandoned purlieu of London infamy.

I undertake to furnish your Excellency with data for these statements, which data cannot be denied; and I shall demonstrate that by the clearest deductions of logic and experience, Protestantism, being opposed to the revelation of God and the peace of men, cannot be a permanent Institution, and must therefore end in infidelity and total extinction.

A large section of my letters shall be devoted to the plunder which this Establishment has perpetrated on the ancient lands and revenues of the Catholics of Ireland. The principal and interest of this plunder, my lord, amount in this year, to the extravagant sum of six hundred millions of money!!! There never was such a national plunder known in the whole world; and with this enormous amount of spoliation on their backs, the Protestant clergy are for ever publishing the incredible lie, that they preach the Gospel for nothing!!! to the Irish people.

My letters, my lord, on all these subjects shall be short. I shall not utter, in your Excellency's presence, one word of disrespect to individuals; and I firmly believe there is not an impartial Protestant in the empire, who, on calm reflection, will not applaud me for checking a system so injurious to religion, so mischievous to society, and so full of peril to the stability of the British Constitution.—I have the honor to be, my lord, your Excellency's obedient servant,
D. W. CAHILL, D.D.

A TWOFOLD TESTIMONY TO THE ADVANTAGES OF CATHOLIC COLONIZATION.

BISHOP O'CONNOR ON CATHOLIC SETTLEMENTS.
(From the Pittsburg Catholic.)

We give below a letter from the Bishop to the President of the "Society for Promoting Catholic Settlements." Our readers are aware that a Convention of Delegates was held in Buffalo, not long since, for the purpose of encouraging this project.—A Board of Directors was named by this Convention for the purpose of carrying it out within the United States, and with the concurrence of these, a company has been formed to purchase the land, and attend to

all other measures necessary for its execution. To this the Bishop has become a subscriber, and the letter contains an expression of his opinion of the undertaking.

Some opposition has been made to the plan by one or two of our Catholic papers. Their objections appear directed rather against a course which they imagine to be contemplated, than against that actually proposed. When a township in the West is bought, and a plan adopted for settling it really conducive to the spiritual and temporal welfare of the people—though it may be hoped that success will induce a repetition of the undertaking, all talk about stampedes to Canada or elsewhere, will cease, and it will become a matter of very little consequence, if it ever was any, who was President of the Buffalo Convention.

We trust that our cotemporaries will let this experiment have a fair chance; but we hope still more ardently, that whether they will or not, the undertaking may have a happy issue.

LETTER FROM BISHOP O'CONNOR TO REV. JOHN KELLY, OF JERSEY CITY, NEW JERSEY.

"Rev. Dear Sir—Enclosed please find a check for the first instalment of my subscription to the funds of the "Society for Promoting Catholic Settlements." The project is one in which I have felt the most lively interest since I came to know anything of the condition of our people in this country when settled on land, as compared with that of laborers in cities and towns. Every year I have felt more and more convinced, that for the far greater number the former is the most conducive to their spiritual and temporal welfare.

"It would be wrong, indeed, to attempt to unsettle those who are already doing well anywhere, and it will seldom be attended with good results to make individual appeals to any to induce them to adopt this or that place of settlement. But it should be remembered that there are thousands and tens of thousands moving to the West, whether anything be done for them or not. If in attempting to render an important service to these, a few be unsettled who would do better by remaining as they are, their loss is as nothing compared to the injury that will be sustained by the immense numbers already moving being left to chance without any systematic effort to aid or direct them. By selecting a favorable location, by obtaining and communicating candidly all necessary information regarding the advantages to be derived and the difficulties to be encountered there, and by securing the means of overcoming these latter; by making arrangements with the Bishop of the place, which, no doubt, can easily be done; to secure the attendance of a clergyman and the erection of a church, however humble, at as early a period as possible, many who have not yet procured a home will be attracted to your settlement. Having gone in this manner they will remain satisfied, and derive from it the greatest advantages for themselves and their children; and success in one place will facilitate the attempt and make success in other places more certain.

"What seems to me to show conclusively the advantages of a systematic movement, such as that you are engaged in, is this. As things now proceed, the Catholic emigrant must generally choose between the two following courses. If he be anxious, as he should be, to select a place where he will have the advantage of a church, schools, &c., and be must select one somewhat densely settled, this brings with it, necessarily, comparatively high priced land, which puts it out of the power of most of our emigrants to become purchasers. They, therefore, remain in such places at the lowest round of the ladder, drudges of the community; and while many may rise from this position, the majority will remain there for life. If, on the other hand, the emigrant, in order to get cheap land, goes where the country is not yet settled, or where the population is sparse, it is a matter of chance whether other Catholics will ever settle around him in sufficient numbers to form a congregation, and warrant a priest in giving them regular attendance. He is thus isolated from persons of his own creed or kindred, and I need not dilate on the injurious consequences of such a position. The success of your society, on the other hand, will have the effect of enabling the emigrant to take the Church, as it were, with him into the wilderness; to obtain his lands, at first cost, and yet secure for himself the opportunity of practising his religious duties. He can thus combine the advantages of early settlements with those now belonging almost exclusively to such as are long in existence.

"In considering the plan of settling on land the most desirable for our people, I have not been influenced by the proceedings of Know-Notthings, nor by any change which may be thought to have been operated lately on the feelings of the nation towards Irish Catholics. I would entertain the same opinion if these things had never occurred. If they have