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ELEVENTH LETTER OF DR. CAHILL TO THE EARL OF CARLISLE.

Kilmallock, Co. Limerick,
June 25, 1856.

My Lord—The scholar in history has learned from observation of "the Past," that nations, like individuals, have a certain period of existence. Some dynasties run a longer course of political life than others, from their superior vital organization; but all seem to rise, flourish, and fall, by certain definite moral laws, which, under given circumstances, contract or extend the age of all Political Kingdoms. The histories of Babylon, Nineveh, Persia, Egypt, Greece, and Rome, are at once the proof and the commentary of the social proposition which I have advanced; and the statesman who has not read these records of the Past, or refuses to be governed by the lessons which they teach, is, in his profession, like a surgeon who has never studied hospital-practice, or refuses to make the facts of the sick, or death-bed, the guide of his medical art. The rise, progress, vigor, decline and extinction of all past empires may be expressed in the words—Union, conquest, power, luxury, tyranny, corruption, profligacy, weakness, extinction. The causes which have led to national greatness are reversed in national decline: the progressive movement is succeeded by the retrograde; and hence the laws of decline have a result as certain as the laws of advancement; and therefore make the age of an empire be regulated by principles of longevity similar to those which govern the commencement, progress, and decline of human life.

My lord, all Europe admits at this moment, that England has passed her meridian point: she has by a universal and studied consent, long ago, entered her period of corruption and profligacy; and is now about to commence the era of her national weakness. For centuries she has been maligning all the kingdoms of the earth, and she now assumes the language of the falling sycophant. She has long acted the part of the remorseless tyrant all over the world; she now assumes the mean attitude of the coward slave. Her mean adulation and subserviency to France excites a smile through all Gaul; her dastard policy to America, proves her quickened pulse and approaching consumption; and all mankind, except her accomplices, will rejoice at her decline, and sing a jubilee at her extinction. Amongst the various causes which has accelerated this consummation is, the incredible bigotry of her church: it has sunk into the innermost parts of her constitution, and it has eaten like a cancer into the very heart of the nation: her overflowing bile has discolored her face with a political jaundice which is past all remedy; and her tongue, her eyes, and her very thoughts are diseased, with a fatal lying look, and suspicion, which, unless checked in time, is the certain forerunner of an approaching, though perhaps distant national catastrophe. The history of the city of Babylon, and of the Babylonian empire, may be appropriately applied, word for word, to London and the British foreign rule: her tyrannies and her crimes are brimfull: and in the just judgment of a ruling Providence (if her policy remain unchanged), a Cyrus is perhaps now born who is destined to break open her gates, and to assuage in her overthrow the bursting anger of the nations.

Any person who wishes to collect the announcements of sermons preached in the Protestant churches of London, Liverpool, Manchester, Dublin, &c., &c., will read the almost incredible subjects of the reverend preachers.

At one time the subject of the discourse is, "The Catholic Church encourages Perjury."

At another time, "The Catholic Church maintains that no faith is to be kept with Protestants."

Again, "The Catholic Church teaches Idolatry."

Again, "The Catholic Church screens the murderer through the Confessional."

Further, "The Catholic Church protects and forgives the robber in the Confessional."

Sixthly, "The Catholic Church should be publicly branded for the indecencies of the Confessional, and the awful mysteries of the Convents."

Seventhly, "The Catholic Church encourages disloyalty to the throne."

Eighthly, "The Catholic Church is the enemy of liberty and of civilisation."

Ninthly, "The Catholic Church teaches king-killing, when the good of the Church is to be attained."

Tenthly, "The Catholic Church absolves the subjects of the State from their oath of allegiance."

Eleventhly, "The Catholic Church teaches that the Pope is the rightful sovereign of all the kingdoms of the earth; and that he alone can give and take away at pleasure the Crown and prerogative of all nations."

My lord, I am copying *verbatim* the subjects of the sermons preached in the Protestant pulpits of England, Ireland, Wales, and Scotland, these seven-

ral years past. These sermons were originally preached in the beginning of what is called the Reformation; they were the universal topic of the reformed pulpit in those days in order to justify the wholesale banishment, plunder, and death of the Catholics of this terrific time.

When Protestantism became triumphant and the Catholics exterminated this language of the pulpit became altered, till after the Act of Emancipation in 1829. Since that time the original fury of the reformed preachers has been resumed; and it was the change in the times, not in the heart of our reverend persecutors, which prevented a renewal of confiscation, the rack, the rope, and the gibbet. The declining numbers too of the Protestant congregations, and the secession from their ranks of several distinguished lay and clerical members of their communion have heightened the relentless rage of this Church; and hence a combination, a conspiracy of the Church, and of the Press, and of all English Protestant literature, with the annual income (between tithes and voluntary contributions) of fourteen millions sterling, has been formed (principally during the last quarter of a century) to extirpate the rising generation of the men whom their ancestors banished, robbed, exiled, and murdered in the days that are gone. The sword being sheathed in better times, they could not take our lives on their old Gospel principles, and hence they adopted the only remaining scheme for our extirpation—namely, unheard of lies, stupendous calumnies, elegantly written forgeries, aided by hypocrisy, deceit, fashion, nobility, and by the bribery executed by millions of money.

If the statements, my lord, which I here make be correct, is it to be wondered at if the young Protestant generation of the last twenty-five years could not look us in the face, speak to us, eat with us, drink with us? Is it surprising if the Landlords of this Church stamp banished us, starved us, martyred us? Is it a matter of astonishment if they refused to give us a home, a point in the land of our fathers, where we could place the soles of our feet or rest our heads? And hence they drove us, like sheep for slaughter, into the putrid workhouse, the damp lane, the fever-shed, till they immolated two millions and a half of the poor persecuted race, who escaped the axe of Elizabeth and the fires of Smithfield. If these facts which I adduce be the history of the last twenty-five years, who can wonder at the fallen condition of the people of Ireland? And failing in their extermination of the adult population, they now fling their apostate gold under the cabin doors of the poor, tempt with Protestant ox-beef the starving child, offer the gilded lace of the Lutheran livery to the naked orphan, and hold the golden cup of perjury to the quivering lips of their victims that (fearing their return to the old fold) they may drink damnation, and perish for ever.

Do you think, my lord, are foreign Catholic nations ignorant or indifferent to this reckless calumny of England? This wholesale charge of perjury, robbery, murder, disloyalty, idolatry, and secret crime of the Catholic Church? If Austria, France, Bararia, Italy, Spain, Portugal, be Catholic, surely these countries must take their share of this iniquity of the Confessional, at which their fathers, mothers, sisters, brothers, children, and relatives kneel. If these foreign Catholics have flesh and blood and feelings like other living people, they cannot bear to hear themselves and their ancestors, the living and the dead, branded (without giving offence in thought, word, or deed) as demons: the charge being made by the universal pulpit, listened to by the universal people, protected by the universal Protestant Government, and applauded by the army, the navy, the police, the bar, the bench, the press, the drawing-room, the bazaar, the promenade, the entire nation. Your Excellency must allow me to assure you they are deeply insulted; and you will permit me to tell you that these nations will not bear this English slander the moment they can resent it with a legitimate pretext: and let me inform your Excellency, as a person rather well read on this point, that neither the National Debt nor the annual crisis of commercial and cotton panics, nor these two causes united, are so likely to hasten the downfall of England as the calumny, the persecution, the lies, and the palpable infidel teaching of the Protestant Church.

I do not, my lord, speak with any feeling of undue hostility when I say that the only salvation for England's future security is, the disendowment of that Church: and the society who are now leagued together for its accomplishment are the best friends of the welfare of the Empire and of the stability of the Throne. The Protestant church in her present attitude develops three or four branches of evil, which if not eradicated in due time will cover England with an incurable malady. Having no topic in her pulpit but calumny and hatred of Catholics; her congregations are not instructed in any defined faith, and

grow up in national infidelity, and social hatred; her landlords, from this training, are urged into unnatural conflict with their tenantry; the Catholics in the army and police are insulted; discord, wide and deep, is fostered; and the material interest of the country retarded or neglected. The Government sanctions national crime in this case; she names Bishops, Magistrates, civil and political functionaries from amongst the enemies of our creed and race; every department has the complexion of partiality or persecution; it meets the eye of the Catholic at every turn, on a large or a small scale: it stretches its long, heavy chain, through all the grades of office and influence, from the Chancellor to the Master of the Poor-house. It spreads a net-work of discord over the whole frame of society, and makes the hatred of England and her laws be the daily prayers of millions of avenging foes at home and abroad. No doubt, the Minister of the day may now and then make a brilliant Catholic appointment to a high official position; an appointment, too, due to the character and the talents of the party so appointed; but this is the hollow clap-trap of giving liberty to the general, while rivetting the fetters on the limbs of his companions in arms.

The Protestant church is, therefore, at this moment, a fatal cancer in the heart of England; it is a focus of infidelity: a palpable, living injustice: a source of burning discord, and a brand of infamy on the character of the nation at home and abroad.

The present Souper movement although to us, as Catholics a subject of contempt and ridicule, will inflict on England a deeper wound than meets the eye at first sight; it proves her inextinguishable bigotry, her unappeasable tyranny, her reckless infidelity, and her open, undisguised scheme of bribery, lies, and perjury, under the cover of religion. This conduct, this clearly-defined blasphemy, this mockery of God, is the daily news, read all over the world, in reference to England: a daily hatred of her laws and her institutions is, therefore, hourly renewed, increased, multiplied through the entire family of mankind: and all the good and virtuous amongst men dread her conduct and execrate her name. Universal horror is the feeling entertained towards her wherever the traveller steers: and the tears, the chains, and the agonies of Ireland are the picture which is presented to the fancy and the anger of all nations, whenever and wherever the name of England is mentioned from the rising to the setting sun. By the crimes of the Reformers she has already lost the inheritance of true faith; by the crimes of their descendants, she is likely to forfeit in coming time her national liberties. The Catholics of Ireland cannot procure redress for the daily insult and the yearly persecution they receive: they have only one remedy left—namely, to publish their wrongs before the civilised world; and while they ask sympathy from men, they cry for justice from God. Hear Lord John Russell on the character of Church teaching in England:—

"LORD JOHN RUSSELL ON RAGGED SCHOOLS.

"GLOUCESTER, THURSDAY EVENING.—Lord John Russell paid a visit to Gloucester to-day. After visiting the Ragged-school here, and examining the pupils, 160 in number, and also inspecting the industrial farm connected with it, his lordship presided at a public meeting held at the Shire Hall. There was a very crowded attendance. On the platform were Mr. Price, M.P.; Mr. E. Holland, M.P.; Mr. S. Bowley, Mr. Baker, of the Hardwicke Reformatory School, &c.

Lord J. Russell, on taking the chair, addressed the meeting at some length. He said in this age of civilization, and in a country justly proud of what the labor, the skill, the ingenuity, and the science of man had accomplished, we found that in the midst of society—in London, close by the dwellings of the highest and the noblest of the land—in the cities where our great manufactures flourished, and in the towns supplied with every convenience of life, there were persons in the lowest class of society, and a country which traded with the countries of the whole world, knowing nothing of geography in a country boasting of its history and constitution, knowing nothing of that history or that constitution; more than all, in a country where the light of the Gospel was spread around, knowing nothing of the truths of religion—(hear, hear)—ignorant even of the name of God and of Christ. He pointed to the reports of the chaplains of gaols and inspectors of prisons in proof of this, and asked—how, then, came this about?"

In conclusion, my lord, I send to you an extract from Dr. Taylor, on the subject of Palmer's trial.—Dr. Taylor, from his profession and position, knows the English character well; and you will hear him, in the following quotation, assert that the protection of human life from a wholesale poisoning and murder in England is not to be derived from the feelings of religion, but from the rope:—

"In concluding this letter, I would observe that during a quarter of a century, which I have now specially devoted to toxicological inquiries, I have never met any cases like these suspected cases of poisoning at Rugely. The mode in which they will affect the person accused is of minor importance compared with their probable influence on society. I have no hesitation in saying that the future security of life in this country will mainly depend on the judge, the jury, and the counsel, who may have to dispose of the charges of murder which have arisen out of these investigations.—I am, Sir, your obedient servant,

"ALFRED S. TAYLOR, M.D., F.R.S.
"St. James's Terrace, Regent's Park,
"January, 1856.

"To the Editor of the *Lancet*."
I have the honor to be, my lord,
Your Excellency's obedient servant,
D. W. CAHILL, D.D.

CORRESPONDENCE ON SEPARATE SCHOOLS.

It is time that we should publish an outline of our conduct in the school question. When, in May 1851, we solicited a law intended to free the separate schools from some of the fetters in which we found them shackled in 1850, the Hon. A. N. Morin, then in Toronto with the government, found us so moderate in our demands that he expressed his astonishment at it, adding that himself would not be satisfied with so little; but we were newly arrived and we wanted to proceed slow and sure. We pleaded the same excuse before the Fathers of the first Council of Quebec when they asked us why and how we dared to assist at the laying of the corner stone of the Normal School in Toronto; nevertheless that apology of ours did not prevent the Fathers from declaring *conclutier* in June 1851 that mixed schools are *altogether dangerous to faith and innocence, fountains of poisonous doctrines, sources of the plague called indifferentism*; and that of course priests and Bishops were bound to turn away with all possible energy, from such schools parents and children, and leave nothing undone in order to obtain the enjoyment of the unquestionable right of Separate Schools throughout the whole Province. Hence during five years our continual efforts against the impracticable legislation of 1850, 1853 and 1855 on separate schools, and still more against the different agents of those laws. The following extracts and documents will speak by themselves on the matter:—

No. 1.

Letter of the Hon. F. Hincks to Bishop De Charbonnel.

"Quebec, 5 Nov. 1851.

"My Dear Lord Bishop,—The important subject of your letter is one which must engage the early attention of the Government.

"F. HINCKS."

No. 2.

Letter of the Bishop of Bytown to Bishop De Charbonnel.

"Bytown, 22nd June, 1852.

"Dear Lord,—I send you his Excellency's answer to the letter we addressed to him conjointly. It is difficult to foresee its result; at least the government will know that we do not approve of a school system conducive to *indifferentism* and often to *aversion* to religion.

"JOS. EUGENIA."

No. 3.

Telegraphic Despatch of the Hon. A. N. Morin to Bishop De Charbonnel.

"Quebec, Nov. 9th, 1852.

"Your Lordship may be easy. I have perfect confidence in the views and dispositions of my colleagues. The law shall be made to protect you from the beginning of the year.

"A. N. MORIN."

No. 4.

Telegraphic despatch of the three Bishops of Upper Canada to the Hon. W. B. Richards.

"Kingston, Jan. 10, 1853.

"Hon. Sir,—We in Kingston assembled beg to know from yourself, before we adopt any other course, whether the ministry intend to introduce into the new School Bill the clause indispensable for securing the rights of the Catholics."

"A. F. M.

"P.

"J. E."

No. 5.

The Hon. W. B. Richards' Reply to the foregoing.

"Quebec, Jan. 10, 1853.

"We intend introducing a School Bill when Parliament re-assembles, containing the clause alluded to by you, which we believe will be satisfactory.

"W. B. RICHARDS."

No. 6.

Vicar Casseau to Bishop De Charbonnel.

"Quebec, 8th Feb. 1853.

"Mr. Richards assured me again that in the new Bill Catholics supporting separate schools will not be taxed for the support of others.

No. 7.

Telegraphic despatch of the Hon. A. N. Morin to Bishop De Charbonnel.

Jan. 19, 1853.

"My Lord,—Since my last telegraph your letter is received. Mr. Richards just showed me a telegraph, and his answer, which I hope will be satisfactory.

"A. N. MORIN."

No. 8.

Letter of the Archbishop of Quebec to Bishop De Charbonnel.

"Quebec, 11th Jan., 1853.

"My Lord,—I am happy to tell your lordship, in answer to your letter of the 1st inst., that Mr. Morin, who has taken the trouble to come and see me, with your lordship's letter to him, assured me that himself and his colleagues were in the firm resolution to give to the Catholics of Upper Canada the same advantages which the Protestants enjoy in our part of the Province. The Vicar-General, Casseau, and Rev. H. Harbin, since my interview with the hon. Provincial Secretary, reported that your lordship can be easy, and hope with all confidence that the matter which interests you so closely and with so much reason, will be conducted well, and come to a happy issue."