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ON SPOONER'S MOTION FOR THE DISEMPOWERMENT OF MAYNOOTH.

There is a limit beyond which even bigotry cannot advance: and from clear indications of the public feeling in reference to Mr. Spooner's coming motion on Maynooth, we may fairly anticipate that the endurance of the House of Commons can be pushed no farther by the anti-Maynooth bigots. According to all probable calculations, Lord Palmerston's Government will have an overwhelming majority on this question: and thus a check will be given to an annual exhibition of religious animosity which is the scandal and disgrace of England. It is fortunate that Spooner's malice is so foolish. He must know that if Lord Palmerston were defeated by one vote of a majority in the commencement of the present session, he should retire from his position at a time when the Government requires his services under circumstances of unusual national responsibilities and embarrassment. The Premier, therefore, must put forth all his energies to hold place: he must employ the most stringent whip in the power and at the command of the Cabinet, to prove the omnipotence of his popularity to meet the coming foreign difficulties of his administration: and hence the demented Spooner has challenged him to the struggle, at the very moment when he holds the reins of office with a firmer and a more potent hand than any of his ministerial predecessors during the last half century. Spooner being accustomed to the field of battle on this solitary casus belli, and having staggered the columns of his opponent in the last Parliament, he hastened to follow up the favorable blow in the present session: but he forgets that he goes to fight new men, standing on new ground, animated by new feelings, and governed by new motives. Poor Spooner, therefore, with the old clique, old Drummond, old Whiteside, and ranged under the old tattered Orange colors, will meet a defeat within six days which will demonstrate that in order to preserve for some time longer the Church establishment, and to secure the throne from impending peril, England must abate her bigotry: and by justice and conciliation secure the peace of the empire, and aid the progress of our national resources.

The grievous bigotry of England during the last ten years has lessened her character all over the world, and has aroused the continent of Europe against her in a defensive religious warfare. When her Bibles hold up their multifarious creed to foreign nations, they point to the deserted London churches: when the bigots laud and applaud their Protestant Bible, the foreigner bids them "look over their shoulder" at the savage iniquity and the brutal crimes of their population: and when the Souper British parade the perfection of their laws and the high standard of their liberties, the stranger points with the slow finger of scorn to the exterminated Catholics, to the millions of wandering broken-hearted emigrants, and to the red fresh graves where the persecuted children of Ireland sleep in premature death, in every foreign country, to escape the terrors and the oppressions of England. Only listen to the logic of these bigots when they cry out against the sin of endowing Maynooth, while not a word of reproach is uttered against Belfast, where they praise, honor, and endow the men who teach that "Christ is not God," or who, in other words, unteach Christianity! This is the conduct which has brought shame on the honor, the truth, and the Christianity of England: and until this insane tyranny under the garb of religion be entirely eradicated, England will stand in every country in Europe as a byword of scorn, and as a nation where human liberty is written on Parliamentary parchment, but where real practical oppression may be read in the unmistakable cruelties of the deserted village, the withering poorhouse, or the crowded emigrant ship, or it may be heard in the lamentations of the transport bulk, where poverty and not crime has bound in penal chains the faithful friendless children of Ireland. These words, and this description are very distasteful to the modern ruffled advocates of cattle shows, the perfumed orators at railroad unions, the sycophants at Lord Mayor's dinners; but my words in this case are as true as the lessons form the Gospel which I preach: and can be touched one thousand times over, in burning evidence before God and man, by the living and the dead.

Although the Catholics are convinced at this moment that Lord Palmerston and his powerful adherents will defeat Spooner's motion by a vast majority, yet they indulge in no language of triumph over the Whitesides and the Hamiltons of Ireland. We thank the Government for sustaining this our National Ecclesiastical Institution: and while we know that the annual grant to that College is an act of justice and of expediency on the part of the Government, we accept it with unfeigned acknowledgment, and, I may say, with national gratitude. I only speak for myself, and for a certain large class with whom I am fortunate enough to agree on this point, when I say

that although (in the event of the withdrawal of the grant) Ireland would willingly, as she has ever done, educate her clergy: and although France, Austria, Italy, Naples, and America, would decidedly open at the present time, their colleges and universities to the Irish students, yet for the cause of religion, for the sake of the peace of the empire in which we live, and from the allegiance due to the throne by which we are ruled, I should far and away prefer the grant given by our own Government, with the sanction of our own laws, to the subsidy collected from even the united Catholic countries of the world. The withdrawal of the grant in our times would be the renewal of the worst penal disabilities: and foreign contribution to our students would be the commencement of domestic distrust and secret suspicion, which might end in internal revolutions and civil war. It is decidedly the clear wisdom of the Government to continue this paltry sum to Ireland; and it is the evident policy and the stringent duty of the Irish to receive it with the propriety of men who, while believing it to be a debt of national justice, receive it, under all the circumstances, as a boon of English kindness.— Besides, the days of all Protestant ascendancy are fast drawing to a close; the union of church and state may be very soon found to be a very dangerous connexion to the throne: and if the Catholics, and the Dissenters, and the Scotch, and if the infidel millions of the English were calculated and numbered, it would be discovered (if the strict truth were told), that the old Protestants are only a fraction of the census of Great Britain and Ireland. And when the hatred to tithes, the contempt for the English clergy, and the unendurable enormous revenues of the church are duly considered, the high probability is, that the reigning family of England may find it necessary, sooner than is generally supposed, to disengage royalty from an alliance hateful to the people, oppressive to the nation, and destructive of the very gospel, which it was framed to propagate, maintain, and advance.

If Lord Palmerston would condescend to take a lesson from the humble individual who writes this article, I would place his lordship in a position to render incalculable service to the cause of religion, and to the advancement of social happiness in Ireland. The suggestion which I would venture to give would be to institute an inquiry into the following points:—

Firstly—What are the names of the Converts said to be made in Ireland by the Protestant Clergy: what is the amount of money paid to each: where do they live: and what becomes of them in the years succeeding their conversion? This inquiry will be most interesting to the men who contribute so many thousands to the work of the Reformation. And it will be looked for with breathless anxiety by the Irish Catholics, as we can never see one convert; and we think that these creatures must partake of "the fate of all the old pins and umbrellas," having all disappeared without any human being in Ireland knowing where they are, or what must have happened to them!

Secondly—Let it be ascertained what are the names of the Ministers who preach the Gospel on Sundays, or, in fact, on any day. In all their printed sermons the subjects selected are, "Purgatory of Rome," "Image worship," "Saint worship," "Mariolatry," "Romanism sanctioning perjury, rebellion, murder of enemies," "Romanism breaking allegiance to the throne," "Keeping no faith with Heretics," &c. This inquiry will develop the remarkable fact, that the Protestant Pulpit is the seat of the grossest lies against Catholicity, the focus of infuriate Orangeism, the hotbed of an open social malice, and the workshop where the Clergy forge brands, to be carried in flaming fury through the land, igniting the worst passions of religious animosity. And if this be the Sabbath worship to God, we need not be surprised at the hostile feeling of their week day Gospel congregations.

Thirdly—Let it be ascertained what is the population of Protestants in each Diocese in England; and let it be hinted that, according to this English scale, four Protestant Bishops would meet all the official responsibilities of Ireland.— If, in place of examining Convents of Nuns and inquiring into the discipline and studies of Maynooth, a Commission were opened on the subjects referred to, it would be found that a body of evidence (which would startle all Europe) would be elicited; and which would most accurately account for the present bigotry of Ireland; for the absence of Christianity in the working classes, and for that amount of hypocrisy and social hatred which makes the Protestant church what the Continental journals have already designated it, namely, "the diseased scum of an atrocious impiety." I venture to say that if Lord Palmerston, on the defeat of Spooner's party, would aid in passing a fair Tenant-Right Bill, would check the lies of the Bible Societies, and would reduce the Protestant pulpit within the bounds of truth, honor, and social decency, he would soon be the most popular, as well as the most powerful, MI-

nister who has ever, perhaps, wielded and guided the destinies of England.

May 14, 1857.

D. W. C.

MODERN NEGROMANCY.

(Translated from the Civiltà Cattolica.) (CONTINUED.)

III. "PSYCHOGRAPHY" AT MUNICH.—In the month of December, 1854, at Munich, where the American table-speaking had already been introduced some time previously, it happened one day in a circle of friends who met every now and then to interrogate the tables, one of the party was suddenly pointed out by the tables and declared to be chosen by the spirits to write their oracles. This was a certain young woman of the name of Maria Kahlhammer, 25 years of age, who enjoyed the reputation of unspotted integrity of character. She immediately began to make trial of her new powers and found that she succeeded admirably; and from that moment the table was abandoned and she became the regular organ of communication between the spirits and the assembly. When the assembled people wish to interrogate the spirits the medium sits down before a great table, and holding a pencil, she abandons her hand to the invisible power which has to guide it. No sooner is the demand pronounced than the pencil is seen all of a sudden to place itself in motion, and to scribble the answer with great rapidity, accumulating letters upon letters without any interval or stop, until it signs a cross, if it be at the end of a member, or three crosses if it be at the end of the whole sentence, which is often very long. In this writing operation the arm of the young woman is sometimes tranquil, but sometimes it is agitated by vehement convulsion, showing visibly, as some say, in the violent vibration of its muscles, the hidden agent by which it is possessed: which violence is especially evident when the interrogator is incredulous or disposed to deride, and when the spirits interrogated are of suspicious temper. The pencil also not only writes the answers and signs the fac-simile of the writings of the dead, when it is guided by the hand, but sometimes it appears to go on writing of its own accord, even without being held by the hand. This new faculty of writing "oracles under the impulse of the spirits" was not a privilege granted to Maria Kahlhammer alone, but was soon after communicated to another young woman, named Crescenzia Wolf, of the age of 20 years, who says that from the time of her childhood she has been favored with marvellous visions. In fact, she pleased the spirits so much that they promoted her in a very short time to a more elevated and intimate degree of communication, no longer writing their answers by her hand, but proffering them through the instrumentality of her mouth. An angel ("ater an ullus," who knows? perhaps neither one nor the other, but only some mere piece of human imposture) an angel, say the "Acts of Psychography," then enters into possession of her body, and moves her tongue and voice according to his own intention, without her having any knowledge at all of what is going on within her: because in that interval, her own spirit being disengaged from the body, goes wandering about through other worlds, when it encounters strange adventures, and sees wonderful visions, of which, however, it preserves no recollection as soon as the subject returns to ordinary consciousness. It is true, nevertheless, that in the act of the ecstasy the angel who possesses her relates all that happens to her during her mental voyage, to those who are present, whilst she herself, by the motion of her person and of her hands, and the expression of her countenance, which is always extatic but changes according to the affections, acts, so to speak, the pantomime of that narration. On the departure of the angel the spirit of the young woman returns immediately into full possession of her, and entirely resumes the use of its own body. The coming on of another of these fits is always exactly foretold to a minute; and this fit, in the spiritualistic language of that part, is called Permutation of Spirit (Geistes-Vertauschung). It is clear that these phenomena do not greatly differ from those which have taken place in many other places. Maria Kahlhammer who, as the writer of the departed souls, has given the name of Psychography to this matter, is nothing else than one of the writing mediums, to use the language of the United States, and Crescenzia Wolf is a speaking medium. But what renders the Bavarian Psychography singularly remarkable, is the peculiar and special feature which it took from its very beginning, and has always maintained ever since. This feature is that it is not only religious, but it affects to be exquisitely Catholic and all fervor of piety. The spirits of Munich are very different from those of Geneva. The Archangel Raphael, the soul of Socrates, of Origen, of St. Augustine, of Hohenlohe, and other less illustrious persons hold a very different language from that which we have lately heard

spoken by the Geneva Pseudo-Christ. Besides that they never speak of anything except of matters of religion and things sacred, without entering for a moment into politics or profane trifles, the sentiments which they express seem to spring forth from the pure fount of Catholic faith and morality. They condemn the errors of Protestantism one by one, forcibly recommend frequenting Holy Mass and auricular confession, inculcate devotion to the Blessed Virgin, openly defend the dogmatic definition of the Immaculate Conception; and as regards the authority of the Church, venerate it deeply as infallible in matters of the faith. With this gloss of Catholicism, which, at the outset especially, was more apparent and less clouded by shades of suspicion, Psychography acquired a reputation in Bavaria, and made more proselytes than any other school of spiritualism. To this was added, that its first cultivators and champions, though there were some Protestants and Jews among them, were men remarkable for a moral and religious tenor of life, at least that apparent religiousness which easily associates itself to the various credences. Besides this, in these its first fervors, Psychography succeeded in making several conversions. Catholics who for 10, 20, or 30 years had neglected every religious duty, after being roused by these prodigies or touched by the discourses of these spirits, began to think earnestly of their souls, and with a general confession commenced a new life. Atheists and libertines, who for years and years had lived in the contempt of religion and of every virtue, on seeing the world of spirits thrown open before them with such new and speaking wonders, and the existence of that future life demonstrated, which they had been all along denying, immediately changed their belief and their manners, which conquers as on the one hand they emboldened the spirits, who took advantage of them to confirm their authority; so on the other hand they misled and dazzled the eyes of some persons otherwise zealous and sincere Catholics, who honestly came to the conclusion that God had really entrusted to these spirits this new kind of mission, and had raised them up in His Church to regenerate a corrupt world. But heavy shadows soon began to cloud these fine appearances, and however little talent a person might possess in the discernment of spirits, he was able to feel certain, judging from the language and bearing of this sect, that the spirits, whatever might be their origin, did not come from God. The principal subjects of their revelations are two: one is the describing the world of spirits, narrating their occupations, grades, offices, and adventures; the other is, the announcing and declaring the mission which they say they have received from God, for the approaching end of the world. As to the first point, their system does not generally differ from that of the American spiritualists, and has no few traits of resemblance with the dreams of Swedenborg and the Mormons. According to the latter systems, the soul released from the body puts on for a time another ethereal body, and goes on ascending (if it is not kept back by the world below) from step to step, from star to star, from sphere to sphere, purifying and perfecting itself for all eternity; and the configuration, the order and office of these spheres is accurately described with the proper names of each of them. More striking is the other subject of their revelations, the mission of the spirits: in it consists all the marrow of their doctrine, and the most characteristic feature which distinguishes the spiritualism of the Bavarian Psychography from that of all the other schools. The principal points of it are in brief the following. In 150 years (so say the spirits) there is to be one only Shepherd and one Fold, and then the earth will again be a paradise. We are sent to prepare the way for this universal conversion, by regenerating the Church and purifying it from so many spots which externally defile it, not only in the faithful people, but especially in the clergy, and giving to her again a splendour so brilliant that she will attract to herself the love and devotion of all living. But an object so difficult would not be possible to attain without the greatest miracles. Now this is just that great miracle reserved by God to these last times, greater than the human race has ever witnessed in all past ages; that is to say, the spontaneous and sensible communication of angels and the souls of the dead with men, and the free passage between the two worlds, the invisible world of spirits and the visible world of those who are "in the way" on earth, who were before separated by an impenetrable barrier. This sovereign counsel of the Most High begins now to place itself in action by means of "Psychography," and a new era of the world begins now to open. But whilst God on the one hand sends good spirits to accomplish this holy mission, Lucifer on the other hand, dreading the effects of it, has unloosed his devils on the earth in great numbers and more furious than ever, in order that they may seduce the world with similar wonders. And the worst of it is, that the devils have been quicker and

more active than the good spirits, and have been the first to occupy the field. Hence arose that sudden and noisy invasion of the table-turning and table-speaking which was made some years ago, with all their portents, and which are altogether diabolical inventions which have sprung up solely to destroy it before its time, and so render our mission vain. But we shall triumph in the end. Twenty years has God granted to "Psychography;" and when this time of grace shall have expired, the communications with the spirits will cease. Maria Kahlhammer and Crescenzia Wolf are the instruments chosen for this work and a few others with them. Besides them, those who arrogate to themselves this power and set up as "Psychographers" are only writers of devils, who desire nothing else than to enter into their bodies and make of them the instruments of their deceits. This then is what the spirits say, who, faithful to their great mission of purging and reforming the Church, do not spare preachings, rebukes, and invectives. In matters of faith they find her indeed incorrupt and inconvertible, but in point of morals she is defiled with infinite defilements. In the clergy, and especially among the hierarchy, the spirits see only pride, luxury, tyranny, worldly views and cares, through which they entirely come short of their divine vocation. Since they do not cease to inculcate upon them, the two capital duties which are incumbent upon them now: which are, to purge themselves of all worldly dross, by renouncing honors and wealth (the usual cry of all the innovators who have pretended to reform the Church from Arnold of Brescia to Vincenzo Gioberti), and secondly to acknowledge the divine mission of the spirits, by favoring them with all their power. If the clergy refuses, the work of God will be entrusted to the laity. And should the latter be wanting to their vocation, the women will step in and carry the divine work to a glorious termination. The emancipation of the female sex (a matter so favored also by the American spiritualists) will be universal. They will become the priestesses and apostles of the new church; the world of men will be astounded, but will not be able to resist the power with which the women will fight the battle of the true faith throughout the world and with triumph.

The hostility of the spirits to the clergy became still more fierce and implacable, when so far from yielding to them the clergy commenced an open war with them. To the severe admonitions which Cardinal Reischach, Archbishop of Munich, fulminated against Psychography and its oracles, declaring them to be a tissue of deceits, errors, and follies, contrary to the doctrine of the Church, and announcing that its authors deserved excommunication if they should not repent of their errors, and that its followers and encouragers committed the grave fault of rebellion against the Church; to these admonitions, we repeat, the spirits replied with bitter complaints, not without insults and threatenings. But as they still wished to maintain some show of Catholicism, they went on defending themselves from the sentences of the ecclesiastical authorities, sometimes with ambiguous declarations and retractations, sometimes appealing to the private judgement of the "true" faithful, and complaining that the Bishop judged them without examination, or that he examined them according to the Scriptures and the laws of the Church, instead of having recourse to the scientific rules of physiology and metaphysics; sometimes, lastly, invoking the judgment of the Church, which is not found in the union of three nor of ten nor of a hundred pastors, but in a universal council, or in the *ex cathedra* definition of the Pope, to whose decisions alone we are obliged to bow: in fact, they had recourse to all those subterfuges, deceits, and sophisticating, artifices, which were practised in so masterly a manner by the Jansenists of the 17th and 18th centuries; so that you would think that in the Bavarian spirits you saw alive again the shades of Quesnel, Arnauld, Nicole, Sainteyran, and the other Portroyalists of not very holy memory. But notwithstanding these brave bearings, notwithstanding the supereminent authority which they attributed to their mission, the spirits yielded ground, and at the first intimation of the ecclesiastical censure the two inspired prophetesses became silent. At the last meeting of the spirit of Socrates, who had shown himself one of the most riotous against Episcopal authority, in taking leave of the faithful, praised the obedient behaviour of his interpreter, and proposed it as the model for their imitation: said that the spirits would cease for a given time from writing; but, however, at least in cases of singular need, they would continue to speak by their accustomed organ; and finished by threatening vengeance against every one who should cross their work; tremendous vengeance which you will see, he added, with your own eyes. At the arrival of the new Archbishop who in August, 1856, succeeded Cardinal Reischach in the See of Munich, they Psychographers seemed to conceive some