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## PROTESTANTISM IN AMERICA.

(From the Dublin Tablet.)

Though originating in America, Mormonism can be no longer regarded as an exclusively American sect. There is a commercial union between America and England which makes it impossible for any religious belief to obtain popularity in the one without diffusing itself through the other. This is certainly the case with Mormonism. It has spread far and wide through England, and set up its tabernacles in the very shadow of the steeples of the Establishment. It has done so with propriety. Mormonism is the natural, and, we might say, the inevitable result of existing Protestantism. The Mormonites have the merit—such as it is—of developing with more candor and integrity than any existing body the dogmas that inevitably result from the Protestant principle of private Scriptural interpretation. The Mormonites are accordingly the most thoroughly—the most profoundly Protestant of all religions at present in existence.

This may be easily demonstrated. Protestantism manifests two tendencies—(visible in its very cradle)—a tendency to rationalism, and a tendency to mysticism. Zuinglius may be regarded as the embodiment of the rationalistic principle, and the old Socinians and modern Unitarians are the representatives of Zuinglius. That principle subsequently fructified into the rationalistic and Hegelian doctrines of Germany. Rationalism is not a religion, but a scientific doctrine. It never awakens enthusiasm—it never dares to anticipate popularity—it shrinks into the narrow circle of literary and professional men.—Though it appears to flourish in Boston, in America, where one-fifth of the citizens are said to be Unitarians, it sends out no missionaries, makes no proselytes. It is the driest and barrenest branch of the sectarian ramifications.

But if Protestant rationalism be barren, its mysticism is potently prolific. Theology, according to mystic Protestantism, is an intuition, not, as in the Catholic Church, a historic and philosophic study. It claims to possess individual inspiration, but is in reality a fanatical persuasion which they prefer to knowledge and reason. The spiritual pride, the presumption of Protestantism seems thus to arrogate inspiration as a right. And the brood of error—the new sects—with which Protestant countries are constantly swarming have their origin in this arrogance.

It is well known that the alpha and omega of the mystics or fanatics of Protestantism is to meditate and read the Sacred Scriptures, from which they profess to imbibe a species of inspiration which they say is the surest guide in spiritual matters. But let it be remembered that the Protestant mystics are fastidious in their selection of the parts of the Bible which they study. They pass cursorily over the narrative and didactic chapters, the Sermons on the Mount and Gospels, in which our duty is clearly laid down, and they eagerly fasten on the prophetic and mysterious chapters, above all on the Apocalypse, and on those passages in particular in the visions of the Evangelist which foreshadow the Millennium.—There are a class of Protestants who have a special passion for the doctrine of "Millenarianism"—that is to say, such an interpretation of the Millennium as would imply a state of things by which the Christian revelation should be superseded and swept away, giving place to a different system of things, signified, as they believe, by that new heaven and new earth in which Christ is to reign with His Saints. So long as their imagination clung to something remote and scarce seen in the far-distant future, no social effects were produced. Widely different, however, is the case, where, as with the Fifth Monarchy-men in our civil wars, or the Mormonites in America of the present day, the fanatics conceive the Millennium their besotted dreams have pictured as either immediately to come or actually present.

In America millions are persuaded that a religious reformation is to precede the day of judgment which is at hand. Rappism would never be so universally popular in America if its foundations were not laid wide and deep in Protestant theology. The Millennium will bring Heaven upon earth. Thus Rappism is the early dawn of the Millennium. The Saints are coming, and their scouts going before naturally rap at our doors. The whole American world knows that Rappism began in a Methodist family named Fox, living at Hydesville, New York—a family of Millenarianists.

Without precisely asserting that a complete reconstruction of Christianity is indispensable, many Protestant clergymen maintain that the present time is one in which Christianity may be expected to assume quite a new moral aspect. They regard the Scriptures as a mine which is not yet half exhausted. Modern Protestants deem themselves more enlightened than Luther and Calvin, as they deem Luther and Calvin more enlightened than St. Thomas or St.

Bonaventure. In consequence of "new lights," a swarm of principles have shot up of late among them, which are entirely at variance with old Protestantism. They deny the existence of Hell, or a place of eternal punishment, and have substituted for it a Protestant *refacimento* of purgatory, or "place of punishment where some souls suffer for a time before they can go to Heaven." They have managed to graft Socialism on Millenarianism, because Socialism proclaims, like Millenarianism, an approaching age of gold—a social revolution of the most important kind. The doctrine of the Millennium props up and gives countenance to the utopia of the Socialists. The "Jew Jerusalem" of the one is scarcely distinguishable from the improved civil society of the other.—There is to be no misery in either—no penury, no vice; and, instead of these, the most perfect harmony will reign among the citizens. The blending of these doctrines is sanctioned by Rappism. Rappism may be said to have risen to the dignity of a religion in America. Rappism has got a creed, the articles of which consist of the theories fashionable at present in society. By the way, a very marked predilection for the doctrines of Rappism is conspicuous in the journals of the Socialists in America. It is lamentable, but no less true, that at this moment in Mountain-Cor, in Virginia, the head of the Rappists, who is inspired, they assert, by St. Paul—the medium of that Apostle—is composing a new Pentateuch, which the souls of the departed are dictating to his scribes by knocking on tables and whispering in their ears. This new Pentateuch will be, it seems, a sort of encyclopedia of all the doctrines of the Socialists—gleaned and garnered from Saint Simon, and Fourier, and Augustus Comte. As proof of their active energy we may mention that at Chicago, in Illinois, the Rappists have revived the bank which Proudhon invented, and which flourishes in their hands, though it failed in his. This success, no doubt, arises from the peculiar arrangement which the Rappists have adopted. Instead of an administration consisting like his of distinguished Socialists, there is a committee of directors, of which one-half are living individuals and one-half are dead men.—The latter are merely the souls of deceased Rappists, who devote themselves in the other world to the superintendence of monetary affairs in this. The boisterous amusements of the chase were pursued by the warlike souls of the fiery Scandinavians. The Yankee's paradise is not a hunting ground, but the management of a bank.

Thus Protestant mysticism—forced out of the Apocalypse—gave birth to the noisy and piebald sects of Millenarianists and Rappists, after which having embraced with genial delight the monster of Socialism, Protestant mysticism gave birth to a new heresy, *i.e.*, Mormonism. It was the boast of Joseph Smith, the founder of Mormonism, that he received his doctrine from Angels. The great mission of all the angels who visited Smith was to announce the Millennium, the approaching reign of peace and universal happiness. The grand mission of Smith was to train up a new people, qualified by what he termed faith and truth, to receive the Lord at His coming. Smith's partisans accordingly are named "the Latter-day Saints." They expect, by adopting the teachings of Smith, to attain to that state which may render them the Lord's chosen people. In short, the doctrine of the Millennium is the basis of Mormonism.

The missionaries of Mormonism are spreading and crying through the isles of Oceanica, where they boast of converting the simple sunburnt islanders in crowds. In Europe they are likewise multiplying.—Not long since one thousand three hundred proselytes emigrated from Denmark and duchies—forsook their fatherland for the "New Jerusalem" of Deseret and the margins of the Salt Lake.

The union of the practices of Socialism with the doctrine of the heresy which constitute Mormonism is not new in Ecclesiastical history. We find it many ages back flourishing in the Manichean sects, and the mediæval sects derived it from Manes. We find likewise that, precisely like modern Protestants, mediæval Catholics were necessitated to use force to extrude or get rid of those monstrous sects, whose hideous practices and heinous doctrines ordinary human nature shrunk from and revolted at—could not conscientiously tolerate. The Mormonites, however, contend that Protestantism, after proclaiming during ages toleration as the fundamental basis of its teachings, and praising itself as not only friendly to liberty, but built upon it has no right whatever to persecute its own offspring, the "Latter-day Saints."

It is for the Protestants to get out of the difficulty as best they may. We have seen it somewhere well illustrated by the old story of a party of travellers who, after journeying for a long time find their number augmented by an individual for whose presence they cannot account, and who turns out to be the arch-

fiend himself. It is but three hundred years since the "Reformation," and behold the curious company in which Protestants find themselves—Rappists, Mormonites, *et hoc genus omne*. The latest news announces that the Mormonites have adopted not only polytheism, and intend to institute animal sacrifices. Behold to what conclusions people have been led by the Protestant principle of every man's judging for himself the meaning of the Scriptures. Well may Catholics be thankful that they can look for truth to a Divine external authority, whose dignity and consistency constitute its most persuasive evidence to those still outside its pale.

## RESULTS OF PROTESTANTISM.

(From the same.)

The demoralising results of Protestantism are shown in a more striking light in the condition of the rural population of England than by any other circumstance that has come within our knowledge. All over the Continent the comparative moral superiority of the sequestered rural districts, as compared with crowded and teeming cities, is never called in question. It is otherwise, however, where, as in England, the Protestant substitute for Catholic charity—the poor's rate—has corrupted the rural inhabitants. Here there is some room for controversy. Yet even here official tables, which exhibit in juxtaposition a number of shires devoted exclusively to agriculture, and a similar number occupied for the most part in manufactures, make it appear that offences punishable in courts of justice increased in England during three years at the rate of twenty-two per cent. in the agricultural districts, while the like offences showed an increase of thirty-one per cent. in the shires devoted to manufactures.

Between the crimes which blot the rural districts and those which skulk and prowl in cities, there is a marked difference. Crimes of furious violence which outrage the very object of society (the protection of individual life and liberty) sometimes disgrace the agricultural districts not only in England, but all over the earth. Yet it should not be lost sight of, that where outrage or violence rises to the effusion of blood, the atrocity of the crime and the morality of the agent are seldom equally black. A weak judgment and strong passions suddenly stirred up to a pitch of madness—not an habitual indulgence in base and degrading vices—produce bloodshed and homicide.

In justice to the rural population we must also observe that habitually practised crimes against property—city crimes—unmistakeably indicate hardened and irreclaimable villany. He who lives exclusively by robbery and fraud is a culprit by profession. Where offences against property rise and multiply, and the idle and bad increase at the expense of the industrious and well disposed, such an increase is unmistakably apparent in the manufacturing districts of England. In Leeds and Manchester drunkenness is an every-day indulgence. In the village beer-shop it staggers and blasphemes only on the Puritanical Sabbath of Britain. Morals are, no doubt, too loose among the agricultural population, but women living by sin are certainly less numerous. At the same time, there are unfortunately too many reasons why the peasantry who are moral in Ireland should be profligate in Britain. The tide of depravity is rising and spreading wider and farther every day over those rural districts, and never since the time of Augustine, when their idol was Wodin, had they more need of an effective and holy religion than now, when their idol is Mammon.

England is growing into one wide factory, in which the same principles and system are applied at once to the soil and the products of the soil. That system is a sin against the human species, which it dwarfs in body and brutalises in intellect. In Ireland, and on the Continent, agricultural industry and manufacturing industry are widely distinct in their principles. But this natural dissimilarity is rapidly vanishing in England, where you meet the peasant dressed in the cast-off clothes of the townsman, and see a man in a shabby black coat holding the plough. Every vestige of local attachment is fast vanishing from their darkened understandings, instead of which the erratic and semi-savage habits of those vagabond artisans who stroll from shire to shire in pursuit of occupation—the trampers—are fastening on and hardening their characters. The mellow and reverential feeling which in Catholic England made the affections of the poor man cluster cheerily round the time-honored village people, which hung its shadow over the clum-sy graves where—  
The rude forefathers of the hamlet sleep,  
has been crushed out.

Even in continental countries, where wide demesnes prevail, and the number of proprietors is very scanty, few laborers are found working for daily wages with-

out any other support. We find those great estates sprinkled over with farmers who pay rent, or *metayers* who divide the harvest with the landlord. Such farms are tilled by the family in common. Enormous estates on the Continent are dotted by very diminutive "holdings." It is otherwise in Britain, where the estates are vast, and, at the same time, farms immense, in which large capital is employed, and a swarm of men, animals, and machines operate simultaneously. The large English farmers retain a number of domestics, and hire at particular times a legion of laborers; while in the other countries of Europe hired labor is the exception, and independent labor the rule. Among the agriculturists of England hired labor is the rule, and agricultural labor the exception. In Bedfordshire the proportion is nine laborers to one farmer; in Buckinghamshire thirteen farmers to eighty-seven laborers; in Cambridgeshire seventeen to eighty-three; in Gloucestershire one farmer to six laborers; and in Northamptonshire one to seven.

In Catholic ages vast estates likewise flourished, but it is only during the last half-century that monster farms advanced over and devoured the country, and completed the work which began with the monster estates. The ownership and even occupancy of the soil became the privilege of a few. Simultaneously with the rise of gigantic factories, and while the steam-engine superseded handwork in the cities, agriculture was busy widening the farms, augmenting the pastures, and pulling down the cottages.

When agriculture rose to the dignity of a manufacture, the peasant sank into the degradation of a factory hand. The labor of individuals was swept away by the gang system, where women and children blended with men worked the soil in troops. Serfage, homelessness, and demoralisation soon disfigured the peasants with all the vices of cities. In the gang as in the factory families cannot exist. The mother who is laboring in the fields must abandon her children.

Children who enter at a very early age under a stranger's roof in the capacity of servants cannot well receive a literary education. It is to very little purpose, so far as they are concerned, that Government crowds the country with gratuitous schools, in which the science of teaching is carried to the acme of perfection. Such largesses of civilisation must appear a mockery to the laborer's little son, who, as soon as he is six years of age, is plunged, clappers in hand, into the midst of vast and lonesome fields, where for eight pence or a shilling a week he claps and clamours to scare away the birds from devouring the seed or rising grain. At ten he is busy in herding the sheep or watering the cattle, and at fourteen he is a farmer's boy, and mingles and toils among the full-grown men. When the poorhouse is entered by a pauper family the law empowers the guardians to tear the children from their parents and put them out as apprentices (so soon as they are nine) without consulting the inclination of either child or parent precisely as among negroes. The parental authority, which is founded by God himself and forms the basis of society, is completely set at naught—the father having no jurisdiction over his son from the moment he is apprenticed until he become a man. Nay, the master is empowered to prevent all intercourse between father and child.

When the manufacturing system was first developing its magnitude in Lancashire, it was usual to crowd the waggons with gangs of girls and boys destined for that labor mart. But though they can at present, as of old, be separated from their nearest relatives, they cannot be thus transported from their country—it is now illegal to banish them to a distance exceeding forty miles. Nevertheless, the children of peasants wrenched from the natural and salutary control of their natural protectors, and subjected to the harsh rule of a greedy taskmaster, where—

Thumped and led,  
They daily take their beatings and their bread,  
became as unprincipled as the white slaves of the factories, while the parents, who relieve themselves from the duty of providing for their offspring by shifting that duty on society, sink to a still more degraded moral level.

## THE SWADDLER'S MAY-POLE.

(From the Nation.)

Every month has its characteristic pest. November its fog and asthma; March its dust and cart; August its flies and fevers. The month of May, agreeable in most other respects, invariably gives birth to a nuisance of a different description, of which the past few weeks have afforded abundant nauseous illustrations. We allude to those May meetings of the Protestant clergy, in which the intolerant bigotry, working silently in a hundred channels throughout the year, mounts the platform and disgorges its annual suctation of insult in the teeth of the Catholics of Ireland. On these occasions, the