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THIRD LETTER OF THE REV. DR. CAHILL.

TO THE CATHOLICS OF IRELAND.

Dublin, May 2, 1851.

BELOVED FELLOW-COUNTRYMEN,—In order to have a clear and undeniable case made out against England, for having encouraged revolution on the continent of Europe, and in order to establish an infallible proof against the English cabinet, for having, during this revolutionary progress, endeavoured to uproot Catholicity, it will be necessary that I shall place before you the history of Europe, during the last twenty years, and that I shall detail the very facts on which England had founded her anti-social and anti-Catholic diplomacy. I am well aware of your impatience to hear the proofs of the positions which I have laid down in my first letter to you; but you must not press me into a precipitate conclusion; and you will be better pleased hereafter, that I have proceeded by slow, clear demonstration, than by loose and equivocal statements. I cannot say precisely, how many letters I shall write to you on this startling subject; but depend on me that I shall tell a tale on the English cabinet which will teach Ireland a new lesson of England's perfidy; and which will convince bishops and priests, and people, that they have no security for their civil and religious liberties, except in their firm, unbroken, and constitutional union. And no doubt you will be glad to learn that these letters of your devoted Irish priest, are published in every capital in Europe, through the influence of a distinguished friend; and humble as I am, my case has already found its way across the Atlantic, and is answered with burning revenge in the heart of every faithful poor Irishman, whom English laws have banished from the home of his fathers. I shall commence my historical references in Switzerland, and shall begin by stating that the allied and contracting European powers signed at Vienna, (on March 20th, 1815,) a treaty called "The Federal Compact of Switzerland;" by virtue of which the independence of Switzerland was guaranteed in such a manner, that while the 22 cantons enjoyed external sovereignty, each canton possessed an internal and independent sovereignty;—that is to say, each canton had equally one vote in the Diet; each canton had the independent regulation of its religion and education; each canton, though small in population, enjoyed the same legislative importance in the Diet, as the largest cantonal numbers; each canton had the right to call on the Diet to resist any infringement of this compact. No two or more cantons had power to unite against the internal independence of the other cantons; and finally, the European powers—France, Austria, Russia, Prussia, and England, guaranteed there the security of all church property, and of all religious establishments. Schools, colleges, and convents, were particularly named, and the Catholic church had the signature of England, and the oath of the English plenipotentiary at Vienna, for the fulfilment of this great European treaty, the 20th March, 1815. Immediately, on the success of the French Revolution of 1830, Bern became the rendezvous of all the revolutionary spirits of Europe, in the hope of overturning, in imitation of France, what they considered the tyranny of the surrounding monarchies. Mazzini, Melegari, Ruffini, Biangi, Rosales, Ghigliani, and Dorighi, represented young Italy; Breidenstein, Barth, Peters, and Stromeyer, were the delegates from young Germany; and Stolzmann, Dybowski, Zaleski, and Gordasewski, were the hopeful and blessed deputation from young Poland. The history of Europe has never produced such a set of infidel villains—such a combination of infamous wretches, as these revolutionists and their associates. On the 15th April, 1834, they drew up forty-six articles of fraternization, which they published amongst their co-conspirators in Germany, Poland and Italy; and so infectious were the principles which they held and circulated, that before the year 1841, they had filled all Switzerland with contempt for Christianity—with hatred against the Catholic name—with an ungovernable phrenzy to seize all Catholic church property, and to riot in the universal spoliation of all the Catholic colleges, churches and convents.

In order to annihilate the individual independence of each canton, they devised a central administration in Bern, (how very like the London centralisation.) In order to annihilate Catholic influence in the Diet, they proposed that the votes of each canton should be increased according to the amount of the population, thereby giving a preponderance to several Lutheran cantons, and finally, they arranged, "that all matters relating to church property and church laws, should be decided by a majority of the votes of all the population." A decision which at once annihilated Catholicity in all its practical details; the Protestants being to the Catholics in the ratio of five to two. This law once carried out into practice, was, in the first instance, a palpable infringement of

the sworn and solemn compact of 1815—it was the direct annihilation of all Catholic civil liberty, and it was the decided extinction of the very existence and name of Catholicity in that country. You will ask where were the Allied Powers all this time? Where were the contracting European parties of Vienna? Where was the sworn plenipotentiary of Great Britain—the pure propounder of spotless liberty all over the world!!! I shall answer these questions in due time; and I shall let you read, in the handwriting of England's ambassadors, the very despatches by which she broke her solemn and sworn word, fomented sanguinary revolution, and lent her name and influence to the extirpation of the Swiss Catholic church, in countenancing scenes of cruelty, "banishment and plunder," which have no parallel in the history of modern Europe. My proofs on this point will place before the world the value to be set on the word of "the young man," Sir Robert Peel, who shamefully, and in the teeth of notorious public facts, asserted in the House of Commons (as reported) that the scenes of blood and plunder which England countenanced and advocated "were the result of Papal interference in Switzerland."

What a counterpart to this statement is the present movement in England.

As may be well supposed, all the Catholics of Switzerland, (both priests and laity,) petitioned, remonstrated, appealed to the federal compact of 1815—called on Europe to protect their civil and religious liberties—opened diplomacy with the European powers, and in the midst of their threatened calamities, relied on the honor (!) of England for the perfect solution of their difficulties! Alas! alas! they little know England, when the case of Catholicity is to be judged! The Diet, reckless of the consequences, and deaf to Catholic remonstrance, repealed "the compact," in toto; and to show how decided they were in their determination to extinguish Catholicity, they drew up "fourteen articles" for the adoption of the Catholic church, which I have no doubt you will read with a thrilling interest at the present crisis. I think you will agree with me, that what England can do at home, she can do abroad; and these articles of "Baden" will also inform you of the aim and intent of England in her present pretended zeal for Catholic education. The following are the Baden articles:—

Firstly,—All synodal assemblies, according to the canons of the Catholic church, are never to take place, unless under the inspecting authority of the government, (*ces reunions n'auront lieu que sous la surveillance du gouvernement.*)

Secondly,—The cantons shall feel it their duty to discharge all the duties appertaining to episcopal authority, according to the canonical laws of Switzerland! Synod of Tingles, and beloved Catholic Bishops of Ireland, does it not appear that the Swiss infidels direct our present cabinet, and have drawn up the anti-Papal bill, while England, at present, proceeds to annihilate your apostolic jurisdiction?

Thirdly,—All the acts of ecclesiastical authority, such as bulls, briefs, decrees, ordonances, PASTORALS, circulars, publications, ecclesiastical censures of individuals or public bodies, shall be submitted to the civil authority.

‘Soumis au PLACET de l'autorite civile,’ and any person resisting the 'pleasure' of the civil authority shall be punished as the supreme civil authority shall decide.

Hear this Catholic people of Ireland, and read the very same infidel revenge in the present penal bill before parliament.

Fourthly,—In all matters relating to the legislation of marriages, the causes are referred to the civil judge.

Hear this laymen of Ireland! and if you do not constitutionally resist the present penal legislation your sacrament of marriage will be soon changed into a Smithfield contract.

Fifthly,—The cantons shall protect all mixed marriages, and shall punish any priest who shall refuse to submit to the civil regulations!

Hear this all priests who wish to receive a pension from England and to wear the government livery.

Sixthly,—The cantons shall establish an equitable payment for dispensations in marriages, and shall punish any violation of their decision, whether the disobedience come from an Archbishop, or from the Holy See!

These are the cantons which Sir Robert Peel assures us were goaded into rebellion by the Pope!

Seventhly,—The cantons engage to diminish and entirely abolish all festival days, and translate them to the following Sunday; and in affectionate interest for the Catholics, they will abolish the days of fast and abstinence, unless otherwise decided by the civil authority!

Fellow-countrymen, do you not hear Lord John Russell, (out of kindness for the Catholics,) declare something of the same idea in that part of the penal

bill which relates to bequests made on the death-bed of the testator, and to moneys left to the management of bishops, as guardians of the poor. It is surprising how much London has learned from Geneva—how nearly allied in principle is the Swiss diet and the English parliament—and what a close resemblance exists between Lord John Russell and Oehsenheim?

Eighthly,—The cantons shall have a right to inspect all seminaries; they shall revise all ecclesiastical collegiate regulations, and no one can be received into these seminaries till they have satisfied the civil authority; and no one can be ordained till he will be approved by the state.

Every step we advance in the history of Switzerland, is really nothing more or less than the present history of the English cabinet; and as the avowed aim of the Swiss was the extirpation of Popery, is there any man in his senses who does not see, at a glance, the present insidious policy of England?

Ninthly,—The cantons claim the right of applying all properties of convents to other religious establishments.

Tenthly,—The state shall adopt measures to abolish all convents, or to place them under the authority of a bishop.

Fellow-countrymen, are not these the very words of Lord John Russell!

Eleventhly,—The state claims the right of collation to all ecclesiastical benefices.

Twelfthly,—If the acts of the civil authority in such collations be decided otherwise by the bishop, such act of the said bishop will be deemed null and void.

My lords, bishops of Ireland, if we do not firmly resist the Russell bill, we shall very soon see Lutheran colors floating from the spires of our Catholic churches.

Thirteenthly,—The cantons shall demand from each priest an oath of obedience to the civil authority, and shall refuse EMPLOYMENT to any priest who will not take the aforesaid oath.

This article finishes the entire mockery of Swiss law, and silences at once the voice of Catholicity in that country; and believe me, we are not very far distant from a similar demand on our obedience here, unless we rise up, as one man, in a mighty constitutional resistance to the present iniquitous measure, devised for the annihilation of our entire liberty.

Fourteenthly and lastly,—The cantons shall mutually combine into one national confederacy to maintain the principles and rules laid down in all the aforesaid articles, and shall be prepared to defend, by force, their practical fulfilment.

I need hardly tell you that the clergy and the laity, seeing the total overthrow of their liberties, were bewildered in what way to meet this terrible stroke. They recollected their ancient history, and their national character, for centuries; and they resolved to die in the field sooner than submit in base cowardice, to this wanton attack on their rights and their faith; but every country has its patriots and its traitors, its martyrs and its cowards; and while two hundred and eighteen priests refused to take the cantonal oath—that is, perjury to God and man—unfortunately, eighteen priests did take the oath of perjury, and drew along with them one-fourth of the Catholic laity. This was a maddening and an unexpected disaster. Yet still the primitive Catholic cantons decided on resistance, even to death, and prepared for the deadly struggle. At this juncture of affairs, Sir Robert Peel arrived in Switzerland, not as ambassador, but as envoy; that is, as the representative of Lord Palmerston. They burned nuns in effigy, precisely like Lord John Russell's mob in London and Putney; they had processions of monks, and nuns, and friars, in which the very members of the Diet joined, precisely like the buffoonery of the English judges at the late Lord Mayor's dinner in London; they imitated priests in confession at the corners of streets; they held confessions in the ball-rooms in mockery; and Lutheran ladies (!) were not ashamed to forget the delicacy of their sex, and the proprieties of society in representing the practical indecency which the foul-mouthed Drummond ascribed to our English and Irish consecrated ladies. Priests were butchered, churches spoliated, convents were plundered—the poor hospitable brothers of Mount St. Bernard did not even escape. Priests, friars, schoolmasters, nuns, were obliged to fly. The Pope's nuncio was expelled. Scenes of pillage, robbery, revenge, debauchery, private assassination, and open murder were enacted, which surpassed the revengeful ferocity of savage life, and in the hope of annihilating "Popery" the gates of hell seemed to be opened, and to send forth demons, not men, to perpetrate barbarities which shock human nature, and make the intellect reel in insane wonder. They denied the existence of God. The miscreant Strans, openly blasphemed against Christ—called Christianity and its miracles a successful system of mesmerism, legerdemain, and ventrilo-

quism. Melegari ridiculed marriage, avowed the miscellaneous intercourse of the sexes as one of the rights of liberty; he and his demon associates leavelled all the laws of God and man, which heretofore held society together, and converted their existence and their gift of speech into the appalling instruments of perdition and damnation. Like the sea agitated by a coming storm, and rising as the tempest rages, till at length the swollen tide, struggling with the hurricane, lashes the very skies in terror, just so the infidelity and the blasphemy of the Swiss—the hatred the revenge of the anti-Catholic revolutionists, rose to such a pitch of fury—their associate clubs throughout Germany, Poland, Italy, France and Lombardy, were bound together with such a ferocious vengeance, against all order and morality—that in their insane conspiracy, they convulsed all Europe in one frightful scene of plunder and blood, and nearly reduced society into a chaos of lawlessness, irreligion, and infamy. Eighty-six thousand men, (of what was called the "free corps,") united in one ferocious band to enforce the fourteen articles of Baden; and the primitive Catholic cantons were thus forced to arm themselves in defence of liberty, religion, and life. The leader of this free corps was the "idol" whom Sir (young) Robert Peel was ordered by his master, Lord Palmerston, to worship. The officers of this "free corps" were "the glorious fellows" whom he praised in his maiden speech in parliament; and the review of this "free corps" were the public spectacles which he patronised by his official presence, and in which he joined as they performed their military evolutions.

Breaking off, for the present, this part of my European narrative, it is impossible to look on the picture of Switzerland without recognising its perfect likeness and copy in the present temper and political posture of England, towards the Catholic church and Catholic liberty. The political persecuting cutting premises are the same; and if this position be conceded, it clearly follows, according to the rules of political logic, that Catholic England and Ireland must be prepared for the same political persecuting conclusion.

During the last three hundred years, England has tried every plan which power and stratagem could devise and sustain, in order to blot out our creed, to efface our national recollections, and by thus endeavoring to make a new national mind, and a new national heart, to extirpate the old Irish character which they have degraded by long misuse; but which will yet, in times to come, be driven to take revenge for the heartless cruelties and the awful tyranny of the red centuries which are passed. They did not like to begin our rein at once in Ireland, fearing the re-action and the results; but they began on the continent, and they have tried the experiment in several countries abroad, in able practical success—they are as remarkable, at present, through Europe for successful revolution, as they are for successful commerce, and the late bull of the Pope, for the formation of an English hierarchy, just came in "the nick of time" to re-enact Switzerland in England, and to level a deadly blow at all our educational establishments, at our colleges, at our convents, at our bishops, and at the entirety of our ecclesiastical rules and discipline.

It is a very short-sighted view of the Catholic church, to examine its progress as governed by men—its position must be always viewed as in connexion with God as its first magistrate and governor. Mere human reasoning could never have foreseen its triumphs over the terrors of the Roman emperors—over the learned plausibility of the Arians—over the popular errors of the Waldenses—over the license to lust of the first so-called Reformers—or over the modern flowery path to heaven, by mental faith, in opposition to the doctrine of the hard penance of the cross; but the Catholic church has triumphed over all her adversaries through every age and every country—she has put on armour to suit the strategy of every coming assailant—her brave army has never refused battle to the enemy, or bleached before the terrors of the foe—her officers, throughout 18 centuries, have defended her turrets, and stood in the breach of her citadels, and conquered and died in transmitting to us their victorious colors; and we are not the legitimate descendants of these men—we are base cowards—we are an undisciplined force—we are an unworthy generation, if we do not meet Lutheran, Calvinistic, Methodistic, ever-varying, infidel, Christian Pagan England, in her present phase of anti-Catholicism, and by our intrepidity, union, and courage, give an additional victory to the Catholic name.

My next letter will be directed to you from England, where I am about to proceed for the next two or three months, and you will be pleased to excuse me if I cannot write to you sooner than a fortnight hence. Believe me, beloved fellow-countrymen,

Your faithful and devoted Irish priest,
D. W. CAHILL, D. D.