



CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, JULY 11, 1856.

NO. 48.

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

Victoria Hotel, Cork, June 11, 1856.

My Lord—If the New Testament be the law of Christianity, it is a clear case that Protestantism is a Revolutionary Creed: and in reference to the Gospel it is, therefore, an illegal society, a rebellious association. These ideas, my lord, happen not to be my own: they are the expressed sentiments of an eminent *Protestant living Judge*, who has in private society, often argued, and protested against the revolutionary and illegal character of what is called "the Reformation."

There are no clauses in the sacred volume, which are expressed with a more urgent and emphatic precision than the passages which refer to a permanent living, speaking, teaching authority; and there are no tests which are put forward with a more stringent command than the enactments of paying unreserved submission to the decision of this council of appointed Teachers. For the sake of argument, let us suppose that some of the decisions of this council, in discipline or otherwise, required to be examined, reconsidered, and explained, surely the opposite course in such a case would be to appeal to the constituted, acknowledged authority: to argue, to canvass the decision: to stand on the old provisions of the ancient Christian Constitution: to cite judicial precedents: and to seek a remedy, if necessary, according to the fundamental laws of the Gospel Constitution. But the Reformers appealed to no law, no precedent, no decision, but proceeded at once to expel the head, to proscribe the laws, to ignore the Constitution: and to substitute in place of the ancient government of God, a system of insubordination, unbridled license, and creedless Revolution. This brand of illegality, this recklessness of Revolution are still attached to Protestantism, as its essential character: and these anti-Christian elements, this primæval sin, drive it forward in every country where its Professors are found, into an universal rebellion against the political government and the Christian creed of every nation differing from their Revolutionary code.

This was the original sentiment which produced separation from the old Church monarchy: it levelled the old Catholic throne, and demolished the old Catholic altar, wherever its illegal combination could be successful; and the late disastrous revolutions in Europe during the last ten years can be clearly traced to the agency of the same Protestant principle laboring for the extinction of all Catholic dynasties, political and religious, all over the world. This revolutionary element is very infectious: it is sure to enlist all the discontented in every country; and its standard will ever have the support of all the wicked, the immoral, and the rebellious, wherever the State or the Church curbs the criminal or punishes the disaffected. Hence the modern history of Europe supplies a perfect commentary on this clear policy of Protestantism. Go where you will: travel through every country: and you will find the adherents of Anglicanism in every nation to be the rebel, the cut-throat: the perjurer to his own laws, the maliguer of his former creed: the enemy of his nation, the traitor to his race, and the infidel defamer of his baptised faith. English Protestantism and English gold have thus corrupted Europe: anarchy, revolution, lies, are their daily prayers, their daily bread: and English literature and the English press, and the army and the navy, and the bar and the bench, are degraded by their advocacy of a system which is now universally admitted as the offspring of revolutionary Protestantism.

The English embassies in every country are the resort of all the enemies of Catholicity: and while the gold of our treasury is freely given to the Mazzinis, the Kossuths, the Astrazzis, as traitors in politics; an additional premium is offered for the Gavazzis, the Achillis, and all the abandoned perjured priests whom crime has expelled from our Church; but who now take their rank as apostles under the reformed standard of Anglican evangelical perfection. Thus we have an Anglican party in Madrid, in Lisbon, in Genoa, in Florence, in Naples, and in Rome: they are expelled from Vienna and from Paris. They always succeed for a few years wherever they go, from their gold and their lies: but time unmasks their imposture, and their retreat is everywhere certain and ignominious. The English Ambassador is everywhere their patron, their associate: he is the evangelical head of each local Bible society: he cashes their English drafts, like young Sir Robert Peel in Switzerland: he is the accredited English reformer and revolutionist. But yet awhile, and they are all detected: and the Ambassador, and the Bible, and the preachers, and the lying tracts, are removed amidst the scorn and the execration of almost every country where this infamous anti-Christian system has been introduced. I shall supply your Excellency with some few extracts to-day to prove to you, if

proof were necessary, the interminable discord which the Bible Societies excite by their libels all over the world. Hear Lord Shaftesbury talking of the Emperor of Russia and of the failure of the Souppers in the East:—

If all this were so—if this was the spirit that governed the Emperor of Russia in his own dominions—he did not think he was likely to manifest a different spirit if he once got possession of those provinces, by right of conquest, in which he now observed the development of liberty under the nascent rights of conscience. (Hear.) He had no doubt that, as far as it was possible for man to do it, the Eastern provinces of Turkey would be brought to the same pass in which we now found the internal provinces of Russia. Nor had the Emperor of Russia been more liberal towards missions—not missions, let it be remembered, to disturb the Greek Church, but missions to the wild and ignorant heathen of his own dominions—the outskirting provinces of his own empire, where the people were sunk in idolatry and the grossest darkness. Even there he would not permit the missionary to go. Till this hour no mission even from the Greek Church had been sent among these heathens in the wilds and steppes of Russia. How methodical, how systematic did he not show himself in all this. (Hear.) The Moravian brethren labored many years among the Calmuc Tartars between the Black and Caspian Seas. In 1823 about 300 converts had been gathered together, but the missionaries were forbidden to baptize any one of them, on the ground of an old existing law, 'that no heathen under Russian sway shall be converted to Christianity and baptized but by the Russian Greek clergy.' This mission was therefore abandoned in the next year—viz., 1824. The Scottish Missionary Society began a mission in Russian Tartary in 1802. Their operations were widely extended in 1833. A Mahomedan convert of high standing was baptized by the missionaries, upon which a series of vexatious restrictions and persecutions began on the part of the Government, which compelled that society to relinquish its operations, after more than twenty years' labor and a large expenditure, just at the time in which they were reaping some fruit of their labors. The Basle Missionary Society commenced a mission among the Tartars on the confines of Persia, and labored first in the Persian dominions. Meeting with opposition there, they removed into the Russian dominions about 1823, and continued for ten years, till they were ordered to quit the Russian empire, and the missionaries, to the number of eight or ten, removed into other fields of labor. The London Missionary Society undertook a mission in Siberia, on the frontiers of Chinese Tartary. They were countenanced by the Emperor Alexander, and joined by several Russian missionaries. But, in the year 1841, after twenty years' expense and labor, this mission was suppressed by an order from the Russian Synod, the reason given being 'that the mission, in relation to that form of Christianity, already established in the Russian empire, did not coincide with the views of the Church and the Government.'

Will your Excellency be pleased to remark the following passages from the same noble lord, which so clearly remind me of the scenes in Clifden, in Kells, in Connemara, in Kilkenny, and in Skibbereen?—

In the latter part of January of the year 1846, the full vials of hierarchical vengeance were poured out upon the heads of the defenceless men and women in the Armenian Church, who chose to obey God rather than man. They were summoned before the patriarch, one by one, and peremptorily ordered to subscribe their names to a creed which had been prepared for the purpose, on pain of the terrible anathema, with all its barbarous consequences.—In the course of a week or so they were ejected from their shops and their businesses. Men, women, and children, without regard to circumstances, were compelled to leave their habitations, sometimes in the middle of the night, and to go forth into the streets, not knowing whether they should go, or where they should find shelter. The bakers were prohibited from furnishing them with bread, and the water-carriers with water. Parents were forced by the patriarch to cast out even their own children who adhered to the Gospel, and to disinheret them. The patriarch and his party resorted to every species of oppression without the least scruple or pity; and it was evident that want of power only prevented them from cutting off heads. The brethren could not pass through the streets without being abused by all kinds of filthy language, spit upon, and stoned; a few were cast into prison, and for several Sundays the churches resounded with anathemas against the followers of the new sect.

Let us now visit the Crimea:—

PROSELYTISM IN THE CRIMEA.—February, 1855.—The rage for proselytism has found its way even to the Crimea. An Englishman, here apparently as an amateur, but who is said to be the authorised agent of a Religious Society at home, has been distributing Italian Bibles among the Sardinian troops, and attempting to convert them. General Della Marmora complained to General Codrington, who was rather puzzled what to do in the matter, and, as I am informed, told the Sardinian Commander to deal with the person in question, should he be caught repeating the offence, according to the Sardinian law and regulation.—The missionary in question, notwithstanding that his labors are facilitated by a perfect acquaintance with the Italian language, has not been very fortunate in its results. I am assured that he has not effected a single conversion. The Sardinians take the books, just as the Spanish smugglers, and muleteers, and gipsies took the tracts which a more celebrated missionary, Bible Borrow, pressed upon their acceptance; but it is much to be doubted whether they read them, and it is quite clear that they do not profit by them to the extent of embracing Protestantism. The good understanding between the Sardinians and the English is too perfect to be affected by trifles; but intermeddlings of the kind referred to are strongly to be condemned.—*Times Correspondent.*

We shall now consult Switzerland:—

PROSELYTISM'S VERA CITY.—A. M. Boissonnes stated recently, at a meeting of a Protestant proselytising body in Geneva, that they had been so successful in a certain parish in France, that although it was an old Catholic parish there were but very few Catholics left in it. The cure of the parish in question (that of Fresnois-le-Grand), on seeing this statement in the papers, was absolutely astounded at the lie, and writes to the *Univers* to assure the public

that the Protestants had really made no palpable progress in the locality, and that of a population of 4,200, which the parish contained, more than 4,000 were Catholics, and only some few *soi disant* Protestants could be found scattered here and there.

We shall again go to India:—
PROSELYTISM IN THE INDIAN ARMY.—The *Madras Examiner* states that the new 'Army School Regulations,' recently published at Madras, must have extinguished every spark of hope that the Catholics of India entertained as to their being allowed a share in the benefits of the new educational system without detriment to their religious belief. According to the 61st clause in the new regulations, the children of all soldiers, above four years of age, will be obliged to attend the regimental schools, unless prevented by sickness or some such cause, under a penalty of two and a half rupees a month—the Government subsistence. This is an attempt to proselytise the children of the Catholic soldiers, and, if carried into effect, will cause discontent and dissatisfaction in the Indian army.

We now return to Ireland:—

Extract from the official report from Robert Curtis, Esq., County Inspector of Constabulary, dated April 21, 1856: "I think it right to add, for the information of the Inspector General, that the prevalent impression in this city, amongst all classes—and I have been speaking to several Protestant gentlemen upon the subject—is, that these Scripture Readers are not averse to a certain extent of opposition, but the contrary; and that they select, therefore the most remote and out-of-the-way places to exhibit themselves. The assigned motive for this is, that the opposition tends to strengthen them in their situations, for which they receive a salary of from £3 10s to £3 a month; and that it tends also to increase the subscriptions to the society in England, where the account of this opposition and these riots is published in an exaggerated form. I give this solely as the general impression that exists, and in a very decided manner, in the public mind of all classes in Kilkenny (except those connected with the movement), without venturing to express any opinion of my own upon the subject. This I know, that no good whatever has arisen, or is likely to arise, in the point of view with which the movement has been undertaken, but the contrary: ill-feeling has been excited and stirred up between two classes of her Majesty's subjects previously living in harmony and cordiality together, and this has extended beyond the mere mob of women and boys who attack and hoot these men in the suburbs of the town."

The Inspector continues:—

"One of the Scripture Readers, accompanied by four or five boys, with rolls of placards under their arms, another carrying a ladder, and another a pot of paste and a brush, proceed through the streets, for the purpose of pasting these placards. The Mayor considers them offensive, and likely to lead to a breach of the peace, and he sends three or four police in their wake, with a man of his own, carrying another ladder, and a mob of women and children following; the whole shouting and cheering. No sooner does the Scripture Reader succeed in getting a placard posted, and goes on to another place, than the Mayor's ladder is set, and a policeman mounts to take it down. The policemen have a written order from the Mayor, containing a printed copy of the placard so to be removed. The procession—for I can call it nothing else—proceeds in this manner through the streets, which I consider both ridiculous and disgraceful. It is also becoming now a matter of who can have the longest ladder; and some of these placards have been posted fifteen or sixteen feet from the ground. In some instances the posters have got out of windows, and posted them even still higher, where they cannot be got at, but where, from being pelted with mud, the window is likely to be broken; they have also been posted on boards, and hung out of windows by a cord, which is drawn up when any attack has been made upon them. The posting of the placards can answer no purpose whatever; for, in the first instance, no Roman Catholic would be seen reading them; and in the next place, they are covered with mud, effaced, or torn down before they are five minutes up. On the other hand, these very facts render their removal an unnecessary piece of bravado."

We now proceed to Jerusalem:—

In the *German Zeitung*, of the 5th of February, 1844, in speaking of the disturbances caused in Jerusalem by the Protestant Bishop of Jerusalem, Dr. Alexander, the journal has the following remarks:—

The King of Prussia's instructions to his Minister state that many natives of Jerusalem and other places in the East wished to embrace Protestant Christianity, but had been held back because the Missionaries had no power of ensuring them protection and safety!!! and admitting that their Bishop at Jerusalem was "harassing the Orthodox Eastern Church to such an extent as to receive proselytes from her, and congregate them into certain schismatical congregations;" but declaring that in doing this he was entirely neglecting the commands of his late Metropolitan, and transgressing the injunctions which limited his authority.

From these, and numberless similar extracts, it would appear, my Lord, that in every part of the world—in our own Colonies, in foreign nations, in fact in every place where England has any influence, her principal employment, through her Souper Missionaries, is her favorite project of Revolution: commencing everywhere through her Ambassadors, aided by her marine, supported by her money; and always ending in her expulsion, amidst universal contempt and horror. The Catholic children in her Indian camp; the Catholic marines in her navy; the Catholic soldiers in the battle-field; the Catholic prisoners in the bridewell; the Catholic boys and girls in schools; the Catholic orphans in the poorhouse, are all invaded by this vile band of combinators: and no fox-hounds ever pursued a fox: no terriers ever hunted a badger with more ferocity or a keener smell than a Souper will follow up to the last point of insult and persecution the poor forlorn orphan of Catholic parents, who happens through

mistake or otherwise to be exposed to the infidel chase of this disastrous society. Your Excellency beholds them, in my communication of this day, rebuked by a King at Jerusalem, called liars at Genoa, reported as disorderly at Kilkenny by a police inspector, on the point of being punished in the Crimea by the Sardinian general, dismissed from Turkey for misconduct, expelled by the Tartars, banished from Persia, pelted and stoned in the streets of Teheran: and cursed, execrated, and abhorred in every nation where their character is known. The most noted gang of London swindlers, the most unprincipled wretches that even profane the records of the police calendar, do not present such a history of infamy and horror as those agents whom England sends forth to preach the gospel of peace, and to walk in the footsteps of the adorable Saviour!!

This system, my Lord, has degraded England and Protestantism all over the world: has awakened a universal feeling of disgust amongst the Dissenters of your own country—has filled Ireland with horror and persecution—and has laid the foundation of a legal combination in Parliament which very soon will rid the world of a nuisance, a curse, a sin equally subversive of the peace of society and the spirit of religion.

I have the honor to be, my Lord,
Your Excellency's obedient servant,
D. W. CAHILL, D.D.

WHY DO THE HEATHEN RAGE?

(From the Northern Times.)

The thought uppermost in the mind of the Sovereign Pontiff (observed, lately, his Eminence the Cardinal Archbishop of Westminster) is *Quare premerunt gentes?* ("Why do the heathen rage?")—why are the people of this country inspired at this time, under the influence of the Government and a servile press, subject to the influence of the Government, with such violence of prejudice against the Holy See, and such a disposition to assail, and, if it were possible (idle dream!), to destroy or subvert it? Why, when we have just sheathed our swords, drawn in a war waged in defence of the empire of the anti-Christian power of the Moslem, should we be urged by our rulers and our leaders to aggression upon that sacred power which has been in all ages the source, the centre, and the citadel of Christianity itself? Perhaps it is not difficult to discover the cause, and it might be traced to the very spirit in which the war was engaged in by this country, and the manner in which it was concluded. Without entering into the question of the propriety, morality, or policy of the war, or the grounds on which it was avowedly entered upon by those who originally engaged in it (which were quite different from those upon which it was subsequently continued), it is impossible not to see that the people of this country engaged in it in a spirit of irreligion and of pride.—In the papers laid before Parliament, or in the discussions in Parliament, the most contemptuous disregard was displayed as to the Holy Sepulchre—that most sacred shrine of the Christian world—and our foreign Minister more than once avowed in Parliament that they were not going to war with any view of rescuing the Christian population from their state of cruel degradation. The rescue of Christ's tomb and the liberation of a Christian people would have been worthy objects of war; but our statesmen avowed that their object was the "integrity and independence of the Turkish empire," and subsequently the humiliation of Russia in sacrifice to the pride of England or the vanity of France. Well, these were not objects with which other and more Catholic nations were likely to sympathise; and they were objects which, as to France, would soon and easily be satisfied by a little military glory. That once acquired by her arms, she ceased to feel any interest in a war the only worthy objects of which were disavowed by her Protestant ally. And so peace was forced upon us, just when we were ready for war, and burning to satisfy our glory and satiate our pride. It was forced upon us by the influence of Austria and France, and that was unfavorable to the continuance of the war in a great degree through the evil influence of our Protestantism. It could no more be the wish of Catholic or truly Christian powers to have England dominant than Russia. Indeed far less so; for the Emperor of Russia has always treated the Holy Father with respect: the late Emperor viewed Gregory XIII. with veneration; and his son and successor, taught by experience the fatal effect of the isolating influence of schism, is drawing closer the bonds of amity between himself and Rome. The lesson which he has learnt, we, faithful to our stubborn national character, have refused to learn, and we have drawn from it, not instructions of wisdom, but inspirations of revenge. Disappointed in the issue of the war, so little grateful to our national pride, enraged with Austria for having refused to