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ON THE PROTESTANT BIBLICAL MANIA OF THE BRITISH OFFICERS OF OUR INDIAN ARMY—MUTINY OF THE HINDOO SOLDIERS.

The *Times* of Wednesday morning gives the report of a debate in the House of Lords, in which additional evidence is furnished of the insane bigotry by which England everywhere attempts, through the agency of money, insult, and persecution, to force her Bible on all who differ from her own varying, incongruous forms of religion. Since the organization of the Bible Society in 1804, Jew, Pagan, Catholic, have in turn been the objects of missionary labors: but the history of every nation which they have ever visited has but one page in reference to the character of this movement, namely, that after years of wicked exertion, after the malignant expenditure of tens and hundreds of thousands of pounds their revolutionary intrigues, their proverbial calumnies, their notorious lies, and their systematic bribery of the most infamous and abandoned characters, have invariably led to their universal disgrace, and to their final expulsion. The continued exposure of their system, and its ultimate failure in every country where they have been received, has been amongst the means arranged by a wise Providence of defeating the success of an unholy combination, which has menaced the Gospel, and has imperilled the throne in several Catholic kingdoms of Europe. Already, Austria, Bavaria, Naples, all Italy, France, Spain and Portugal have shaken off, what the Continental journals have branded as "the diseased scum of an atrocious impiety," so that the word English Biblical, in these several countries, is identified, without doubt, with every idea which goes to form the aggregate expression of hypocrisy, profligacy, infidelity, and blasphemy. If any one fancy that I am not painting this picture in just coloring, let him read the Austrian, the Neapolitan, and the Florentine journals, and he will at once admit that I am copying a horrible original; and that the generosity of the Irish constitution, and the Christian charity of the Irish people, could produce no pencil to give full expression to the fiendish iniquity which everywhere meets the eye of the observer along the red track of their opprobrious profession.

Their signal expulsion from the Catholic countries of Europe since the year 1850, has congregated their entire force, as it were, in Ireland: and has, therefore, concentrated on this small island the most powerful scheme which Protestantism has as yet devised against the poor, persecuted, but devoted, invincible Catholics of our country. In every department of Protestant society, a combined movement has been made to proselytize the Irish Catholic; and in every department they have signally, universally failed.—The political, the social, the agricultural, the mercantile, the naval, the military, the educational sections, all have sent their auxiliary aid in converging force to one focus of accumulated acting power: the cholera, too, the famine, the fever, the extermination, the emigration, the poorhouse, all seemed to lend succor to the spirit of darkness which has been evoked during the past season of Ireland's deepest woes. And yet, altho' the whole population was tried in the furnace of this disastrous period, Ireland comes forth in the year 1857 purified by the trial, and eminently triumphant above the malice of the enemy. To the man who reasons on this infliction of Ireland from a mere temporal view of the case, his mind seeks in vain for a solution of the never-ending misfortunes of our country: he begins to think there is a political hell below a hell which Ireland has not yet reached: and that she can never emerge from this unfathomable depth except by one of those organic changes and political eruptions which once in a century sick the overlaying surface and raises, at the same time, the burning volcanic bottom to the top. Such a person's reasons on premises in which the Governor of Creation and the Father of mankind—God—is entirely omitted. But if the Christian element be admitted into the ratiocination on Ireland's late struggles, if the Providence of the Creator could be studied, if the records of Heaven could be consulted, it would perhaps be found that the two million and a half of the Irish population which have disappeared within seven years from the land of their fathers, have added the brightest gem to the ancient crown of Ireland's glory. It would perhaps be seen that God has taken, during these seven years, more Irish children to Himself than during any corresponding period of her most prosperous civilization; and hence that the infliction of national wrongs and national trials has added, before Heaven, the brightest page to her illustrious history, while, at the same time, and by the same equal justice, it has laid up before the same arbiter a day of retribution commensurate with the crying persecution and the bleeding cruelties of their relentless enemies. Besides; those who have survived, and emigrated, have found a home beyond the two friendly oceans which have borne them to the Western and Southern hemispheres: there they

have met a brother in the stranger: there they form a new people, a new kingdom, which affords a shelter to their unfortunate kindred in coming time. The whole history of this distressing national record is the history of England's bigotry, England's disgrace: and whenever her bribed historians publish the greatness of England's name, the extent of her dominions, the liberty of her constitution, the justice of her laws, and the prosperity of her commerce, the foreign statesman can, in triumphant irony and in heart-rending truth, point to her deserted villages, her crowded poorhouses, her appalling emigrant ships, carrying away the flower of the youth of her peasantry. Above all, the foreign statesman can, in gibing satire mark the liberty of conscience in England by the calumnies of her Ecclesiastical Press, the persecution of the State Church, the violence of her Bible Societies, and the political exclusion of her laws.

I have been led into the foregoing observations from the debate in the House of Lords as reported in the *Times* of Wednesday. There the reader will see that the Governor-General of India, Lord Canning, belongs to a missionary society to proselytize the Hindoos: and as a matter of course has sent his subscription to carry on the movement. No doubt every Christian should rejoice to learn that the name of Christ was made known to the Pagan: but in this meritorious effort see how England is defeated by her old dominant tyranny. She commences the work by insult, by the cash, the eternal cash, the old bribe: and the result is that the whole native Hindoo Indian army is on the eve of irrepressible mutiny. The reader of the *Catholic Telegraph* must remember that on last Saturday week an article appeared, describing the same kind of an insult to the Catholic soldiers of the East India Company of the Presidency of Madras.—The military commander of the district ordered the children of the Catholic soldiers to attend the Protestant schools, under a penalty of withdrawing the Government allowance to these children—viz., three pounds annually for each child. The parents of ninety-two children refused to comply with the order, and on that same day the Government officer struck their names off the pension list; and thus the children of one or two regiments were punished by the withdrawal of the annual sum from the faithful Catholic soldiers of £276. In fact, this phrenzy of Bibliomania cannot be cured unless by some signal catastrophe such as is now feared in India; and England may soon find to her cost that the Law-Church by the revenues of eight and a-half millions of money oppresses her at home, and will in due time end in results fatal to the character of the nation and to the interest of the throne. The old Biblical Lord Canning has received a salutary lesson from Lord Ellenborough, who was himself a Governor of India; in his speech the whole case of the old Biblical Governor-General and the old Biblical Colonels is developed and exposed:—

THE MUTINIES IN INDIA.—The Earl of Ellenborough—I was in hopes that it would not be necessary to draw your lordship's attention, even for a single moment, to the lamentable events which have recently taken place in India; but more recent accounts, which I only perused last night, have given so grave a character to the mutinies which have occurred in that country that I cannot consistently with my duty abstain from asking a question of the noble earl who represents the Government in this house. Such of your lordships as have attended to the recent accounts from India must have read with much regret and pain the account of the mutiny of the 19th Regiment at Barrackpore; you must have watched with great apprehension the march of that regiment to Barrackpore and its disbandment, under circumstances of the most perilous character, in the presence of five other native regiments. You must have looked with apprehension at similar appearances of mutiny in the Madras and Bombay armies; and that which has most alarmed me, and which gives a more serious character to all these appearances of insubordination is that which has only come to our knowledge within the last few hours. I read in the latest accounts from India, that between the 16th and 25th of April there were seven incendiary fires, and that the 3rd Regiment of Light Cavalry was in open mutiny.—How it can be possible that a regiment having no more than 400 sabres could for one half hour be in a state of open mutiny in the cantonment of Meerut is what I cannot comprehend. At that station there is I believe a force of 54 guns, 42 of European, and 12 of native Artillery; there is a regiment of European cavalry, the Carabiniers; a battalion of the 60th Regiment, Queen's troops; and two regiments of native infantry. The Officer who commands that division had the means of putting down any mutiny in half-an-hour. Open mutiny is open war and it is to be met only as open war carried on by an enemy in the field. I cannot but think there must have been some strange misrepresentation and exaggeration in the accounts we have received from India. I have, however, looked most carefully into all the statements which we have received as to these mutinies in the Bengal territory, and I can come to no other conclusion than that the source of all that discontent and mutiny is the apprehension that there is an intention on the part of the Government to interfere with the religion of the natives. It is impossible to come to any other conclusion. Now, what has the Government done to put an end to that erroneous impression? When the 19th Regiment was disbanded at Barrackpore, there was a passage in a long official paper emanating from the Governor-General in Council, and read to the soldiery, which was to the effect

that no one could pretend that the Government had at any time endeavored to interfere with the religion of the people; but I cannot find that any notification has been made, as it should have been at the quarters of every regiment and throughout the country, of the determination of the Government to adhere to its ancient policy of respecting the feelings and prejudices of the natives. I see no trace of there having been any general notification to the effect.—It has been left entirely to the officers at the different stations to make any notification as they should think fit under the circumstances. But that course was not taken, and although I absolve the Government of India as a Government from any intention to interfere with the religion of the natives. I must say that there have been of late—and daily increasing in the minds of the natives great apprehension upon that subject. I saw in a newspaper which I read yesterday the names of six or eight colonels, and of important persons in the civil administration of the country high in office, mentioned as being connected with missionary operations, and to my astonishment—I can scarcely believe it now to be true, though I saw it distinctly stated in the papers, that the Governor-General himself, Lord Canning, largely subscribes to every society which has for its object the conversion of the natives. My lords, the Governor-General of India can do nothing in his individual capacity. (Hear, hear.) He cannot separate himself from his public character as Governor-General. He is essentially the Government of the country. No one looks to anybody else. There may be others who think that they are of importance, but they are not. The only man looked to in India is the Governor-General. It is not in India alone, but more particularly in India, that it is generally understood that if a man at the head of the Government earnestly desires anything, it is his intention to enforce his desire and to effect his purpose. I deem that fact of these subscriptions of Lord Canning, the Governor-General of India, to societies, having for their object the conversion of the natives, if it be true, to be one of the most dangerous things which could have happened to the security of our Government in India. We must maintain that Government as we have acquired it, by acting on the principles of Akbar; but we cannot maintain it by attempting to act on the principles of Aurangzeb. You may depend upon it that if persons holding high office in the Government of India, and, above all, at the head of the Government, are permitted to act on this principle, and to indulge their own personal feelings—I do not doubt but they may be acting from conscientious motives—for the purpose of changing the religion of the people, you will see the most bloody revolution which has at any time occurred in India.—The English will be expelled from India; and, expelled from that country, they will not leave behind them a dozen sincere converts to Christianity. The question which I wish to put to the noble earl opposite is, whether instructions have been sent, or will forthwith be sent to India directing the different Governments to make known at every station of the army throughout the country, that the Government will for the future, as in times past, protect all its subjects in the undisturbed exercise of their religion.

Earl Granville—I have always been the first to express my admiration of the strong feelings by which the noble earl is actuated, and of the sincerity with which he advocates anything which he conceives to be of advantage to the Indian empire; but I do think that he has acted on this occasion somewhat without consideration; and that the remarks which he has just made must have a mischievous tendency in India. Certainly, they can have no good result, and I do think there is considerable inconvenience in bringing questions before Parliament based merely upon telegraphic information. There is no doubt that this great application of science attended with this inconvenience, that it is impossible entirely to rely upon the truth of any information which is forwarded merely by telegraph. No information, as to the statement made by the noble earl having reached the Government, except by telegraph, it would be unwise of me to say how far I believe a great deal of that statement to be exaggerated. What astonished me was the attack made upon the Governor-General by the noble earl in the remarks which he made—remarks in which I entirely concur—as to the sacrifice of the really important interests of the country in what may be termed misguided attempts to proselytize the natives. I believe—although himself a sincerely religious man—there is no man more likely to act with judgment than Lord Canning. (Hear, hear.) I do not speak so much from my knowledge of the noble earl as from the public and private letters which I have had the advantage of reading on these very points. I do not know whether he has subscribed to any missionary society, or under what circumstances such subscription may have been made, but I know that he has to deplore rumors which have been circulated of the most unfounded and ridiculous character, and which will gain some strength by the attack made upon him by a person of the eminence of the noble earl. It was said that the Governor-General had left this country under a pledge to Lord Palmerston that he would do his best to convert the whole of the native population of India (a laugh).

The Earl of Malmesbury thought that, seeing the noble earl opposite had told them that the most unjustifiable rumors were in circulation respecting the feelings and opinions held by the Governor-General of India with regard to the religious condition of the natives of that country, they were deeply indebted to his noble friend (Lord Ellenborough) for having afforded the Government an opportunity of contradicting such rumors. The noble earl opposite said we ought not to take for granted the truth of all the statements transmitted by the electric telegraph; but the rumors respecting the Governor-General of India on this subject did not rest on such dispatches only; he had seen it stated in letters from India that Lord Canning had subscribed to an association having for its object the conversion of the natives.—Their lordships were perfectly aware how religious a man Lord Canning was, and they also knew that he was a man of calm judgment and great caution.—(Hear, hear.) If, however, he had been led by his religious and conscientious feelings to join any association of the kind described, he must say he would have committed a grave error, considering the position in which he stood. The noble earl did not exaggerate the effects likely to have been produced in

India had the Governor-General subscribed to such associations; for those persons who were engaged in conscientious and estimable exertions to convert the inhabitants of India would scarcely be able to refrain from giving themselves strength and power by quoting his name in their intercourse with the people—(hear, hear.) Knowing, however, Lord Canning's caution and judgment, he could not believe that he had been guilty of so imprudent an act as to mix himself up personally with these associations; and as a friend of Lord Canning's, he could not regret that the noble earl opposite had had an opportunity of contradicting the rumors that were in circulation (hear, hear.) The Marquis of Lansdowne agreed with the noble earl that it was impossible to overrate the importance that the conduct of Lord Canning in this matter should stand unimpeached. One in his high position should hold himself aloof from any such associations as those which had been referred to. Indifference in such matters in his public position was one of the first duties of his Government, nor should he in any degree or by any act of his give countenance to such reports as seemed most unaccountably and mysteriously to have prevailed in India (hear, hear.) He begged their lordships to suspend their judgments till they had specific information as to the associations and societies to which Lord Canning had subscribed. They would not be prepared to say that he should subscribe to nothing in India, or that the government should define at once to what he should subscribe and to what he should not (hear, hear.)—But this he had to say, not only to the noble earl, but from repeated communications, both private and public, recently received from Lord Canning, that there was not a man in England—not even the noble earl himself—who was more aware of the danger of countenance being given to such movements than he was. From day to day he had a full sense of the danger before his eyes, and he showed the greatest anxiety that it should not be possible for any one to deduce from his conduct the inference that he would be guilty of such a charge as the noble earl had brought forward. Having the strongest public and private friendship for Lord Canning, he was yet prepared to state that if by any error or mistake of judgment—which he did not believe, and which he would not believe without proof—Lord Canning had so acted as to give countenance to such a belief as the noble earl inferred, he would no longer deserve to be continued in his office as Governor-General of India—(hear, hear.)

From these extracts, taken from the debate referred to, I think a clear case of exciting mutiny in Ireland amongst the Catholic soldiers and the Catholic police has been made out against Government officer who joins any association which seeks, by insult to our feelings, and lies against our creed, to change the religion of the Catholics of Ireland. If it be wrong in Lord Canning to attempt, by his subscription, to proselytize the Hindoos in India, it would be equally wrong in Lord Carlisle, by a five pound subscription, to join the *Soupers of the Coombe*: and if it be a "grave mistake of Colonels of Regiments to identify themselves with these associations at Madras," it must be the same mistake if Lord Seaton, the Commander of the Forces, did the same thing in Dublin. If certain premises of political logic must end in the disastrous conclusion complained of in India, it must be admitted that the same result from the same premises cannot be avoided in Ireland. And if a Hindoo (as a rule of the British Government) must not be disturbed by insult in his conscientious Paganism, I trust that, at least, equal protection shall be conceded by the same Government to the Catholics of Ireland. But perhaps Dr. Whately, who is such an adept at logic, may say, that in Ireland one condition in the Indian premises is wanted in the Irish syllogism, namely, "there is no mutiny in Ireland." I admit in a great measure the force of the remark of our metropolitan Aristotle: and hence in order to urge our position with an irresistible purity of political reasoning, all that is wanted on our part, in order to secure Government protection for our creed, is to create a mutiny in the Irish army and in the Irish police!!! I should like to challenge a Souper-General to a Thesis on this subject in the Rotundo: I having on my side ten Catholic magistrates from Kells, Cork, and Kilkenny, and he being supported on his part by ten Colonels of the stamp referred to in the speech of Lord Ellenborough. I should frame the contested proposition on the ideas of the speech of the Marquis of Lansdowne, viz., "military insubordination, and not submission to the discipline of the service, is the soldier's security for the profession of his faith in the army." In the meantime, I shall be anxious to inform Lord Ellenborough at the next favorable opportunity of the unendurable insults every day heaped on the Catholics of Ireland by the flagitious hypocrites who infest all our lanes and our garrets; and I shall supply him with admitted documents, printed and published, from which he will see at a glance, whether our chief governors and our military supreme commanders are free from the charge brought against Lord Canning and his military subordinates. I shall supply him with the names of the county constabulary who follow the Soupers, protecting them in the streets, during their gross insults to the people; and I hope to be enabled to transmit to him the several Catholics who have been fined and imprisoned in Dublin, by the decision of the police magistrates, because they resented the burning insults of their Souper defamers.

D. W. C.

June 10, 1857.

MODERN NECROMANCY.

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

It seems clear from what we have already said, that among all the hypothesis and theories brought forward to explain naturally the phenomena included under the name of American Spiritualism, there is not one which is sufficient for the object, that is to say, which explains them all; since if one of them happens to account for some of the phenomena, it always leaves not a few others altogether unexplained and inexplicable. Certainly, we must make a great allowance in the facts which are related for imposture, lies, exaggeration and hallucinations; but after this defalcation there still remains so large a surplus, that if we were to deny its reality, we should have to refuse all credit to our senses, and to human testimony. Of these facts a part may be explained by the mechanical or mechanic-physiological theory: but a much larger part remains behind which cannot be made to fit in with this explanation. Such are all those phenomena in which either the effects produced are evidently too great for the mechanical power which had to call them forth, as the dancing and violent agitation of heavy and well-balanced bodies produced are by a slight touch or pressure of the hands, or efforts and motions produced without any contact, and therefore without any mechanical impulse whether mediate or immediate; or, finally, the effects are such that they manifest in the author of them an intelligence and will distinct from that of the experimenters. To explain these three orders of effects there remains the theory of magnetism: but however generously we may make concessions to it, and even if we were blindly to admit all the gratuitous hypothesis upon which it is founded and all the errors and absurdities of which it is made up, all the portentous faculties which it attributes to the human will, to the nervous fluid, or to whatever other magnetic agent, it will never be able with its principles to explain how a table magnetized by a medium manifests an intelligence and will of its own in its motions; that is to say, one distinct, nay, sometimes contrary and superior to the intelligence and will of the medium. How then are these phenomena to be explained? Must we also have recourse to some occult and unknown causes? To some new and unforeseen unfolding of faculties and laws which have been hitherto almost inert or dormant in the bosom of creation? This would be openly to confess our own ignorance, and to send back the problem into the realm of those many enigmas which the poor mind of man has never been able nor ever will be able to unravel. And we do not at all hesitate to confess our ignorance with regard to many of the phenomena, the nature of which is so ambiguous and so obscure, that it appears to us the wiser way to say nothing at all about them. But there are still others, in which we think it not difficult to find the way to the solution. It is quite true that it is impossible to find this in the circle of natural causes; but why should we hesitate in such cases to seek for it among those which are beyond nature? Or shall we be frightened at the difficulty which the adversaries of the supernatural and sceptics allege, saying in this as in several other cases: that we cannot define the boundaries of the power of nature, that the fields which physical science has yet to discover is boundless, that no one knows the limits of the natural order, so as to be able precisely to indicate when the preternatural order commences? The answer to this difficulty is easy. Be it so that as one can assign the precise line which divides these two orders of things the natural and the preternatural; it does not follow from this that we can never define with certainty whether a given effect belong to the one rather than to the other: Who can distinguish in the rainbow the precise limits where one colour ends and another begins? or who can determine the exact instant in which the day dies and night is born? No one would be so simple as to infer from this that we cannot know if such and such a zone of the Iris be red or yellow, or if a given hour belong to the night or the day. And this for the simplest of all reasons, that to know the nature of an effect it is not at all necessary to pass through the limits of the beginning and ending of the category to which it belongs, but it is quite enough to see if it has the characters peculiar to that category. Now this same thing is true in the matter we are speaking about. We cannot tell to what point the forces of nature reach: but nevertheless when we are given a fact, we can often from certain of its characters tell with certainty that it is preternatural. And to speak of our own problem, among the phenomena of the speaking tables there are several in which these characters are to our mind most manifest. Such are all those in which the agent which moves the tables operates as an intelligent and free cause, and at the same time shows an intelligence and will altogether proper to itself: that is to say, superior or contrary to or in some other manner