



CATHOLIC CHRONICLE.

VOL. VI. MONTREAL, FRIDAY, MAY 23, 1856. NO. 41.

THIRD LETTER OF THE REV. DR. CAHILL. TO HIS EXCELLENCY THE EARL OF CARLISLE.

Belfast, April 24th, 1856.

My Lord—In consequence of some bitter censure passed on me by a portion of the Protestant Press for the two letters which I had the honor to address to your Excellency, I deem it just to myself, and perhaps necessary to the readers of these communications, to state in a fuller explanation, the honest motives which have influenced me in undertaking the subject. And if I mistake not, I think I am adopting some sentiments, which you are reported to have expressed on several occasions within the last ten years. Every one who has studied European Politics within the last forty years, could not fail to observe that the undisguised aim of the Russian Court, has been during this period to control, and to subjugate, not only some of her independent neighboring states, but even to usurp an illegitimate predominance over the entire Continent of Europe. I understood your Excellency to have called this Russian movement, "a battle of races, for the supremacy of Europe."—This idea too has been often expressed by the first Napoleon, with a prophetic knowledge, in these ever memorable words, "Europe is verging fast to one of two conditions of Government—namely, Cossack or Republican." The late campaign in the Crimea is a proof of the accuracy of his political prediction; and if Russia had commenced her march on Constantinople in the year 1848, instead of the year 1853, there can now be no doubt entertained of her successful establishment of Cossack domination, and, perhaps, Cossack religion, over the principal parts of Europe. In the year 1848, Louis Philippe was expelled, and France was enveloped in the flames of Revolution; and England could give little help to her Turkish ally, within sight of such a formidable political French volcano. Austria barely withstood the assault on her own throne; and, hence, in this powerless position of France and England, Russia could have entered the gates of Constantinople, without much expenditure of blood and money, and have held it with a future success which would perfectly fulfil the Imperial prophecy of the First Emperor of France.

"The Battle of Races" then, my lord, being decided for the present, the next great European conflict is likely to be the "Battle of Creeds." It is impossible to mark the religious events daily occurring in Europe without arriving in our day at this conclusion on the future religious element, with much more logical certitude than the conclusion similarly drawn by Napoleon in his day, on the future political development. The Ecclesiastical History of England, of the German States, Denmark, Prussia, and Switzerland, as contrasted with the Church History of Austria, Naples, Bavaria, France, and Ireland, exhibits a religious antagonism which approaches to national rancor; and which, without doubt, under circumstances favorable to either side, cannot fail to end in some future national conflict. The great revolutionists in this case are England and her Religious Allies; she has long ago taken the revolutionary initiative. And while her spiritual directors have thrown down all her ancient Gospel-landmarks; and while her people are hourly verging towards noelities closely allied to palpable infidelity; her Literature, her Press, her Parliament, and her Pulpit, are daily pouring forth a torrent of filthy abuse, of vulgar lies, and of indecorous national insult against every thing Catholic in Europe. Neither the private hours of Catholic Kings and Queens, nor the unstained honor of the consecrated ministers of the altar, nor the inviolable secrecy of conventual life, devoted to God, nor the laws of social civilized society (which though the entire world are protected from opprobrious intrusion) can afford any guarantee from the foul aspersions—the degrading calumnies, and the premeditated forgeries which Biblical England incessantly vomits forth from her lying foundry on the Catholic monarchs, the Catholic people, the Catholic clergy, and the Catholic worship of Europe. Russia, too, participates in her share of this reformed vituperation. The Greek Church differs from the Latin original only in two points, namely, the supremacy of the Pope; and again the *Procession of the Holy Ghost from the Son*; and hence the English Biblical abuse of the Mass, the forgiveness of sins, Purgatory, Prayers for the dead, Nuns, and all the Sacraments, is nearly equally shared between Alexander and ourselves. That is, England and her Anglican allies are daily occupied in maligning the creed of All the Russias and all Catholic Europe.

So reckless has been this English principle of calumny against everything Catholic, that the Queen of Spain was compelled, in the personal defence of her private character, to pass a law in the year 1849, to expel from her dominions all English Biblical Journals. The Emperor of Austria, and the King of Naples were forced to do the same in the same

year; and the future historian of Ireland will proclaim, before her unborn children, the phrenzied Biblical hatred of Catholicity, when he will publish, that in the Crimea, and under the very eye of Lord Raglan and General Simpson, the Biblical emissaries from England, scattered Tracts of the grossest insult in the quarters of the Irish Catholic soldiers, almost in sight of the enemy, and in the very moment when these faithful Irish brave poor fellows were preparing to pour out their hearts' blood in defence of the honor and the throne of England. The Catholic Church of France, and of Ireland, has sent her consecrated Priests and her Ladies, to stand side by side with their brothers, their kindred, and their countrymen in the East, and to share death with them in the battlefield, for the maintenance of European liberty. The fidelity with which they shared in the deadly struggle forms the brightest page in the history of the Crimean campaign: and the white stones, which the gallant 88th placed in the form of a cross, round the Priests' graves; and the willows which they planted at the head of the fresh red patches, over the dead Nuns, will stand an imperishable monument to upbraid England's ingratitude and England's bigotry, towards the mouldering hearts that bled and died for her defence on the battle-field, far from their country and the home of their friends. So insatiable is this Biblical fury, that in the late debate on Maynooth, before the ink was dry in the signature of the Plenipotentiaries at Paris, proclaiming the peace of Europe, which the Irish Catholic soldier contributed to establish, English and Irish Protestants, in four successive majorities, proclaimed their rancorous decision against the education and state support of the living clerical brothers of the fallen Priests of the Crimea; and against the clergy, who, by their teachings at home, and by their heroic example in the face of the armed foe, nerved the arm and cheered the courage of the men who died in defending the name of a persecuting and perfidious nation.

The Biblical fury, and this Parliamentary outrage on our claims to justice, will be read with execration in all Catholic countries; and will, more than ever in past time, awaken feelings of irrepressible indignation in the bosom of peoples who had never offended England's feelings; and it will rankle in the heart of France, which has stood by the side of England in the deadly fight, and has never in our time calumniated England's creed by paid liars; or a base press. If this course be persevered in, the cry of nations will be raised to abate this aggressive movement on the consciences and faith of Catholic Europe; and if it be true that the past political aggression of Russia can bear no comparison with the calumnious domination which England and her adherents seek to exercise over her Catholic neighbors, it follows that a "Battle of Creeds" is more likely to embroil future Europe than the late "Battle of Races." This prediction receives strength from the character of the Catholic nations, which in point of literature, natural sciences, and military pre-eminence, would feel insulted at being classed with a people mad with a savage bigotry, and degraded with national vices, below the worst scale of European crime.

In writing on this subject to your Excellency, I totally disclaim all intention of offending any Protestant in the empire. I must take leave to assure you that I am deeply read in the disastrous character of Protestantism in Prussia and the German States. I am minutely acquainted with the total ignorance of even the rudiments of Christianity in the great mass of the English working classes; and I can place before you proofs which admit of no contradiction of the entire neglect of their professional duties by the English clergy; and of the consequent spread of avowed infidelity by a large section of their countrymen. I wish also to add to this statement the fact, that Infidels have never, in the history of Europe, been faithful to the Throne: their track is everywhere marked with regicide—they have ever been, since the sixteenth century, the disturbers of the public social happiness, and they have been, and still are (wherever they are encouraged) the assassins of the Church and the State. I assert, therefore, with the utmost confidence, that the Protestant Church in England is hastening a state of things which very soon may imperil the stability of the Throne; and I say, with assurance of perfect certitude, that the emissaries of the Bible Societies, both lay and clerical, in Ireland, are precipitating (by their unblushing lies and by their insatiable hatred of Catholics) a state of feeling both in this country and on the Continent which cannot fail, in due time, of being the fatal cause of national disaster. In this effort of mine to warn Protestantism against its present unsocial and calumnious course, I am actuated solely by a desire to uproot the rancor and discord which these reckless men have generated and propagated throughout this country; and if I should join my labors to a confederacy now being formed in England against the

Church Establishment, it is in order to reduce the overgrown insolence of a bloated false hierarchy, which, like a swarm of locusts, devours the produce of the land for what are called professional services, but which in the appropriate use of language should be denominated the most prodigious grievance and the most monstrous injustice ever inflicted on a suffering people. Your Excellency is not to understand me as endeavoring to silence the preaching of their Gospel: God forbid the time should ever arrive when any nation or set of men should have the power to silence the free expression of religious opinion; but I own I am endeavoring to keep the clergymen of all religious denominations to preach their doctrines in their pulpits within their churches; and not to degrade God's Gospel and to outrage the rules of common decency by employing the scum of society to insult ladies in the streets by their loathsome filth, to kidnap old beggars and ragged children by bribing their destitution and hunger, to preach openly in the thoroughfares perjury and apostasy, and to swell the ranks of Protestantism by a course of conduct which would degrade any man in society claiming the character of moral truth. This is not Christianity; it is perjury. This is not improving men: it is corrupting them. This is not charity: it is malevolence and insult. This is not liberty of conscience: it is the license of iniquity. This is not preaching: it is fighting in the streets; and I have it on the authority of an official witness, that in Kells alone *ten guineas* were the usual sum expended at the Quarter Sessions to defend the poor people from the furious assaults of the Soupers during the time they infested that town.

It must be always remembered that England has taken the initiative in this disastrous course of calumny against Catholicity: but the time may come when a Russo-French alliance, aided by a Neapolitan-Austrian confederacy, may compel England to retrace her steps, and adopt a course of honor, justice, and conscience towards her faithful Catholic subjects.—Nor have the present Reformers of England commenced their labors gratuitously; they have been forced into their present formidable position by the conduct of the Clergy, and by the ignorance, the crimes, and the infidelity of the people; nor have I joined in their attack as a volunteer; I, too, as an Irish Priest, have been goaded into this confederacy by the unceasing lies of the Bible Societies against everything sacred in Ireland. And if I can aid others in abating this monster grievance of the country, I shall restore peace between landlord and tenant; I shall relieve religious and honorable Protestants (a character which I most freely and most cheerfully admit) from the odium and the disgrace of being associated with the insulting calumnies of Bible-emissaries; I shall disencumber the doctrines of Protestantism from the charges of countenancing this flagitious opprobrium; and I shall (as my own heart ardently desires) lay the foundation of a happier future for Ireland, in the cordial union of all classes and creeds of her people. In my next letter to your Excellency, I shall call your attention to the base working of these Bible Societies in Ireland: I shall collect the speeches of some of the dignitaries of the Protestant church on this subject; and I shall demonstrate to you, that this whole system tends to a public demoralisation, which the Government is bound to check, by all legitimate means at its disposal.—And I shall add, that the extinction, or at least, the restraint, within the bounds of truth and decency of this pest of Ireland, of this obstacle to her social progress, would, through the influence of your Excellency, add another claim to the respect which the people of Ireland would be anxious to pay the present Earl of Carlisle.—I have the honor to be, my lord, your Excellency's obedient servant,
D. W. CAHILL, D.D.

HOW TO GET UP AN AGRARIAN OUTRAGE.

The process by which this is effected by the Protestant landlords of Ireland was very clearly illustrated by Mr. McMahon in the House of Commons on the 29th ultimo. The hon. member called the attention of the House to the following facts:—

On the 26th of March last year he presented a petition from the inhabitants of Kilbegnet and Ballynalkill, in the county of Galway, signed by 1,400 persons, which stated that a Mr. Pollock and Margaret, his wife, had purchased in the Incumbered Estates Court a property of the extent of 7,414 statute acres, on which were five hundred tenants, and about 2,500 souls; that although the tenants did not owe a penny for rent, and were prepared to lodge their rent in advance in some bank, and although in conversation Mr. Pollock had promised not to evict a single man, Mr. Pollock had suddenly proceeded to eject the whole 500 tenants and their families; that no district was more free from outrage of every description, yet the constabulary had been increased and appeared to be under the control and direction of one of the sons of Mr. Pollock; and on the 12th of February a large

police force marched upon the property, and a process officer served indiscriminately notices of ejection, in some instances by nailing them to the doors of the houses. The petitioners prayed the house to take the matter into consideration, and save from ruin and certain death so many inoffensive and loyal subjects. There was no gentleman in the west of Ireland who did not regard with abhorrence these proceedings of Mr. Pollock, as tending to depreciate the general character of Irish landlords, to disturb the peace, and to depopulate the country (hear). The statements in the petition were substantially confessed, and a brother or friend of Mr. Pollock defended his conduct upon vague grounds of political economy—that he desired to have tenants possessed of capital, who would improve the property and do good to themselves as well as to the owner. Such conduct was altogether indefensible, and he asked the house to grant a committee to consider whether some means ought not to be adopted for the repression of proceedings of this kind. There were few members on either side of the house who had not condemned the practice of wholesale evictions. During a discussion upon the Crime and Outrage Bill of 1847, Mr. Horsman was reported to have said that if a hundredth part of such injustice was done in this country he did not believe England would be governed for a week (hear). Again, in 1850, upon a motion for a special commission to inquire into the state of the Kilrush Union, the right hon. gentleman said:—

"He had visited the union during the recess, and he believed that if any person had travelled through Europe during his whole life-time, he would never have witnessed so much misery arising from the same cause as he saw concentrated there in the course of a single week."

Mr. Bellew, in rising to second the motion, said he was induced to do so partly because the petition to which allusion had been made proceeded from a portion of his constituents, and partly because, as an Irish landlord, he was anxious to state the opinions and feelings of the greater number, if not the whole, of his brother proprietors. He rose as much to vindicate the cause of the Irish landlord as to advocate that of the Irish people; because he did not believe that as a rule the landlords acted from any ill-feeling or want of consideration towards the people; but rather from some misconception or other which it was difficult to explain. In the county of Galway, one lady, for example, evicted a large number of tenants because she believed them to be guilty of rank ribbonism. These tenants having been evicted, again took forcible possession, and they were sent for trial at the assizes; when the lady declared, owing to the mode in which the proceedings were conducted, that the law officers of the crown were conniving at Ribbonism. Now, if this lady allowed her mind to be so warped with respect to the law officers of the Crown, she might be in equal error with regard to her tenantry (hear). Then, again, as to Mr. Pollock, he believed that that gentleman was not so much an ill-conditioned hard-hearted man as he was the victim, so to speak, of a misconceived passion for evictions, for Mr. Pollock evicted all alike, rich and poor, and not only allowed them the full value of everything upon the land, even to the poultry, but gave them something additional upon quitting. Still he (Mr. Bellew) thought that the system of evictions could be supported by none but such as were ignorant of the resources of the country. All experience was decidedly opposed to it; and in Greece, Rome, and England, in former days, it had been doomed to be not only prejudicial in the highest degree to the well-being of the country, but also strongly provocative of crime. He hoped that there would proceed from both sides of the house such an expression of opinion as would induce the government to grant the committee which was asked for (hear, hear). He could not forget the anxious faces of wives and mothers, who had walked twenty or thirty miles to the assize town to obtain a few hours' earlier possession of the fact. Whether they were destitute before Heaven, or for six months longer had a roof to cover them, in the name of humanity he appealed to the house and to the government to grant this inquiry (hear, hear).

Lord Palmerston said he would not enter into the detailed arguments why, if the motion was persisted in, he should feel it his duty not to consent to the appointment of the committee. He begged, however, not to be understood as, in any degree, differing from the opinions expressed by honorable gentlemen as to the class affected by this motion. Undoubtedly, the population of Ireland was not greater than the fertility and extent of the country would usefully maintain and employ. On the other hand, by accidental circumstances and a great variety of causes, that population was very injudiciously distributed, accumulated in great numbers where the amount ought to be smaller, and wanting in numbers where, however large, the population might be advantageously employed. Although, unquestionably, gentlemen who held estates in many parts of the country where the accumulation of tenants was greater than was compatible with the improvement of the country possessed the right by law of clearing their estates, he did not think that in exercising that power they acted consistently with their own and the public interests.

Mr. E. Ellice regretted that the gentleman whose name had been prominently brought before the house, as promoting this system of eviction was a Scotchman, and further, that that system had long been known in Scotland, and was a curse to the country. He confessed that there was great difficulty in dealing with it, but thought at least, that it was a subject entitled to consideration. The attention of the house