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SEVENTH LETTER OF DR. CAHILL TO THE EARL OF CARLISLE. Ballyroan Cottage, Rathfarham, May 29, 1856.

My Lord—The neglect, the deceit, and the recklessness of what are called "The Missionary Bible Societies of these countries" are now so palpable and so unendurable as to demand the loudest expression of the public indignation, in order to abate this gigantic national grievance. The empire is robbed by the monstrous revenues of the Church Establishment; the stability of the British throne is imperilled by the religious discord which they engender; and the true record of Christianity is almost entirely obliterated by the absurd novelties which, by a kind of annual succession, makes Protestantism the terror and the jibe of the Christian world. The landlord feels the pressure of the Rent-charge—the statesman marks the progress of the political volcano, which is eating its disastrous course beneath our feet—and the Christian philosopher feels that the Gospel is ebbing from the English Church, with the precision and the certainty of the receding tide. Every man of every shade of religious and political opinion in the country must own to his own naked conscience that the present character and career of Protestantism must, under coming circumstances, involve the interests of society and the power of the throne in a serious national difficulty, perhaps in a national catastrophe.—Yet in spite of this universal impression—and, I might say, this national conviction—the Bible Societies, by their speeches, their agents, their perseverance, their misrepresentations, and their annual income of millions of money, keep up such a war cry against Popery and for the protection of Protestantism as to shut the mouths of Cabinets, and Parliaments, in the very sight of a grievance which the leaders in both Houses of the Senate have denounced as the most monstrous injustice and most flagrant iniquity which have ever been inflicted on the patience and the liberties of mankind. The Scotch members of the House of Commons denounce it; the Dissenters reprobate it; the Free-Trade party are ardently opposed to it; in truth, it could not stand the discussion of one Session of Parliament from the palpable anomaly and injustice of its inherent principle. But the Protestant Bishops, the lay proprietors of tithes, the clerical aspirants to the fat livings, and thirteen and a half millions of money, annually (the amount of voluntary contributions, and Church revenues) form a fortress, where they have laid up all the weapons of defence necessary to maintain this gross imposture. From this Church Sebastopol they send out their paid emissaries, who spread themselves through every Catholic country; through every nation verging to political revolution; through every kingdom of social discontent; and by a torrent of lies against everything Catholic, by the slander of Catholic worship, of Catholic discipline, of Catholic legislation, of Catholic morality, of Catholic Kings and Queens; and aided by a paid press with Editor parsons, they raise such an outcry against what they call Popery; they excite such a dread of Catholicity, its laws, its genius, its character, that the English nation entertain such a horror of the very shadow of Catholicity, as willingly to submit to the Church Creed, which they doubt or deny; and to the Church robbery, which they abhor.

At one time they represent through their Drummonds the gross immorality of our Convents, as awful in Catholic countries! at another time they employ the Scotch novelist, Macaulay, to denounce the agriculture of Catholic countries! on another occasion they hire Biblical tourists to sneer down the manners; the commerce of Catholic countries, so that they terrify the whole population of merchants, farmers, tradesmen, men, women, and children against the horrors of Popery.

Misrepresentation of Catholicity is the grand scheme of their policy, the principle of their success, the engine to work up the fears, and abhorrence of the generous, but deceived English people. The indignation of Austria, the contempt of France, the hatred of Spain, the revenge of Naples, and the curse of Ireland, are faint but true expressions of the universal feeling of these countries, against the political and religious lies of the agents of Protestantism. The Russians—that is, the Greek Church—believe the same doctrines as we do, with the exception of the Supremacy of the Pope, and the Procession of the Holy Ghost from the Son; yet your Excellency is aware there are no Souper-missionaries in any of the Dependencies of Russian rule; Russia is not revolutionary; and as the material of their profession of slander is revolution, they are not heard of in Russia. While Austria governed the willing obedience of Hungary on the one side, and Lombardy on the other, Vienna or Venice had no English Correspondent of the Times; there was no room for the office of calumny in the time of national peace. But

when English statesmen encouraged, and executed the Revolution of 1848, Austria swarmed with Biblical agents, with political correspondents. Austria was then denounced as a tyrant, an obstacle to liberty, a down-trodden kingdom, a Popish anomaly; the English press teemed with such tales of horror against this Catholic dynasty, that very little additional fuel, added to the insane bigotry of that year, would have driven our Parliament to reverse Emancipation, and to enact the sanguinary laws of Elizabeth.

The same policy is adopted in every Catholic country, sustained by myriad agents, paid by millions of money, and calculating on success from the publication at home of the grossest lies that ever degraded the foul invention of the most opprobrious deliberate calumniator. The modern revolutions in Spain, France, and Portugal, are repeated instances of this scheme; and while it degrades England abroad, it debases her at home and lays the foundation of an internal disease, which diminishes the strength, blasts the social happiness, and retards the development of her national resources.

The worst feature of this system of religious revolution and imposture is not the successful plunder on which it lives; the most disastrous result of this Biblical conspiracy is the fact that it has unchristianized England and depopulated Ireland. The English pulpit having no topic but "the errors of Popery," the people, as a matter of course, have no religion of their own; and they have no religion. The Irish pulpit seizes on the errors of Popery the new topic of hatred to the Papists themselves; and hence hatred of our supposed doctrine, and hatred of our race, produces not only irreligion, as in England, but also the extermination of the people! I pray your Excellency to bear with me on this subject, which I have studied deeply: hear my proofs, and attend to my experience, and judge the accuracy of my conclusions. Let me be called before a Committee of the House, where I cannot be harassed by the laws of libel; and I undertake to prove by incontestible evidence that some of the foulest murders in Ireland have clearly resulted from Biblical persecution. The English pulpit has made England a nation of infidels; and the Irish pulpit has converted Ireland into sheep-walks and bullock-pastures. The bone and sinew—the living population—the material of the army and navy, the farmer, the laborer, the artisan, are gone to add to the strength, the skill, and the revenue of other nations: England looks on at this tide of emigration: the Biblicals laugh in triumph; and in return for this cruel waste of men the Queen has in lieu of her faithful subjects a faction of Revolutionists, Swaddlers, and Infidels. In proof of these assertions of mine I shall furnish your Excellency with the necessary amount of public evidence.

In a report now before me, taken by Mr. Nathaniel Caine, Mount Vernon, Liverpool, and concluded 21st March, 1853, he states:—

"The Church of England has fifty-eight places of worship in Liverpool, with seat-room for 63,769 persons; but the average attendance is only 35,526; leaving space for 28,243 unoccupied, or what is the same, leaving room equal to 28 churches vacant."

"The Dissenters of all denominations (not including Roman Catholics) have eighty-seven places of worship, with seat-room for 34,549 persons, and an average attendance of 28,243 persons; leaving room unoccupied for 25,762 persons, or what is the same, equal to 25½ empty churches."

Here, from the official report of a Protestant gentleman, it appears that the Dissenters are nearly equal to the Church-of-England worshippers in Liverpool; and again, that nearly the one-half, in both cases, do not attend any worship of a Sunday.

Lord John Russell, the Earl of Shaftesbury, and others, allege—"That upwards of five millions of adults in England are sunk in barbarism or infidelity."

The Commissioners, in Lord Ashley's Report on Education, state that in the English collieries very few persons had ever heard of the name of Christ! The answers given to the Commissioners are too shocking to be repeated here. Let it suffice to say, that they had never been at church! Never heard the Gospel? Did not know God! Were sunk in drunkenness and profligacy; and hated the very name of a Parson.

In May, 1853, a set of men, calling themselves "the Secular Society," opened Conventicles in London on Sunday mornings, where this "Secular Society" of laymen engaged to deliver lectures on "Secularism." What this Secularism is will appear from the placards which were posted through the city, inviting audiences to defend the character of God from the corruptions of Christianity! The following is one of their placards, viz:—

On Sunday Morning, May 1, LECTURE ON WASHINGTON, By Mr. Stephens.

On Sunday Morning, May 8,

LECTURE ON THE LIFE OF COBBET, By Mr. Thompson.

On Sunday Morning, May 16, LECTURE ON THE CHARACTER OF JESUS CHRIST! By Mr. Archdale.

On Sunday Morning, May 22, LECTURE ON THE MILITARY CAREER OF THE DUKE OF WELLINGTON, By Mr. Frazer.

The city of London, with its near and distant suburbs, contains a population little short of three millions. Nearly half this population are Dissenters; and amongst the remaining half, which are called Protestants, are to be found practical, avowed Infidels, having official Conventicles of Infidelity, where the doctrines of Paine and Straus are publicly preached: here also may be seen tens of thousands who never frequent any worship, the parochial London churches having, on an average, on Sundays, only about fifty persons present! and the character of the remainder may be learned from a Protestant journal, the Saturday Review, which gives the following frightful picture of the irreligion of the lower classes in London:—

"Could the statistics of our existing Sunday observances be obtained, they would prove that in spite of, as many think by means of, this assumed traditional reverence for a strict Sunday, the lower classes of London are almost to a man alienated from religion. The solid fact remains that the extant religionism of England, as it affects the lower classes, fails—and fails egregiously.—The question is not between a Sunday-keeping population with crowded churches and meeting houses, and a possible or probable loosening of such vigorous and operative religious influences. We have to do with a population notoriously, palpably, and almost exclusively irreligious, sullen, apathetic, ignorant, and debased—untouched by the finer feelings, incapable of other than the lowest emotions, addicted to the vulgar stimulants, unrefined by art, or by the higher susceptibilities of human nature.—We have not to deal with a quarter of a million of church-goers, but with a quarter of a million of dull, stupid, apathetic bodies who either spend the Sunday in slothfulness or sleep, or in the debasing attractions of the pothouse and the guingettes."

It is at once a disgusting, and indeed an unnecessary office to cite Governmental reports in reference to the character and immorality of female habits in the crowded factories: several official commissions have brought this horror before successive Parliaments: it is a notorious fact: and hence, as I have already stated to your Excellency, Protestantism has clearly failed in England. The horrors of London surpass belief. Its ministers want training in clerical discipline: they want professional learning: they want unity in doctrine: they want sincerity in their belief: in fact, they want to be Christians. The Dissenters now far outnumber the Protestants: they hate the tithes and episcopal insolence as much as the Scotch do: so that between the vacant, the empty churches, the increasing Dissenters, the pagan democracy, the infidel societies, the pressure of the rent-charge, and the undying hatred of Scotland, the days of Protestantism in England are numbered. One shock of bankruptcy, or failure in the cotton trade: a brisk war with America for twelve months, where we purchase cotton annually to the value of eleven millions sterling: one effort at revolution in England, would denude Protestantism of its power, its influence, and its wealth, at a single blow. Its ignorance, its plunder, its persecution, its infidelity, can be maintained only by lies and millions of money: one national shock, and the flash of one national resolve, will yet and very soon lay this fabric of spoliation and blood in irretrievable ruin.

The Bishops and the lay-impropriators see this coming fate with trembling terror; and as the annual sum of eight millions and a half sterling is a stake worth fighting for they have opened in Ireland, as a last resource, a traffic in beggars to recruit their declining numbers, to fill the vacant churches, to replace the old charter-schools, and to act as a sort of make-weight against the abandonment of their churches and the preponderance of the Dissenters.

If the Government do not take up this case in time they are digging a mine under the throne of the Queen: better to have any class of subjects than infidels: better to disendow the Bishops in time than to encounter an insatiable mob: better to surround the Queen or the future monarch of England with the bulwark of truth, honor, justice, and religion, than with the protection of lies, blasphemy, and revolution. The history of Europe is full of warning on this vital point; and no man knows it better than the Earl of Carlisle.

I beg your Excellency's serious consideration of the following extract, taken from the Dublin Warder of the 24th of May; I take the statement as it appears: and it will convince any man of sound judgment, and of unbiassed mind that wherever the Souper agents commence their scheme of slander and of insult of the Catholic population, there will immediately spring up in fertile abundance Ribbon combinations, nightly outrage, and the awful crime of assassination and ferocious murder. My Lord, you

wisely hold the government of unfortunate Ireland in your hands: and my matured and humble conviction is, that there can be no act of your valued administration which will perpetuate the celebrity of your rule, and advance more efficiently the peace and the happiness of Ireland, than to give the weight of your powerful influence towards an efficient measure of just tenant-right, to protect the poor from Biblical extermination, and stop the mouths of a combination of men whose profession really is slander; and who earn their ignominious bread by a system equally hostile to the stability of the empire and to the true interests of religion. The extract is as follows:—

"WANTON OUTRAGES IN THE KING'S COUNTY.—Edward Syngé, Esq., Syngéfield, has for a length of time past devoted much time and taken a deep interest in the religious instruction of his dependants and tenants, many of whom, who were originally Roman Catholics and natives of the county of Clare, he brought to Rathmore, in this county, where they have resided with him on his property up to the present, and have been the objects of his charity and Christian care. Mr. Syngé has established schools for the literary and scriptural instruction of both adults and children, which have been well attended, and were productive of much good. On Sunday, the 11th of May, his proceedings and schools were the subject of an altar denunciation in the neighboring Roman Catholic chapel, in which they were held up to odium and popular abhorrence, and before the week had terminated, on the following Tuesday night, Mr. Syngé's cottage at Rathmore, his school house, and several houses of his cottiers, whose children attend his schools, were assailed by a party, who demolished all the windows with stones, and on the same night the house of a woman, named Mary Coy, also at Rathmore, was maliciously set on fire, the fumes of which awoke the inmates in sufficient time to make their escape, and gave an alarm to some friends residing close beside, by whom the flames were extinguished. Mr. Syngé has had frequent escapes from assassination. On one occasion he was fired at in the county Clare, when seven slugs were lodged in his body, and his servant shot dead by his side. Again, in the same county, in the noon-day, he was fired at and struck, but the bullet was providentially intercepted by his Bible, carried in his breast pocket, in the leaves of which it was found, having stopped at the remarkable passage—John, 17th chapter, 11th verse—'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.' He was also fired at near his residence in this county, when engaged in religious exercises. It is a lamentable state of society that such a gentleman as Mr. Syngé should receive such a requital for his many acts of charity and Christian philanthropy."

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

EIGHTH LETTER.

TO HIS EXCELLENCY THE EARL OF CARLISLE.

Moore's Hotel, Limerick, June 4, 1856.

My Lord—The late mention of Mr. Miall, for the disendowment by the State of all religions, is the most important fact in the modern history of England. If such a Bill were proposed to be introduced even twenty years ago, it would be scouted with indignant contempt; but the temper of the times is changed; the enormous revenues, the total neglect, the varying creed, the relentless tyranny, and the social discord, which mark the character of Protestantism have excited the hatred and the disgust of all men of sound judgment of every religious denomination in these countries and hence a formidable, and a compact body of one hundred and nineteen representatives, (or as they are called voluntaries) have combined, at a month's notice, to put an end to the spoliation and imposture of the Church Establishment. I need scarcely say to your Excellency, that this determined section of the House of Commons, bent on one defined object, seeking no place, or pension, working together without fee or reward, can carry any measure they may please to demand. The doom of the Protestant Church Establishment has, therefore, been decided, executed, and sealed, on the 24th of last May; and will become the law of the land in a shorter period than could have been possibly anticipated, even within the last year.

Your Excellency is aware that a society, called "the Society for the Liberation of Religion from State Patronage and Control," had been formed in England in the year 1844. During the first three years their progress was slow; but they were determined never to abandon their project; and so steady has been their advancement that at this moment they are, perhaps, the most powerful party in the House of Commons. In July, 1855, they published the first number of their monthly official gazette, the Liberator; and any one who chooses to read the pages of this clear, business-like little publication, will soon have learned from their income, committee, and delegates that this society holds at this moment the key of the House of Commons; and that moreover, they can, like Cromwell, kick out the Church Establishment any year or month they please to name. The matter is, beyond all doubt, perfectly settled; and I think it is true to say, that all Christian mankind will exclaim that the justice of Heaven has at length decided on extinguishing the most cruel imposture which the history of the world has ever recorded.