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CIVILIZATION AND THE CHURCH. (From the Crusader.)

The Church constrained to leave civilization to the world, in fact abandoned it; and by this abandonment alone it inflicts upon it the most terrible punishment, by giving it up to a reprobate sense.—She behaved in its regard, as God had already done with the wise men of paganism. As St. Paul teaches in his profound epistle to the Romans, they knew God, but did not glorify Him as God. The Apostle shows us in consequence, that the just Judge in punishment permitted them to become "vain in their thoughts and their foolish hearts were darkened. For professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of corruptible man, and of birds, and of four-footed beasts, and of creeping things.—Therefore God gave them up to the desires of their heart, unto the uncleanness, to dishonor their own bodies among themselves . . . to shameful affections . . . being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, foolish, dissolute, without affection, without fidelity, without mercy." Such is in part the magnificent panegyric, the noble sketch which the doctor of the Gentiles has drawn of those ancient philosophers, so glorious, so praised in pagan history; and such the reproof he casts in their teeth, for not having been obedient to God. We know not what certain honey-mouthed men will say of this, who knit their brows and distort their countenances, when they hear some sprinkling of these invectives against other characters, more impious even than were the ancient pagans.

Returning however to ourselves; a similar misfortune seems to have fallen on this worldly civilization in its rebellion against the Church. It had known the Church of the living God; and instead of venerating in her the incorruptible God, who established her as His city and Kingdom, it turned away to adore corruptible man and invoke the aid of quadrupeds and serpents, as certainly some of the philanthropists and regenerators of these days could be called, in consideration of the folly of their doctrine and the poison of their practice. Well—by the just judgment of God, the Church has given it up to a perverse sense. Thus all may have a true experience of the value of human civilization, when the light and strength that come from above are refused to it; and whoever will not change his ideas, will be inexcusable.

To comprehend well this practical lesson, a few sketches will suffice; the limits of an article not permitting us to write more at length. We shall then only glance at the miserable condition of philosophy in Germany, politics in France, industry in England.

As to Germany, in what at last have ended all the gigantic efforts, the long meditations, the unmeasured erudition of the sublimest understandings? In forgetting the most elementary and obvious principles of right reason; in the loss even of common sense; in involving themselves in a labyrinth of vain formulae, at one time idealistic, at another sceptic, at another still pantheistic, among which you seek in vain a path by which to extricate yourself. The pestilential gloom, void of all comfort and bringing only anguish and death, began to extend from the Northern clouds over the rest of Europe, threatening to pervert, to extinguish all light of the mind, every affection of the heart. And so to us, if the Church, shining in the midst of us as an extinguishable beacon, had not imparted to us her supernatural light, or preserved by Catholic instruction the truths most essential to the moral life of man. Who can know into what an abyss of most pernicious errors we would now be tossed in the name of progress! Great are the evils of ignorance, but far greater are those of false science. It is a hundred times less harm to know nothing, than to be learned to the ruin of what is true and good.

In France too, after so many theories and disputes about social and political right, the publicists of a country that deems herself the mistress of nations, saw themselves obliged to distil their brains in order to teach and defend, what? the first rudiments of civil society, property and the family, beset at the same time by the force of the populace and the sophisms of bearded universalists. Unchained from the professor's chair and the arena of the schools that it might pass into the street, the hydra of socialism and communism reduced the honest citizens of that generous nation, after having experienced all forms of government, to the brink of a social chaos, and forced them, through the hourly dread of robbery and assassination, to the cruel necessity of entrusting to the musket the guardianship of their property and life; a worse state than is found among the Bedouins of Asia or the Black Feet of America.—And had not a providential man, more through a divine dispensation than through human thought or fore-

sight, crushed by a masterly stroke the idol that threatened the extermination of its stupid adorers, we would have seen the savage state renewed in civilised Europe and every social element in a blaze.

And the new Tyre! Though the envied queen of the seas and almost the ruler of Asia, yet she has drawn no other fruit from her vast commerce, her long traffic and refined manufactures, than to reduce to the most lamentable indigence better than the third part of her population, and reproduce, in the midst of Christian civilization, a slavery, under certain aspects, more frightful than the ancient. In her caverns of fossils coal an immense crowd of adults are buried alive, to drag on a little while a life poisoned by the pestiferous exhalations of their mephitic abode; and in her noisy factories a crowd of youths stupefy their minds and ruin their health in casting a piece of cotton or wool between the swift loom, with no other advantage than that of not dying of hunger. And yet he who has read the history of his own times, knows to what inglorious shifts that government was obliged to have recourse during the late revolutions in order to prolong her political existence. These are the glorious and precious fruits of civilization emancipated from the Church.

Nor is this all. Whithersoever we move our steps or turn our looks, we meet with the lurid speeches, the frightful images of social corruption. The increasing indigence of the masses; the multitude made the tool of cunning and factious demagogues; crowds of languid working men, crushed under the burthens of a brute to increase the profits of cruel and avaricious speculators; the lower orders restless, prone to crimes hitherto unheard of; eager for an earthly happiness, which they will never taste, and forgetful of a heavenly beatitude, which they might with certainty enjoy; every where unbridled desires, ferocious hatred, and overboiling passions.

Lying philanthropists! Were these your magnificent promises? In vain do you flatter us, magnifying the external splendor of modern society, pointing out the facility of intercommunication, the ease and expedition of navigation, the political machinery so elaborately finished. In vain do you think to quiet us by showing us your machines, your foundries, your theatres, your philanthropic institutes, your artifices of government. We ask you for life, and you show us the grave. Break, cast down that wall, so beautiful apparently, and beneath you will see the nests, the filth of the serpent and every creeping thing. And of what will you glory? Of your colleges? But, if you remove the element of christian education, they become houses of corruption, where the strength of the wicked is wasted even before it is developed. Of your universities? But entrusted to the government of mere reason, from the abodes of wisdom they are transformed into hotbeds of revolution, nests of sectaries, that bring up youth in ignorance and immorality. Of your academies?—But they present the imagine of Babelian confusion, if the horrible doctrines there imbibed did not paint in our minds something yet more horrible. The people educated by you become more miserable, ungovernable, without loyalty, without morals, and what is worse, without hope. The asylums for beggary, the institutions of public beneficence, withdrawn from the care of those who served there gratuitously for the love of Christ, are converted into inheritances for office-hunters, who fatten on the tears and sufferings of the poor. Heaven forgotten, religion despised, crimes multiplied, a burning thirst for pleasures, equally pernicious when satisfied and not satisfied; minds puffed up with pride; souls hardened by egotism; such is the work of your hands.

Meanwhile, what are you doing? Laughing in your heart at all these wounds, with a theatrical compassion, you offer new promises, hoping still to find some who will believe your lies. Cease to mock our miserable humanity. You are incapable of producing any good. And do you know why? Because you want the spark of divine charity; and this must be necessarily wanting to you, because you want faith in God. Look at what you do, when you wish to be compassionate. You run to sound the trumpet, to write in some journal, what is given by the right hand Christ desired should be unknown to the left. You do even more. Stunned by the clamors of the indigent and the hungry, if you resolve at last to give them some relief, you plan some party, a ball, a philanthropic feast, that the excitement of voluptuousness may be the principle and the companion of the purity among the virtues. Nor in truth can you act otherwise; because the pagan spirit, which you have raised up again, has no other way to work but in the voluptuous delights of the senses, as it has no other support for its belief than in the staggering dictate of its belief than in the staggering dictate of human reason.

This is the sublime grade to which the reprobate world has led its civilization by its rebellion from the

Church. God grant that things may stop here. But if a prompt and efficacious restitution of the union between civilization and the Church do not take place, while subjecting to her guidance and guardian care, we shall fall into evils yet worse and perhaps irremediable. It is not necessary to swallow the chalice of evil even to the dregs, in order to know the insidious poison. Our past experience is enough. For the rest, the sole reading of the works of these modern reformers, who speak without mystery, shows clearly to what an unhappy term they wish to lead us. They unveil the jargon of the deceitful language held by others, who believe it their duty yet to dissemble. These tell you openly, that when they promise to remove misery from the world, they mean by misery every restraint on their wicked desires and animal propensities. When they promise a perfect form of government, under this name they understand anarchy, which they ensnare and delude. When they affirm that the chains forged by despotism and fanaticism must be removed, by chains they mean the laws of justice, honor and modesty. When they promise a purer religion, they mean atheism, not only permitted, but commanded to each individual. We should be led too far, were we to continue this dark and atrocious exposition.

THE EVANGELISATION OF IRELAND— PROGRESS OF THE UNDERTAKING.

(From the Tablet.)

The details of the Evangelising campaign which have transpired since we noticed it a fortnight since, prove that this insolent and pitiful aggression has failed, to an extent which even the most sanguine of the opponents of hypocrisy and humbug could scarcely have anticipated. In every locality the people spontaneously, and without the slightest premeditation or prearrangement, and without any interference on the part of the clergy spurred and drove away the mercenary brawlers. Not even by accident did they obtain a hearing from the Catholic population in a single town visited by them.

The experiment has already been virtually abandoned, for we learn that several of the mountebanks have been consoling themselves in their defeat with a visit to Killarney, where they have been pouring forth their sorrows in the now densely crowded recesses of its lakes and glens into the sympathising ears of their fellow-countrymen, who through that romantic region, whilst others have turned their steps homeward with an alacrity which seems to indicate that they had the prudence and foresight to secure the reward for their adventurous services before hand. By the utter failure of this *coup d'état*, proselytism has lost for ever the false prestige of success which the famine-fled traffic of the soul market had given it in the dismal years from which Ireland is just awakening. Its fraud and its falsehood are now made universally apparent. The only loss the country seems likely to sustain by the expedition is the withdrawal of the funds hitherto supplied for the corruption of the people by the gullible fanatics of England, who must, indeed, be sunk in the lowest depths of besotted stupidity and ignorance if their eyes are not opened by the facts which have transpired in the course of this undertaking, to the deceit of which they have been the victims.

The details of the proceedings of the Evangelisers and their hearers have little variety. In Waterford, even in the Protestant Sunday schoolroom, they could not procure a hearing. At Tarbert, in Kerry, though guarded by a large police force, and seconded by prearrangement with the presence of a magistrate, they were booted out of the town without obtaining a hearing. In Nenagh the Orange organ gave an affecting account of the mode in which these sleek apostles of hypocrisy were covered with filth by the gentle youths of Tipperary, though we find that at a subsequent exhibition—guarded by a large body of police, commanded by the county inspector, and seconded by the Parsons of the locality—they succeeded in holding forth out of doors to a small congregation composed exclusively of their own sort. In Dunmanway, county Cork, a Scotch Ranter was surrounded by crowds of the people, who effectually prevented a word uttered by him from being heard; and at length, in the midst of the uproar, a ballad-singer standing up on an inverted basket, addressed the applauding multitude on the brutality and tyranny of the father of the English Reformation, and the crimes of his daughter, Queen Bess, thus effectually silencing the intruder. In Carlow (whence we have read accounts of the peaceable hearing they received) the Ranters, after ten minutes endeavors, were forced to desist. In Tullow, in the same county, the effort proved equally abortive, the Preachers having been booted out of the town. At Clara, in the King's County, the spouters were at once puzzled and silenced by a young lad, who asked them to which of

their religions he was to conform, and in the midst of the scoffs and jeers of the people, they beat a retreat. In Kilkenny the mayor and another magistrate to whom they applied refused to allow them to hold forth in the City Assembly Rooms, telling them that Protestant churches were the proper places for their harangues; and that locality has accordingly been given up. At Cashel "of the Kings" they contented themselves with the delivery of tracts, which were torn up in their presence. At Ardmoyle, near Cashel, though escorted by a body of police, they were shouted down and speedily withdrew. We learn that Galway was visited by four or five of the Ranters, but that they did not attempt their operations in the ancient "Citee of the Tribes."

A complaint is made from many of the quarters where these missionaries of discord have exhibited themselves, of the misconduct of the magistrates and officers of the police, in sustaining them in their insulting aggressions on the people by the presence of a constabulary force during their harangues.

In Birr the resident magistrate, a Mr. Brereton, who attained some celebrity during the recent *Tuan* proselytising campaign, assisted by a Parson magistrate, "the Rev. Joseph Marshall, J. P.," took the mountebanks under his special protection, and gave them a police force at their first display, which, however, owing to the exertions of the Rev. Mr. Egan, the Pastor of Birr, was attended solely by Protestants. We read likewise that the presence of the constabulary on the Souper trip from Cashel to Ardmoyle was due to the requisition of a magistrate, who called upon the sub-inspector to give this guard of honor to the preachers. We trust that these occurrences will not escape the attention of Government, and that the authorities will consider attentively whether the efficiency of the force is likely to be increased by bringing the Catholic constabulary unnecessarily into positions where they are forced to listen to abuse of their religion. It is also worthy the observation of those, on whom the attempt to force the ministrations of the ranters at the bayonet's point may be made, that any individual in the community has as good a right to turn street preacher as these adventurers, and is as well entitled to the protection of the police. The example of the ballad-singer at Dunmanway might not be inaptly taken advantage of by the people of Birr, Nenagh, or Cashel, in case they are again troubled with the performances of the Evangelisers.

It is not easy to surmise by what course of events the promoters of this undertaking expected that the labors of the class of persons they employed would be attended even with the most trifling success. If the Anglican Parsons scattered over the country, who are generally Irishmen, men of education, and the majority of them—by their social position and connections—gentlemen, can effect nothing, it is to be wondered how any result favorable to the views of the projectors could have been expected to attend the ranting of the illiterate Dissenting preachers of England. If their teaching in their own country cannot keep those who frequent their conventicles out of the mire of the most revolting crimes, how could they have expected that the proverbially religious and moral Irish people would heed their intrusive lessons, especially when directed to with a view of procuring our people to abandon that Faith which has preserved them holy and pure, and free from the crimes which run riot among the disciples of "the missionaries."

At least one good result may be to follow from this crusade. It will correct the notions with which the English mind was filled by the falsehood of the proselytisers, to the effect that the Irish people were not merely willing, but anxious to receive the ministrations of the sort of persons with whose presence we have been favored. Hitherto the constant news from the scenes of souping operations as detailed by their conductors, was, that "the people were gasping for the word;" that "they were rapidly turning from their Priest;" that "their eyes were opening to the truth," &c. We are not so sanguine as to expect that this sort of cant will be discontinued, but we are satisfied that it will become almost useless as a means of extracting money. That a reaction will take place in the minds of the duped and victimised class who have hitherto supported the "Irish missions," consequent on this exposure of the lying and avaricious spirit in which they have been so long made to bleed, is more than probable.

THE FATE OF SACRILEGE.

(From the Catholic Standard.)

"Not only the original seizures of Church lands have been thus punished, but the Divine attainer seems to attach itself to the property, and to follow it even into hands comparatively innocent. The extraordinarily broken and interrupted descent in fa-