



CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, DECEMBER 5, 1856.

No. 17.

REV. DR. CAHILL,

ON ENGLISH PROSELYTISM ON THE CONTINENT.

(From the Dublin Telegraph.)

Ballyroan Cottage, Nov. 5, 1856.

Those who read the journals of Austria, Italy, France, Spain, &c., cannot fail to observe with feelings of surprise, the continued efforts made in these countries by the Bible societies of England to ridicule and malign the Catholic creed, its institutions, and its clergy. And the next idea which awakens additional astonishment is the toleration and the patient endurance of the Catholic states, in having borne this malignant nuisance during the last forty years. The clear cause of this conduct on their part was—firstly, the unsettled state of these countries after the first French revolution; and again, although they might desire to expel or silence these emissaries of revolution and infidelity, they feared in their weakness to rouse the anger, and provoke the hostility of England. The English Protestant church alone, with all its wealth and intrigue, could have never succeeded in establishing itself, or publishing its calumnies in any Continental Catholic city; but all the English embassies were filled with the men of Lord Palmerston's own ideas; and from Lord Minto down to the lowest attache—down to the very messengers and servants, they were all animated with the spirit of Russell, Drummond, and Roden, towards every thing connected with the faith and the name of Catholic. These organized Embassy staffs located at the various Catholic courts, living in the midst of the discontented, the rebellious, and the immoral of the various cities, having the command of tens of thousands of pounds sterling (voluntary English contributions), and aided by the unceasing power of the entire British press, it follows that no calculation, however exaggerated, can set down the just amount of the mischievous influence of these bodies so banded together, both in undermining the principles of faith, and in weakening the allegiance to the throne. Any one who wishes to ascertain the value and the truth of these statements, can consult the English Blue Book for the years 1846, 1847, 1848, and 1849, and he will there read the names of Ambassadors selected and commissioned, at the various Courts, combined with the same malice, as the Orange confederacy of '95, and professing in their despatches and their entire official character, an undisguised opposition and hatred to the Catholic faith. In the ordinary course of human events, this malicious aggression on the creed and throne of other nations must awaken public distrust in our ambassadors; hatred towards the British Minister who would commission such servants; and revenge towards the monarch and the nation which, under the appearance of friendly relations, were the most treacherous foes; and which could take a treacherous advantage of its official position to hatch political revolution, and to inculcate the doctrines of English infidelity. The Catholic Courts of Europe have had the experience of forty years of this English propagandism; and they are, therefore, at this time, perfectly acquainted with the policy, the motives, the aim, and the stratagems of the British Cabinet under the circumstances referred to. This accurate knowledge of the schemes advanced and matured by Lord Palmerston is now the security of Catholic Europe against this anti-Christian confederacy; and when we add to this advantage the imperial protection which France spreads over religion in the neighboring countries, one may, with perfect confidence, prophecy the total failure of English proselytism and revolution; and with the same certainty equally foretell the triumph and advance of Catholicity over the entire European Continent. The following extract from "the Record," and written from Fontainebleau, will illustrate the two positions here put forward, namely, the revolutionary infidelity of the English Bibleicals, and again the prompt firmness of modern France in crushing English Souperism:—

The following is the Sous-Prefect's reply, dated Department of Charente Inferieure, Sous-prefecture of St. Jean d'Angely, Sept. 11, 1856.

"A Monsieur Doine, Pasteur Protestant a Matha. "Monsieur—You have addressed to Monsieur le Prefect a petition for the authorization of Protestant meetings at Seigne. The Prefect, by a letter dated 23th September, informs me that the meeting in question being, as it appears, likely to disturb the public peace, and be productive of ill-feeling and disorder in the village—independent of which there does not appear to exist any real or serious necessity for them—has, in consequence, decided that the authorization petitioned for shall not be granted.

(Signed) "Le Sous-Prefect VILLEREAU."

"Troyes, October 13, 1856.

"Very dear Brother—I left you this morning rejoicing, little supposing that had news awaited me on my return home; but I am not cast down, for I know that the Lord will not abandon His people. Last Friday the Commissary of Police called upon Monsieur Thomas to inform him of a fresh interdiction by the Prefect at Estissac. M. Thomas informed me that twice during the week the Prefect had sent for me, and, as I was still absent, he had at last written to me; the letter was lying on my bureau; I opened it, and read the following:—

"Troyes, October 11, 1856. "Monsieur le Pasteur—I permitted, at your request, that you should give instruction to a dozen children at the village of Estissac, whom you desired to prepare for confirmation. This instruction, I understood, was to be given quite privately. I hear, however, that meetings of eighty persons and upwards are continually taking place, and that you are thereby eluding, those administrative measures to which the Protestant Association of Estissac has given rise, and has become subject to. I therefore hasten to inform that I have given orders to the Commissary of Police of Estissac to prevent all further meetings that parish; and I have to request you, Monsieur le Pasteur, to attend, as far as you are personally concerned, to the above prohibition.

(Signed) "BELLURGY DE GRANVILLE, Prefect."

What Irishman does not see, that the same Soupers who have disgraced the Protestant name in this country, carry on the same profession of calumny and offensiveness in France? They provoke the same feeling of hatred amongst the French; urge the public indignation to a violation of the peace; and compel the French authorities to withdraw from these incendiaries permission to preach, in view of the popular excitement, which their insults and lies are likely to produce. And this official prohibition takes place in different towns of the kingdom; a fact which proves that slander is not confined to one emissary, or one place, but is part of a system, universally adopted by these Proselytisers, wherever they appear. If further evidence were wanted to prove the character of England (as stated) on the Continent, we have that proof in an article from a high and influential journal, which represents French feeling, and speaks French sentiments, perhaps more generally than any other organ. We have in the article above quoted, at once the charge against England, and the verdict of France. The extract is taken from the Gazette de France:—

"The conduct of England since the cessation of the Crimean war affords a subject of profound reflection to the civilised world, and it is impossible that France, in remarking this conduct can refrain from casting a bitter glance at the past. But let us first examine the present. How is it that Europe does not enjoy at this day that perfect security, that confidence in the future, which should have followed the conclusion of a peace procured by the moderation of France and the resignation of Russia? This is caused alone by England, who entered the Congress of Paris without attempting to disguise her disinclination, and was to say compelled by the unanimous will of the Continental nations. She therefore, in taking part in the pacific conferences, spread the seed of war and revolution. The fault of our merchants and capitalists has been to have trusted England. It may be affirmed without contradiction that, if England had not stirred up the embers of the conflagration which ravaged Italy in 1848, if she had not supported Austria in the indefinite occupation by that power of the Danubian provinces, in order to be justified in occupying the Black Sea with her own vessels, Europe would at this day enjoy profound peace. Thus one nation has arrested the development of universal civilization, and obstructs the expansion of wealth and the welfare of the working classes."

Here is the opinion of Frenchmen in reference to England; here, for the first time, the Continent is beginning to brand Great Britain as the public disturber of Europe. Spain has already broken all political connexion with her; Naples defies her; Austria challenges her to man "the hundred guns on the tower of Allessandre," which she aided in purchasing for the church-plunderer, Victor Emmanuel of Sardinia; and France, in the castigation just quoted, charges her with being a revolutionist, the opponent of social progress, and the enemy of the working classes.—Ireland could at this passage lift her mourning, widowed voice and add to the charge of the French journal the new indictment, namely, that she is not only the enemy of the progress of the Irish workingman, but that she has within the last ten years (in addition to all her former persecutions) banished the poor Irish children in hundreds of thousands, starved and killed them in tens of thousands, and in order to trample out the last expiring embers of human feeling from this martyred race, she hires, commissions, and pays the most degraded outcasts, perjured apostates, to cast filth on the tombs of these faithful dead, and to insult in broad day, and under the eye of public scorn and burning shame, the very last and dearest feelings of the persecuted living. France, brave France, now reads our journals, feels our persecutions, and publicly brands England as the enemy of European progress and of the working classes. If the entire Irish press, with its superior talent and accurate knowledge, supplied France with weekly and daily data of our trials and persecutions, England would quail before the universal exposure of her cruelties and her insults towards Ireland.

Already a combination, although fortuitous, has taken place throughout the south of Europe, against England; it is a reaction which bids fair at the end of ages for the humiliation of the most heartless nation known in the pages of history. The entire Continental press has administered a new dose to the Times and its coadjutors, which it has been compelled to swallow in half-smothered resistance: the Queen of Spain has, by an order in council, expelled the English journals from the kingdom; the walls of Naples are

covered with placards and gibes about the two missing bombarding fleets; the police of Vienna have warned the correspondents of the English press that on the first appearance of their old calumnies of '47 and '48, they shall be forthwith arrested, their papers forfeited, and themselves expelled the country. France speaks for herself in the extract quoted; and thus the day has at length arrived when the anti-Christian policy of the English Cabinet has met its just reproach in the expressed censure of the most powerful and civilised States of Europe.

A new element in the humiliation of England is about to be introduced into the Spanish monarchy. Russia never acknowledged the legitimacy of the present dynasty; she broke off all diplomatic relations with Spain, when the repeal of the Salic Law expelled Don Carlos from his right to the throne; and from the year 1833 to the present hour the Cabinet of St. Petersburg have viewed the present Spanish Queen as a usurper, and have treated her Cabinet and Cortes as a band of plunderers and assassins. The Russian policy, it is said, will be reserved; those who have the best opportunities of being rightly informed, assert with confidence that Russia will renew diplomatic relations with Spain; and hence, with France on one side, and with Russia on the other, we may soon, very soon, expect to hear that the mischievous influence of England in Spain and in Portugal will have entirely ceased. The writer of this article has already placed before the public the facts which now form the theme of the Continental journals; and he has prophesied six years ago, that the conduct of England had only to be thoroughly known and published in order to awaken public indignation, and to pursue English Souperism with universal reproach. The future historian will record the fact—viz., that the infidelities of the Protestant church, the proselytising mania of Palmerston, Minto, and the family cabinet added to the interminable calumnies of the English press, have all united to rouse the anger of Europe, and to humble and degrade England. Her proselytism will wither the laurels of her former fame: and she will lose more by the rancorous bigotry of Palmerston than she has gained by the military genius of Wellington. The part which England now plays in Sardinia will add fresh materials to her rapid decline: she joins Victor Emmanuel, the confiscator of Church property, the annihilator of the Pope: the Italian revolutionist. What must be the desperate tenacity with which she clings to her mad scheme of proselytism, when she stands in opposition with a standing army of three hundred thousand men, when she encounters the hostility of all the good and the virtuous of six Italian States, numbering a population of twenty millions of souls; and when she supports a petty state of four millions population in a career of persecution and plunder.—But England has failed in her last scheme: the withdrawal of her Ambassador from Naples is a mere sham to cover her retreat; her fleet at Malta is a flourish of trumpets to pretend a hostile attack; but the public sees through the hypocrisy of Palmerston, that this demonstration will end in a bottle of smoke. France goes a small way in this sham sea-fight: but it is only to expose in fuller relief the wicked policy of England, and by this exposure to gratify his imperial and known contempt of her infidel policy. Nations argue for a long time before they come to blows, and some few months will tell that the interchange of diplomatic notes and that the removal of embassies do not mean such a political rupture as would call armies and fleets into active service. England has been disgraced in the Crimea: she is now overreached by France in Italy: and a very short time will prove that her prestige as a first-rate power and as a nation of public truth will have passed away. The only place where the efficiency of her Church and the perfection of her Gospel can be tested is the kingdom and the metropolis of England: and judging by this criterion, she has failed in these two positions: and in these respects she stands in a lower scale of public crime and of Christian worship than any other denomination of Christians on the face of the earth. Her scientific poisonings, brutal murders, child-killing, and gross immoralities, are now proverbial through all the world: her churches are deserted on Sundays by the working classes: her cities and towns are avowed masses of acknowledged infidels, while her Gospel and her Clergy present an example of incongruities such as have made the nation what it is, a working class of the most degraded vice, and an aristocracy without any fixed form of worship, without any decided principles of faith.

D. W. C.

THE LIFE OF ST. VINCENT DE PAUL.

By HENRY BEDFORD, M. A. (London: Burns and Lambert; Dublin: James Duffy, &c.)

There is, perhaps, no saint of ancient or modern times who has left behind him such widespread traces of his zeal and sanctity as St.

Vincent de Paul. Wherever Christianity is known his name is familiar; and in every country his living and active works are still, as it were, perpetuated and multiplied. He has left us the Vincentian Fathers of the Mission, to carry the spirit of religion into every town and hamlet, converting sinners, and kindling the fire of piety where coldness and indifference have prevailed: he has left us the Sisters of Charity to tend the sick and relieve the poor, and comfort the afflicted, to convert the sinners, too, by their example, and to make religion amiable in the eyes even of unbelievers by the angelic duties which they perform; out of his mission has also sprung the inimitable society of laymen which bears his name—a society spread over the whole Catholic world, which carries out some of the most striking characteristics of his pious labors, being, in fact, the most perfect and wide-spread organization of charity which has ever been; and, similar to it, and from the same origin, is the Ladies' Society of St. Vincent de Paul perpetually at work in the midst of us with the most singular ubiquity and efficacy, so that the holy founder of all this vast net-work of charity which appears to cover the face of the earth, would seem never to have died at all. Yet, with so many things to remind us everywhere and every day of St. Vincent de Paul, how little do the public in general know about his history—how very little in proportion to the interest which that personal history should excite! Many very slight sketches of it have, it is true, found their way into the hands of Catholics, in books of piety and in the general Lives of the Saints; but a good, comprehensive biography of this holy man was much needed, and it is that which is now offered to the public in the little volume of which we have quoted the title above. Now that such a book has appeared we have no doubt that its value will be quickly appreciated. It is not only as a work of a most edifying character that it will be esteemed, but as a production of much literary merit, and as an extremely interesting account of a most critical and melancholy period in the religious history of Europe. But how could the period be a melancholy one which produced St. Vincent de Paul? So will the reader be apt to exclaim when he has perused the volume; and after all the deplorable state to which Gallicanism reduced religion in France, as described in this book, and as so graphically delineated in the preface to it, which we perceive by the initials is from another hand, the results of St. Vincent's mission, which arose in the midst of the desolation, will least exemplify the wonderful way in which the Disposer of all things out of evil can bring good.—The following extract, describing the first mission of the Vincentian Fathers in Ireland during the lifetime of their holy founder, and the interest which St. Vincent himself took in Ireland, will be gratifying to our readers. After briefly referring to the state of affairs in Ireland during the mission here of the Papal Nuncio, Rinauciani, in 1645, and a passing allusion to the scenes of rapine and bloodshed which marked the course of Cromwell's army in Ireland, the author thus proceeds:—

"One incident alone affects our narrative, and that brings us to Limerick. To that city had most of Vincent's missionaries betaken themselves, when, after a dangerous passage from St. Nazaire, at the mouth of the Loire, they reached Ireland. The holy company consisted in all of eight fathers, of whom five were of English or Irish birth; some went into the diocese of Cashel, but the rest, as we have said, repaired to Limerick. It was at the latter end of the year 1646 that they entered upon their missionary labors; and the result was such as to surprise the fathers, though not greater than usually attends similar efforts among this devout people. The nuncio found time, amid the distractions of the civil war, to give his sanction to their work, and to recommend it as a model alike for bishops and priests, and these gladly availed themselves of his blessed influences. They were the first to present themselves to make a general confession; and by their example led on their flocks to a profitable use of the boon which Vincent had sent them. The disorders of the times had driven the countrypeople into the towans; and such were the crowds which beset the confessionals that persons had to wait whole weeks before they could obtain admission. Those were, indeed, no ordinary times; the spirit of persecution raged with a violence which had scarcely been known before, even in that land of persecutions. And with that evil spirit rose the devotion of the people. The fury of the regicides turned with redoubled force upon the Catholics, who had dared to proclaim the son of their victim as king; and the missionaries found their occupation to be like that of those who, in the days of the early persecutions, prepared Christians for martyrdom. As with the people, so with the priest, not one of those among whom the missionaries labored deserted his flock. Violence or death alone could separate them.

"But while their labors extended throughout the diocese, their chief exertions were directed to

the city of Limerick itself, where was the stout-hearted bishop, Edmond O'Dwyer. And well was it for Limerick that it had its bishop within its walls; for stout hearts were especially needed at that day, not only to bear up against the terrible sufferings which the faithful had continually to encounter, but to keep to the rugged path of duty those whose courage might be tempted to waver amid such severe trials. The good bishop was never missing, whether at the council board or the altar; ready alike to give his voice for the defence of the city against the Independents, and to minister at the death-bed of the plague-stricken famishing soldier. Ireton, Cromwell's stern son-in-law, was at the gates, and faint hearts trembled and talked of submission; nay, when the bishop threatened excommunication against the traitors, human weakness made some despise the threatened penalty; but the negotiation failed, and the siege proceeded. Pestilence raged within the walls, and that so fatally, that no less than eight thousand of the inhabitants were swept away by this cruel malady. Many tried to escape from the city; but the brutal general threatened to shoot any who should attempt to come out. He actually seized three or four, whom he ordered for execution: and others he caused to be whipped back into the town. One of these poor creatures thus condemned to be hanged was a young girl, the daughter of an old man who was of the number driven back. The father prayed to be allowed to die in the place of his child; but the prayer was rejected.

"Thus the siege continued till the end of Oct., 1651, when a traitor, Colonel Gennell, who had before betrayed the pass at Killaloe, and then taken shelter in Limerick, conspired with others, and treacherously admitted the enemy at one of the gates. The city being now invested on both sides by a numerous army, which had just received a reinforcement of 4,000 men, the brave Hugh O'Neill and his garrison were constrained to accept articles of surrender. Ireton excluded by name from the benefit of pardon those who had been foremost in the defence; among these were O'Neill, the Bishop of Limerick, and the Bishop of Emly. The first had a narrow escape. Ireton tried him by court-martial, which condemned him to death; some of the officers remonstrated, and Ireton at length gave him a second trial, when he was saved by a single vote. The Bishop of Limerick escaped among the troops in the dress of a common soldier, and died at Brussels. For the Bishop of Emly a different fate was reserved.

"Terence Albert O'Brien was a Friar of the Dominican convent in Limerick, and was made Bishop of Emly in 1644. His eloquence was so powerful in sustaining the courage of the besieged, that Ireton made him an offer of £40,000 and passport if he would only quit the city. He spurned the bribe, and was in consequence exempted from the pardon. He was tried, and condemned to be hanged and beheaded. In his last moments he addressed Ireton, upbraided him for his injustice, and summoned him to appear in a few days before the tribunal of God.—The summons was obeyed. In eight days the inexorable general was smitten with the plague, and died raving wildly of him whose words he had so lately despised.

"It was amid such scenes as these that the fathers of the mission toiled incessantly; and with what success we have already seen. It is, however, but just that the brave old bishop who bore so large a portion of the labor should tell his own tale, which he does in the following letter to Vincent:—"I have often in my letters to your reverence given you an account of your missionaries in this kingdom. To speak the truth, never, in the memory of man, was so great progress heard of in the Catholic religion as we have witnessed during the last few years by their piety and assiduity. In the beginning of the present year we opened the mission in this city (where there are not less than 20,000 communicants), with such good success among the people generally that I doubt not but that, by God's grace, the greater portion of them have been delivered from the grasp of Satan by the remedy which has been brought to bear upon invalid confessions, drunkenness, swearing, adulteries, and other disorders which have been quite abolished; so much so that the whole city has changed its aspect, being driven to resort to penance by the pestilence, famine, war, and other dangers which beset us on all sides, and which we receive as manifest signs of the anger of God. Nevertheless His goodness has been pleased to grant us this favor, unworthy servants as we are, to be engaged in this work, which, in truth, was so difficult in its commencement, that some even thought that we could never complete it; but God has made use of the weak things of the world to confound the strong. The chief people in the town are so assiduous in their attendance at sermons, catechism; and all the other exercises of the mission, that the cathedral can hardly hold them. We cannot better appease the anger of God than by extirpating sin, which is the foundation and cause of every evil. And, indeed, it is our own fault if God does not stretch