

From the N. Y. Freeman's Journal.

THE 'CHRISTIAN ALLIANCE.'

A few weeks since, I addressed to you a hurried notice of a Society or Alliance, recently formed in our metropolis, called by its founders the "Christian Alliance."—Deeming the professed objects and intended measures of that Alliance, of a very incendiary, or to use the mildest term, equivocal character, I feel desirous of calling attention more directly to the subject and must therefore do so, for the second time, the indulgence of a place in your columns.

We have been, time and again, called upon to lament the intense religious intolerance and bigotry manifested in the formation and practical workings of almost all of the strictly Protestant or anti-Catholic societies of the day. But in the case of the "Christian Alliance" we notice a violent political tendency, visible in few, if any, of these Societies. I will proceed, briefly, to illustrate the nature of the political tendency of the "Christian Alliance."

The public ear has been incessantly assailed during the last thirty years, by details of constant conspiracies and secret societies, aiming at violent political changes in various States of Italy; particularly the States of the Church. These secret and treasonable projects, conceived of none of the features or characteristics of just revolution, have originated, for the most part, from the incultion and spread of French revolutionary and I may add, irreligious sentiments; Italy, during the period of French ascendancy. The aim of no one of these several uneasy movements has been liberal reform, the redress of political grievances, or legislation for political rights; nor has any one movement been saved by the prerequisite of universal consent; but have, on the contrary, been entirely of a seditious character to revolutionise and utterly demolish in violent manner and by forcible means, the prevailing political systems of Italy. These movements, revealed from amidst the mystery with which they have been uniformly enveloped, have long ceased to be deemed, in public estimation, of a patriotic character; except by fanciful tourists and political tractarians possessed more of imagination than either good sense or sound political judgment.

The governments of Italy, for their own preservation, have been compelled to render more numerous and scrutinizing their systems of police and political surveillance. Again and again, persons engaged in, or justly suspected of, these treasonable and incendiary projects, have been expelled or dismissed their various states. These exiled revolutionists, whose name is almost "Legion," have spread themselves throughout the larger cities of Europe, in as immediate vicinity as possible to Italy, or wherever congenial spirits ready to profit by revolution, could be found, and have continued, in their exile or banishment, the active agitation of their favorite seditious and incendiary projects, by secret juntas, incultion of the most unjustifiable revolutionary doc-

trines, and by circulation of the most inflammatory political, as well as anti-Christian, publications and tracts; introduced in violation of municipal laws by smuggling and illicit means, into even the heart of Italy itself.

Every means have been used to ward off or nullify the effects of these incendiary attempts, and thus far with happy success. In the language of the "Address" appended to the articles of association of the "Alliance":—"The abortive attempts at political revolution, which have occurred within the past twenty-five years, and which have been put down immediately by Austrian bayonets, have taught Italian patriotism one valuable lesson. The patriotic minds of that glorious land, whether in exile or on their native soil, are understood to have abandoned the hope of liberating their country by insurrection and the sword. They see that there can be no hope of a new Italy, otherwise than by an intellectual and moral revolution that shall make the people new."

"With such views, movements are already organized by Italians themselves, to diffuse among their countrymen such knowledge as will tend to that intellectual and moral renovation, without which all political changes will be of little value."

It seems, from the same Address, that we have among us and in our own city, a host of these samples of Italian patriotism; upon whom, together with their brethren throughout Europe, leagued in the same intentions, the "Christian Alliance" relies, as staunch allies in its peculiar enterprise. Not to accuse the "Alliance" unjustly, let the Address speak:—"With reference to the field thus opened among the Italians, both in and out of Italy, the 'Philo-Italian Society' was founded a few months ago, in the city of New York. The correspondence of that society, and the consultations which it has held with friends of the cause in other parts of the country, have resulted in some modification and enlargement of the plan; and thus has arisen the organization which now presents itself to the Christian public. Our great object is the promotion of religious freedom; but still, as before, we propose to labor for that object, particularly and chiefly by the diffusion of useful and religious knowledge among the Italians. It is upon Italy, with all its ancient and enduring influence upon the doctrines of the world, it is upon the metropolis of that great spiritual despotism which has for ages overshadowed the nations, that our eyes are fixed. Our prayer, shall be, and our hope, that the great Babylon may fall; and that the banner of primitive Christian truth and freedom may float over the Vatican itself."

It seems then the Alliance originated in consultations and correspondences, not confined to American zeal and research, but commenced and promoted by expatriated Italians among ourselves, formed into a politico-religious society. These last mentioned persons, desirous to carry out and succeed in their hitherto unsuccessful enterprise, under new names and

with the aid of new and specious pretences, have either inveigled the Christian members of the alliance into their places, or have formed a strict coalition with them under the title "The Christian Alliance." The allies are upon the horns of a very pretty dilemma. In charity we would adopt the first supposition; the second not flattering the presence of sincerity put forth in their publication.

Let us briefly examine whether the "Alliance" from its own standards, the constitution, address and proposed measures, is of the immutable character.

First. The object of the Society is, what the "patriotic minds" of Italy, whether in exile or on their native soil, after a "twenty-six" years struggle, have failed in provoking—a revolution. Neutrality in the strictest sense, is proposed in the face of words of an adverse and most pungent meaning. They repudiate the motive of interference with "questions properly patriotic," and at the same time, in the language of the address, aim at "an intellectual and moral revolution;" also the overthrow of that "Empire which the Roman Pontiff holds in the world of thought and faith, in the most intimate alliance, offensive and defensive, with systems of secular misgovernment;" also "an emancipation of the minds of the masses there," in Italy; also "the promotion" of what they call "religious freedom," and the fall of "the Great Babylon;" terms which we are prepared to understand in their true meaning.

Secondly. The means and specific efforts by which those objects are to be accomplished, are 1st. "To send to London, Paris, Lyons, Switzerland, Marseilles, Corsica, Malta, Corfu, Constantinople, Smyrna, Alexandria, Algiers, Barcelona and other parts of Europe, resorted to by large bodies of Italians, a judicious agent to establish a correspondence and depositories for the sale of Bibles and other books, as well as other arrangements. 2d. The publication of tracts and books in the Italian language, selected and original; to be revised, selected, or composed by the above mentioned Italians, among us. 3d. The introduction into Italy of papers, tracts, and books by secret and illicit means, in the face of a "rigid censorship over the press, and the importation of books," despite "an Austrian artillery and a police swarming in every quarter." 4th. A coalition and union of effort with the Bible Society, The Tract Societies, and the various Missionary Societies, when requisite or advisable. 5th. The employment of Ministers as missionaries. And 6th.—The "prosecution of enquiries," and the collection and publication of facts connected with the intended effects.

In the third place, the above mentioned "specific efforts" are to be carried on, in violation of the laws and by avoiding the police regulations of the threatened governments. In addition to what I have already said, the following extract from the address will be sufficient under this head:—"A door is open for the access of truth to the minds of the Italian people,

notwithstanding the most rigid censorship over the press and the importation of books; notwithstanding the terror of the Austrian artillery, and the inconveniences of a police swarming in every quarter; it is ascertained that to some extent, papers, tracts, books, the Bible itself, can be introduced into Italy, and can be placed in the hands of those who will hardly fail to read and profit by the reading."

There are other circumstances connected with the origin and formation of the "Alliance" worthy of consideration. It consists of intellectual members of all denominations, the most adverse, only united in their anti-Catholic hostility.—It was secret in its formation, and its existence even now is scarcely known by the Protestant institutions of the day. It seeks a coalition with Tract, Bible, and Missionary Societies in its projects, many of which I have shown to be illegal and in violation of law. Its roots extend throughout the entire Union, and among its officers are the most influential members of the other Societies alluded to. I have reason to suppose the organization is very perfect and extended.

The extent and danger of a combination, the most reckless, of all the reckless societies of the day, of an anti-Catholic character, of the tendency as above explained, so complete in organization, so equivocal in character, can scarcely be appreciated.

With apologies for the length of this article, I remain &c.

PERSCRUTOR.

Dec. 11, 1843.

The manufacture of oaths and vows for the Jesuits employs a great number of hands at present, and is no doubt a lucrative business. Many a play, as some one said, would have been hissed from the stage, if it were not for the introduction of an Irishman who is made to father the stupid jests of some English Author; and many a newspaper in our days, would soon expire if the Editor did not cater for the depraved appetite of his subscribers with stories about Jesuits, Nuns, Popish Priests and conspiracies against the liberties of the United States.—*Cath. Telegraph.*

SIR WM. DRUMMOND STEWART, who has recently succeeded to the title of the Earl of Lorn, in consequence of the death of his uncle, has arrived in New Orleans. He will, unless recalled by her Majesty Queen Victoria, to take his seat in the House of Lords, depart in the spring for Santa Fe by the way of Independence, Missouri, at which place he left his mules and carts on his return from his Rocky Mountain expedition.—*Baltimore Saturday Visitor.*

This nobleman embraced the Catholic faith some years ago, and was received into the church by the late Bishop of St. Louis. He is, we are informed, a fervent convert.—*Cath. Mex.*

We are happy to perceive from the report of arrivals at New Orleans, that the Mary Kingsland has safely arrived after a voyage of 44 days. Very Rev. J. TIMON and his Missionary band were passengers in the vessel.—*Ibid.*