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PERSECUTION OF CATHOLICS IN BADEN, PIEDMONT, AND SWITZERLAND.

(From the Dublin Telegraph.)

The policy of Exeter Hall and of the Protestant Alliance, the policy of Mazzini, of Kossuth, and of Palmerston seems to make great progress abroad—for not only are the Catholics now exposed to persecution in Baden and Piedmont, but the persecution which Anglicanism fomented in Switzerland, in 1847, is on the point of being revived, with fresh venom and renewed energy, in the Calvinistic city of Geneva.

In our last number we exposed the monstrous attempt made by the Protestant Government of the Grand Duke of Baden, to interfere with the discipline of the Catholic Church in his Principality—to prohibit the Archbishop of Fribourg from issuing a pastoral unless sanctioned by Protestants!—to exercise his spiritual jurisdiction in the nomination of a priest to a vacant benefice without the sanction of a Protestant Minister!—or to correct a bad priest by his Grace's spiritual censures, unless that spiritual act was first permitted by a Protestant!!!—and lastly, the attempt on the part of a Protestant Government to take control over the religious examinations of those who were candidates for the Catholic priesthood!!!

In this mad—this desperate and diabolical course, the Protestant Government of Baden has persisted. It has not, as a matter of course, been submitted to by the Archbishop of Fribourg; and the consequence is, that the holy and venerable Archbishop is a prisoner in his own palace!—the Government has declared his spiritual functions to be suspended—that no act of his, as an Archbishop, is to be regarded as valid unless it bears the *visa* and meets the approval of the police, whilst the Protestant Government has constituted itself as the Sovereign Pontiff over its Catholic subjects in Baden!

The Archbishop is a prisoner in his palace! The Vicar-General, M. Bucheggen, has been condemned to pay a fine of 50 florins, and to suffer imprisonment for fifteen days, because it is said he had "the insolence" to remit to the Protestant Government of Baden a copy of the address of the Metropolitan Chapter to their Archbishop.

A suspended priest has been maintained by the Government in a parish, from which he had been removed by the Archbishop; whilst the priest who accepted the parish from the Archbishop has been fined by the Government for obeying his spiritual superior!

A vicar in Fribourg has been arrested and conducted to prison, because he read the excommunication of the Archbishop against those Catholics who had basely lent themselves to the persecution now waging against the Catholic Church!

Such is the state of affairs in the Grand Duchy of Baden. Not one word is said about them in the London papers! There is no denunciation in those London papers of Baden "tyrants" and Baden "despots" interfering with the rights of conscience—of the violation of "the great principles of civil and religious liberty." Ah! those hypocrites! If the Grand Duke of Baden were a Catholic, and if he, a Catholic prince, had but attempted towards his Protestant subjects one title of the evil deeds now doing in Baden, and winked at by the London Protestant papers, the streets of London would be covered with placards, and from one end of England to the other there would be an outcry against "the persecuting spirit of Popery!"

We turn from Protestant Baden to "Liberal" Piedmont. The latter is not yet Protestant; but it is saturated with Anglicanism, and it is on the high road to an open and avowed schism with Rome; for already it is at war with the clergy: its Government has issued circulars which are worthy of Mazzini, and they are as denunciative as any speech of Mr. Thomas Francis Meagher of "clerical influence," for those circulars have denounced the Catholic priests as disturbers of the public peace—as preaching sedition—as inciting their flocks to rebellion. The "Liberal" Piedmontese Administration places in every Catholic chapel a Government spy, and surrounds every altar with informers, and it also seeks to produce dissension between the clergy and their bishops. "The menaces," says an Italian paper—the *Armonia*—in reference to the infidel Government of Piedmont, "will prove as fruitless as the promises of the Ministry, and the gold of the Minister, San Martino, will be treated with the same contempt as the threatened prisons of the Count de Cavour."

The language of the *Armonia* is unfortunately, applicable to more places than to Piedmont, and, therefore, we quote it, for it will be seen to bear much on the very topic which is discussed in the article published by us this day upon Mr. Meagher's speech at New-York.

"Whoever is a priest," says the *Armonia*, "who-

ever is an ecclesiastic must bear this well in mind at the present moment, that, because he is an ecclesiastic, he must be an enemy to the revolutionists. The point is one that should be no longer slurred over. The struggle in which we are now engaged is, beyond everything else, a religious struggle—politics are no more than a mask. That which is the predominant trait in the priest is his sacerdotal character, and there will be, can be nought but hatred against him, as such, until he tramples under foot the chalice and Breviary. The *Gazetta del Popolo* let that fact be known in a manner that is unmistakable."

The infamous paper (the *Gazetta del Popolo*) referred to by the *Armonia* is one of the organs of the Piedmontese Government; and, in the name of its masters, it demands certain things to be done which it specifies. It will be seen that what it requires is in the purest spirit of Anglicanism—it is anti-Papal—it is anti-Catholic. It proposes a spoliation of Church-property—it proposes to make the Church the slave and creature of the State. This, then, is required by those who, in Piedmont, call themselves, not "Protestants," but "Liberals!"—

1. The Ministry must effect Ecclesiastical Reforms, without reference to the Holy See.
2. Ecclesiastical property must be taken from the Clergy, and transferred to the Exchequer of the State.
3. The Government alone is to name an Archbishop of Turin, in place of its true Archbishop, Monsignor Franzoni.
4. The Government must reduce the number of bishops, seize upon the property of the reduced Sees, and dispose of them as it pleases.
5. The Government must have exclusively the nomination of bishops, and parish priests, in its own hands.
6. The Jesuits must be driven out of the country.

How just are the observations of the paper; *L'Echo du Mont-Blanc*, upon the propositions we have quoted:—

Here then is a complete specimen of those liberties which a Liberal Government would bestow upon us—the liberty of property is exemplified by robbery; individual liberty by forced expulsion of innocent individuals; liberty of worship by the destruction of bishoprics, and the annihilation of Papal authority; the liberty of association, by the proscription, without trial or sentence, of men and women, who have devoted themselves to religion. And all this is perfectly, completely, and truly—"Liberal!!!"

With this observation we pass to Switzerland.

Within the last few years the spread of Catholicity in Geneva—the very citadel of Calvinism—has excited terror and dismay amongst heretics of all classes and varieties. The leaders of these heretics were mad enough to challenge the Catholic clergy to engage in controversy with them—they have been publishing papers and books justifying "the Reformation," and they have been so utterly exposed in argument, so thoroughly driven from every point on which they relied, that a revulsion took place, and, day after day, conversions to the Catholic Church were announced, whilst new Catholic institutions of charity and of education were springing up on all sides of the heretics. The heretics tried to maintain their ground in Geneva, as they have tried to retain a name in Ireland—they began on the plan of the Soupers—they sought to obtain wretches who would imitate Judas, and again sell their Saviour and their God for money. But the money could only produce a few perverses; and hence they resolved to destroy Catholicity, by having recourse to the old plan—downright persecution—persecution, as it was practised in Rome, by Nero, and, in latter days, by Mazzini—persecution with the pike and the dagger, and the hand of the robber; and for that purpose, they have sought to get the Government of Geneva into their own hands, and—they have succeeded.—On Sunday week the election took place in Geneva. The Government there was overthrown, we are informed, through the *Univers*, by means of "a coalition between Conservative Protestants and Radical Socialists."

"The six persons elected," observes the *Univers*, "are rampant heroes of the Secret Societies. It is a hatred of Catholics which has determined the result, after having engendered the coalition. The Catholic element has greatly increased in Geneva in despite of persecutions, and in despite of the apostacies of a few miserable wretches, who sold themselves for money."

"The Catholics now expect measures of persecution to be directed against them. Protestant fanaticism is terribly excited, and the new Government cannot refuse to gratify that hatred of the Reformers, which has kept Geneva in a state of civil war for twelve months. The Brothers of the Christian Doctrine are in particular menaced with persecution as well as the Sisters of Charity."

Such is the state of affairs in Baden, in Piedmont and in Switzerland. The London papers are silent as to what is passing in Baden; what occurs in Piedmont is concealed by them; but, still, as the Government in Piedmont declares itself to be "Liberal," it is lauded; whilst the result of the elections in Geneva, we may be sure, will be highly approved of.

Meanwhile Catholicity suffers persecution. Its peace is not disturbed; its confessors are prepared; its martyrs willing; its children confident in the faith; for well do they know that, as it has been, so it will be, and "the gates of hell shall never prevail against it."

THE PRESS ON THE EASTERN QUESTION.

The following able article, on the prospects and policy of Russia, is from the *Press*, the organ of D'Israeli:—

"We communicate to our readers to-day information which we have every reason to believe authentic, and the importance of which all will acknowledge, though conflicting interpretations may be placed upon its tenor. The Austrian Government has appealed to her Majesty's Government to make with it, as a service to Russia, who does not herself choose to originate the suggestion, a joint proposition for an armistice between the Turkish and Russian forces during the winter. There are some who may look upon this incident as the herald of a peaceful solution of the startling difficulties with which our foreign relations have become involved under the Coalition Ministry. If by a peaceful solution they mean an arrangement in the spirit of the Vienna Note, an arrangement which will secure to Russia all that she requires at present, and prepare for Russia all that she intends to accomplish in the future, we doubt not difficulties, to such a settlement will not arise on the part of the Court of St. Petersburg. But there will be no pacific solution which involves any substantial deviation from Russian policy, and the only result of armistices and conferences will be that Russia will gain time, and at the cost of Turkey.

It may be quite true that, when the able Ruler of Russia took his first step, he did not contemplate the war that has broken out. He might well not have contemplated it, because the assurances and representations, the opinions and the feelings, of Lord Aberdeen must have convinced him that all he at this moment required would have been obtained without force. The ulterior objects of the Emperor of Russia, when Prince Menschikoff was sent to Constantinople, were known to Lord Aberdeen, and had been long known to Lord Aberdeen. It may be very convenient, for the nonce, to deny this statement, and very easy to do so for such "organs" as those whose shameless inconsistencies have been the wonder and laughing-stock of Europe during the last six months. Those who tell us on one day that "the Russian soldiers are dying like cockroaches," and on the next that Turkey, if it presumes to resist this host of Semacherib, will be swept from the face of Europe, may, with equal audacity, and with as authentic instructions, contradict our statement; but it is true, and its truth will in due time be acknowledged, even by those who now with hysteric recklessness rush forward to repudiate it. There are other people who represent the Emperor of all the Russians at London and at Paris besides M. de Brunow and M. de Kisseleff. This may not be known to everybody, but it is at least known to Lord Aberdeen.

We repeat, then, that the course pursued by Russia at Constantinople in the spring was one long matured, had been communicated to Lord Aberdeen, had been sanctioned by his approbation, had been looked forward to as one of the contributory means to the expulsion of the Turks from Europe—which in conversation, in conference, and in writing, Lord Aberdeen, at various periods of his career, had not only approved, but encouraged. The Emperor of Russia, therefore, with Lord Aberdeen as Prime Minister, had no reason to count upon war, but, having encountered that emergency, he will not prove unequal to it.

There is a great distinction to be noted between the position of the Emperor Nicholas with reference to carrying out the imperial scheme of Peter the Great, and the positions of Catherine and Alexander in the same respect. Their means to obtain the hereditary object were simply political. Despotism was to direct colossal resources to a vast result. But the means of the present Emperor of Russia for the same end are far more complicated, and far more effective and enduring. Instead of the mere exercise of absolute will, his system of action is founded on three principles; 1st, Autocracy; 2d, Orthodoxy; 3d, Nationality. Catherine was a despot, but she affected to be an *esprit fort*. Alexan-

der was a despot, but he affected to be a Liberal; sometimes *français*, like La Harpe; sometimes *illuminé*, like Adlle. de Krudener. Nicholas is a despot, with the ark of the God of the Russians carried before his host, and that host uncounted millions of a new and homogeneous race. It is to obtain this orthodoxy and this nationality that he has stricken Poland, not from the caprice of a tyrant. All has long been preparing, through the united instrumentality of the three principles, for the expansion of Moscow, for a fulfilment which will bring the God of the Russians to the shores of the same sea that washes the Vatican, and into a city which succeeded to the empire of Rome, and may repeat the same achievement.

Can this policy, which, if successful, will alter the aspect of the whole world, be baffled? And if so, by what means? Not by those practised by her Majesty's Government during the last ten months. First encouragement to Russia, then panic as to her designs; alarm, vacillation, contrary orders, contradictory instructions. Generally speaking, throughout this period Turkey has been recommended to surrender at discretion, in order to relieve the Coalition Ministry from present embarrassment. And now that Turkey has shown that she possesses elements of successful resistance, her efforts are to be paralysed, or her energies exhausted by delay. An armistice will effect the first; perhaps a Conference may secure the second.

A firm and skilful Minister might have prevented the invasion of Turkey, or delayed it for years, during which the resources of that Power might have been increased and strengthened, or the elements of a new barrier to northern aggression might have been developed and prepared. Lord Aberdeen has precipitated the convulsion, and is at the same time alike unfit and unprepared to control the storm. He has no other resource at present than, by diplomatic manoeuvres, or by influences less reputable, to induce the Porte virtually to concede the demand of Menschikoff. The affair is to be "patched up," as the octogenarian Prime Minister of France patched up the French Monarchy at the end of the last century. The Marquis de Maurepas, like Lord Aberdeen, had "one foot in the grave;" the thing "lasted his time;" but what occurred afterwards is not yet forgotten. The future of the world depends upon the conduct of England at this moment.

The following is from the *Assemblée Nationale*.—The writer evidently dreads the effects of war upon the internal affairs of the Continental government of Europe, and seems to doubt the permanence of the Anglo-French Alliance:—

"It must not be dissimulated that if between this and the spring the negotiations do not arrive at a satisfactory solution, accepted by the interested parties—if hostilities recommence, the question, already so grave, would assume one of the darkest aspects.—With the resumption of hostilities, the war in the East may in a few months become one in the West. The *Times* is right when it indicates this eventually as the inevitable consequence of the resumption of hostilities on the Danube; but it seems to us that it appreciates with less justice the situation of the two great German Powers, Austria and Prussia. When the *Times* insists on the considerations which should cause these Powers to dread the preponderance and aggrandizement of Russia—when it adds that peace can only be imposed on Russia and Turkey with the co-operation of Germany, it is perfectly right; but it deceives itself when it supposes that these considerations and these motives must end by inducing Austria and Prussia to side with England in the present crisis. Assuredly the questions of influence and political preponderance are very grave, but there is one still graver, and which predominates over them all—the question of "To be or not to be." In its reasonings and in its conjectures on what may occur in Europe the *Times* has only forgotten one thing—the revolution and the dismemberment which would be the inevitable consequence of it. The revolution! That is the enemy against which Austria and Prussia have to defend themselves before all. Now, these Powers know that, in declaring against Russia, they would not have sufficient force to combat or repress with success the revolutionary forces and spirit.—That is the sole reason of their conduct; it is at once very simple and very true. That is not all.—Those who speak in the name of England, and who offer so warmly her alliance to the continent, forget the just reasons of distrust which England gives to the German Powers. Is it not the basis of the policy of England to protect revolution everywhere—to lend it everywhere moral assistance when it does not give it a more decisive support? And yet astonishment is expressed at the German Powers not feeling the confidence they formerly did in the policy of the English Government. At present a statesman worthy