MONTREAL, FRIDAY, NOVEMBER 28, 1856.

and will write details of national wees, and trace the character of a people enduring ages of trial,

TO THE TRADESMEN AND THE LABORING CLASSES OF IRELAND. (From the Telegraph.)

REV. DR. CAHILL

Ballyroan Cottage, Oct. 31, 1856. Beloved Fellow-Countrymen-I am come to inform you that the Souper system in Great Britain and Ireland has entirely failed; that the street preaching and the tract-distributing hypocrisy are at an end; and that the Bible-readers and the apostate creatures who sold their consciences for a season are about to be disbanded. You will be glad to hear that persons in the highest official position in Ireland have received peremptory orders to withdraw their names from all connection and patronage of the vile farce referred to; and instructions have been forwarded, that no tracts offensive to Catholic feeling shall be distributed in the barracks of the military or the police. It is too much, perhaps, to say that the Earl of Carlisle and Lord Seaton have received these urgent commands; but you will understand me, as an old correspondent of yours, when I assure you, that you will hear no more of Souperism in Ireland for the present. Beloved fellow-countrymen, you, struggling, beggared tradesmen, and you, persecuted, naked and starved laborers, you have rendered this last iniquity, this last phase of infidelity, a total failure : the preachers—namely, the London cabmen, the old Mac-clesfield weavers, the discarded English Police, and the Irish apostates, will be all disbanded within a few weeks; and neither Dingle, nor Kells, nor Connemara, nor Clifden, nor Kingstown, will be any longer infested with a system offensive to Catholics, condemned by liberal Protestants, a libel on the Gospel, and subversive of the neace of society. Tradesmen, the old Catholic Church thanks you: laborers, the priesthood applaud you: and God, your Father and your Judge, will reward you. The vile Soupers are gone; and to use the language of the Times, in reference to the emigration of the Irish in '48, "They are gone with a vengeance, and that they may never come back." I do not mean to detract from the merit due to you for resisting the vile emissaries of this defunct society: but in all justice I take some credit to myself for having dreds which have been devised, and which have failed during the three past centuries: and altho' this last scheme has been withdrawn for the present, yet as long as the Protestant church can command (between tithes and voluntary subscriptions) the annual revenue of thirteen millions and a half sterling, there is no hope that Ireland shall be totally rid of this iniquity.

Fellow-countrymen, there is a small private item of importance involved in the extinction of Souperism at present; it is the aspect of affairs on the Continent. No statesman can calculate how soon England may be called to arms, and indeed to a struggle more deadly and perilous than anything she has hitherto encountered; and hence, with the knowledge of "the gallant Tipperary" being, each man, disbanded with four pence, travelling charges; and with the further intelligence of Lord Seaton being the military head of the Soupers, it is more than probable that, together with your courage and fidelity, the approaching crisis on the Continent has had some share in the precipitate flight of the holy Macclesfield weavers, the righteous Birmingham police, and

the sanctified London cabmen. Alas, what a struggle poor Ireland has had with this infidel legion since the hour when the Lutheran standard was first raised in our country. Since the year 1558, when Elizabeth ascended the English throne, the power of the State-military, sectarian, and literary—has been employed object the conversion referred to; but Ireland by the confederacy, but on the contrary she has receded by a feeling of aversion, and indeed of stands as distinct from the Protestant persuasion, as in the sad year of Henry's reign, 1553: handle and to direct the lightning; and he can thy.

exile, and death, such as no human pen has ever uttered in any age or in any country. When the statesmen of foreign countries see the conquest of Elizabeth and of her predecessors, wresting the soil of Ireland (eleven millions sterling annually) from the original Catholic owners of the country, these foreigners might conclude that the nation being once conquered, and domi-

nion being once secured, the new masters would sheath the sword, bind up the wounds of the fallen foe, and be as merciful in peace as they were brave in war. But no; England has violated the laws in our regard which are recognised by savage nations: and she has spilled more blood in Ireland during the nominal reign of peace than under the standard of war-Yes-when she succeeded in the conquest of the Irish soil, she meditated the still further subjugation of the Irish Catholic faith; and when thousands after thousands of martyrs refused to submit their only remaining inheritance—namely, their creed—to the will of England, she glutted her sectarian malice, and stained her crimsoned sword a second time, in the exile and blood of seventy-five thousand faithful children of Ireland, within the short period of forty-five years. Although this double warfare is without parallel in history, still, if it were successful, an immoral monster might continue it on the ground of his political advantage; but this Pagan persecution has always, ever, and for ever failed. The rack, the block, the rope of England, has seldom made a convert to Luther from the Irish; the faith of Catholic Ireland has never quailed and yielded before the terrors of the Protestant executioner. Hence the only excuse which even the Pagan tyrant could put forth for the continuance of religious persecution—namely, its success—has been wanted in England; and therefore she has crimsoned her sword without an excuse, degraded her name for malice—she has spilled the blood of tens of thousands of human beings without even a reasonable pretext, after having plundered them without provocation or a just cause. The voice of these thousands will cry from age to age thro' coming time against a nation which has outraged all laws, human and divine, in the extirpation of

This national persecution borrows even a larger amount of guilt from the circumstances that accompanied it-namely, that the practice of the highest national virtue could not mitigate the enmity of their persecutors. When Charles I. was beheaded in 1649, the Catholics joined the fortunes of the fallen unfortune King, and they opposed with their lives and possessions the usurpation of Cromwell; yet when his son ascended the throne, after the death of Cromwell, in 1660, forged for their fidelity. Again, when in 1690, our fathers clung to James, as our legitimate monarch, against William, the unnatural conqueror of his father-in-law, the Catholics staked their fortunes and died in defence of their throne. Yet all the world has since heard the reward which they received in those days for their faithful courage—namely, the renewal of the persecution of Elizabeth; and the annual insulting commemoration—a public, notorious lie—which from year to year has been ever since recorded against the truth of history and against the feelgain strength by time, and to acquire a keener and more deadly malice by habit. Even in her century; even then, in her triumphs and her glories; even then, in her national enthusiasm, her under different aspects and circumstances, in or- heart could feel no glowing sympathy for suffering der to accomplish what they called the conversion | Ireland. From the accession of George I, 1714, of the Catholics of Ireland. For three centu- to the epoch of the declaration of American inries a "Protestant alliance" in one shape or other, | dependence, 1782, she carried successfully the has been organised and worked at the expense of union with Scotland, she triumphed over France, thousands of millions of money, having for its she gained laurels in her conflicts with Spain, and she extended her power in India; but yet in the not only has not approached the result intended | midst of these brilliant exploits, and this national aggrandizement, Ireland was left bleeding under her old wounds, and punished with the slow death horror, proportionate to the exertion and the ex- of hatred and political exclusion. No doubt the penditure of the alliance: and at this moment she | rack, the block, the rope of former days had been laid aside for nearly a century; but every man of candor must admit that the "Protestant Alliance" thereby solving the theological problem, namely, of these days was inoculated with the same secthat the religion of Christ, aided by the grace of tarian animosity towards the Irish Catholics as in God, in the heart of a nation, can never be ex- the time of Somerset or Wentworth. And tinguished by the wickedness of men. This his- when America separated, in 1782; and when the tory of Ircland during these last three hundred | Revolution of France was accomplished in 1793; years, is not yet written: cowardice, slavery, or perhaps prudence, have kept from the view of the present and rising generations, a true historimail measures of liberty were granted, and some course, indifferent as to the doctrines they teach; cal statement of this past condition of Irish af- slight relaxation of persecution was felt; but the fact of their having no fixed doctrine is the rapine which ripened into the spoliation miscalled ter by calumny. The nobles, with the aid of fairs; but from the womb of coming time, an these were measures of expediency; facts, which Iris child will yet come forth, born in happier even the historians of England admit were more

these concessions as the prelude to a national union. They would willingly forget the past, and would cheerfully (on being made equal in law) enter the Constitution to bear its burdens, to fight its battles, and to share its defeats. But how lands, they discharge servants from employment, vain and groundless are all Irish Catholic calcu- they remove clerks from employment; their perlations on national results, when English sectarianism forms an item in the premises. No doubt the Catholics did hail with gratitude even this distant approach to justice and conciliation; and when the law of Emancipation was passed, the Catholics of Ireland fancied they had at length reached the last point of national trial. But a glance at the names of the officers of the Navy, of the Army, of the Police, of the Civil Service, of places of trust, of emolument, will convince the most sceptical that the law referred to is an equality merely written on parchment, not an equality observed in practical application; it is a law very like the English gospel, a thing read, examined, applauded, but not practised; it is a law very like the head-line of a schoolboy's copy, a sort of Parliamentary exercise in law, but the maxim contained in it, not necessarily intended for practice. If you want a further proof of this mockery of equality in law, visit the mines of Scotland with their crowded, well-fed, well-paid population, see the factories of England with their numberless well-dressed, comfortable, happy liands, see the Docks of Liverpool with the shipping of all nations; look at the myriad busy laborers thronging the quays with the merchandize of the East and the West; travel through Scotland and England and observe the landlord as the friend, the father of the tenant; examine the well-roofed cottage, the abundant crop, the secure holding, the happy, peaceful family. And when you will have taken a careful note of these public facts, written on the streets, the houses, the lands, the quays, the faces of the people of these two countries, return to Ireland! and see your mournful quays deserted, not a merchantman in your river, trade dying or dead, your children naked, your wives starving, yourselves the half-living skeleton's of England's neglect and scorn. And who can traverse the counties of Ireland without having his heart rent with the total expulsion of the pursued these creatures into every corner of the employers to public censure and universal contempt. This stratagem is only one of huncology and account to mysen for naving pursued these creatures into every corner of the expulsion of the pursued these creatures into every corner of the employers to public censure and universal contempt. This stratagem is only one of huncology and for having exposed the artifices of conversion; but in no instance has Catholicity they conspired with some of the aristocratic expelled; and the modern improved crops of the more cause for rejoicing than in the honored fa-preachers who had adopted the maxim of Calvinaristocracy, your tyrants, growing, for their opulence, on the hallowed spot where your ancestors were born, and where you yourselves drew your first breath. Yes, this equality of law means a concerted scheme of parading your liberties abroad, and starving and chaining you at home; it is a claptrap to gain credit for England in foreign countries, to acquire popularity for liberal institutions, while practising at home a wholesale extermination of the poor tradesman and laborers the Catholics, in place of being received with of Ireland, this case of your wretchedness will be gratitude for their allegiance, had new chains met by your enemies and mine, and it will be stated that the face of the country is improved, that labor is rewarded, and that the nation has advanced in agriculture and wealth. Yes, this is the logic of the bee-hive, namely, when the old stock is smothered, the young swarm will have enough to support life. Aye, but this aristocratic reasoning leaves my case still untouched, unanswered, namely, that 72 cabins of the poor in every hundred have been levelled within the last few years; that one hundred and forty poor Catholics have been driven by law or want from every square mile; that three quarters of a milings of Catholic Ireland. Century after century | lion (almost all adults) have emigrated from the her relentless conduct towards Ireland seemed to terrors of home, and that two millions and a half of the population of 1846 are confined in the poorhouses, or are buried in the putrid churchacquisition of political power during the eighteenth | yard, or lie in their watery winding sheets in the bottom of the Atlantic, or are scattered like the Jews, exiles and wanderers in every country where these children of Ireland, these poor children of persecution, could find a friendly roof to

lay their wearied heads. What guarantee have we that the beelive policy will not be renewed in Ireland: in the present state of the laws, it must occur with peri- pect it. Let us endeavor to exhibit its unblushodical accuracy. An overgrown population (as it is called) can be removed at any given time on the same principle as the extermination of the last ten years; and where mineral wealth will not be extracted, manufactures fostered, trade encouraged, and hostility of sectarianism extinguished, as a matter of course, the same catastrophe must return on the poor like the fall of the autumnal leaves. The same, the very system of Elizabeth, will be again at work as long as the Protestant Alliance has the power and the means, and the wealth, to harrass, to corrupt, to banish, and to kill. At no period of our history

their doctrines. But it is the material persecution which they practice on the poor destitute tenants of the garret and the cellar which renders this society terrific. They banish tenants off the secution reaches dress-makers, bonnet-makers, stocking-makers: the very school child will not get needle-work (as appears from the evidence from Endowed Schools) unless she renounces her faith. This is the persecution which annoys, tortures, banishes, and kills the poor; and the whole history of Ireland within the last ten years presents a cruel record of this fiendish fanaticism of the various Bible Societies: and here we are at the end of ages, suffering the same torturing persecution as our fathers, and which is really unknown in any other nation under Heaven. If tion, but it could never assume a formidable character; but it has found its way into the army, the Horse Guards, the navy, the clubs, the ball-room, private society. We see it in the streets, in the shops, in the steam carriage; we read it Eardleys, the Roddens, the Russells, are mad with it; and when you add to this incredible power the millions of money with which the "infernal machine" has been worked, it is the high-

I therefore thank you personally for this your own triumph; you have relieved your brothers and sons in the army, the navy, and the police: you have relieved the poor tenant from the Biblereaders, you have conferred health and life on the poor servant, and you have expelled the apostate card-players and fiddlers from the counties of Clare, Galway, and Kerry. The liberal Pro-testants are disgusted with this farce of "the Alliance," and join the Catholic Church; the resolved to spoil her. mily near Enniscorthy which has joined our comfollowing communication to the Wexford Inde-

pendent will be read with pleasure:—
"Paris, Oct. 22, 1856. "Dear Sir-I saw last evening in the Wexford In-dependent a paragraph headed 'Catholic Church,' which I presume alludes to myself, and appears moreover, to be a call upon me to acknowledge or deny the truth of the report. I therefore do not hesitate to announce to you 'officially' that the report is a correct one; and add, moreover, that since the reception of my son and myself two other members of my family have been received into the Catholic Church, and another portion of us hope to embrace the same faith in a few days.—I am, dear Sir, yours faithfully,

"A. CLIFFE.

"John Greene, Esq., J.P." My dear Fellow-Countrymen, Tradesmen, and Laborers of Kerry, Clare, Galway, Mayo, Meath, and Dublin, I remain, with admiration and affec-

> Your attached friend, D. W. CAHILL, D.D.

THE REFORMATION IN SCOTLAND. (From the Northern Times.)

"The Reformation in Scotland was a popular put forth by a Scottish writer in the leading organ of those false opinions which curse this country. So monstrously false is it that people susing mendacity. The Reformation was the

conspiracy of an oligarchy. At least a century before the Reformation, regal and aristocratic rapacity had been attracted to the Church lands. There lay the secret of the Reformation.

We read in the history of Sir Walter Scott, that one of the causes of the combination of the nobles against James III. was his seizure of the revenues of an abbey, which two houses of nobility had long appropriated. "The king's appro-priation of the revenues which they had considered as destined to the advantage of their friends, disposed these haughty chiefs (of Home and Hepburn) to seek revenge, and the spirit of discontent spread fast among the barons." Here was the germs of the evil spirit of sacrilege and nerable. It was necessary to blast her characprotection against their creed. They contradict the Reformation. The first step was the murder to-morrow what they teach to-day, till their dupes of the sovereign. He fell a victim to the jea- crime, of which the miscreants Morton and Murtimes, free from political restraint, and formed to the result of public fear than of national sympa- finding their teachers believing everything, and lousy of his nobles, who shared his love of church ray were the chief contrivers, and Bothwell the nothing, seek, as best they can, to escape from lands, and viewed the regal plunderer as a rival. brutal agent. While they planned and plotted,

Even this dawn of conciliation was hailed with this Babel, and rest their conscience within the The king and his nobles quarrelled over the spoil gratitude by the Catholics of Ireland, who received secure fold of the One Shepherd. No; not of the Church, which they had already begun to of the Church, which they had already begun to seize. Such was the first stage in the history of the Reformation. It was scarcely sixty years before its consummation. The first stage was the sacrilegious rapacity of the nobles. And that was the moving motive, the mainspring, the aim and object of the religious revolution which is called the "Reformation."

Let it be remarked that the zobles in Scotland were more powerful, perhaps, than in any other country. The historian Robertson dwells upon their pride and power. And Malcolm Laing, another Scotch writer, describes the Reformation as a conspiracy of the nobles. He calls them the conspirators, and alludes to John Knox as in "conspiracy" with them.

Now what does M'Cric, the modern historian

and apologist of the Reformation in Scotlandwhat does he say to its origin and patrons? Does this system were confined to the mere Protestant he describe it as a popular movement? Far church, it would still be a great curse to the na- from it. We quote his words. They are some of the very few and rare words of truth to be found in his mendacious work:-- "It is the truth to say that Scotland was reformed by her noblemen and gentlemen. At both the periods of the Reformation the flower of her nobility took on the walls, observe it on the brows of the pasthelead; her powerful reformers were men of senger, in the bazaars; and the whole Senate, high rank." And again, elsewhere:—"The reboth Lords and Commons, have been infected formed preachers were in general the sons or rewith it; the Spooners, the Drummonds, the lations of persons of rank." Yes; this accounts for the close connection between the reformers and the aristocracy. Even Mr. M'Crie is not able to conceal the corrupt nature of their motives. They were, he says, virtually in command est compliment I can pay to your courage, fidelity, and faith, that you have conquered and subdued "the old alliance," which has oppressed your country and martyred your fathers.

of the whole community, and they had long been disgusted by the higher clergy, "who, though in general mean or base born persons" (i.e. sprung from the people—wark the servile spirit of the Calvinistic writer), "thrust themselves into places of power" (i.e., were made by the Church abbots or priors), and appropriated to themselves the greater share of the national wealth," which the nobles very much desired to appropriate to themselves. There lay the secret of the "Reformation." With all his care, Mr. McCrie could not help letting the cat out of the bag. The greedy nobles lusted for Church lands, and

ism from their convenience for the purposes of munion. With a princely fortune, high con- their foul conspiracy. There was one Wishart, nexion, the relative of the Lieutenant of the brother of the Laird of Pitcairn, who was sent as County, a man of letters, and finished breeding, an emissary to that monster Henry VIII., at that Mr. Cliffe (if I may so speak) has added orna- time meditating similar machinations; and with ment to our Irish Church, spread edification his aid the murder of Cardinal Beaton was conthrough society, and given glory to God. The cocted and perpetrated. Until that illustrious prelate was slaughtered, the conspiracy could not succeed. The Scottish historian, Dalrymple, admits it to be "doubtful" whether the Wishart who was sent to Henry was not the preacher, but suggests it was probably his brother. Whether the preacher or his brother, the result is much the same, viz., that the preachers were aristocratic, and assassins. Scotland's most learned modern historian, Tytler, showed, years ago, that it was the preacher who was the agent of this murderous conspiracy, although by a providential interposition, he met his own death before his diabolical plot could take effect, and received anticipative retribution. More recently the Rev. C. J. Lyon, of St. Andrews, repeated the demonstration. And Mr. M'Crie has no better answer to their learned arguments than the netty objection that Wishart was too much of an aristocrat to be called "a Scotchman with English despatches," as if they could show much respect for a murderer, whom M'Crie, with impious absurdity, calls " a venerated martyr.'

"It is a great mistake," says M'Crie, " to suppose that the Scottish reformation originated with the common people." We quite agree. They movement." This audacious assertion has been were too honest to originate such a conspiracy of spoliation and assassination. They were deluded by the aristocratic conspirators; and the prime agent they employed was John Knox, who happened to have great powers of declamation, and artfully played upon the popular passions, under the auspices of their wicked nobles, who protected him in their castles (the "castles of the conspirators," as Malcolm Laing expresses it) whence he emerged from time to do their wicked work; until the people being at last won over by practising upon the worst part of their nature, he came forth like a demon of destruction, browbeat and bullied his sovereign, and entered with the nobles into the most diabolical conspiracy which the heart of man ever concerted, by which to blast the character of the lovely Mary, and rob her of the sympathies of her people.

They were fondly attached to her; and so long as they believed in her virtue she was invul-