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THE REV. DR. CAHILL

ON ENGLAND AND ITALY. Kilgarvan, Co. Mayo, Sept. 10, 1856.

The time has at length arrived when the policy of Lord Palmerston, in reference to Catholicity, is universally exposed and finally and for ever defeated. The writer of this Article has within the last six years produced documents, proving beyond all controversy, that the British Cabinet have during the last forty years (since the battle of Waterloo) organized a conspiracy to remodel the Catholic thrones of Europe, and to crush the Catholic faith. Having contributed to over-throw the reign of old Napoleon, and to place Louis the Eighteenth on the throne of his ancestors, England assumed the open Protectorship of France, and, with undisguised official interference, directed the Councils, governed the Parliament and Protestantized the very Palace. And although a Bourbon sat on the Gallican throne, he dare not move without advice from England nor could he have either the courage or the power to release religion from her revolutionary bondage, because the old Infidel party, supported by England, still maintained their sworn hostility to the Altar. When Charles X. ascended the throne he was the perfect creature of England: and Catholic though he was, the French Schools and the French Academy of Science, and the University, were as perfectly Protestant, French or rather as Infidel, as England could make them. And when Charles was expelled in 1830, and Louis Philippe (roi des Barricades) put in his place, the Cabinet of England hastened to congratulate the usurper, because this bouleversement aided the cause of Revolution and Infidelity, and inflicted a deep wound on the public order and religion.

No one saw more clearly than Louis Philippe his own weakness, and the stratagems of England: he seemed afraid during his reign to reinstate the Priesthood in their parishes, to show partiality to his own creed, or even to check the overt Infidelity taught in the University. It was in his reign Count Montalembert, and about twenty-four French Peers, attempted to arrest this Infidel teaching, and to establish Christian schools through France. That England secretly, but efthe most violent opponents of the Pope, and to patronize by public favour the avowed maligners of Catholicity. In a word, after the battle of Waterloo, France became a lever to work the gigantic scheme of overturning Catholic Monarchy and Catholic Faith in Europe. The favourite topic of triumphant remark in the British Cabinet, during these times, was, that as the North of Europe and the German States were Protestant, why could not the South be reduced to the same political and religious position. The two Revolutions in the laws and thrones of Spain and Portugal, are clear logical deductions from this English policy; and in these cases, England went a step in advance of her plans, because she attempted to make these two Nations mere dependencies of England, by marrying two Coburgs to the two young Queens. In Portugal the plan succeeded: Louis Philippe defeated Palmerston in Spain. Austria alone stood in the way of the final catastrophe contemplated by England. The Emperor of Austria being a first-rate Catholic power, opposed an insuperable barrier to any exhibition of force on the part of England: and the Emperor of Russia having never recognised the change in "the Spanish and Portuguese succession" became a formidable antagonist of the English policy on the Continent of Europe. The weakness of France, at the period now under consideration, would have invited or encouraged an open exhibition of force on the part of England: but the two powerful states of Austria and Russia repressed the idea of having recourse to arms. She now openly threatens Naples with an armed interference: it is her favorite idea: and the fear, of Austria alone prevents, her from urging and aiding Sardinia to seize Lombardy, on one hand, and to dethrone Ferdinand the Seventh, on the other.

The effect of this British policy has been, that England has laid the seeds of political revolution in every Catholic State in Europe ... She has taught this lesson during the long period of forty ing up a national fraud and a public monstrous years: and the scenes in Hungary, in Switzerland, in Naples, in Sardinia, and in all the Italian States, the common international civilities of foreign are the clear results of her anti-Catholic in- kingdoms by her attempt to force this gigantic structions. One of the most singular instances of imposition known to the Historian of any age or tions. She has lost the confidence of one-third country is, how England deceives every nation of her own subjects in these countries by the by her show of liberality, and of freedom of con- lies, the insults which she daily publishes against science abroad, while at the same time she exhibits at home, a tyranny, a bigotry, and an entire perfidy, which has no parallel in Europe.

She brands the Catholic Church on the Continent with pecuniary exactions from the poor, where the two priests in each parish receive only tms country the annual sum of eight millions and duce in our army. All the past evils of Ireland stances, the intrepidity of the soldiers of every try, for its freedom, for its commerce, for its in and one military dignitary, whose name I will not a half pounds sterling: her Bishops, in some in- have risen from this intolerance: all the present Christian country, who knew that with victory stitutions, and, in short, for the aggregate of all give, turning to me, said, if have never ceased

stances, dying worth the enormous sums of from misfortunes are principally, derived from a ramone hundred thousand pounds to half a million of British money.

She proclaims aloud on the Continent, that she gives liberty of conscience to all her subjects; while laws of persecution against the Catholic religion are still unrepealed, while new penal statutes are enacted—while Catholics are excluded from all places of trust and emolnment (except in a few instances of clap-trap), and while extermination on one hand and public bribery on the other, are employed through all the ramifications of society to debauch or force conscience, against deliberate and matured conviction.

She tells all the world that she loves Ireland and peace while she has in one reign alone put to death, or banished, seventy-five thousand of our fathers for adherence to the dictates of conscience.

She stands up in the public places abroad, saying that she is the descendant of the Apostles, while every cross road in Ireland bears the name of the gibbet erected there for the martyrdom of our brave, invincible fathers!

She published in all her histories and sermons that she preaches the Gospel for nothing, while during the reign of Elizabeth alone she plundered the Catholic Church of upwards of fifty millions of money: and has since robbed Ireland at the rate of one million of money annually, thereby committing the largest robbery ever recorded in the infamies of the worst periods of human ini-

Travel where you will on the Continent, and you will find all the Revolutionists and Infidels of each country applauding England for her love of liberty, her principles of toleration, her hatred of tyranny, her freedom of conscience, her religious disinterestedness, and her pure Bible. With such perfect success has she spread abroad this incredible imposition, that it is useless to contradict it and again, with such effect has she inspired these rebels with a hatred of their own religion, and laws, that it is difficult to say in which of these two feelings she has carried her wicked imposition to a more successful issue. This is her history and the history of her Ambassadors, writers; editors, novelists, historians, and tourists during the last forty years, till she has actually dug mines beficiently, aided this anti-Catholic movement is neath the altar and the thrones, made rebels and abundantly evident from the notorious fact, that assassins of tens of thousands of foreign subjects, the English Embassy was ever open to receive and enkindled a flame which had nearly, by one consuming conflagration, left order, laws, and reli-

> But Providence has kindly interposed, frustrated the schemes of half a century, and has exhibited England at this moment to the ridicule, the scorn, and the hatred of Catholic Europe .-The Revolutionists now see the hollow promises of Palmerston, feel themselves betrayed by perfidy, and now have to deplore in chains and in exile, their foolish conspiracy against their own laws, and their fatal mistake in listening to the deceitful counsels of a cruel and persecuting nation. France is now, we hope, the strength of the Catholic thrones of Europe: and England, beyond all doubt, now crouches at the feet of her Imperial master, and receives his nod as a command in regulating her foreign policy. Napoleon is not likely to forget the voice from St. Helena which warns him of the genius of England: nor is he the man to barter the advantages of his country for a London procession, or for courtly royal flattery. Napoleon is not that man; and the protective confederacy between Austria, France, and Russia, will very soon give a perfect guarantee against the aggressive policy of England in Catholic Europe. Naples at present can pursue her own policy, as Ferdinand pleases: and the future reforms, which he certainly contemplates, will now be known to proceed from his own wisdom and benevolence, and not from the revolutionary menace of England. Spain and Portugal will very soon be in a position to carry out their own national legislation, without threat from England: and Europe will learn with pleasure that within three years from this date, the Church of Spain will be restored, the Cortes reformed to the national wishes, and England si-

lenced for ever in the Spanish Peninsula. No nation in the world has ever lost so much in maintaining a system of religious intolerance as England: she has lost millions, and tens of millions, and thousands of millions of money in keepfraud and lie, to replace their own religious convictheir creed by her paid emissaries: and if England persevere in irritating the Catholic constabulary and the Catholic soldiery by distributing calumniating tracts in their quarters according to the new programme of the "Crimean Biblical perform prodigies of prowess exceeding all belief Society," no one can foresee the calamitous results which this new Souper movement may prohas sustained under the most disastrous circum-

pant Church bigotry; and I believe that when a national wound is to be inflicted on England it will owe its origin to a retaliation for the iusatiable persecution which she has practised for centuries on her enduring faithful Catholic subjects. From Lord Palmerston down to the lowest official-from Lord Panmure down to the turnkey of the Bridewell-it is in Ireland at this moment one network of bigotry: and whether you visit the poorhouse, the boards of guardians, the Commissioners of Poor Laws, the barracks, the public offices, the towns, the villages, the country, you behold the same persecuting spirit against every-thing Catholic. The Bible is made the password for everything uncharitable, everything malignant, everything cruel: it is the signal of every species of persecution; and hence the Protestant Church, by their intolerance, have made their Bible so odious to the Catholics that they look on that Bible, in the hands of the street preacher, with the same involuntary horror and shuddering hatred, that the public view the hangman's rope in the hands of Calcraft, the London executioner. In a few short years of patience this nefarious policy will be laid prostrate, and the world will sing a jubilee over the extinction of a system which has corrupted mankind, robbed this nation, and promulgated an anti-Christian Gospel, subversive of the laws of God and man.

D. W. C.

His Grace the Most Reverend Dr. McHale, Archbishop of Tuam, has addressed the following letter to the Secretaries of the proposed Crimean banquet, to be given at Dublin:—

St. Jarlath's, Tuam, Sept. 13th, 1856.

Gentlemen-Lamin receipt of your circular letter relative to the Crimean banquet, together with the accompanying resolutions, adopted at a meeting of the nobility and gentry, recently held in Dublin, at the Mansion-bouse. On the gallant achievements of the troops from Great Britain and Ireland who warred in the Crimea there cannot be, I am sure, any discrepancy of opinion. As those services are so highly and so generally appreciated, there should be, in all justice, a corresponding manifestation of the gratitude to which they are entitled. The active valour of the united army has been considerably enhanced by the unexampled sufferings they had in common to endure; and the Irish portion of the forces, whom it is particularly meant to honor, had, in addition to those physical sufferings, spiritual privations to encounter, compared to which they set at nought all the horrors of the campaign. To appreciate such devoted services, and adequately to reward them, would be creditable to the feelings of any nation, and no nation should be deemed worthy of their continuance that would not labor for their just remuneration.

That the coming banquet, or any such transient display of convivial hilarity, is the only sort of reward that a faithful army should expect from a great people, as a compensation for all their gallant feats and terrible sufferings, but few will venture to maintain. Such a manifestation of gratitude might be well suited to the services of distinguished individuals, who never felt the religious as well as physical hardships of the Irish Catholic soldier, nor apprehended their recurrence, and who, therefore, cannot sufficiently eslimate the permanent value which he sets on being freed from those privations. To men so circumstanced, for example the faithful representatives of the people, such a manifestation as that now contemplated is always encouraging, furnishing, as it does, a valuable, testimony to their fidelity, an incentive to perseverance, and a reproof to such others as have sacrificed to their selfish views the public interests that were confided to their tuteage. But such demonstrations have, as they should have, but little influence on the courage of the masses of military citizens, as they may be called, of which an army is composed. They aspire to more solid comforts and to more sacred and lofty rewards. It was for their altars and for their hearths-pro aris et focis-for all the endearing interests and sacred hopes and engagements that are for ever associated with those two words of such pregnant signification—it was for them and not for any less holy objects that the most brilliant feats recorded in sacred; or profane, or ecclesiastical history were achieved. Free altars and secure firesides formed the most imposing theme by which the Roman generals kindled the courage of their soldiers. Never was the valour of the Hebrew people so signally displayed as when they fought to protect their temple and its worshippers from profanation. It was the consciousness that they were engaged in the defence of their holy religion, and supplied with all its consolations, that strung to such a high pitch the beroism of the champions of the cross," as to

which they gladly risked the danger of life itself. The noblemen and gentlemen who compose the committee for the Crimean banquet are well aware that such is not the lot of the Irish Catholic soldiers who have won their just admiration; and as they are anxious to prove their gratitude for their protectors, I trust they will labor in all earnestness to procure for those brave men the only benefits they prize, and the only remuneration that can be adequate to their services.

when they seriously consider that the Irish soldiers are bereft of the ordinary incentives to perform military service; again, that they are most deserving of the justice of which they are deprived; and, finally, that those who are now anxious to honor, can, if they but will it, secure to them the blessings of religion in time of war and the quiet enjoyment of their firesides after its fatigues and dangers. Their present position, though somewhat improved of late, is still far more anomalous than during those penal times when the law could no more brook in the camp the presence of a Catholic soldier than the celebration of the Catholic mysteries. It was a fearful exercise of bigotry; yet it was accompanied with a curious sense of justice which, in the modern treatment of Catholic soldiers, and particularly in the navy, you look for in vain. Then, if they conferred no benefits they imposed no burdens; nor did they urge on the Catholic citizen the obligation of enlisting in the army whilst they denied him the opportunities of assisting at Catholic worship or partaking of the Sacraments. The utter exclusion of Catholics from the army, however unwise, would have continued longer if it did not prove more fatal to the public interests than to them; and the policy was not abandoned until after the celebrated charge of the Irish from the adverse host wrung from the indignant English monarch a curse upon the iniquitous code that had lost to him such subjects. And yet, though a number of years have rolled by since the Irish soldiers thus broke the ranks of their English foes to the day on which, united with their former enemies, they sprung on the Russian battlements, they have never been placed on an equal footing with the British soldier as to religious equality. Let me not be told of the Catholic Clergymen who went to the Crimea and ministered with such devotedness to the dying soldiers. Thanks to the generous zeal which prompted them, and the equally generous contributions of the pious who enabled them to undertake this perilous mission and to expose their lives for the salvation of those brave men whose claims to the offices of religion on a sufficient scale the law ignored. To supply an adequate number of Chaplains and to make due religious provision for Catholics in the navy, a memorial was sent to Lord Aberdeen, bearing the signatures of all the Catholic Bishops in Ireland, England, and Scotland. To that memorial His Lordship's official reply was. "That Her Majesty's Government sees no sufficient reason at present for making any alteration in the measures that have been taken for this purpose, nor are they prepared to make any change in the regulations now in existence upon the subject as regards the navy."

Yet this very Lord Aberdeen's Administration, that lent a deaf ear to the joint prayers of so many Bishops to make adequate spiritual provision for the Catholic soldiers and sailors, has been lauded and supported as a very model of a liberal government. It is no wonder they should thus reply, strong in the conviction that they had but to give places to a few slexible Catholics who were really to be reconciled if there were not to be a single Priest in the entire expedition, provided they could scramble into power on broken promises. If the number of Chaplains was afterwards augmented, it is because the recruiting officers in Ireland found that the Catholics, however poor, were not indifferent to their own salvation nor the peril of enlisting in a service in which, for want of spiritual succour, their salvation would be endangered.

That the Catbolic soldiers should continue to but be considered a wrong by all those whose breasts are warm with gratitude for their conspicuous share in the glory of the recent campaign. Whether the hosts be Catholics or Protestants, or whatever may be their religious creed, they never can be the apologists of a policy which, if practised towards themselves, they would not fail to denounce as religious persecution. It is confessed that the soldiers have, by the union of fidelity and valour, achieved the right of perfect religious freedom and equality; and, if so, there should be no serious obstacle to its practical realisation. What is it, if we are to believe the encomiasts of British soldiers, that has signalised their valour throughous the world, but the proud consciousness they feel that whilst fighting at

were sure to be associated the secure tenure of those things belonging to their civilisation. It is the home and the free practice of the faith for this, they tell us, whether the facts be exaggerated or not, that exalts English prowess so much above the mere material force of the serfs of Russia, who cannot feel the same zeal-in defending the despotic power that consigns them to such abject slavery. If this reasoning be right, and no doubt, it has its force, why not give all its benefits in favor of our country and its sovereign to the Irish Catholics, who form so large a portion of our army? Surely the English possess no monopoly of the domestic virtues. Their hearths and their homes, and the holy affections by which This duty they will not hesitate to perform they are consecrated, were never dearer to them than his cottage to the Irish soldier. Why, then endeavor to assimilate him to the Russian serf in leaving him and his nearest kindred to the mercy of a landlord, rendered, however benevolent by nature, as arbitrary by law as the Russian Czar, and depriving him of all heart and courage, having no home to defend? Though the Englishman may boast of his Protestantism, he is not so much attached to his faith as the Irish Catholics are to theirs; and why then favor the enemy, to the injury of the country, by taking from the Irish soldier the aid of religion in the battle field and in the camp—the true element of heroism, without which the courage of the great Turenne

himself would have languished? We are told by a Roman writer that the hope of retiring to a secure and quiet home, "ut in otia tua recedant," was that which contributes most to reconcile the soldier to the hardships and perils of war. Of that hope the Irish soldier is utterly bereft; often drawn into the army hecause he is driven from his little farm, without any remuneration for his toil, and as several of the disbanded militia are now circumstanced, without any home to enjoy repose. Legal protection, then, for the tenant and the fruits of their labor, is one of the most requisite measures to secure a faithful soldiery, as it is to spread the blessings of industry and peace. Never did those soldiers go forth from the field of battle more elated than they will be, if they find their noble and gentle hosts determined to follow up the banquet by an endeavor to procure for them those crowning benefits. When they are eulogised as the defenders of their country, the compliment will, it is to be hoped, be a reality, not a mockery: It will not mean the country of one class to the exclusion of another, but their common country, with its impartial protection of all its children: Without this your banquet will not lay hold of the feelings or enlist the co-operation, as far as I can know them, of the Clergy or of the people. What a bitter disappointment and mortifying result would it be to consign on the following morrow to the chilling influence of oppression or neglect that valor and fidelity which, but the evenng before, you have been warming with hospitality and praise! The committee will, however, receive sympathy and support to a large amount if, when pledging the health of those brave men, they crown it with another, which it will not be their fashion to forget or disregard, the pledge of never relaxing in their efforts until they succeed in achieving for that portion yet bereft of their enjoyment free and easy access to their altars

roof after their triumphant return. I have the honor to be, gentlemen, your very faithful servant, † John, Archbishop of Tuam. b

during war, and the quiet shelter of their native

THE ANGLO-FRENCH ALLIANCE.

The subjoined remarkable letter from the correspondent of the Nord, which we preface with few lines from a correspondent of the Manchester Guardian, would seem to show that the Anglo-French alliance is, to use a well known Yankee phrase, "pretty nearly used upi" The Paris correspondent of the Guardian writes:

"I happened, yesterday, to be in a tolerable arge circle (no ordinary occurrence at this season) of persons of very nearly all opinions. The occasion was a wedding soirce, where the bride belonged to a high placed imperialist family, and be doomed to such religious grievances cannot the bridegroom bore one of the very old names of the royalist party. The consequence was, as I state, a great mixture of all factions. The letter in Le Nord was talked of the whole evening, and much commented upon; and I cannot say that I heard one remark favorable to us.-Several military men were present, and these also expressed themselves in a way that would scarcely be liked on our side of the water. The principal passage of the letter and the most disagreeable for us that, namely, which alludes to the conciliatory dispositions we have manifested towards America, seemed to be perfectly ap-proved of; and I heard more than once the words. Well, one cannot tleny that the English government has only got what it deserves. It has a bad grace in being so exacting with Russia home or abroad they are fighting for their coun- after being so extremely yielding with America?