

The True Witness.

CATHOLIC CHRONICLE.

We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, MAY 13.

NEWS OF THE WEEK

It is to be feared that the fall of Duppel will still further complicate the Danish question, and increase the difficulties with which the Conference has to contend, since it will have the effect of making the Prussians more exorbitant in their demands, and of inducing them to insist upon the humiliation of Denmark. Hopes however of a pacific solution are entertained upon the basis of the autonomy and indivisibility of the Duchies. There seems to have been no fighting since our last, but by the latest dates the armistice question was still unsettled.

The British news is uninteresting. The *Alexandra* had at last been given up to her owners. Garibaldi, in obedience to the pressing hints conveyed to him from high quarters had left England. The report that the Prince of Wales had called upon him when in London is we believe without foundation in fact: whilst on the other hand we read in the *Weekly Register* that Her Majesty had very significantly expressed her feelings on the subject; and that to this it was owing that a distinguished lady of her household "felt it her duty to keep aloof from the Garibaldian orgies, though her husband left his card for Mazzini's avowed friend and pupil at Stafford House."

It is impossible to make out any connected story from the telegrams which reach us from the seat of war. What is certain is this; that having crossed the Rapidan with his whole force, General Grant has had some hard battles with General Lee, in which the former claims to have been victor, and admits a loss of about 12,000 men. Lee is said to be falling back, disputing every inch of ground, but there is nothing certain as to the actual position or prospects of his army. It was reported that Butler had taken Fort Darling, thus menacing Richmond, but this is not confirmed.

"Not this man, but Barabbas."—St. John xx. 40.

Between the scenes that of late have been enacted in the British metropolis, and that dread scene of which some eighteen hundred years ago Jerusalem was the theatre, there are many points of resemblance, if we do but consider the meaning of the orations lately given in London to Garibaldi, not only by the rabble, but by a section of the aristocracy, and by the political chief priests and rulers of the people. These orations have excited the surprise, and the contempt of Europe. The surprise—because people cannot understand how Englishmen, who are reputed conservative, and English noblemen who have so much to lose by a revolution, should nevertheless have received with acclamation the very incarnation of the Revolution; the contempt of Europe—because of the vileness of the idol to whom these orations were offered, and the abject flunkeyism of his worshippers. Surely the people who could fall down and worship such an uncouth fetish must indeed be lost to all sense of dignity.

Hero-worship is good: but if the hero have lost his savor, or emit only a fetid and most unsavory odor, wherewith in such a case shall we sweeten him? Not all the processions, not all the fulsome addresses, not all the most sweet voices of the London mob, nor all the perfumes of the salons can impart the veritable odor of heroism to an assassin or the friend of assassins, to a Mazzini or a Garibaldi, to an Orsini or a Greco. It is not because Garibaldi has brought forth heroic fruits, or done deeds worthy of a hero, that he was worshipped by the people of England—for England, with all her faults, has reared in her own bosom many a worthier son, to whom no such honors have been, or would be tendered. That Garibaldi possesses pluck, or animal courage in a high degree, no one denies; but pluck is not so rare a quality amongst Englishmen, that they should thus marvel at it in another. Garibaldi possesses doubtless many of the qualifications of a partisan leader; but England can point to many an abler and more illustrious captain than Garibaldi; to many a brave soldier and sailor, whose exploits on shore and sea it would be to depreciate, were we to compare them with those of the Italian filibuster. Would Lee, one of the most skilful Generals, and one of the purest patriots of modern times, who so long with his inferior numbers has kept the enemy at bay, and so gallantly asserted the liberties of his native land—he received, were he to visit England, with such shouts and acclamations as those which greeted Garibaldi? We trow not; and we conclude therefore that it was not the brave soldier, not the able captain, not the pure-minded patriot and the gallant defender of his country's liberties, that Englishmen honored in the person of Garibaldi.

For in a military, or political, or patriotic point of view, what has Garibaldi ever done?—His greatest exploit, that by which he is best

known, and for which he is most admired is his Neapolitan expedition; and to what does this expedition, when stripped of the bombast and fustian in which his admirers delight to envelope it, amount? At the instigation of, and actively though secretly supported by the Piedmontese Government, he took charge of an experimental piratical expedition which the latter fitted out against a Power with which it professed to be on terms of amity. With the assistance of the British fleet, ingloriously engaged in carrying out a similar piece of treachery, Garibaldi landed in Sicily, excited insurrection, and crossing the Straits of Messina over to the mainland, was met and defeated on the Volturno. Then the Government of Piedmont, without declaration of war, without warning, without one single cause of complaint against that of Naples, advanced its armies, and saved the filibuster from a certain defeat, and the probable gallows. The result was the conquest of the Two Sicilies by the Piedmontese, and the subjection of the Neapolitans to an alien yoke which for the last four years they have been gallantly but ineffectually struggling to throw off. The part played by Garibaldi in this affair was certainly not a very brilliant one; it was simply that which the pilot-fish plays as towards the shark; and but for the treacherous co-operation of the British fleet, and the overwhelming force with which the King of Piedmont backed it when on the point of being ignominiously routed, it would have ended in disaster and disgrace to all engaged therein. As a successful piece of rascality and treachery it is however honored by who reserve their homage for the successful; and for co-operating in the subjection of the Neapolitans to the bayonets of a hated and alien race, Garibaldi is dignified by Liberals with the title of hero, liberator and patriot. It would be as reasonable to apply the same titles to the Sovereigns who in the last century took part in the partition of Poland; or to the Empress who reduced the Poles to the condition of subjects to Russia.

Thus it was not because of his pluck, his skill as a captain, or his services in the cause of liberty, that Garibaldi was honored in England. Neither was it altogether as the incarnation of the Revolution that he received the homage both of Liberal Dukes and Duchesses, and of the London proletariat. The latter indeed may have delighted in him as the man of the revolution, as democracy personified, but in the eyes of the aristocracy these were no recommendations.—What then was it which made Garibaldi popular in both sections of society? what principle did he represent which commended itself alike to the wealthy Peer, and to the half-starved artisan, jealous of the wealth and prestige of an aristocracy? Garibaldi is not only the sword, or rather the dagger—for the dagger is its favorite weapon—of the Revolution in the social and political orders, but he represents, or rather is the incarnation of, the anti-Papal and anti-Catholic principle. It was as the enemy of the Pope, of the Church and her liberties, that he was received with acclamations by the Protestants of England of all degrees; that he was worshipped as an idol by the Church hating populace, and feted in the gilded salons of England's Liberal aristocracy. His reception, if we look to it closely, partook even more of the character of an anti-Catholic, than of a political demonstration; and in that the great end of his life is to pull down the Pope, the fellow-countrymen of Titus Oates, of all degrees, went into raptures at his coming.—As he had subjected the Neapolitans to the Piedmontese, so it was hoped that he should yet subject the Pope to Victor Emmanuel, the Church to the State, and the Kingdom of God to the ambition of men. So they made the welkin ring with their shouts of applause; of which the interpretation is—"Away with the Pope and up with Garibaldi. Not this man but Barabbas." Now as the Scriptures expressly tell us, "Barabbas was a robber—*Erat autem Barabbas latro*;" and so the Jews preferred him to the Lord of life, even as at the present day, all uncircumcised Jews prefer a Garibaldi, or a Victor Emmanuel, to Pius IX., Christ's holy Vicar on earth.

The meaning of the enthusiastic reception given to Garibaldi is we say plain enough; the causes that led to his abrupt and premature departure, or rather unceremonious dismissal, from England, are still wrapt in obscurity. On the one hand it is pretended that a certain genile pressure was brought to bear upon the Palmerston Cabinet by our good ally Louis Napoleon, who was somewhat startled at the warmth of welcome given to the bosom friend of one who like Mazzini had just been legally convicted of another conspiracy against his, the French Emperor's life. This report was however strenuously contradicted by the Ministry and their partisans, and is very likely false, since Louis Napoleon could have had no great objection to seeing his English friends making fools of, and degrading themselves in the eyes of the civilised world. More probable is the report that the Ministry themselves, and for their own sakes, endeavored to get rid of Garibaldi, who is a very imprudent person in his talk, and who was continually making the most unpleasant revela-

tions as to the dishonorable assistance which he in particular, and Italian revolutionists in general, have received from the British Government.—Thus in reply to one of the Addresses presented to him, Garibaldi blurted out some facts which cannot be pleasant to any Englishman who has the honor of his country at heart, and would fain see her rulers respected for their integrity, and love of truth. He told his audience that "the English people helped us in our war with Southern Italy"—a country with which the English had no cause of quarrel, and towards which they were therefore as much bound to observe the laws of neutrality, as they are to observe those same laws as towards the Federal Government of North America. Garibaldi added:—

"If it had not been for the English Government I should never have been permitted to pass the Straits of Messina; if it had not been for this country we should still have been under the yoke of the Bourbons at Naples."—*Times*.

—and much more in a similar strain.

So it appears, and from Garibaldi's indiscreet confessions, that our Liberal English Government, whilst professing peace towards that of Naples, was treacherously engaged in a conspiracy for its overthrow; aiding and abetting its enemies in their designs; and giving the aid of its navy, without which Garibaldi would never have been able to cross the Straits of Messina. That Liberals do such things we know, for there is neither truth nor honesty in them; but then they do not like to have their evil deeds spoken of, and their acts of lying and treachery, their violations of the laws of honor, and the code of nations, thus blazoned to the world; and so lest this imprudent tongue of Garibaldi should disclose further proofs of their duplicity as towards the King of Naples, they thought it best to get rid of the man as quickly as possible.—They delicately conveyed to him a hint that his health was being injuriously affected by the excitement to which in England he was exposed; that his projected English tour, with its visits and receptions, might seriously endanger a life so precious to the enemies of the Church; and that in consequence the best thing he could do would be to pack himself off for his island home as speedily as possible. Garibaldi took the hint, and much to the indignation of his friends, bade farewell to British shores on the 28th ult.

The visit being at an end, we may well ask, will it have any permanent political consequences? That it should have such consequences was no doubt the design of its projectors, nor will they be altogether disappointed. By the reception given to Garibaldi, Great Britain will, in the eyes of Continental Europe, stand fully committed to the cause of the Revolution, and the anti-Catholic movement in which Garibaldi and Mazzini are the chief actors. As in the end of the eighteenth, and the beginning of the present century the Conservative attitude of Great Britain, her uncompromising hostility to Jacobinism and the Revolution, encouraged the friends of order to prolong the struggle, and contributed in no small degree to their final triumph; so Great Britain to-day by openly siding with the revolutionary party, by countenancing Mazzini, and welcoming Garibaldi to her shores, will encourage and incite to action all the democrats and Jacobins of Europe who are but waiting for the signal to commence the attack. Garibaldi when presented with a sword in London boasted of his intent to bear it to Venice and to Rome; that he will, if not cut short in his career, endeavor to carry these threats into execution, we firmly believe; and when it shall be told in Italy, how warmly the people of England sympathised with the man who avowed these designs; and when it is remembered what effective service was rendered a few years ago to the cause of Revolution by the British Government, and the British squadron in the Mediterranean, we may naturally expect that the long looked for appeal to arms, and attack upon the Sovereign Pontiff, will no longer be delayed. The moral effect of the Garibaldi reception will we fear, be very great throughout Italy, and this was the end which its instigators proposed to themselves.

IRISH EMIGRATION.—The *Transcript* of Saturday last very properly censures the conduct of certain gentlemen, in making statements before the Belfast Poor Law Guardians with reference to the actual condition of Irish emigrants in Canada, which certainly are not founded on fact; and which if accepted as true by the people of Ireland, are calculated to inflict much evil, moral as well as physical, upon the dupes of these unauthorised Emigration Agents.

We have no desire to depreciate Canada, but truth compels us to say that it is not the *El Dorado* that its imprudent friends represent it to be. It is not true that there is no pauperism in Canada, for there is much pauperism. It is not true that there is a constant demand for unskilled labor, or that the emigrant is certain to find remunerative employment when he lands upon our shores. It happens, unfortunately too frequently, that the man, able and willing to work, cannot find any kind of employment during our long and severe winters; and at the end of autumn every year, numbers are thrown upon the world, and

have to be supported during the next five months by the contributions of the charitable.

And if the condition of the men be often bad, that of the poor Irish girls tempted by glowing and mendacious accounts of the prosperity that awaits them in Canada, to abandon the land of their birth, is far worse—often, as our Police Reports testify, fearful to contemplate. On the passage these poor creatures are exposed to all kinds of temptations; their eyes, their ears are assailed with sights and sounds of impurity; and robust indeed must be the virtue which can pass through such an ordeal unscathed. Landed on American soil, they are often seized upon by villains who make it their trade to lure souls to the devil; and homeless, friendless, penniless as are so many of these poor simple girls, is it to be wondered at that, strangers in a strange country, with none to stretch forth the hand to succor, none to whisper the word of warning, so many of them fall a prey to the diabolical artifices of the purveyors to the dens of infamy!

Instead of saying or doing anything to encourage emigration from Ireland, the friends of that country, and the Catholic journalist both on this Continent and in the Old World, should make it their duty to discourage it, and to persuade the people to remain at home. Emigration to America is, we say it advisedly, at best an evil, and in the case of the Irish emigrant, is often fatal to his soul, as well as to his body.—The truth in this matter should be told, no matter what scheming adventurers may say to the contrary. We would warn then the Irish Catholic against those who make it their business to induce him to emigrate either to Canada or to the United States. We would assure him that one half of the truth is invariably suppressed, respecting the lot that awaits him on this Continent; and that of the wonderful stories of the prosperity of Irish emigrants told to him, two-thirds are altogether false. From want of suitable schools, from want of churches, and from want of a sufficient number of priests, thousands and tens of thousands of immortal souls from amongst the Irish emigrants, are lost to God and to His Church; and Protestants point with fiendish glee to the sad records of criminality in America, as a proof that Catholicity is fast dying out amongst the Irish race.

We know—so vigorous is the moral constitution of the Catholic Irish—that in spite of all those deleterious influences to which they are exposed in America, numbers do resist them, do remain faithful, and that even on this Continent as in Ireland and Great Britain, the women of Ireland are conspicuous for their purity. This is no idle boast. We find the fact so honorable to the Irish, so full of consolation to the Church, and so conclusive as to the moral efficacy of the Confessional and the Sacraments, asserted by Protestants themselves, who know not to what to attribute those virtues of which no other class on this Continent offers any example. Even in the columns of the *Montreal Witness*—the last place we should think of looking for it—we find evidence of this fact: and testimony from such a quarter should not be overlooked, and cannot be impugned.

Our contemporary in a recent number quotes at some length from a Protestant work—*Dr. Nichols' "Forty Years of American Life"*—and the following is the testimony which that writer gives of the Irish race. Of the men he says that "they are always liberal and open handed, especially for anything connected with their religion;" that they "have been a source of wealth and strength;" and that though the cheapness of intoxicating liquors has been against them, "their bishops and clergy have done much to keep them in habits of temperance." Of the Irish women the same writer says, that "millions of dollars have been sent by poor servant girls in America to the land of their birth;" and though he is no admirer of the Irish; though he says that "as servants in families they are not in all respects the best," he is forced to admit that even the poor Irish servant girls "have their virtues;" that "they are reasonably honest, and almost invariably chaste." Glorious testimony this, both to the purity of the daughters of Ireland even under the most unfavorable circumstances, and to the efficacy of that holy religion which they profess, and in whose Sacraments they find grace and strength to keep themselves unspotted from the world.

But this is the sunny side of the picture. It has unfortunately its shady side as well; for alas so many are the temptations to evil which beset the poor Irish stranger's path, so many are the obstacles to the practice of his religion which present themselves—that numbers yield, abandon their faith, and lose altogether those virtues which are the most characteristic of the Irish Catholic. God only knows what these poor creatures have to contend with, and it is not for man to judge them harshly. But, we repeat it, he who knowing what these temptations are, how great and how many, and how many do succumb to them, says one word to encourage his fellow-countrymen and co-religionists to emigrate either to Canada or the U. States in the actual circumstances of these countries, is a traitor to Ireland, and an enemy of the Catholic Church.

PROVINCIAL PARLIAMENT.—The Houses have been in session since the 3rd instant, with the usual amount of talking, recriminations, and personalities. The most contradictory opinions prevail as to the relative strength of parties; but the more generally received is, that M. Cartier is not strong enough to carry on the government of the country with the Assembly as at present constituted. As yet there has been no important division.

A NICE COUNTRY TO LIVE IN.—The Legislature of the State of Maine does some curious things. In a late issue we cited an Act by it just passed, expressly excluding all Irish immigrants from the benefits of the bounty by it awarded to strangers of any other nationality who make the United States their home. The following which stands clause 20 of an "Act to amend an Act relating to Sabbath Observances," is worthy of a place in the far famed "Blue Laws" of Connecticut. Thus it runs:—

"Sec. 20. Whosoever on the Lord's Day keeps open his shop, work house, warehouse, or place of business; travels, or does any work, labor or business on that day, except works of necessity and charity; uses any sport, game, or recreation; or is present at any dancing, public diversion, show or entertainment, encouraging the same, shall be punished by a fine not exceeding ten dollars."

The Lord's Day is by the same Act declared to consist of the interval betwixt midnight of Saturday and midnight of the next day; but no definition is given, or even attempted, of the words "sport, game, or recreation," so that, if any poor creature, having undergone the due penal course of evangelical sermons on the Sunday forenoon, should in the afternoon of the same day, seek relief for his lacerated feelings, his aching head, and jaded spirits, in a quiet country walk, he would be liable to the penalty, as guilty of indulging in "recreation," which, as defined in *Worcester's Dictionary* of the English language, consists in any kind of "relief or refreshment after toil or pain."

On the absurdities of such legislation we need not insist, nor its inevitable tendency to bring Christianity into disrepute, and to make all religious observances odious to the people. But we should like to know how Protestants reconcile it with their theories of religious liberty, and their favorite axiom that betwixt the State and the Church there should be no semblance even of connection. Only the other day we were greatly edified by the fierce invectives of an evangelical contemporary against the law which in Canada makes public blasphemy an offence punishable by the civil magistrate. Such legislation was denounced by our contemporary aforesaid as dangerous to the liberties of the subject, and as dealing with an offence not properly justiciable by the civil magistrate. What then shall we say of the Sabbath Legislation of the State of Maine, which our contemporary quotes approvingly, and as worthy of imitation in Canada? By what right does the Maine Legislature determine that, from midnight on Saturday to midnight on Sunday is the Lord's Day—seeing that whether it really is so, is purely a religious question, to be determined only by revelation, and by some duly commissioned authority in the supernatural order? Some sects contend that the Christian Sabbath commences at sunset of Saturday and closes with sunset of Sunday; whence does the Maine Legislature deduce its authority to decide betwixt these rival claims?

Trivial as is the act itself, it is noteworthy as showing what Protestants mean by "religious liberty;" and how prompt they are, when in power, to enforce by the sword of the civil magistrate their own grovelling superstitions upon the entire community. The actual amount of the penalty imposed by the State of Maine Blue Laws upon those who take any "recreation" on the Lord's Day is of no consequence; for if it has the right to punish with a fine of ten dollars those who infringe its code, it has an equal right to punish with a fine of a hundred or of a thousand dollars, with the confiscation of the entire property of the delinquent, with imprisonment, and loss of life itself. Be it noted also that the evangelical journal which in Canada protests against the infliction of civil penalties upon the open and public blasphemer, whose offence is an offence against nature as well as against positive law, and is an outrage upon morality, approves heartily of a law inflicting similar penalties upon him who in his own house, and amongst his private friends, sits down to a quiet game of whist or chess on a Sunday; or who seeks relief from the drudgery of his week day life, in a drive or walk by the river's side of a Sunday afternoon. From Protestant Ascendancy and Evangelical Legislation—Good Lord Deliver Us.

THE LOWER PROVINCES.—We find in our exchanges the following report of the proceedings in the P. E. Island Legislature. These Protestants of the Lower Provinces certainly seem to be a nice set of people for us of Catholic Lower Canada to ally ourselves with:—

"In the Prince Edward's Island Legislature the Government party, in order to put the defeat of their efforts to settle the land question out of view as much as possible, got up a debate on the refusal of the Queen to approve of the Bill to incorporate the Orange Association. The sainted Secretary, W. H. Pope, abused the Catholics and their Pope in the vilest terms, and a resolution censuring the Duke of Newcastle was passed."—*St. John's Freeman*.