

The True Witness.

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

MONTREAL, FRIDAY, APRIL 1.

NEWS OF THE WEEK

Our latest news from Europe is by the *America*, from Southampton, 16th ult. The Danish question remains unchanged, but hopes are held out, that a pacific solution is still possible through the intervention of a Conference which we are now told will actually assemble.—Meantime hostilities continue in Jutland, and the bombardment of Duppel had actually commenced. The Swedish troops were said to be on the march.

The other European news were devoid of interest. The Archduke Maximilian was in England, and all had been arranged by him with the French Government for the future of his Mexican Empire, of which he is shortly to take formal possession. In England a slight improvement in the Confederate loan had taken place, closing at 50.

This is nothing important to report from the United States. It is reported that the Federal Government had been guilty of a violation of Mexican territory, by seizing cotton at Matamoras, the property of the Confederates. Gold at New York has risen to 165.

THE MINISTERIAL CRISIS.—Negotiations for the formation of a new Ministry, under the auspices of Sir E. Tache and M. Cartier, have been continued throughout the week: but so many obstacles presented themselves, that it seemed as if the resignation of Mr. S. Macdonald had been merely a ruse to convict the Opposition of their impotence to govern the country, and thus to facilitate his return to power stronger than ever.

It is the easiest thing in the world to form a Ministry which shall command the support of Lower Canada; it is no harder task to put together an Upper Canadian Ministry; but to weld these two into one harmonious whole, to get them to work together, and to agree upon one common policy upon any one of the really vital questions of the day, *hic labor, hoc opus est*. The consequence is, that a Ministry cannot be framed without gross dereliction of principle; and questions upon which, above all others, unity of sentiment on the part of the members of the Cabinet is essential, are left "open questions" to the detriment of public morality. To this, and the almost evenly balanced state of parties in the House, must be attributed the prolongation of the crisis, and the difficulties with which Messrs. Tache and Cartier have had to contend.

Nevertheless the latter announced on Monday that all the arrangements were complete; and that the necessary explanations would be given on Thursday, by Sir E. Tache in the Legislative Council upon the meeting of that body after the Easter recess. In the mean time all kinds of rumors are in circulation, amongst others that of a general election. It is also said that the new Ministry will ask for a month's prorogation.

DISGRACEFUL REVELATIONS.—From the trial of Greco and his fellow conspirators for an attempt on the life of Louis Napoleon, it appears that Mazzini is not the only person of note implicated in the disgraceful transaction. Englishmen will learn with shame and surprise that a fellow-countryman of their own, and a member of the British Parliament, is connected with the nefarious plot; and that, if he was not privy to, and approving of, all the details of the scheme, he was and still is the harbinger of the arch-conspirator, and chief scoundrel of the rascally gang of would-be assassins.

The guilt of Mazzini was clearly established on the trial, both by the production of letters found in the possession of Greco, and proved in Court to be in Mazzini's hand writing—and by the confessions of Greco himself and his accomplices. To the latter less credit would be given were it not that Mazzini himself has admitted the truthfulness of the witness; for in his letter to the *Times*, wherein he at first denied his guilt, he acknowledged his former relations with Greco, whom he—Mazzini—declared to be "an enthusiastic patriot." Mazzini has thus put it out of his power now to protest against the

evidence which this true patriot bears against him.

Mazzini's letters, moreover, divulged the fact that, whilst keeping up his communications from London, with Greco in Paris, he, to deceive the police, and post office authorities, had his letters from Paris directed to him under a false name. This again led to the discovery of the hiding place of Mazzini in London, and the name of the person who there sheltered him. Greco received money, instructions of all kinds, and the weapons with which the murder of the French Emperor was to be perpetrated, from Mazzini in London; and he communicated by direction, with the latter under the address, M. T. Flower, Thurlow Square, 35, Brompton, London. This correspondence having, as we said, fallen into the hands of the French Government, M. Cordoin, the Procureur General, followed out the clue thus afforded, and the following was the result:—

In the course of his speech, M. Cordoin, alluding to the address, M. Flower, Thurlow Square, 35, Brompton, London, said that he had referred to the *London Commercial Directory* to discover the person who was thus placed in correspondence with Greco. At page 670 he found—and it was in sorrow, he added that he found it—the name of a member of the English Parliament who already in 1857, had been appointed by Mazzini treasurer to the Tibaldi plot which was concocted against the life of the Emperor. At that period two letters from Mazzini had been discovered—one to Massarenti the other to Campanilla, containing these lines:—

"Mazzini to Massarenti—If you want money apply to the friend of the Brewery who will give it to you. I have given him the order."

"Mazzini to Campanilla—The Paris affair is becoming more than ever desirable and urgent. Ask James for money; I have advised him, and sent it to him."—*Times Paris Corr*, Feb 27.

The person thus indicated, who lives at 35, Thurlow Square, Brompton, London, and the treasurer to Mazzini's murder fund of 1857, is Mr. Stansfeld, the member for Halifax.

Of course such a scandal could not pass unnoticed by the British public; and on Monday, the 29th Feb., Mr. Cox called the attention of the House of Commons to the subject; quoting the above given assertions of the French Procureur-General, and calling for explanations from the member thereby so seriously implicated in Mazzini's plots against the life of a friendly sovereign. Mr. Stansfeld, thus appealed to, replied by protesting his astonishment "mingled with somewhat of a stronger feeling" when he read the speech of M. Cordoin. He professed himself unable to understand how the Crown Prosecutor of a friendly power could, in the first place, imagine, and in the second place venture to insinuate, "that one who has the honor of a seat in the British House of Commons, and who, however unworthy, happens to occupy the position of a Minister of the Crown, should directly or indirectly have ever participated, or even, have been conscious of any supposed implication in attempts which if serious must excite the execration of mankind." Mr. Stansfeld also assured the House that he had read M. Cordoin's speech "with feelings not only of astonishment, but also of indignation." He expressed his opinion that it was quite unnecessary that he should be called upon to plead to such an indictment, and that he would feel it as an indignity if he were called upon to declare in the House that he "shared the feelings of all decent men with regard to attempts of this kind, about which there can be but one opinion." He then, having carefully evaded a straight forward answer as to the question as to his being the person who sheltered Mazzini, and whose address was by the latter given to Greco, launched out into a eulogy upon the most illustrious of Liberal Italian cut-throats; and pledged his word for the innocence and integrity of that sweet lamb Mazzini, as one "absolutely incapable of being concerned in it"—the plot for murdering Louis Napoleon.

Mr. Hennessey, not altogether satisfied with these explanations, then got up, and most cruelly pointed out that Mr. Stansfeld had not given a straight forward answer to the questions—whether Mazzini lived at his address—did thence write letters to his fellow conspirators at Paris? and whether money from the address given was actually sent to Paris? "These are facts," continued this troublesome Mr. Hennessey, "as an hon. member reminds me, that are not denied, and they are most material to people of this country—(Hear, hear). Money was collected under a false name. These things are matters of interest to us."—*Times Report*.

Mr. Cox rejoined that he hardly expected that he hon. member for Halifax would, instead of answering his question, have fallen into a defence of Mazzini. He continued:—

"The hon. gentleman did not give any explanation as to this Mr. Flower, No. 35, Thurlow Square. I have searched the Directory, and I find the name of the hon. member for Halifax as occupier of the house—(Hear, hear.)"

Mr. Hennessey wanted to know whether this mysterious Mr. Flower was Mazzini.

Mr. Stansfeld did not know anything about it.

Mr. Hennessey thought that he had also asked the hon. member for Halifax, whether he had acted as treasurer, or member of a committee for the collection of any money to be distributed among Italian patriots?

Mr. Stansfeld answered "undoubtedly not." Lord C. Hamilton expressed a desire to know

from the hon. member for Halifax, whether a Mr. Fiore was not his intimate acquaintance, a visitor at his house, and whether that person was not the secretary of Mazzini?

Mr. Stansfeld made no reply.

Mr. Alderman Rose, who also seems to be an inquisitive, troublesome kind of person, got up and said that he was sure that the House would like to have an answer to the question, whether Mazzini has ever lived with the hon. member for Halifax. "I should like the question answered," continued the speaker, "because I am sure that was the fact."

Again Mr. Stansfeld made no sign; and here, according to the Report in the *Times*, "the conversation on the subject dropped."

The matter stands thus. The French Crown Prosecutor on the strength of letters in his possession, accuses Mazzini and Mr. Stansfeld, M. P., of being privy to, aiding and abetting, in the attempt of Greco to murder Louis Napoleon.

Mazzini vouches for the integrity of Greco.

Mr. Stansfeld vouches for the integrity of Mazzini.

Who shall vouch for the integrity of Mr. Stansfeld?

THE "EDINBURGH REVIEW"—January, 1864. Dawson & Son, Montreal.

The contents of this number are more than usually interesting, comprising articles on the following subjects:—1. Thermo-Dynamics. 2. The Flavian Cæsars, and the Antonines. 3. The Marquis de Dangeau, and Duke de Saint Simon. 4. The Progress of India. 5. Dean Milman and Dean Stanley on Jewish History.—6. Scottish Religious Houses Abroad. 7. The Negro Race in America. 8. Froude's History of England. 9. Ireland.

To the Catholic we think that the eighth article on our list, that on *Froude's* last volumes of the History of England, will prove the most interesting. History, it has been well said, and often repeated, is for the most part a gigantic conspiracy against truth, and almost invariably so, when the historian is a Protestant, and the subject treated of the Catholic Church. And yet in spite of the adverse conspiracy, truth will leak out, and assert itself in the most unexpected quarters; and thus, even from a History of the Tudors by a Froude, most important and valuable contributions to Catholic truth, and most eloquent expositions of Protestant falsehood may be extracted. It places many of the most prominent actors in the great work of apostasy and robbery known in history as the English Reformation, in a novel light to Protestants; it confirms all that Catholic historians have said upon the subject for the last three hundred years, and it deals violent blows to the great Protestant tradition.—This matter is taken up fairly, and is ably treated, by the *Edinburgh Review*, from whose pages we propose to lay some extracts before our readers.

And first as to the lazy, luxurious and grasping monks, the destruction of whose homes, and violent expulsion are foremost amongst those blessings which Protestantism wrought for England:—

"The dissolution of the monasteries has been regarded too exclusively as a measure of religious change, and too little as, what it really was, a vast proprietary revolution. The monks probably held a fifth part of the land of the kingdom. They were at the same time the most indulgent of landlords. It is said, and Mr. Hallam cites the statement without any expression of disbelief—that though granting easy leases, they did not enjoy more than one tenth of the value of their land. Thus in fact a large body of yeomanry must have existed in the virtual enjoyment of small properties on their estates. No doubt they also respected the rights of common, so dear and so essential to the peasantry in those days."

We will pause here to notice that, according to Bright, Cobden, and their school, one of the most remarkable, and painful features of the social condition of Protestant England's peasantry and agricultural laborers, consists in this. That they are divorced from the land; that it is impossible for any of those classes to become proprietors of land. It was not so in Catholic England, however. Then, thanks to the monasteries and religious houses, the yeomanry and the peasantry were wedded to the soil, and were virtually owners of the land which they severally cultivated. Not in those days, as in ours could it be said of the agricultural classes, of the peasantry, and the yeomanry—"Sic vos non vobis."

But Protestants seized upon the broad lands of the exiled monks, and from that day to this the condition of the people has gone on deteriorating—for England was once in fact, as well as in song, "Merrie England." The *Reviewer* thus describes the monk's successors, when the great work of Protestant spoliation was accomplished:—

"But the court harpies who succeeded them (the monks) were, as landlords, hard and rapacious. They racked the rents; they evicted the people from holdings which they must have almost learned to look upon as freehold, in order to form great sheep farms. * * * They would turn upon the community, a number of outcasts in much the same frame of mind as the peasants evicted by the Irish middleman to make way for improvements of the estate."

"The monks resided in their estates, while the grandees who succeeded them frequently resided at Court. They were great alms-givers, and if their alms giving was open to economical objections, these were not likely to be much felt by the recipients of their bounty. * * * They spent the surplus of their wealth, down to the day of their

destruction, not on the sumptuous mansions which bespeak the selfish though graceful luxury of the Tudor nobility, but on churches and other public buildings which gave pleasure, as well as employment to the neighborhood."—p. 124.

Whilst such were the monks, the victims of the Reformation, whom it pursued with implacable fury, here, from the same source, is a photograph picture of its authors, of the nursing fathers of English Protestantism:—

"Their cunning had been sharpened by a long series of cabinet intrigues, and cabinet revolutions, in which each gamester had played not only for his fortune but for his life: their sense of justice and their regard for humanity had been obliterated by complicity in attainders, wholesale executions, and judicial murders: their cupidity had been inflamed to a ravenous height by the enormous plunder of the Abbey lands; they had learnt their maxims of home government in a school which maintained public order, not by regular justice but by occasional holocausts of the common people, and their maxims of diplomacy in a school which could form a plan for securing the English interest in Scotland by the assassination of Cardinal Beaton."—p. 123.

We may stop here to remark that prominent amongst those who asserted the right of assassination in the interests of the Holy Protestant Faith, stands John Knox, the Apostle of the Reformation in Scotland, as Robertson in his *History of Scotland* admits. Of this squalid blood-begrimed monster Knox, the Marat of the Reformation as Calvin was its Robespierre, and of whom Scotch Calvinists have made a very appropriate fetsich, the *Edinburgh Reviewer* speaks as of one who especially lent his countenance "to assassination when committed in the interest, as he imagined, of the good cause."—p. 135. These be your Gods Oh Israel!

Many other reputations are being ruined by the progress of modern historical discovery.—The virgin Queen is a great sufferer by these scandalous revelations; and the light of truth being thrown upon her, she appears as hideous in her private life, as she was haughty and tyrannical in her public. Men, interested in the good name of the Reformation may have absolved her of the crimes laid to her charge; but, says the *Edinburgh Review*, she was,—

"in the eye of Heaven, which judges by the intent and not by the act, nearer than Englishmen would like to believe to the guilt of an adulteress and a murderer. Her excuse if any, is to be found in the general profligacy of the upper classes at this time."—p. 139.

In the course of time too, and by the same process of historical research, the calumnies with which it has been sought to tarnish the name of the martyred Mary Stuart, will be dissipated, and she will at last be acknowledged to have been as pure as she was beautiful and unfortunate. Thus the *Reviewer*, though a Protestant, candidly admits that the evidence of the truth of the charges which her bitter enemies brought against Mary "is not absolutely conclusive." This is a great advance, or step gained towards the truth, for which we feel thankful to the *Reviewer*. The following contrast which the same witness draws betwixt the Popish savages of Ireland, and the civilised Protestant gentleman of England, is not without its value:—

"There runs," he says, through all that Mr. Froude writes on the Irish question, a constant assumption that the Irish people were bound to acknowledge the moral superiority of the English invaders, and to submit with complacency to so improving and elevating a rule. An unprovoked invader is a robber; and the moral superiority of a robber is not commonly apparent to the victims of his depredations. But independently of this general consideration, what is the evidence of the particular facts given us in these pages as to the moral superiority of the English? Was it so clear, that the simple mind of an Irish barbarian could not fail to apprehend it, and to become responsible for refusing to acknowledge the corresponding claim on his allegiance? The English government had no advantage over them in sincerity.—English honour, like English coin, lost somewhat of its purity in the sister island! Such are the admissions which the facts he is called upon to narrate ever and anon force from Mr. Froude. More than this, we have the Lord Deputy Sussex bribing a dependent of an Irish chief to assassinate his master, and reporting his proceeding to the Government in England, in a despatch which shows that he was, and believed his employees to be, lost to shame. The reply of the English Government has not been found; but it is enough to know that the deputy was not only continued in his office, but remained an honoured and trusted counsellor of the Queen. Shan O'Neill having visited England at the invitation of the Government, no less a person than Cecil coolly suggests that 'in Shan's absence from Ireland something might be cavilled against him or his, for non-observing the covenants on his side; and so the pact being infringed the matter might be used as should be thought fit! Nor is this the worst."

"As a first evidence of returning cordiality, a present of wine was sent to Shan from Dublin. It was consumed at his table; but the poison had been unskillfully prepared. It brought him and half his household to the edge of death, but no one actually died. Refined chemical analysis was not required to detect the cause of the illness."—p. 136, 137.

These were the means by which the Protestant Government in the days of Elizabeth sought to establish the Holy Protestant Faith and Protestant Ascendancy in Ireland. Well may the *Edinburgh Reviewer* exclaim—"Which we should like to know, in this case was the civilised man, and which was the savage?"

The article upon the Religious Houses of Scotland, and that on Ireland will also be found full of interest to the Catholic, and the Irishman; whilst the first, on Thermo-Dynamics treats of a subject which promises to effect a great revolution in modern physics.

We are happy to have it in our power to announce that Mr. Fothergill has been persuaded to favor us again with a lecture. This will be delivered in the Bonaventure Hall, this (Friday) evening. The subject is "Brian Boru, and his Times." Those who had not the pleasure of hearing his former lectures, will we hope, take advantage of the opportunity now offered and go and hear this accomplished gentleman.

FAILURE OF PROHIBITORY LIQUOR LAWS IN BOSTON.—In a recent number of the *Toronto Christian Guardian*, we find an acknowledgment of the failure of the attempt to put down intemperance by means of the legislative prohibition of the sale of intoxicating liquors. The article from which we quote says:—

"The Boston City Government finds itself embarrassed with the rapid increase of late of two gigantic evils, liquor-selling, and houses of ill-fame. There is said to be a strong desire on the part of the City Government to return to the License System to prevent the growing evil, so far as the liquor question is concerned."

The *Evening Transcript* deprecates this return, on the grounds that the License System has been tried, and that "it has been found utterly wanting, and ineffectual for the suppression of intemperance." This may be true, for the design of the License System was, not to put down intemperance, but simply to raise a revenue. Its object was fiscal, not moral; and it is scarce a valid objection to it that it has not accomplished that which its originators never designed it to accomplish. The duty on tobacco has not put down smoking, chewing, and snuffing; but it does not thence follow that it should be repealed, if it does that which alone its imposers expected it to do—to wit, if it brings money into the public purse.

The Prohibitory Liquor Law men play upon the word "License" as if it were a permission from the Government to a certain class of men to do that which, without it, no one could do, or would be permitted to do; wilfully forgetting that, but for the License system, or legislative interference, every body would be licensed, or at liberty to sell spirituous liquors. But, argues the article in the *Christian Guardian*, from which we have already quoted, "the same philosophy and the same logic," which would lead to the "License System," or tax upon the sale of liquors, would also lead to a "license system to regulate the growing evil of licentiousness."—

What the writer of the above means, we confess ourselves unable to understand. If he intends to argue that Government has no more right to raise a revenue from the sale of spirituous liquors,—which is all that the License System does, or professes to do—than it has to give official sanction to impurity and licentiousness, we must certainly differ from him; but if he merely means that it is no more in the power of any Government to repress drunkenness, or to regulate intemperance, than it is in its power to suppress impurity, to put an embargo upon lust, or to regulate incontinence, we entirely agree with our contemporary. Whatever may be the case with some Continental Governments, with the British, the custom has been, not to attempt even to raise a revenue from houses of debauch; even though by doing so it would bring those houses under a quasi police surveillance. But even if in this respect the course of the British Government were different; were it to tax houses of debauch, and to punish all owners and keepers of such houses not furnished with a "license," or certificate that they had paid their quota of the tax—for a breach of the revenue laws, it would not be just or even rational, to denounce the Government as if it fostered debauchery, or as if to it the evil results of licentiousness were attributable. And this is all that under the present system, the Government does with respect to the sale of liquor. It treats that sale as a fit subject for taxation; and the "licenses" which it issues, are simply certificates that the holders thereof have complied with the requirements of the revenue laws. In so far as the License System is operative at all, it is restrictive; and as though purely a fiscal measure, it may indirectly be made subservient to the interests of order—since it establishes a police surveillance over the sale of intoxicating liquors—we think that for the sake of those interests, as well as for the sake of the public revenue, the License System, or tax should be retained, even though it has hitherto proved ineffectual to repress intemperance.

But whatever action financiers may take in the premises, of this we may be sure; that, so long as the passions of men are what they are and are unrestrained by the operations of divine grace, all legislative attempts to repress either incontinence or intemperance will be ineffectual. No matter what Acts of Parliament may say to the contrary, there will still be cakes and ale in the land, and ginger will be hot in the mouth too, though senators be never so virtuous. One of the first and most important lessons that the latter have to acquire is that of their own impotence for good, and the very limited range of their functions in the moral order. It is, in short, from the corrupt heart of man, and not from vicious or defective legislation, that the greater part of those ills to which humanity is subject, do proceed, no matter what social reformers may dream or speak to the contrary.

MR. FOTHERGILL'S LECTURE AT TRENTON.—This accomplished gentleman delivered his lecture upon the "Fidelity of the Irish Nation," to a large and most respectable audience at the Town Hall, Trenton. The lecture, an ably written one, was admirably delivered. At the conclusion of the lecture a vote of thanks was proposed to Mr. Fothergill, for his able lecture, which was heartily responded to. It is his intention to deliver a lecture at Belleville on no distant day.—*Belleville Intelligencer*.