

## The True Witness.

CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, MARCH 21, 1862.

## NEWS OF THE WEEK.

THE atrocities of the Piedmontese and of the alien mercenaries of Victor Emmanuel in the Kingdom of Naples, were again formally brought before the notice of the House of Lords on the 27th ult. by the Earl of Derby. His Lordship having expressed his surprise at the real or feigned ignorance of the Foreign Secretary upon the subject, read to the House a literal translation of the order to which he had referred on the previous Tuesday. This characteristic document we publish below. It is well to bear in mind that, in the words of Lord Derby, as reported in the London Times, it was "issued by the direction, and under the sanction of the Prefect of the Province, who is of course directly responsible to the Government":—

"Order of the Commandant of the Detachment of the 8th Regiment of Infantry in Lucera.

"In consequence of orders received from the Prefect of the Province, with the view of arriving, by all the most effective measures, at the prompt suppression of brigandage, the undersigned gives notice:—

"1. That from henceforth no person shall set foot in the town of Dragonaro, Sta. Agata, Silvanera, Gargano, Santa Maria, Pietra, Motta, Volturara, Volturino, Sammarco, Alonzo, Carliano, Macchione di Biondi, Vetrucelle, Case Rotte.

"2 Every proprietor, agent, or farmer, immediately after the publication of this notice, must withdraw from the said woods, all the labourers, shepherds, goat-herds, &c. and all the cattle now therein, destroying the hovel and cottages occupied by them, and by the persons engaged in tending them.

"3 No one from henceforth may carry from the villages provisions for the use of the farmsteads, nor may these last possess more of these than may be absolutely necessary for one day's sustenance for the number of persons attached to the said farmstead.

"4 All persons contravening this order (which shall have full effect two days after its publication) shall be treated without exception of time, place, or person, as brigands, and as such shot.

"In publishing this order the undersigned intimates to proprietors to give early notice to their dependents, in order that, avoiding as far as possible the application of the above rigorous measures, they may effect the object which the Government proposes to itself; warning all persons at the same time that the measures themselves will be applied with the utmost stringency."—London Times.

Lord Derby justly denounced such an order as atrocious; and remarking that already "the Emperor of the French has remonstrated in strong terms against the brutal ferocity" of the Piedmontese towards the people of Naples; and that the British Government had undertaken to lecture the Federalists of North America upon the "stone blockade" of Charleston, he added that he thought that without impropriety, the same government might warn the invaders and oppressors of Naples to be more cautious for the future in their treatment of the vanquished. No effort was made in reply to vindicate the action of the Sardinian authorities; but some attempts were made by Lord Russell to cast doubts upon the authenticity of the document which Lord Derby held in his hand, and had just read to the House. We should not be surprised to find the Jacobin press taking the same ground, when they see the effect of the exposure of their Italian policy before a body of English gentlemen. And yet it is rather too late in the day to be squeamish upon the subject of Liberal "atrocities" in general, or of Piedmontese "atrocities" in particular. All revolutions require for their success, resource to such measures. "Glencoe massacres" rank amongst the means by which our "glorious revolution" was accomplished; the "noides" and the "fusillades" and the September massacres of the French Revolution have acquired a world-wide notoriety; and it is no secret that, since the commencement of the war for national independence on the part of the Neapolitans, their Piedmontese oppressors have shot in cold blood all their prisoners. The "atrocities" of the murder of General Borgea excited but little comment; and yet in principle, it was identical with the "atrocities" of which Lord Derby justly complained in Parliament. When the heats of passion shall have subsided, when the thick mists of prejudice shall have been dispersed by the rising of the sun of justice, and when the still small voice of conscience shall again be able to make itself heard, it will be acknowledged that, from their first unprovoked invasion of the Kingdom of Naples, down to the last fusillade of captured Neapolitan loyalists, every act of the Piedmontese invaders has been an "atrocities" and an outrage upon justice and humanity. In the meantime, no doubt, the revolutionary press, as is its wont, will lie, and lie

lustily, either denying the authenticity of the atrocious documents of the revolutionary government laid by Lord Derby before the House of Lords, or pretending that, if genuine, they were issued by a subordinate official.

There has been much laughter in Ireland over the "taking down" or taming of Sir Robert Peel by the The O'Donoghue, and little that the Irish Secretary can henceforward say or do will move the Irish to wrath. The moralist must condemn duelling; but the exposed bully, with his courage—like that of Bob Acres—oozing out at his fingers' ends, must ever provoke the mirth of the satirist. Had Sir Robert Peel referred Major Gavin to his mamma, or to the Archbishop of Canterbury, the affair could not have been more grotesque than it really is; and men who have no sympathy with The O'Donoghue's political sentiments, confess that the latter has come off in this affair with flying colors, whilst his scared antagonist has manifested neither valor nor discretion. It is more than probable that the Ministry will avail themselves of the first decent pretext to get rid of a colleague who has made himself the laughing stock of the Empire.

Major O'Reilly, a name honorably distinguished in Irish annals, opposes Col. White, the Government candidate in Longford. The latter has the support of the "Protestant Ascendancy" party; his opponent that of the Catholic clergy and people. The contest promises to be a severe one.

The French Emperor and the Corps Legislatif do not seem to pull well together. Louis Napoleon openly tells his House of Commons that they are a set of mercenary haggles, because they refuse to pass a little money bill which he has sent down to them; and as he has got the army and the blouses on his side, he will no doubt soon compel the refractory representatives to submit to his will. Parliament-ism is an absurdity under such a regime as that which exists in France; and the late spasmodic attempt at independence of the Corps Legislatif serves only to bring out in stronger relief the incompatibility of representative institutions, and Cæsarism.

The Pope's health is reported to be excellent. Anti-Papal demonstrations have been "got up" in several parts of the Peninsula, and to give to them greater éclat, fellows were dressed up like priests, and members of Religious Communities, and hired at so much per diem to shout "Down with the Pope-King." Amongst other artifices resorted to, to bring discredit upon the Papal Government, we may mention the fiction of an attempt by the "reactionists" to assassinate the French Ambassador. This story, circulated by the Times, has, however, been abandoned even by that unscrupulous champion of Italian Jacobinism. The "brigands" in Naples still continue to cut out plenty of work for the Piedmontese mercenaries; but the accounts of the petty skirmishes are as weary, stale, flat, and unprofitable, as the daily telegrams from the seat of war in the U. States. The military conscription is being enforced with ruthless severity in the South of Italy; and the unhappy conscripts are marched off to Turin, whilst the Southern army of occupation is recruited with conscripts from the North. A Ministerial crisis in the Cabinet of Victor Emmanuel is said to be at hand; and it is certain that great dissensions exist amongst its members. The robber-king is reported to be very ill, exhausted by his gross debaucheries and dissolute life. The physicians into whose hands the unhappy man has fallen, are it is said, bleeding him. This, when we remember the fate of Cavour, is ominous.

The question of the day on this Continent is— "Is there, *in rerum natura*, such a thing as a Confederate Army?—and if there is, what has become of it? It turns out now, that the strong works of Manassas which for so many months paralysed the "Young Napoleon" and his gallant army, were mounted with wooden guns; and it is not impossible that the Southern host may in time be resolved into a myth, even as has been its dread artillery. Were it not for "Bull's Run" we should ourselves incline to this opinion, but the discomfiture of the Northerners in July remains a stubborn fact. All we can assert for certain is, that the lines before Manassas have been evacuated, and that the wooden guns with which they were defended have fallen into the hands of the Federalists. There are rumors that the retiring army has made an onslaught, and inflicted severe disasters upon the Burnside expedition, and these rumors are to a certain extent confirmed by the silence of the Northern press. At all events, if the Confederate Army be in existence, in time and space, and be not a mere creation of the heated imagination of the Federalists, it must turn up some day, somewhere.

Our Colonial Parliament, or Talk-shop, met yesterday, but not till our next can we give details as to the proceedings. An animated struggle between "Ins" and "Outs" is expected; but whether the Ministers shall be "victors," or whether the Clear-Grits shall be able to force the barriers which have so long excluded them from the official paradise, are questions upon which it would be rash to hazard an opinion. The candidates for the Speakership of the Lower House, are—M. Turcotte, [Ministerial], and Mr. Drummond,

[Opposition]. There have been some trifling changes in the composition of the Judiciary.

The Anglo-Saxon brings important news from Europe with dates to the 6th inst. A resolution had been passed in the House of Commons to the effect, that Colonies exercising the right of self-protection. Major O'Reilly has been returned for Longford, after a severe contest. The military were called out, and it is said that the return will be contested on the grounds of violence and intimidation. Smith O'Brien had challenged Sir Robert Peel, offering to fight him either in France or in Belgium.

The Corps Legislatif has received a quasi apology from the Emperor for the snubbing by him inflicted upon that body in the affair of the donation to General Montauban. Many arrests have taken place at Paris, and the Government seems determined to intimidate its enemies by its vigorous measures. A very uneasy feeling prevails; and the violent language of Plon-Plon, who is as valiant with his tongue, as he is timid with his sword, has not tended to allay the apprehensions of the public.

In Italy the Ricasoli Ministry is broken up, and another under Rattazzi and Butcher Cialdini has been formed. The disgust excited in England by the publicity given to the atrocious edicts of the Sardinian Government, has compelled the latter at last to recall the offensive document.

From the United States we learn that the Burnside expedition after a hard struggle has captured Newberne, a village in North Carolina, and has taken many guns; but whether iron or wooden guns, like those mounted at Manassas, we are not informed.

## ST. PATRICK'S DAY IN MONTREAL.

In spite of the unfavorable weather, and the state of the streets, encumbered with snow, "The Day" was duly honored by our Irish friends according to Programme. At the hour indicated, the different Societies—National and Religious—proceeded to St. Patrick's Church, where High Mass was sung by His Lordship the Bishop of Montreal. The Choir, composed of upwards of fifty voices, assisted by Mrs. Stevenson, and under the direction of the Rev. M. Barbarin, rendered the Music of Haydn's Third Mass very effectively.

The Rev. Mr. Hogan of the Seminary was the Preacher of The Day, and delivered a most appropriate and spirit-thrilling discourse. He took his text from Acts xxvi. 16, 17, 18, applying its words to the glorious Apostle who delivered Ireland from the fetters of Paganism, and raised the Irish to that dignity of a Christian and Catholic people which their descendants have never forfeited. All nations had their national festivals, remarked the preacher, which they duly observed, on the celebration of which they piqued themselves, and on which they commemorated some important epochs or events of their national life. Irishmen therefore, duly observed their National Festival, not however as commemorative of material triumphs, of their worldly prosperity, or of their military prowess; but in memory of that which to them was of more value than all the riches and glories of this world—in a word, of their religion, and of that Catholic Faith of which centuries of persecution has been unable to rob them. Sketching rapidly, but brilliantly the moral condition of the world, before the glad tidings of salvation through Christ had been proclaimed to the nations sitting in darkness, he showed that to Christianity men were indebted for all their choicest blessings, even in this world, and for their hopes of eternal happiness in that world which is to come. The Church had sanctified all the relations of human life; the relation of subject to the Prince, of wife to the husband, of child to the parent; whatever she has touched she has hallowed; and through her ministrations man has been elevated to a dignity of which the most exalted nations of Paganism had no conception. So was it with Ireland, whose children had not only received the true faith from St. Patrick gladly, but had cherished it faithfully, and preserved it to this day without a stain.—This no doubt was a great grace, for which Irishmen should give thanks to God; but still, as man was a free agent, free to accept, and free to reject, the constant fidelity of Ireland to the Catholic faith was a subject of legitimate pride to Irishmen. Other nations had indeed escaped the guilt of apostasy, but none had shown such constancy in the faith as had the Irish; for in Ireland that faith had for centuries been the object of unremitting persecution, and its profession had been punished as the worst of crimes. Intimidation and persuasion had failed to pervert the Irish: by threats they were not to be daunted, to the honied agents of the tempter they turned a deaf ear, and his bribes they spurned with scorn. Briefly alluding to the Penal Laws of Protestant Sovereigns and Protestant Parliaments of England, the preacher showed how the fury and malice of man had been ineffectual; how the more insidious attempts to brutalise the people by depriving them of the means of education had been frustrated by their inherent, ineradicable love of learning, and the courage of the Catholic Clergy; how in later days, the artifices

of the missionary, with a mess of pottage in one hand, and a corrupt version of the Sacred Scriptures in the other, had been signally foiled; and how the Irish people, who could neither be frightened, nor seduced from their allegiance to the faith preached by St. Patrick, were still truly and eminently a Catholic people. Famine and emigration had reduced their actual numbers of late years; but though reduced in numbers Protestantism had made no progress amongst them. Though backed by a powerful government, and alimanted by the spoils of the Catholic Church, the Anglican Establishment could not boast of more than one-seventh of the population of Ireland amongst its adherents; and still the Catholics of Ireland were, relatively to the Protestants, as numerous as they were at the beginning of the century.

These were the glories of Ireland, these the memories which they were this day met to celebrate, these the blessings for which on this day they were assembled to give God thanks. By following the precepts of St. Patrick, by imitating the conduct of their ancestors, they would best honor the memory of their Patron Saint, and approve themselves the worthy children of noble sires. Theirs was it to show, that here in America they had not degenerated from the glorious stock from whence they sprung; and to accomplish this they must be as their fathers ever were, sincere, zealous and practical Catholics: ready to die if necessary for their Church, and above all, actually conforming their lives to her precepts at all times.

The above is no more than a brief and necessarily very imperfect analysis of a most eloquent discourse, whose beauties we fear that we must have sadly marred by our unskilful handling.—We trust however that it is deeply and indelibly engraved on the hearts of all who listened to it; and that the Irish of Canada may long continue to do honor to the land from which they emigrated, and which holds within her bosom the ashes of their Catholic forefathers.

Divine Service being concluded, the Procession reformed, and with Banners flying, and Bands discoursing most eloquent music, paraded the streets of the City, as announced in our last. In the evening "The Day" was celebrated by a Promenade Concert at the City Concert Hall, under the auspices of the St. Patrick's Society; and by a musical and dramatic entertainment at the Bonaventure Hall, under the auspices of the St. Patrick's Literary Association. Both buildings were densely thronged, and no one came away disappointed. At the City Concert Hall, Addresses were delivered by the President of the St. Patrick's Society and others; and the singing of Mrs. Stevenson, of the Amateurs, who kindly lent their services upon the occasion, and of the "Tom Moore Club" especially, elicited general applause.

MISTER JENKINS OF THE "MONTREAL HERALD".—Our contemporary has, it would appear, a correspondent at Paris; a gentleman's gentleman, who wears plush, waits at table, and who, taking notes of what drops from the lips of the guests, grievously misrepresents the conversations which he has overheard, and, we fear, but very imperfectly discharges his more legitimate duties of footman. Some of his lucubrations are however, amusing from their very absurdity; as for instance the following, which relates to His Grace the Archbishop of New York, lately on a visit to Paris, and whose plate Jenkins of the Herald may perhaps have had the honor of changing at some semi-official banquet. Jenkins aforesaid writes to his Montreal employer in the following terms:—

"Archbishop Hughes had been dining at the Tuileries, where he had been honoured with a long private talk with the Emperor, and had given his benediction to the little Prince. He makes no secret of his disapprobation of the temporal power of the Pope, or of his detestation of the regime to which the Papal States are subjected. The first he declares to be 'the base of the Catholic Church,' the second, 'the very worst government that ever afflicted any portion of the globe.' He conversed very freely during the evening, and openly expresses his disapproval of the policy of the Papal Court in regard to the Kingdom of Italy.

"The usurpation of spiritual powers on the part of the State, and the usurpation of civil power on the part of the Church," he remarked on the occasion in question, "are equally false in theory, and mischievous in practice. All history proves that statesmen have invariably done wrong when they have attempted to meddle in ecclesiastical affairs; and that priests, when they take upon themselves to administer the affairs of the State, make the very worst rulers. The Church is the depositary and exponent of religious truth, which is unchanging; and the priest-hood must therefore speak the same language, and hold the same attitude, from age to age. But the temporal forms, creeds, and interests of human society are constantly changing. Those who hold the reins of civil power must shape their policy according to the necessities of the time. It is, therefore, of vital importance to the well being of the world that the functions of the Church and of the State should be kept as distinctly separate in their spheres of action as they are in the nature of things."

It is possible that the unusual favour with which Archbishop Hughes has been received at the Tuileries, where he had three long, private conversations with the Emperor, besides several invitations to lunch and to dinner, is due to the known liberality and largeness of his views, quite as much as to his reputation for learning, piety, and pulpit eloquence, and the charm of his manner in society. It would, perhaps, be going too far to speculate as to any ulterior views on the part of our far-sighted Imperial ally; but it is certain that a churchman of the mould of this eminent and popular dignitary would scarcely be, in the Emperor's judgment, an unsuitable candidate for the tiara when the demise of the present Pope shall have taken place.

The character of his mind, and his views with re-

gard to the separation of the spiritual and temporal powers, would be just what would suit the Emperor in the Head of the Catholic Church; while the election of an Irishman to that exalted post would not only free him from the odium of putting a Frenchman in the chair of St. Peter, but would be a compliment to Great Britain, an immense delight to Ireland, and a satisfaction to the Americans, who look upon him as belonging to their country."

Oh! Mister Jenkins, Mister Jenkins, Oh!

Why did you not stick—unhappy man that you are—to your plates, and your knives, and your forks, and your dish-cloths! What induced you to play the part of eaves-dropper at all, and above all, to play it so badly. What inspired you to meddle with politics?—what wicked spirit prompted you—you, who in your own plush breeches are so eminently respectable—to abandon your natural and appropriate place in the pantry, and to discuss the affairs of the Church instead of wiping your spoons! We acknowledge your many good qualities. No man answered the drawing-room bell quicker, no one laid the cloth for dinner more neatly, or cleared away the plates with more grace. But your ears must have deceived you, egregiously deceived you, when waiting behind Archbishop Hughes' chair; and though your report of what his Grace said might have been left, if confined to the servant's hall unheeded, unrebuked—yet you must not feel vexed if, when it appears in type and in the columns of the world renowned Herald, we give it to an unceremonious, unqualified contradiction. The Archbishop of New York entertains no such sentiments as those which you attribute to him, and uttered no such words as those which you put into his mouth.

We fear Mr. Jenkins, we greatly fear, that you have a spite against the Archbishop, and that you have a design to insult him. You say that he is one who in the judgment of Louis Napoleon would not be an unsuitable candidate for the tiara. Why! what an outrage is this upon the honor and morality of His Grace. We know, the world knows, that no one but a vile sycophant, a cowardly and treacherous Judas, a perjured and apostate miscreant, would in the eyes of the august Emperor of France be a suitable occupant of the Papal Throne; that only the time-server and the venal can find favor in his eyes; and that he regards with undisguised horror everything that is manly, noble, generous and Christian. And yet you tell us that Dr. Hughes, the venerated Archbishop of New York, is a man of a mould such as would in the judgment of the arch-enemy and persecutor of the Church constitute him a suitable candidate for the Papacy or Headship of that Church. Oh shame Mr. Jenkins! thus to insult and malign an illustrious Prelate; one who has never done you wrong, and who so generously presented you with the accustomed veil, when you last obsequiously opened the door to let His Grace pass out to his carriage. Ungrateful Mr. Jenkins! you deserve to have your plush inexpressibles torn from your body, and to be held up as a warning to all eaves-dropping footmen, as an example of a mendacious and detected varlet.

Seriously would we recommend the Montreal Herald to get a new Paris correspondent as speedily as possible, or Mr. Jenkins will be the death of him. We do not look for wit or learning, for depth of views, for sprightliness of style in "our own correspondent" of the Herald; but we do expect a certain regard, if not for truth, at least for the vraisemblable or probable. There are limits even to Protestant gullibility, and these limits the Herald's Jenkins has far outstripped.

THE RIGHT OF REVOLT.—We have been asked whether we approved of all the principles laid down in a lecture by the Reverend Father Lavelle, and published in the TRUE WITNESS of the 7th instant? We have no hesitation in replying, that, in that lecture there are several passages susceptible of an interpretation which as Catholics we cannot accept; but that such obnoxious interpretation was the interpretation intended to be placed upon them by the lecturer, we are not prepared to say. His chief fault seems to be in that he has failed clearly to define his meaning, and thus apparently contradicts himself.

Thus in one passage he says:— "All human governments were of human origin, proceeding from humanity."

Which is—if interpreted in one sense—manifestly false. For all authority, and therefore civil government, is from God; though its particular form or manner—monarchical, or republican, hereditary or elective—is of human institution, and subject to change. But again the lecturer quotes Bellarmine to show that "the civil power comes from God" which is strictly true, and in accordance with all Catholic teachings.—All power is from God; but it is left to man to decide by whom that divinely originating power shall be exercised.

The question as to whether, under any circumstances, the subject has the right to revolt, is but another form of the question—can the Prince, under any circumstances, forfeit his right to the allegiance of his subjects? Reason and revelation answer this question in the affirmative. By intolerable oppression and injustice, the Prince may forfeit his right to reign, and his subjects will thus be absolved from their duty to obey. But who is to decide when the Prince has so forfeited his right to obedience, and when the subject is thus absolved from his duty to obey? No man, no men, neither Prince nor people, can be judge or judges in his, or their own cause, or in a cause in which they are interested parties; and therefore, where there is no impartial and infallible tribunal to which to ap-