

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 6.

NEWS OF THE WEEK

The doubts that have long been entertained as to the acceptance of the Imperial Crown of Mexico by the Archduke Maximilian, may now be looked upon as disposed of. On Sunday 10th April, the Archduke received the deputation which, headed by M. Gutierrez de Estrada, formally tendered him the Crown, and signified his acceptance of that offer. The Mexican flag was then hoisted on the roof of the Arch-Ducal residence, and was greeted with a royal salute, after which a solemn Te Deum was sung. The terms upon which this acceptance of the Mexican Crown has been concluded, are said to be these. The new Mexican Emperor renounces his claims to the throne of Austria, and to a share in the family heritage; with the proviso that this renunciation may be revoked should he within six years see fit to resign his Imperial Crown.

From Italy there is nothing to report. From the fact that the Sovereign Pontiff is again able to appear in public and to take part in all official ceremonies, we may conclude that his health has much improved. From the latest telegrams published by the London Times, we learn that on the occasion of his visit to the extra-mural Church of St. Agnes, the Holy Father was "much cheered by the people." From this too we may conclude that, in spite of the intrigues of the Piedmontese Government to foment rebellion in the Papal States, and of the army of revolutionary brigands which it entertains in its pay, the Pope's subjects are by no means disposed to exchange the gentle sway of Christ's Vicar, for that of the licentious and unprincipled oppressor of Naples. It is rumoured that great pressure is being brought by the "party of action" to bear upon Victor Emmanuel, in order to make him declare war without delay. "The Italian army is large," continues the Times correspondent, "and Italian finances bad," and from these signs of the times he concludes that "there is more danger of the peace of Europe being disturbed by what may occur in the South than by what is passing in the North; and finally that Italian affairs should be closely and constantly watched."

The chief item in the domestic news of England for the past week consists of course in the glowing accounts of the reception of Garibaldi in London on the 11th ult. The entire rabble of the metropolis turned out to meet him. From all the rookeries, from all the haunts of vice and infamy the deizens poured forth to greet the advent of a kindred soul, to do homage to one, whom they intuitively recognised as their leader and representative man, "Truly, it was a wonderful gathering," says the Times. Besides the "tawdry and ill arranged" processions of all kinds of strange societies—of whose members some were, as the Times describes them, "arrayed in that stupendous travesty of what is popularly supposed to have been the costume of Robin Hood;" whilst others "had resorted to those artificial aids to the complexion which, however well they may look through the misty glare of the footlights, never escape unfriendly criticism in the open day;" besides all this theatrical display, there was a real live member of Parliament to be seen seated in the carriage with Garibaldi; and a "little child," washed of course for the occasion, which, having been put forward to present the hero of the day with a bouquet, Garibaldi, according to programme, and in the most natural manner in the world, took up in his arms and kissed, to the intense delight and amusement of the crowd. Our readers, some of them at least, will remember the description given in Pickwick of the ever memorable election at the borough of Eatonswill.

In spite of all this however; in spite of the fact that one or two of the most prominent of the anti-Catholic members of the aristocracy, and that the members of our Liberal Government, prostrated themselves before the revolutionary idol of the populace, it is clear from the language of the Times that the great mass of the respectability, and of the gentry kept aloof from the ignoble display; and that Garibaldi himself perceived and was mortified by this slight;—for we are significantly told that, "perhaps the General would have been quite as well pleased to be received by some of our representative men." All passed over quietly; and for a wonder the mob dispersed without having attacked any Catholic edifices, or having outraged any Romish ecclesiastics.

In the Parliamentary debates we find another amusing exhibition of anti-Catholic malice, in which our old acquaintance Mr. Newdegate figures as the chief actor. It seems that the late Rev. Mr. Hutchinson, who died in the Oratory at Brompton, made over to that institution, in which he had resided some fifteen years, and by a

will signed three years before his death, a sum of from £4,000 to £5,000—having, during his life time, expended the greatest part of his fortune of £30,000, in establishing ragged schools in the metropolis and in other works of charity. In due time the reverend gentleman, who was a convert and one of the Priests of the Oratory, died and was buried in the private, but duly licensed burial ground of the Oratorian Fathers.

But the deceased had a brother-in-law; a Mr. Smee, to whom it seems that he had bequeathed nothing, although Mr. Smee had always behaved himself in the most "brother-in-lawly" manner imaginable; and although Mr. Smee's heart, so yearned towards his deuded and wealthy brother-in-law—that, in spite of the latter's defection from the Holy Protestant Faith, in the words of Mr. Newdegate:—

"The attachment of Mr. Smee to his brother-in-law never failed; at all times, his house was open to receive him, and his family would have been too glad to receive him back."

Mr. Smee indeed carried this attachment to his brother-in-law, not to speak of his brother-in-law's money, so far as often to beg Mr. Hutchinson to leave the Oratory and come and take up his abode with him. Thus the obdurate priest refused to do; and as he died without remembering Mr. Smee in his will, he left poor attached Mr. Smee quite a disconsolate brother-in-law, and, if the truth must be told, a very angry brother-in-law. Mr. Smee naturally hastened to pour his woes into the sympathising ears of Mr. Newdegate, who again quite naturally brought the case before Parliament in a most appropriate motion for a Select Committee to inquire into the character and number of monastic institutions in England and Scotland. A warm debate ensued; but upon a division poor Mr. Newdegate was left in a majority of 33, in a House of 193 members. Even the Times commenting on this affair remarks that "it is scarcely creditable to the legislative wisdom of the House of Commons that they should have tolerated such a waste of time on Mr. Newdegate's motion;" of which the object was merely "to discharge a certain amount of loose talk about Jesuitical practices and new aggressions of the Church of Rome."

In so far as the Spring campaign in the States has progressed hitherto, the advantage has been on the side of the Confederates. They have inflicted a heavy blow upon the Federals in Louisiana under General Banks; they have sunk and destroyed several of the enemy's gun boats on the Roanoke; they have taken Fort Pillow, and Plymouth; and Newberne is by this time expected to have fallen into their hands. On every menaced point they appear in strength; and not only do they repel the attacks of the enemy, but they seem determined to carry the war into his territory. Never was a righteous cause more nobly sustained in the field, than has been the cause of Southern independence by Lee and his brave companions in arms; and though the odds against them are still enormous, we have every reason to believe, as well as to hope, that their courage and perseverance shall ultimately prevail over all the efforts of the North to subjugate them. Nor is it only in the disasters of the North in the field, that the friends of the South may find grounds for rejoicing. The finances of the enemy are in a most rotten condition, and cannot much longer be expected to bear the strain upon them.—A crash seems inevitable, and when the sinews of war fail, the contest must come to an end.

Latest dates from Europe per steamers City of Washington and Belgium announce the fall of Duppe after a heavy bombardment, and with great loss of life on both sides. The Garibaldi fever was still raging in England. The absence of all the representatives of Foreign Powers, with the exception of those of the American Federal Government and of Turkey, from all the demonstrations in honor of the filibuster was conspicuous, and had been commented upon. It is said that a pressure had been brought to bear upon the Government to compel his departure from England. This is denied by the Ministry; but it can hardly be supposed that the reception given to Garibaldi, the representative of the Revolution and the poignard, and the manner in which his name has been coupled with that of Mazzini, who but the other day was on clearest evidence convicted of a conspiracy against the life of Louis Napoleon, can be looked upon with satisfaction or indifference by the Continental Conservative Powers in general, or by our illustrious ally the Emperor of France in particular. The latter will treasure up these things in his memory; and the shelter and countenance given in England to the Apostle of the poignard, Mazzini, and to his faithful ally and his right hand, Garibaldi, will no doubt have their effect upon the extente cordiale betwixt France and England. "We cannot forget"—said the great working man's Address presented to Garibaldi on his arrival in London—"that there are many who have been associated with you in your glorious enterprises, who are also deserving of our admiration and esteem, especially the illustrious Joseph Mazzini, who has done so much for Italy, freedom and humanity." Were the convicted conspirator against the life of Queen

Victoria to be thus spoken of in Paris, it needs no prophet to say what would be the sentiments of the people of England towards those of France and towards the French Government.—Garibaldi was to leave England for Caprera on the 28th ult.

UNION OF ALL THE BRITISH PROVINCES IN NORTH AMERICA.—Before contracting, or in any manner encouraging any proposition or overtures for, such a Union, the Catholics of Canada would do well to enquire what manner of persons they are, with whom it is proposed to unite them. Perhaps the following, which we clip from that very excellent Catholic paper the Vindicator of Prince Edward Island, will serve as an illustration of what we ourselves might expect, were we to be such fools, or traitors as to lend our aid, or give our assent to a Legislative Union with the Lower Provinces:—

"We have in this country a system of education somewhat similar to that about to be introduced into Nova Scotia, and the result is that Catholics are tyrannized over in the most shameful manner, and the rights of civil liberty, and conscience are trampled under foot. Our whole system is under the influence of bigotry and fanaticism, and Catholics are not listened to in the matter any more than if they were dogs. . . . In a word the whole system is carried on with the most venomous anti-Catholic spirit. Catholics are heavily taxed to maintain a Protestant College, and other Protestant institutions, while they do not receive a shilling from the public chest for their own educational establishments."

The Vindicator thus sums up the amount of pecuniary injustice inflicted upon the Catholic minority of Prince Edwards Island by their Protestant tyrants:—

"The Catholics of this Colony are compelled to pay annually the sum of about seven thousand pounds towards the support of our common schools in which not one Catholic child can, according to law, be taught a single word of his religion."

These things are published by the Vindicator as a warning to the Catholics of Nova Scotia to resist the efforts now being made in that intensely Protestant Province, to force upon them the same tyrannical system of State-Schoolism as that under which the Catholic minority of Prince Edward's Island groan. We reproduce them, as a warning to our coreligionists here, lest they sanction, or appear even to sanction, any propositions for a Union of Canada with these fanatically and "venomously" anti-Catholic Lower Provinces; as a full and convincing proof of the truth of what we have repeatedly advanced on this head—to the effect that such a Union would be fatal to our Canadian civil and religious liberties; and as teaching us that we should treat all those who propose or favor such a Union, as the worst and most dangerous enemies of our country and of our Church.

Of all the schemes hitherto broached for the crushing out of French Canadian nationality, for the degradation, and spoliation of the Catholic Church on this Continent, that of the Union of the British North American Provinces is the best adapted to secure the object in view.—"Representation by Population" would be bad and ultimately fatal, no doubt; but the Union of all British North America would be sudden death to our best and dearest interests. For—we would ask Catholics calmly, and party feelings cast on one side, to consider it. If against such a preponderance of the anti-Catholic section of the Legislature as Representation by Population would ensure to the Protestants of Upper Canada, Catholics would find it hard to make head, how could they offer any resistance whatsoever to such an overwhelming preponderance of Protestant interests in the Legislature, as the Union of all the British North American Provinces would ensure? And though the danger of such a Union may, owing to the material obstacles in the way of maintaining our communications with the Lower Provinces, appear remote, yet should we, if faithful to Lower Canada, and above all if faithful to the Church, be prompt to discountenance all who favor, or may justly be suspected of favoring, a measure so ruinous to Lower Canada, so pregnant with evil to the cause of the Church, and Catholicity; for it is a measure which alas! too readily commends itself to our scheming, self-interested, and unprincipled politicians. The reasons for this are not far to seek. As every actor on the boards of a provincial theatre pants after a larger stage on which to exhibit himself, and feels assured that to be better appreciated and more admired, he requires but to be better known; so many of our Colonial politicians pine after that broader stage, that wider sphere for the exercise of their talents, and that greater notoriety which a Union, or fusion of all the British North American Colonies, would no doubt assure to them. Besides, what is it that leads most men to take up with public or political life in Canada? Every body knows that the chief inducements are, the distribution of the government patronage, and the handling of the public funds—of which, of course, in the process of manipulation some, and no inconsiderable amount, always manages to stick to the fingers of the manipulators. The larger the sums so manipulated, the larger the amount is of course, that sticks or adheres to official fingers; and the handling of the revenues of a United British N. America would thus yield for hardy perquisites to patriotic officials than does the handling of our Canadian revenues. So also with the patronage. Government appointments would be more numerous, more lucrative because of such a Union; there would be a larger quantity of offi-

cial carriage to distribute among the pack of hungry place-beggars; and thus the position of a member of the Ministry for the United Provinces would be far more influential, as well as far more lucrative, than that which any one of our public men now occupies. Now, unfortunately, these purely personal and mercenary considerations are, it is to be feared, the considerations which will have the greatest weight with many, only too many of our Canadian publicists, even with some of those who style themselves patriots of the purest water, and are most vociferous in their professions of devotion to "our laws, our language, and our religion." We pray God that we may be mistaken; we devoutly trust that in judging some of our public men by their antecedents, we are judging them unjustly; but, we frankly confess it, that we greatly fear that, when their own personal interests are on one side of the scale, and only the interests of their country and of their Church on the other side, the latter will kick the beam.

And if the mass of the Canadian people, if Catholics whether in Upper or Lower Canada are apathetic or inert upon this great question: if they will not rise above all mere party and personal considerations in this crisis of their fate, they will richly deserve the lot that is surely in store for them, should, through their supineness, their blind confidence in dishonest, and mercenary leaders, the fatal and threatened Union come to pass. To day is our own; to-morrow it will be too late; let us then whilst it is still to-day, plainly give our Lower Canadian leaders and Catholic representatives to understand that what we expect from them is fidelity to the interests of Lower Canada, and of the Church.

In the Montreal Witness of the 12th April, over the signature "T," and under the caption "Another St. Jerome Case," there appeared the following account of the adventures, or rather misadventures of a travelling missionary, for which the writer evidently intends to make the Catholic clergyman of the district, the Rev. Father G— responsible. One passage we have ventured to italicise:—

ANOTHER ST. JEROME CASE.

(To the Editor of the Witness.)

Several of the inhabitants of Cote St. Julie, in the Seigneurie of Petite Nation, Parish of St. Andre Avellan, invited a missionary to come and spend a few days with them. Mrs. B— offered her house to as many as would be willing to come and hear. The missionary went to her house on Monday, the 14th March, and found from eight to ten persons there. He was reading and expounding the Scriptures, and all were attentively listening to him, until the Rev. Father G— arrived with about ten sleighs laden with men. Entering the house, he began disputing, and then assailed the missionary in a tirade of low and unbecoming words, calling him nick names, such as, "Yankee Speculator," "Lumber Dealer," "Buyer of oats;" and also called him several times a brute. The crowd was now increased to thirty or upwards. The house being small, was full. Words were loud and attitudes threatening. The missionary thought best to leave, and did so, but Mr. B—, the man of the house, went after him, and asked him to return, promising to protect him. When they got in, matters looked worse instead of better, and Mr. B— advised him to go away, as it seemed dangerous for him to stay any longer. One man, who invited the missionary to drive with him, had to escape for fear of the violence of the crowd. Mr. B— went to the stable for the priest's horse, and by this time the missionary got to the brow of the hill, about four acres from the house, when a man on foot overtook him, and two others in a sleigh following, tried to drive them before them down the hill, evidently wishing to get him out of the sight of the people, who were standing looking on from the house in numbers about twenty, all of which were French Canadians, with the exception of one woman. Seeing their intention, he wished to get out of the road, and thus evade them, but he was knocked down and kicked in the face. He then got over the fence, but was followed by this ruffian, where he was again knocked down, and kicked about the face and head, inflicting bruises and cuts, while his companions kept shouting "fesse! fesse!" One of the cuts might be described thus,—a deep gash about two inches long, and the flesh literally torn from the inner corner of the eye and left suspended there, and which can never be brought back to its proper place. They left him exhausted and weak, but, to his praise and credit, a bold resolute Canadian, who had not lost all the finer feelings of humanity, tied up his head, and ventured to escort and assist him to walk about three miles where he would be safe. Though this man knew that he was placing himself in a dangerous position, where he could expect no better treatment from the mob which came with the Rev. Father G— than the missionary had received at their hands, still, he could not bear to see a fellow-sufferer exposed to the mercy of those who had lost all feeling, and extended to him a helping hand in the hour of need. Since then the missionary's lot has been cast among kind friends, who have attended him with all possible care. Dr. L—'s services were obtained, and he has paid 6 or 7 visits, and he thinks that one of his eyes has received an incurable injury, and it is still so feeble that it cannot bear the light, and, doubtless, will be so for a considerable length of time. The above cruel deed was perpetrated in a French settlement several miles from any English inhabitants.

These are a few of the facts concerning this case of inhumanity. You may expect to hear further soon.

T.

6th April. As one story is good only until another is told, we have waited for another version of the above tale, which in due time came to hand, and which puts the priest's conduct in a very different light from that in which "T" represents it. We also have received from an eye-witness of the entire proceedings, an account of what occurred; and though because of its length we do not insert the whole of our correspondent's communication we give below the essential portions thereof: premising that the Mr. T ally is a wealthy speculator in lumber, and that the missionary is a person whom in one of his business trips to the States, he picked up and engaged to come over to Canada on the missionary dodge. This pre-

missed we will proceed to deal with the allegations of the Witness, in so far as the priest is concerned:—

In the first place it is false that several inhabitants of Cote St. Julie, and especially a "Mrs. B— invited a missionary to come and spend a few days with them." The missionary came on his "own hook" as the Yankees say, or rather at the instigation of his employer Mr. T: and on the day in question he forced himself into the house of Mrs. B.— uninvited, and an unwelcome guest. Having thus forced himself in upon the family of Mr. B., the latter sent a pressing message to the priest to come and rid them of the intruder upon their domestic privacy. The missionary also expressed himself anxious for a meeting with the priest.

Yielding to the reiterated invitations of Mr. B., the parish priest did go over to that person's house; not however, as the writer in the Witness asserts with a following of "about ten sleighs laden with men," but alone and unattended. It is however true that in the course of the afternoon some four or five sleighs, and about ten persons did arrive at Mr. B.'s house.

It is false that the priest called the missionary "a Yankee speculator, a lumber dealer, a buyer of oats and a brute." But it is true that, the missionary in question having forced himself into the house of Mr. B. without even announcing himself, his name, or business to the owner, the priest told him that he knew not who, or what he was, or whether he might not be an American speculator. The term "brute" never passed his lips—the priest's—lips.

It is false that there was anything menacing in the attitude of the people present at this discussion. It is also false that the missionary was warned to leave the premises, because he was in danger; but it is true that the owner of the house gave him a hint to be off in pretty plain terms, telling him that if he wished to go no one would interfere to detain him.

If we compare this account given by our correspondent, with that of the Witness, and particularly with the passage which we have underlined—we shall find that it is supported by strong internal evidence. "Mr. B." says the writer in the Witness "went to the stable for the priest's horse." From this it would appear that the priest was an invited and a welcome guest—or Mr. B. would not have taken the trouble to put his horse up in the stable; and consequently we must reject the version given by T' to the effect that the priest uninvited and unwelcome drove up with a large retinue to disturb a peaceful religious meeting held in the house of which Mr. B. was the owner. Had the latter looked upon the priest as an intruder he would not have put his horse up for him in the stable. Again it is evident that the missionary must have cleared off before the priest left the house, for T' expressly says:—

"Mr. B. went to the stable for the priest's horse, and by this time the missionary got to the brow of the hill, about four or five acres from the house."

So that unless the priest went off without his horse—the missionary must have got a considerable distance from the house before the priest left it. This exonerates the latter from all charge of complicity in the subsequent misadventures of the missionary, of which our correspondent is able to give us no details of his personal knowledge. If any blow was dealt to the said missionary our correspondent deploras and condemns it; but the language of the former was so grossly insulting towards his hearers whilst in the house, that it is exceedingly probable that he met with the violence which he provoked. On these points however our informant has no personal knowledge, and enters into no details. By the account given in the Witness it would appear that the assailants of the missionary were only three in number—"one on foot, and two others in a sleigh following;" and seeing that "from eight to ten persons" are by the same account represented as having formed portion of the missionary's audience to hear the Scriptures read and expounded, and must therefore have been interested in his behalf—it is strange that none of these offered to protect their spiritual teacher from the violence of the other three who assailed him. A fact strongly suggestive that the great majority of those present were averse to any violence being used towards the retreating missionary is also to be found in the statement in the Witness that the three men who are accused of having struck him "evidently wished to get him out of the sight of the people who were standing looking on from the house in numbers about twenty." In the matter of numbers however T' is as confused or confusing as our friend the fat knight with his men in buckram. There were according to the former "from eight to ten persons" assembled when the priest with "ten sleighs laden with men" arrived. Allowing only three persons to a loaded sleigh, this gives us at least forty persons present. After that we are told that the crowd continued to increase. One man had to escape; three followed the retreating missionary; and yet only about twenty persons remained out of the original forty, increased afterwards by the crowd that gathered, and from which only four persons seem to have absented themselves. T' is at fault either in his arithmetic or his memory; perhaps the latter; and yet he is one of a class who should have good memories.