

The True Witness.

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 15.

NEWS OF THE WEEK

Our readers will learn with pleasure that the alarming reports circulated by the Protestant press as to the state of the Holy Father are satisfactorily disposed of. The Pope has been unwell for some days, but is now, thank God, restored to health, and will, we trust, be yet spared many years, to rule over the Church, and to frustrate the designs of all her enemies.

The great European questions of the day, the Danish, Polish and Italian questions have undergone no change since our last; but the rumors of an outbreak between Austria and Piedmont in the Spring are becoming more frequent and acquiring consistency. On this Continent every thing indicates the forward movement of the armies and a bloody Spring campaign. There has been quite a scene in the Federal Congress. Mr. Harris, of Maryland, in the House of Representatives openly declared himself in favor of recognising the independence of the South, and insisted upon the right of secession. This raised a pretty storm, and by way of asserting liberty of debate, and freedom of opinion it was moved that the too free spoken member should be expelled. This attempt, however, failed, but a vote of censure was carried.

By the *Virginia* from Queenstown 30th ult., we are informed of the wreck of the steamer *City of New York* on a rock at the entrance of Queenstown harbor. The mails, specie, and passengers were landed: amongst the latter was Mr. John Young.

The Prussians have been repulsed in several attacks upon the Danish position at Duppel. Rumors of some fresh difficulties in the way of the acceptance of the Crown of Mexico by the Archduke Maximilian are again rife. The Pope's health was so completely re-established that he was able to participate as usual in the solemnities of Easter.

THE REFORMATION IN ITALY.—The late political changes in the Italian Peninsula have been hailed with joy by a large section of the Protestant community both in Great Britain and on this Continent, because of their religious signification; because they were accepted, and no doubt truly, as to a certain extent indicative of a great religious as well as political revolution. Italy was becoming Protestantised, and evangelised; its people were being brought under the influence of the Gospel, and to those that sat in great darkness, a great light had suddenly arisen. From the yoke of Satan and of the "Man of Sin" the people were being delivered; and the extension of the rule of Piedmont to the shores of Calabria was announced as a glorious extension of the Kingdom of God and His righteousness.

On the other hand Catholics, admitting that the Revolution in Italy at the present day, as in France towards the end of the eighteenth century, was a sign that the Italians had to a certain extent renounced their ancient faith, and their allegiance to the Church, contended that there was naught therein for Christians of any denomination to rejoice over; that what the Church lost, Christ lost, and that the gains to Protestantism were but gains to infidelity and the devil. The Gospel to which the Italian Protestants were being converted, maintained Catholics, was the Gospel according to Renan; the Sun of Righteousness which had dawned upon the Peninsula, was but a foul and obscene luminary, not darting forth rays of health and life, but calling into existence the foul miasma of disease and swarms of unclean vermin. To whom—to the Catholic or to the Protestant—shall the credit of having seen things as they were be awarded?

Catholic testimony on this point we will reject as open to suspicion; but no cavil can be raised against the annexed, which we find in the columns of an evangelical, or low-church, journal printed in Montreal in the interests of the Anglican sect, and under the caption "*Decay of Romanism in Italy*:"

"The following extract from a letter just received from Italy is interesting at the present moment, as bearing upon the religious condition of that country:"

"Meanwhile the power of Rome is daily decaying,—its spiritual influence sharing in the infamy of its secular Government. The old bonds are loosened, and the liberty and license of the press are unlimited. The immaculate Conception is beaten out of the field by the works of Renan, Strauss, and all the German School of philosophy; but as yet there seems no sign of any general awakening as to the importance of holding fast the faith as it is in Christ. There seems rather a fatal facility in living without religion at all; the evangelical movement is still almost entirely confined to the most humble and unknown classes of society, who have but feeble influence on the general mass of the population."

No words of ours could in such plain terms depict the "*Progress and Results of the Reformation in Italy*." We are content to leave our evangelical friends to the tranquil enjoyment of their triumph over Popery and the "Man of Sin," and congratulate them on the possession of such a powerful ally in their holy war against Rome as a "press whose liberty and license are unlimited," and such auxiliaries as "Renan, Strauss, and all the German School of philosophy." The cause, and the men, are worthy of one another.

Garibaldi, as our readers will have seen by our last, is on his way to England. What this may portend, or what the object of his visit, is not known. On the one hand, it is pretended that he seeks better medical advice than he can obtain in Italy; on the other hand, and with more show of reason, it is contended that his object is to put himself in close intercourse with Mazzini, and thus under the protection of the British flag, and with no fears of the police before his eyes, to take sweet counsel with the chief promoter of assassination in Europe respecting some future attempt upon the life of Louis Napoleon, or other potentate who may happen to stand in the way of the Italian Liberals. They—Gavazzi and Mazzini—are a well matched pair; and when they meet together outside the convict hulks, we may be pretty sure that some piece of rascality is brewing.

Apogee of Mazzini, the *Times* Paris correspondent writing under date 24th ult., makes some further revelations, and most important admissions, which show what value is to be attached to his—Mazzini's—indignant repudiation of complicity in the Greco plot; and what manner of man is the friend and intimate of a Liberal member of the House of Commons, and of Lord Palmerston's Ministry.

"It is certain, however," says the *Times* correspondent, "that M. Mazzini was the founder of the secret association known as the '*Young Italy*,' and of this association M. Louis Blanc in his *Histoire des Dix Ans*, lets us into the secrets:—

"It had for object," says M. L. Blanc, "the independence and the unity of Italy; for symbol a branch of cypress; for device, *ora e semper*; and for means, insurrection and propaganda, the sword of the conspirator, and the pen of the journalist."

Moreover, the *Times* correspondent finds from a perusal of the *Memoirs of M. Giquet*, the Prefect of Police under Louis Philippe, other facts which show that M. Mazzini is "not so immaculate in this respect as his friends suppose." Here is the story as told by the writer in the *Times*:—

The Italian refugees had for some time occupied the attention of the public and the Government in consequence of a crime committed on the 31st of May, 1835. Those Italian refugees had been for the most part enrolled in the '*Young Italy*,' or secret society ingrafted on Carbonism, and at its head was Mazzini, whom he describes as 'a man of a determined character, skilful, and persistent, who had previously been expelled from France on account of the active propaganda which he pursued, and who had unbounded influence over his exiled countrymen.' Mazzini resided at Geneva in 1832 and 1833, which he edited a paper called *La Giovine Italia*.

On the 20th of October, 1832, a person named Emiliani was attacked at Rhodex [department of the Aveyron], by a band of Italians who were refugees like himself. They stabbed him repeatedly with poniards, but some eyewitnesses of the crime rushed on the assassins, arrested them, and saved Emiliani from certain death. The assassins were prosecuted, and with other evidence produced against them was the following document, which was read in court by the Procureur du Roi of Rhodex:—

"On the 15th of December, 1832, at 10 o'clock at night, the chief of the Society and the members composing it assembled, when the secretary was called upon to read a letter containing a sentence pronounced by the [Secret] Tribunal of Marseilles against the accused Emiliani, Sciarotti, Lazzereschi, and Andreani, whose conduct had been brought before the President at Rhodex, and which proves their guilt—first, in having circulated infamous publications against our holy society; and second, as partisans of the most infamous Papal Government, with the object of paralyzing our projects in favour of the sacred cause of liberty. After a deliberate examination of the charges resulting from this inquiry, and in conformity with the 22d article, the Tribunal unanimously condemn Emiliani and Sciarotti to the penalty of death. As regards Lazzereschi and Andreani, the charges brought against them being less grave they are sentenced to be scourged with rods, but they are to undergo, on returning to their native country, another judgment, which will send them to the galleys for life as traitors and as noted brigands. The President at Rhodex shall make choice of four persons to execute this sentence, who must do so within 20 days at the utmost. If any one of them refuse, he incurs the penalty of death, *ipso facto*. Given at Marseilles, by the Supreme Tribunal, at the hour of midnight, the same year and day as above mentioned."

"MAZZINI, President, LA GIOVINE, I incarico."

What followed proved the truth of the document and the reality of the sentence pronounced by the Secret Tribunal at Marseilles.

On the 31st of May, 1833, the Tribunal [not the secret one] tried, convicted, and sentenced to five years' imprisonment the six persons who committed the crime of the 20th of October of the previous year. Emiliani, on whom the attempt was made, of course appeared as a witness against them. He entered a *cafe* one morning, accompanied by his wife, Lazzereschi, and another person named Gavioli, who drew a poniard and stabbed Emiliani, and then Lazzereschi to the heart. Emiliani's wife tried to defend her husband, and she also was stabbed. No provocation, not a single irritating word preceded this crime. Gavioli fled from the town. He was pursued by a number of young men, against whom he strove to defend himself with his poniard, but they succeeded in arresting him. Two days afterwards the murdered men were interred, but not an Italian was present at the funeral, by reason of the terror which the Secret Tribunal at Rhodex and Marseilles inspired.

"It seems evident to me," observes M. Giquet, "that Gavioli the assassin, who had no personal motive against his victims, was the instrument for the execution of the terrible sentence,—the murderer chosen by the President of the Secret Tribunal at Rhodex in conformity with the orders of the Supreme Tribunal."

Further particulars of this affair were, as I have said, given in the *Moniteur* of the 7th of June, 1833, and are, I perceive, copied by the *Constitutionnel*.

And it is to this convicted President of a tribunal of assassins, to this skulking coward who instigates to crimes which he is himself afraid to commit with his own hands, to this murderer by deputy, that a person by courtesy called a gentleman, and, as a member of the House of Commons, the associate of English gentlemen, opens his house and his bosom, and lends himself as a tool to carry out his bloody designs upon the

life of the ally of our Queen! We can readily believe that after the late astounding revelations, men of honor blush, and hang their heads with shame when on the Continent of Europe they are pointed out as Englishmen, and as the fellow countrymen of a Stansfeld. Italian Liberalism in short is like pitch. You cannot touch it, you cannot in any manner come in contact with it, without being defiled.

We know not whether the following story which is going the rounds of the press is a *squib* or satire upon Victor Emmanuel, and the conduct of his Government towards the Catholic Bishops and Clergy of his lately dishonestly acquired dominions. It certainly reads very much as if it were. Here is the story which professes to give the particulars of "*An Audacious Attack*:"—

"A letter from Rome in the *Perseveranza* of Milan relates the following audacious attack:—A priest when returning home in the evening, was stopped by a band of thieves, who began to rifle his pockets. While so occupied, the rascals, perceiving a French patrol approaching, compelled the priest to intone a portion of the Litany, which he did, they kneeling around him meanwhile, and devoutly responding, *Ora pro nobis*. The soldiers taking them for a group of devotees, many of whom thus pray in public, passed on; and the moment they were out of sight, the thieves completed their operation, and left the priest without a bajocco."

Well might it be said to Victor Emmanuel and his "band of thieves" that, with a change of name, this fable is narrated of them. They, like the "rascals" spoken of, seize the helpless Bishop or priest, as the case may be; compel him to intone *Te Deum* under pain of imprisonment, and like the other thieves, leave their unhappy victim without a *bajocco*. What an excellent subject for a cartoon in *Punch* would not this story furnish! Victor Emmanuel and his gang represented with an unfortunate Bishop in their clutches, menacing him whilst robbing him; and by way of throwing dust in the eyes of Europe looking on the shape of a French patrol, forcing him to perform his religious functions. The behaviour of thieves, whether of high degree or of low degree, could never be better illustrated than by such a sketch as that which we here suggest.

THE SCHOOL QUESTION IN THE LOWER PROVINCES.—Our Catholic friends in Nova Scotia have a hard battle to fight with the Protestant majority on the School Question. But we congratulate them on the possession of a bold, honest, and intelligent champion, and advocate of their rights, in the person of Mr. Miller, who though one of the youngest members in the Legislative Assembly, has on more than one occasion proved himself fully a match for the old hands.

Of course at bottom, the question at issue in Nova Scotia is identical with that which we have so often discussed with reference to Upper Canada. It is simply the old question as to the respective rights of the State, or of the Family over the education of the child; and though it raises also an issue betwixt Catholics and non-Catholics, yet should be it treated exclusively, as a question betwixt the Father and "*Jack-in-Office*." State-Schoolism is the form in which Communistic principles manifest themselves on this Continent; and in asserting the absolute right of the Family as against the State in the matter of education, the Catholic is asserting the fundamental principle of civil and religious liberty. If it be difficult for Catholics to establish their right, as Catholics, to Separate Schools, they can easily demonstrate that the State has no right to burthen them with the support of Common Schools; and their position is logically impregnable so long as they fight the battle of Freedom of Education in the name not of the Church, but of the Family, and in their character of parents, and not in that of members of any particular religious denomination. In arguing with Catholics, of course the fact that the Church has condemned this system of Education, or approves of the other, is final and conclusive. But with non-Catholics another mode of argument must be resorted to, since the latter do not recognise the premise common to, but peculiar to Catholics, that the Church is the sole infallible judge in all questions either of faith or morals; and no argument can be carried on betwixt parties who have no premises in common. But the non-Catholic and the Catholic can meet on the common ground of the Family; and the former has, as a parent, as strong reasons for resisting the encroachments of the State upon his domain as has the Catholic. For no man, no body of men however numerous, has, or have the right to interfere betwixt parent and child, or to dictate to the former how, and in company with whom the latter shall be educated. The parent holds from God; he is, in the natural order, and to the Family, God's representative and vice-regent upon earth; and to him alone, and not in any manner to "*Jack-in-Office*," appertains all that relates to the child and its education. As against the State, the right of the father is absolute. Only to the Church as, under God, supreme in the supernatural order, is he bound to submit himself; for the Family is subordinate in the matter of education to the Church, though not subordinate to the State. This seems to us to be the only logical position for the Catholic to occupy in the great battle now everywhere raging betwixt the advocates of State-Schoolism, and those of Freedom of Education.

FALLING FROM GRACE.—The Charlotte-town *Advertiser*, Prince Edward Island, is responsible for the following anecdote, showing how a "babe of grace," a precious brand snatched from the burning—yes, an elect vessel delivered from Papal bondage, and the grasp of the Scarlet Woman, has "*backslid*," and become altogether as one of the profane:—

"LO, THE POOR INDIAN!—A few years ago, the evangelical world of Charlottetown were elevated to the sixth heavens of delight by the announcement that one of the Micmac tribe, named Ben Christmas, had been snatched from the clutches of the unmentionable lady of Babylon. This was some consolation to the credulous old ladies, who had, for many years, liberally contributed, on the representations of a preacher named Rand, to the funds of the Micmac mission. The conversion of Ben placed the community—which had previously been all on the credit side—on the debit side of the account of the enterprising missionary. Ben was to be forthwith educated, and sent as an Apostle amongst his brethren, whose conversion and civilization were to be speedily effected. Accordingly, he was placed under training at Truro; and whilst there, his patron, Mr. Rand, made frequent pilgrimages from Halifax to Charlottetown to report progress, and always returned rejoicing, with enormous sums of money which he obtained from his dupes. At length Ben's education was finished, as the sequel will prove, and he was exhibited around the Provinces by his keeper the aforesaid Mr. Rand, like Artemus Ward and his "show" of wax figures. Ben's shining face, white cravat, and claw-hammered coat, were the admiration of every conventicle in which he held forth; and the sums of money collected during the tour must have been immense. Certain it is, however, that Ben discovered imposture to be such a capital paying business, that he determined to dissolve partnership with Rand, and start on "his own hook." After divers adventures and escapades in Nova Scotia and elsewhere, he was finally brought up before the Police Court in St. John, for being drunk about the streets, and if we mistake not, on a charge of embezzlement. After that, he disappeared from the Province, and we were altogether in the dark as to his location or vocation, until a few days ago, on looking over an exchange, we read the following paragraph:—

"Ben Christmas, the converted Indian, who recently 'fell from righteousness,' has joined the Federal Army."

Thus the red man has ended his evangelical career, by assuming carnal weapons to liberate the black man, and the great Micmac Mission has triumphed in converting a solitary Indian from Catholicity, and sending him forth a vagrant and an impostor.

We trust that the *Montreal Witness* will see the importance of reproducing the above for the instruction and delectation of the next Anniversary Meetings.

NICE DISCRIMINATION.—It may be remembered how strongly public opinion was expressed in England some short time ago against a certain class of exhibitions, consisting of perilous exploits on the tight and slack rope, suspended over precipices, or at such great elevations as to ensure the death of the exhibitor should his foot slip, or his nerves fail him. In these exhibitions there was nothing elevating, or which good taste could approve of. People crowded to witness them from a hankering after morbid excitement, and in the hopes of witnessing a catastrophe. Of course had there been no danger to the exhibitor in them, people would not have cared to witness them; and the sentiments which were thereby excited were analogous to those which of old agitated the bosoms of the spectators at the gladiatorial combats, or which now-a-days inspire the gentle bosoms of the readers of some nasty sensation story in the columns of the New York press.

So when our good Queen Victoria whose taste is as pure, as her heart is kind, discouraged these exhibitions in her dominions, loud and general was the applause, and the aid of the authorities was invoked to prevent their repetition. Very different, however, is the measure meted out to the Sovereign Pontiff, who in his dominions has pursued the course which the Queen, and all authorities in Protestant England were invited to follow under similar circumstances—as witness the following paragraph which we extract from the *Witness* of the 4th instant:—

"The Pope has forbidden the appearance of Blondin at Rome! It seems an assembly of some 12,000 or 15,000 persons would be dangerous to the Papal sway. The King of Italy, on the other hand, is anxious to see Blondin, whom he calls a 'gallant artist.'"*—Witness.*

With its high pretensions to morality, with its assumed scorn for all low and degrading amusements, we hardly expected to find the *Witness* the avowed advocate of those dangerous, and in an æsthetic point of view, very disgusting exhibitions of which Blondin and his imitators are the heroes. Perhaps, however, in its hatred of Popery we shall ere long find the *Witness* denouncing the Holy Father for not encouraging cock-fighting and pugilism in the Papal States.

DISEASED MEAT.—We have heard many complaints of late of the prevalence of boils, and of strange symptoms, resembling those consequent upon the exhibition of metallic poisons, following immediately after the eating of meat, and attacking all those who had partaken of the food. Perhaps the following passage which we clip from a late debate in the House of Commons upon a Bill for preventing the offering for sale of the flesh of diseased animals may throw some light upon the origin of those phenomena. At all events they are strongly suggestive of the importance of adopting some measures for the severe punishment of those who offer for sale the flesh of animals laboring under disease at the time when they were slaughtered.

Mr. Bruce in moving the second reading of his Bill cited the following facts upon the authority of Dr. Letheby:—

"My opinion of the injurious effects of diseased

meat on the health of those who use it, is very decided. . . . As to the effects of illness from it. One of these is sufficiently important to bring under your notice. In the month of November, 1860, a part of a diseased cow was bought in Newgate-market. It came from one of the cow-houses in London. It was bought by a sausage-maker of Kingland and, as is commonly the case with very bad meat, it was made up into sausages. Sixty-six persons partook of the sausages, and 64 of them were made very ill. They were purged, became sick, giddy, and the vital powers were seriously prostrated, and they lay in many cases for hours in a case of collapse, like people with cholera. One man died, and I was requested by the coroner to inquire into the matter. I obtained some of the sausages, thinking that a mineral poison might be present, but I could discover none; and the whole history of the case showed that it was diseased meat which had done the work. Again Dr. Livingston tells us that whenever the natives of Africa eat the flesh of an animal that has died from pleuro-pneumonia, no matter how the flesh is cooked they suffer from carbuncle. Now, it is a very remarkable fact that boils and carbuncles have been most prevalent in this country for several years past. The Registrar-General for Scotland has drawn attention to this fact."

And Professor Gamgee said:—

"My own observations confirm the opinions of the eminent authorities just quoted. I have known in many instances where meat supplied to students in lodging-houses in this city has led to vomiting, purging, and severe colic. In the majority of instances such meat was cooked in the form of beefsteak. Three of my own students were affected simultaneously one day in December last, within a couple of hours. Bread, potatoes, and water were the only other materials they had partaken of at dinner. On another occasion two were affected, but did not attribute the injury to the steak until the next day, when the servant ate what had been left of the meat, and suffered severely."

A MAN OF GOD.—The *Hartford Times* tells the following capital story of a Yankee missionary, and how the holy man came to grief, having fallen into the hands of a Provost Marshall, or other such profane person:—

MASSACHUSETTS MISSIONARY IN TROUBLE.—A gentleman who converted in New York a day or two since with a "reliable gentleman" from Beaufort and Hilton Head, learned the following facts which had just transpired:—One of the Gideons there had come to grief. A Mr. McCua who went there as a New England Missionary preached and prayed on all the plantations, and kept a Sunday school for negroes, was arrested while in the act of selling three gallons of 'tangle leg' whiskey to a soldier for the moderate sum of \$36, or \$12 per gallon. He owns two plantations; has made a pile of money out here; had charge of the 'old clo' that were sent out there for negroes, and made money on the goods which our benevolent Uncle Sam sent out to be furnished at cost to the contrabands. He has been tried and sentenced to stand two hours each day, from 9:30 to 11:30 A.M., in front of the Provost Marshall's office, for a fortnight, with a ball and chain to his left leg, this placed in large letters upon his breast: 'I sold liquor to soldiers,' to be fined five hundred dollars, or imprisoned for six months at hard labor, and then to be sent out of the department never to return. The sentence has been carried into effect. There are (says his informant) more of them that ought to be brought up, for they are only tools in the hands of speculators. This Christian has been by his own confession in the whiskey trade for a year past.—*Hartford Times.*

BROWNSON'S REVIEW—April, 1864.—Whatever change the Catholic may note in this periodical, he must still admire the learning, the trenchant logic, and the clear style of the editor. That such talents are not now employed as of old must be a cause of poignant regret to Dr. Brownson's numerous friends and admirers.

The first article in the current number contains a notice of Gioberti, with an elaborate review of that distinguished writer's philosophical system. Though condemning Gioberti's hostility to, and abuse of the Jesuits, Dr. Brownson seems to entertain a more favorable opinion of the Italian writer, his works and his orthodoxy than does the Church herself. In a future number the *Reviewer* promises to continue the subject, and to give an exposition of his—Gioberti's—*Ideal Formula*.

A critique upon a speech by Mr. Stevens upon the Reconstruction of the Union follows next in order. The *Reviewer* condemns as illogical, and in practice as most fatal, the theory adopted by Mr. Lincoln and his Cabinet that the Seceded States are still States in the Union; he condemns as strongly the theory of Mr. Stevens that they are still States, but outside of the Union; and earnestly contends that they are not States at all, either within or without the Union, but merely territories—having by secession committed political suicide, and lost their distinctive character of States or political organisms, though without ceasing to belong, as territories, to the Federal Government against which they have taken up arms. Whether the Washington Cabinet will be able to reduce this theory to practice, and to deduce from it its logical consequences, the *Reviewer* seems to doubt; for he recognises the truth of the old saw that "to make hare soup, you must first catch your hare;" and that without a complete military success over the Confederates, the realisation of his scheme of Reconstruction is impossible. First, according to Dr. Brownson, the Federals must catch their hare, or in other words, drive the Confederate armies from the field, and crush out the rebellion, as he calls it. Next they must deal with the subjugated States, not as States, but as Territories; to be raised in course of time, and according to the mode adopted with regard to other Territories belonging to the nation, to the dignity of States; but first of all they must be threshed into submission to, and affection for the Union. The prospect that this will be affected Dr. Brownson does not look upon as very promising. On the contrary he expressly says, p. 177:—

"To us there has been no darker day than the present, since Mr. Seward made his sophomoric speech on the beauties and blessings of the Union in the Senate in the winter of 1860-61; and proved