

The True Witness.

CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, APRIL 4, 1862.

To DELINQUENTS.—Mr. Gillies, of the TRUE WITNESS, is about to visit Kemprville and the Ottawa district, to present and collect outstanding accounts. We hope that he may be well received, and that in consequence more rigorous proceedings against defaulters may be dispensed with.

NEWS OF THE WEEK.

NOTHING doing in the political world. Speeches of honorable members in the House of Commons are quoted "dull," and little in demand. There is indeed more activity in the French Corps Legislatif than in the British Parliament. The only noticeable event that we can find in our files, is the mention of Major O'Reilly's first appearance in the House. The allegations of violence and intimidation at his election have been fully disposed of by the formal declarations of the High Sheriff of the County; and if the election is contested at all, it will be on different grounds, and on the pretext of some trifling irregularities—such as counting a Sunday intervening betwixt the nomination and the polling, as a legal day. Still the return of Major O'Reilly is a great fact, and strikingly indicative of the direction in which the current of public opinion in Ireland is setting. The Catholics have given a fair trial to, and are now fairly sick of the "Liberals" or Palmerstonian Whigs; and seem inclined to transfer their allegiance to Lord Derby and the Conservatives—whose foreign policy, it is hoped, will be very different from that of the present possessors of office. In England also a great change of political sentiment is taking place in favor of Conservatism, and the fall of the Palmerston-Russell Cabinet seems to be at hand.

The Protestant press has been gloating in anticipation over the expected death of Pius IX., but seems again doomed to disappointment. The last accounts of the health of the Holy Father are encouraging. The policy of the Rattazzi Ministry has not been fully developed; but every day brings with it fresh signs of an approaching contest betwixt the Mazzinians with Garibaldi as their leader, and the party which still swears by Cavour. The Mazzinian party are determined to assert themselves, and suspect Rattazzi of being a Frenchman rather than an Italian. In a religious point of view, the progress of the revolution must be very encouraging to Protestants, and to all who hate the Church; for there can be no doubt that Garavazzi and his hordes of apostate priests are very active, and that Protestant literature is widely disseminated throughout the whole of Italy, not only in the shape of spurious Bibles, and marvellous Tracts, but in the more effective guise of obscene and immoral tales, — all however preaching revolt against the Pope and the Church, as the tyrants and oppressors of the human race. Of the quality of this anti-Catholic literature, and of the direction in which the Reformation is progressing in Protestantised Italy, a judgment may be formed from the following extract from a letter read, and vouched for, by Lord Malinesbury in the House of Lords. The writer is describing the consequences of the Italian Reformation of which one of the most striking features is:—

"The public sale and exposure of the most abominable prints, photographs, and books, expressly invented, I should say, to corrupt the youth of both sexes. No shop in London would escape the seizure of its stock if such infamies as I see here were allowed. The atheist press too is doing a fine trade, and even the life of our Lord Jesus Christ is turned into a venalious novel, under the title of 'The Carpenter of Nazareth.' Libels of the most disgusting kind on the Royal Family, on the Pope, on the Ministers of religion, and even the poor Sisters of Charity, swarm on every book-stall; and I scarcely could have believed the indecency of them if I had not gone to see them myself."

So far, Protestantism has made some progress in Italy against Popery—and the tidings will no doubt be gladly hailed in Exeter Hall, where Garavazzi and Achilli, the apostates of the obscene evangel, are held in honor. But as one great object of our Protestant Biblical Societies is to find a profitable market for their Bibles, Tracts, and Testaments; and inasmuch as the taste of Italian Protestantism is strongly in favor of more highly spiced works than "The Blind Beggar of Bethnal Green," or even evangelical "Memoirs of Maria Monk"—the wares of the aforesaid proselytising societies are at a discount

in Naples; and, as a commercial speculation, the conversion of Italy "to the truth as it is in Garavazzi and Achilli" has turned out rather a failure. It was expected, in short, that the Italian revolution would open a fine market for evangelical Tracts, and create a great demand for Protestant Testaments; and in this expectation the gospel speculators laid in large stocks, and went freely into the Bible business. The result has not however corresponded with their sanguine expectations. Sales cannot be effected; Tracts hang heavy on hand; Testaments are a drug in the market; and many of the Saints, we fear, have burnt their fingers.

The telegrams from the U. States—which it must be borne in mind have all been carefully manipulated or cooked by the Federal authorities—do not shew that any great progress has been made during the past week, towards the subjugation of the South. Island No. 10 still holds out; but there have been some petty skirmishes and a great Union victory is reported in which, as usual, fearful destruction of men and materiel was inflicted upon the routed Southerners, whilst "our loss" is set down as "One man killed from an explosion in burning a tent." We cease to laugh at these puerilities now, for we have become accustomed to them; but it is certainly not worth while wasting good ink, and paper by reproducing the telegrams in which they occur.

PROVINCIAL PARLIAMENT.

No important business has been transacted in either House since our last. In the Legislative Assembly the discussions have for the most part turned upon the Address, and the amendments proposed by the several sections of the Opposition; and after long and animated debates, the Ministry have carried the day by large majorities.

The question of Representation—whether that of Upper Canada shall be so increased by reason of its more numerous population as to give to the Western section of the Province political ascendancy over the Eastern section—is of course the great question of the day, and one on which irreconcilable antagonism as betwixt the two sections prevails. Upper Canada is arrayed on this question against Lower Canada, and Lower Canada in like manner is arrayed against the Upper Province—and this utterly irrespective of party ties. The question is national and religious; involving on the part of the French Canadians the question of their continued national existence, and on the part of all Catholics the question of "Protestant Ascendancy." It is therefore necessarily, but most unfortunately, left and treated as an "open question" by both parties, by the Ins as well as the Outs. In the Ministerial ranks there is division on this vital question, the question par excellence of the day. In the ranks of the Opposition, the same phenomenon repeats itself; and on both sides we find the Upper Canadians in favor of, and the Lower Canadians opposed to, the principle at issue. This is a necessity of our position, and of the ill-assorted Union; but it is one in every way to be deplored, for there is nothing so ruinous to political morality as leaving questions on great and essential principles "open." On matters of detail, differences must be expected, and may be tolerated, amongst the members of one Cabinet; but to leave questions of paramount importance, and affecting the very essence of our constitutional life, "open questions," is destructive of all political honesty and consistency. And yet to this, as the inherent defect not of our men, but of our system, we must be content to submit, so long as the Union endures; for, no matter what the consequences, never, we hope, will the people of Lower Canada yield one iota to the demands of their enemies of Upper Canada on the Representation question.

But above all do we expect our Catholic representatives to be firm and unanimous on this question. "Equality of Representation," or "Repeal of the Union," *par et simple*, are the only alternatives which they should condescend even to entertain. To concede the demands of Upper Canada on the Representation question would be fatal to our religious liberties; it would leave our Catholic institutions in the Lower Province at the mercy of men, who when Catholic interests were at stake, have never shown either mercy or honesty; it would expose the Catholic Separate Schools of Upper Canada to certain destruction, and rob the minority of that section of the Province of their sole chance of bequeathing to their children the blessings of Freedom of Education. He therefore, who encourages, or does not do his utmost to resist, the demands of Upper Canada, is our enemy, and the enemy of our Schools in particular—no matter what he may profess with his lips. We can not indeed conceive, even, of a more contemptible hypocrite, than the fellow who on the hustings speaks in favor of Separate Schools for Upper Canada, and who in Parliament favors a measure which would render those Schools impossible.

A NEW DAILY PAPER.—We have received the Prospectus of a new commercial paper about to be published daily at Quebec by Messrs Donaghe and Kelly, under the caption of the Quebec Daily News. Terms, Four dollars per annum, payable in advance.

St. PETER'S PENCE.—His Lordship, the Bishop of Tloa, has addressed a Pastoral Letter to the Clergy and laity of the Archdiocese of Quebec, enjoining the collection of St. Peter's Pence, in aid of the necessities of the Holy Father. We make some extracts from this important document:—

MANDEMENT.

CHARLES FRANCOIS BAILLARGON, By the Grace of God, and favor of the Holy See, Bishop of Tloa, Administrator of the Archdiocese of Quebec, &c., &c.,

"To Our Beloved Brethren, the Curates, Missionaries, Vicars, and other Ecclesiastics, and to all the Faithful—Health and Benediction in Our Lord:—

"You remember, doubtless, N.T.C.F. that, by Our Mandement of the 16th March, 1860, after having made known to you the urgent straits to which Our Holy Father, the Pope, was reduced through the revolt of a portion of his dominions, and by the necessity of maintaining an army to protect the remainder against the enemies of the temporal sovereignty, We invited you to assist him in his necessities; and that for this purpose We ordered a general collection to be taken up in all the parishes of this Diocese.

"This appeal to your charity in favor of the Common Father of all the faithful, found a ready echo in your hearts, as Christians, and as devoted children of the Church. Never can We forget the generous promptitude with which you replied to Our invitation; and the memory of that religious outburst of filial love, which urged you to make your offerings with such liberality to the Vicar of Jesus Christ, upon this memorable occasion, will ever remain one of the sweetest consolations of Our life.

"But since that period, N.T.C.F. sad events have taken place; and again We have the grief to be obliged to inform you that the wants of the Holy Father have increased, together with his misfortunes, and his sufferings. The Italian revolutionists have at last carried out those foul plots of destruction and pillage which they have long meditated, and which in the shade they have prepared against the Holy See. Trampling under foot all laws, human and divine, and in spite of the protestations of the Christian world, Piedmont has dared to raise sacrilegious hands against the Patrimony of the Church, and to seize upon the States of the Sovereign Pontiff.

"You are not ignorant that the sworn members of secret societies, the factors of heresy, schism and infidelity throughout Europe, to whom for a time God seems to have yielded the dominion over this world, and who are bound by oath to hatred towards Christ, and the destruction of His Church, have been the accomplices, the allies, and the auxiliaries of Piedmont in these abominable acts of brigandage, and sacrilegious rapine. Their arms have been the arms of hell; unblushing falsehood, calumny, blasphemy, corruption, violence, murder, treachery, and all the villainies of Satan.

"These N.T.C.F. are the men who compass the overthrow of the temporal sovereignty of the Chief of the Church; who with infernal spite wage war against the Vicar of Jesus Christ; these are the weapons which they employ against him in their bellish hatred, they have said—Let us destroy his temporal kingdom, and his spiritual empire will fall; let us upset the throne, and the Apostolic Chair will be broken; let us strike the shepherd, and the sheep will be scattered, and the reign of Christ will be at an end. Fools!—They have fancied that at last the gates of hell were about to prevail against the Church of God; and they have thrown themselves upon the domains of the Sovereign Pontiff—they have assassinated his defenders—they have outraged him, they have despoiled him, and have spared no efforts to rob him of his title of King.

"And the Princes of this world who hold their power from God, have looked on, and held their peace—Yes! and amongst them, there was one bold enough to endeavor to persuade the Holy Father, thus robbed and abandoned, to renounce his rights, which are the rights of the entire Church, and to surrender himself and those rights into the hands of his enemies. As if the Pontiff of the Lord, as if the Vicar of Jesus Christ, could ever consent to betray the interests of God's Church, sacrifice his rights, enter into a pact with crime and injustice, ratify theft and brigandage, and give his sanction to sacrilege!

"But God holds in derision the prudence of the wise of this age, and laughs to scorn the fury of hell and of the world. Whilst thus for a time abandoning the Chief of His Church to the persecutions of the wicked, whilst He allows them to force upon him the bitter chalice of affliction, and to strip him of all his possessions, He yet tenders to him striking signs of His protection and of His help; He comforts him with the assurances of faith, love, and devotion, which, from all parts of the universe, the faithful hastened to tender to him; and He inspires him with a confidence, a strength, and a courage, which disconcert his enemies, and which form the joy and the admiration of all the children of God.

"Never have rights so sacred, so inviolable, been assailed, outraged, and violated by such infamous usurpations, and such infamous treacheries; never have greater hatred, rage, and fury, been witnessed than in the camp of the enemies of the Supreme Pastor of the Church; and, never has the Successor of St. Peter been more the object of the tender love, the filial care, and the universal sympathy of Christendom, than he is at the present moment.

"You know, N.T.C.F., what sacrifices have from all quarters borne witness to these noble and pious sentiments for the Holy Father. To the fervor of prayer has been added the generosity of gifts; and the privations which so many humble Christians have cheerfully imposed upon themselves, in order to send their mite to the Pope, are proofs of a profound religion, which are as precious in the sight of heaven, as is the blood of the martyrs shed at Castelfidardo.

"Thanks be to God, your share in this tribute of love, in this sacrifice of benedictions, is also glorious; and it is with joy that We can proclaim that this share is not among the least.

"It is thus, N.T.C.F., that the God of all consolation has been careful to assist in a striking manner the Chief of His Church when reduced to poverty; and that He has given to him to find in the love and devotion of his children those succors of which he stood in need. By means of their pious offerings, the common Father of our souls has indeed been able to maintain himself up to this day; and—which astonishes those who are ignorant of the tender care of Jesus Christ for his Vicar—the Sovereign Pontiff, though his enemies have stripped him of all, has continued to support the immense charges imposed upon him by the care of all the Churches of the world.

"This new trial, which will not be counted among the least formidable or the least cruel to which the successors of St. Peter have, in the course of ages, been exposed, should prove once more to the incredulous and impious—this truth so consoling to the servants of God—a truth attested by the history of all ages since the birth of Christianity.—That God knows how to turn the malice of men to the profit of His Church; and that their persecutions serve only to augment her virtue, and to multiply her victories. For this daughter of Heaven, issuing from the side of Him who, dying on the cross overcame death and hell, and being destined to share in time and in eternity, the immortal fate of her immortal Spouse, it is necessary that, like Him, she should pass through the gates of tribulation to arrive at glory; and that by Him, and with Him she should emerge victorious from all her combats, and finally should triumph over all her enemies.

"And how admirable is the tranquillity with which amidst the raging of the storms which at every moment threaten to overwhelm him, the Supreme Pontiff possesses his soul! Abandoned by men, left to his own weakness, surrounded by numerous and

powerful enemies who have sworn his destruction; but still putting his trust in Him who has said—'Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.' St. Matt. x. vi. 18, he remains calm, and full of confidence. He knows that the desire of sinners shall perish; that God only permits their triumph for a season; that as against the rock on which he is seated, the waves of their fury must dash only to be exhausted; and strong in this confidence, fearlessly he pursues his divine mission—confirms his brethren in the faith—bears witness to the truth before the Nations and the Kings of the earth—protests with energy against the errors, the impieties, and the innumerable iniquities of a faithless age—reminds kings and people of the eternal laws of justice and morality from which they have gone astray—waits patiently the day of the Lord which he beholds from afar, that great day which the Saints and which we all in our prayers, invoke—that day of the justice and of the mercy of the Lord which cannot tarry—that day when the City of God, the holy Church, shall yet again triumph over all her enemies, and shall see her Chief re-established in the fullness of his rights as a temporal sovereign, and in the perfect enjoyment of all the domains of the Church.

"Such N.T.C.F. are the hopes of the Sovereign Pontiff, and such should be ours. But whilst looking forward to this great day of deliverance and peace, we have a great duty to perform towards the Holy Father. We are bound to assist him both by our alms and by our prayers.

"On earth none is so great as he, none so exalted; and in consequence on no one are there imposed so many obligations, and so many sacrifices as upon the Sovereign Pontiff.

"He is the supreme Pastor of the Church, the father of all Christians; on him devolves the care of the salvation of the entire world. That charity with which his heart overflows as Pastor and as Father, must flow like a beneficent river to all who implore his help. On him is the charge of so many basilicas and great monuments of which he is the guardian; on him the burden of entertaining so many Congregations, and assistants of all ranks for the examination and expedition of the business of the entire Catholic community; to him it belongs to keep up official communication in the interests of religion with all secular sovereigns; on him devolves the task of sending missionaries to the infidels.

"But to enable him to support all these burdens which press upon him, to meet all these obligations, and so many others which we have not time to enumerate—what are the resources of the Holy Father?—To-day, N.T.C.F., and so long as he shall remain in the condition to which his enemies have reduced him, the Holy Father has no resources but those which he expects, and has a right to expect, from the piety of his children.

"From this it follows that it is an obligation upon all the faithful to come to his succor, and to assist him, each one according to his means. God Himself has imposed this obligation, in permitting the Pope to be pillaged of his all, and to be thus cast upon the charity of the faithful. God himself has made it obligatory on the faithful to support their Pastors, as upon all children to take care of their parents, and to give them succor in their necessities."

His Lordship then insists upon the other motives which in the present emergency should prompt all Catholics to come forward, promptly, boldly, and generously, in aid of the robbed and persecuted Pontiff, of the suffering Pastor and father of us all. He points out the antiquity of the St. Peter's Pence collection, its fitness to the present crisis, and he determines how and when it shall henceforward be collected throughout the several parishes of the Archdiocese of Quebec. The document from which we have above quoted closes in these terms:—

"For these reasons, having invoked the Holy Name of God, by the advice of Our Council, We have ruled, appointed, and ordained, and do rule, appoint, and ordain, as follows:—

"1st. The Association of the St. Peter's Pence is established in the Archdiocese of Quebec.

"2nd. For its collection, a subscription shall be taken up in the Month of October of every year, in all the parishes of the City; and in all the rural parishes, and missions there shall be two collections made; One on the Festival of St. Peter, and during High Mass in the Church or Chapel of the said parish or mission; the second at domicile, in the same time as the collection of 'L'Enfant Jesus'

"3rd. All persons charged with these collections in the City shall remit the proceeds directly to the Archbishop; M. M. the Cures, and others in rural parishes and missions, shall take care in like manner to remit to the Archbishop the amount of the several collections taken up in their several parishes or missions.

"This present mandement shall be read, &c. &c. Given at the Archbishopric of Quebec under Our hand, the Seal of the Archbishopric, and the counter-signature of Our Secretary this 19th of March, 1862. C. F., Bishop of Tloa, Administrator. (By His Lordship.) Ed LANGRIN, Print. Secretary."

WHAT DO PROTESTANTS MEAN BY "LIBERTY AND PROGRESS?"—We may well ask this question, when we find in the Protestant press such astounding propositions as these:—

"It is, however, upon the whole considered a good omen for Europe that the Napoleon family more and more identifies itself with the principles of liberty and progress."—Montreal Witness, March 18.

of Christian liberty or of Christian progress, which our contemporary, the Witness, who sees things through another, and powerfully refracting medium, is able to discover in all the members of the Napoleonic family.

Louis Napoleon is more guarded in his language than is his cousin; and whilst scorning lip professions of devotion to the principles of revolution, carries them out as surely and effectively as the heart of Plon-Plon, or even that of our evangelical contemporary can desire. From Louis Napoleon's acts, as well as from the words of Plon-Plon, we can discover wherein, according to the evangelical definition, "liberty and progress" consist. We will restrict ourselves to the French Emperor's more recent acts.

Louis Napoleon has, without form of trial, without giving the accused the opportunity of being heard, without the shadow even of a charge made good against them, suppressed the Society of St. Vincent de Paul; a charitable society, never directly or indirectly interfering with politics, or secular affairs of any kind; an open society, all of whose proceedings were exposed to the full light of day, and to which all oaths, and signs, and passwords—the indispensable accessories of all secret societies—were an abomination; and moreover a voluntary society, supported exclusively by voluntary, charitable contributions, receiving nothing from, and therefore owing in like manner nothing to, the State. The Napoleon family, in the person of its chief, has suppressed this Society; and according to the Montreal Witness, by so doing—

"the Napoleon family more and more identifies itself with the principles of liberty and progress"—(as understood by Protestants.)

Again; The Pope in his spiritual capacity has invited the Bishops of the Catholic Church to meet at Rome, there to discuss matters purely ecclesiastical. The Napoleon family, by its chief, prohibits the Bishops of France—who enjoying no peculiar civil privileges in virtue of their episcopal character, cannot be justly subjected to any peculiar civil liabilities—from availing themselves of that invitation; and thus deprives them of their personal liberty or right to leave the country at pleasure, although no offence whatsoever has been imputed to them. Thus again does

"the Napoleon family more and more identifies itself with the principles of liberty and progress."

And if in France the Catholic journalist should presume to question the right of the Emperor to suppress, without a trial, a voluntary charitable society, and to imprison the Bishops of France within the limits of the Empire—the liberty of the press, and freedom of discussion are nobly and promptly vindicated by an *avertissement*, from Jack-in-Office, by the confiscation of the property of the offending journalist, and by fines and incarceration. This is the revolutionary and Napoleonic regime as towards the press, which obtains in France under the reigning family, which, according to the Montreal Witness—

"more and more identifies itself with the principles of liberty and progress."

It is the backened reproach against the Catholic Church and all her faithful children, that she, that they, are the enemies of "liberty and progress;" and certainly, in so far as that "liberty and progress" with which "the Napoleon family more and more identifies itself" are concerned, the charge is strictly true, and one of which we should always be proud to proclaim ourselves guilty. We seek not to disguise or palliate our hatred of that "liberty and progress" which revolution generated, and which the Napoleonic dynasty has confirmed in France; for that which the revolution has generated, that with which "the Napoleon family more and more identifies itself," and which the infidel *Siecle* and the evangelical *Witness* unite in applauding, is, according to old and time-honored phraseology, not "liberty;" but slavery; and that which is paraded before our eyes as "progress," is, if examined by the light of history, but a relapse into Czarism, and that heathen despotism from whence Christianity set men free.

The Witness may blame us for our hostility to that which he so much admires—but we crave for one moment his charitable consideration. Were the Government under which we both live, to insist, under pain of suppression, upon an essential modification of the fundamental Bye-laws of some private Protestant charitable association in Montreal—say the Protestant Orphan Asylum—and to enforce this decree without allowing its victims to be heard in their own behalf before the Courts; were the same Government to prohibit the Ministers of some Protestant congregation—say of "our Zion"—from leaving Canada in time of peace, to attend a meeting or synod of Protestant ministers at Boston or Albany; were it to confiscate the property, and imprison the person of some Protestant editor—say of the Montreal Witness—for criticising and calling in question, but in perfectly temperate language, the justice of such acts; and were these things done in the name of "liberty and progress"—would our contemporary find himself deeply enamored of such "liberty" and of such "progress?" We put the question to him in all good faith, but we confess that we do not believe in his willingness to reply to us in a similar spirit. He, like all his brethren, has two sets of weights and measures; and according to evangelical ethics, it is just to do to Catholics that which it would be monstrous injustice to do to Protestants.

By religious liberty we, Papists, mean the right of our clergy to exercise all their spiritual functions without let, hindrance or interference of any kind from the civil magistrate. To the latter, we deny all rightful jurisdiction in things spiritual or ecclesiastical; and we claim for our Bishops and priests the right to meet when they like, and where they like, and the same liberty to travel abroad, when and where they please, as that which the editor of the Witness claims for himself. Any interference with, or encroachment upon this right, we call tyranny; and any politi-