

The True Witness.

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

MONTREAL, FRIDAY, JUNE 2.

ECCLIASTICAL CALENDAR.

JUNE—1865.

Friday, 2—Of the Feria.
Saturday, 3—Fast. Vigil of Pentecost.
Sunday, 4—Pentecost.
Monday, 5—Of the Octave.
Tuesday, 6—Of the Octave.
Wednesday, 7—Easter Day. Fast.
Thursday, 8—Of the Octave.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—

Friday, 2—Congregation de Notre Dame.
Sunday, 4—St. Paul, Ermitte.
Tuesday, 6—St. Patrick, Sherrington.
Thursday, 8—St. Norbert.

NEWS OF THE WEEK

Though the European press continues to discuss the late negotiations between the Holy Father, and Signor Vegezzi as representing the King of Sardinia, no fresh light has been thrown on the matter. This, however, seems probable: That, whilst the Holy Father undertook these negotiations purely from religious motives, and in order to put an end to the ecclesiastical disorders occasioned by the absence of so many of the Italian Bishops from their respective Sees, Victor Emmanuel's design was to impart to them a political complexion, and to obtain through them, a quasi or indirect recognition of his sovereignty over the Kingdom of the Two Sicilies, and his other usurped dominions. In this he has signally failed.

It will be seen that the Sovereign Pontiff has been pleased to designate the Right Reverend Monsignore Manning, D. D., as successor to the lamented Cardinal. Dr. Manning is therefore to be Archbishop of Westminster and Primate of England, and his talent and virtues will, we hope, long illustrate and adorn the exalted post which the head of Christ's Church upon earth has been pleased to assign him. The new Primate is one, as we suppose most of our readers will remember, of that noble band of converts to Catholicity whose secession from the Establishment caused so much flutter a few years ago in the ranks of Anglicanism. His Grace, it is said, will receive Consecration from the hands of the Holy Father in person.

Among the memorable events of the month of May, and of which some details will be found in another column, must be counted the opening by His Royal Highness the Prince of Wales, of the International Exhibition at Dublin. Everything passed off most brilliantly; and the presence of the Prince was hailed by enthusiastic demonstrations of respect and affection from the assembled thousands. The Canadian Deputation was represented by the Rev. Dr. Adamson, who had the honor of receiving his Royal Highness in the Canadian Department of the building. The Dublin Evening Mail gives the following particulars:—

On reaching the Canadian department, the Prince was received by Dr. Adamson, one of the commissioners from Canada, who, on being addressed by his Royal Highness, welcomed him "once more to Canada," when the Prince smiled, and asked him whether it was his intention to return after the Exhibition. Dr. Adamson answered that his parliamentary duties required his presence again in the colony, and alluded to his having travelled through a great part of the province with his Royal Highness, and his having officiated at the laying of the corner-stone of the Parliament buildings at Ottawa. His Royal Highness replied that he remembered the occasion. The conversation then turned on the peculiarities of the Canadian Exhibition, with its minerals and precious metals, and the elaborate maps displaying the localities of each. Dr. Adamson took the opportunity of strongly expressing the feelings of affection towards the Royal family, and of devoted desire for the continuance of British connection which pervaded every portion of the province. To which the Prince replied that "he had not a doubt of it." His Royal Highness took leave of the department and of Dr. Adamson with the utmost cordiality.

It is characteristic of a certain class of men to delight in heaping insults, and outrage upon a fallen and disarmed enemy; so our readers will not be surprised to hear of the outrages and wanton insults inflicted upon President Jefferson Davis by those against whom for four long years he had nobly and skillfully contended. They have cast him into a solitary cell, where he is confined in irons, badly fed, treated in every respect like the vilest felons, worse indeed than in England the untired burglar or garrotter would be treated, and he is not allowed to hold communication with any one, not even with his guard. Many of our readers will remember a certain poetical address to Sir Hudson Lowe on

his behaviour towards the captive of St. Helena. The lines of this ode are present to our memory as we read how the Confederate States' President is treated by the Yankees, even as Gulliver was treated, "when prisoner 'mongst the Lilliputians":—

"They tied him down these little men did,
And having valiantly ascended
Upon the mighty man's protuberance
They did so strut, upon my soul!
It must have been extremely droll
To see their pigmy pride's exuberance."

But then there was this to be urged for the Lilliputians—That they had reason to dread the prisoner whom fortune had delivered into their hands. But from Jefferson Davis, the North has no longer ought to fear! He is a man broken, cast down, and shorn of all his greatness; and to find a real counterpart for the behavior of the Yankees to their fallen foe, we must look, not to Lilliput, but to Russia, whose brutal conduct as towards Poland, the Yankees not only emulate, but surpass in their tyranny towards the conquered Confederate States.

As to the "Conspiracy Trial" it has turned out, as we anticipated, a solemn farce, the most grotesque mockery of justice that the world has ever witnessed. But for the tragedy which will no doubt follow, it would but furnish matter for laughter and ridicule to the friends of the South, as it furnishes abundant matter for shame and confusion to the friends of Liberalism and Northern democracy. Even the Montreal Herald, the unflinching advocate of Northern tyranny, stands aghast at the display of imbecility and mendacity afforded by the illegal tribunal at Washington, and by Andy Johnson's lying Proclamation; composed, we hope in all charity, when the man was in a state of beastly intoxication, as when he delivered his never to be forgotten inaugural address, as Vice-President, and gave the world the instructive spectacle of a low drunken boor called upon by popular suffrage to preside over the Senate of a powerful nation.—Says the Herald, after having perused the whole of the evidence against the accused, and before one word in their defence has been uttered:—

We have no disposition to ridicule anything which authorities, charged with the administration of public justice, have felt themselves called upon to do, in the presence of an atrocious crime, and in circumstances which, while they are fortunately without precedent to guide the judgment, are of a nature to render the judgment less firm and wise than usual. But if the government at Washington had not this ground for excuse, they would be fairly open to the ridicule which attends upon large and startling announcements, followed by trifling results. If this be all the evidence which the Federal government have to place before the Court and the world, the latter must certainly pronounce a verdict of acquittal in favor of all the parties who were too rashly accused in the President's proclamation of participation in the crime of Booth.

Yes. Even the warmest friends of the North admit that their case as against the persons accused by Proclamation of complicity in the cowardly murder of President Lincoln, has utterly broken down. It is not that that case has been refuted, or that the evidence against the accused has been successfully rebutted by counter testimony; but the facts of the matter are these: That although evidence of the most unfair character—hearsay evidence, unauthenticated reports of idle little-tattle, rumors, gossip, and vague innuendoes, have been admitted by the Court, not one particle of evidence against Jeff. Davis or his co-accused have the Washington authorities, in spite of the convenient and capacious pockets of the deceased Booth by them rummaged, been able to adduce. They knew, therefore, when they launched their Proclamation, that they were proclaiming a deliberate untruth; they stand therefore before the world, in consequence of their now proven inability to adduce any reason or particle of evidence in support of the allegations of that Proclamation, in the odious light of self convicted liars and slanderers of a brave though unfortunate and discomfited enemy. Had their evidence been rebutted, they might have pleaded that at least there was some excuse for their haste in accusing Jeff Davis and the Southern refugees in Canada with one of the most revolting of crimes; but their witnesses have not been refuted; simply because in support of their libels they had not a single witness, not a particle of evidence to produce. This is the conclusive and damning fact against the authors and signers of that Proclamation. When they launched it they must have known that its allegations were unfounded and therefore a lie; because they must have had then, only the evidence or hearsay which they have now for believing it to be true; and after all that evidence, all those reasons have been made public, and before any attempt even has been made to refute them, even the Montreal Herald is obliged to admit that:—

"Against the parties accused by proclamation there is no valid case."—Herald, 29th ult.

But the man, no matter what his position, who publicly accuses his brother of an infamous crime, having no case whatever, or even shadow of a case against him, is about the meanest, most contemptible scoundrel on the face of the earth. Foiled in their attempt to implicate Jeff Davis with the murder, the Northerners have now trumped up a charge of treason against him; which, seeing that whilst he had arms in his hands, and had the lives of Northern prisoners at

his mercy, they recognised him as a "belligerent"—is a proceeding quite in keeping with the lying Proclamation, and the other indignities which they heap upon their conquered opponent. General Lee, it is also said, is to be arraigned for treason with the latter; these things will soon cause a reaction in favor of the South.

Dr. Blackburn's case for attempting to introduce Yellow Fever by means of infected clothes, has been heard at Toronto; and though no judgment has been pronounced thereon, the evidence is very strong against him. Southerners should disclaim all connection with the man; their cause needs not the support of such vile means, as Dr. Blackburn was disposed to have resource to.

M. Cartier was expected to start for Canada about, the end of last month.

The Echo is an evangelical paper of this city, emulous of the reputation of the Witness, and conducted much in the same spirit, though professedly belonging to the Anglican denomination, to which it does certainly no credit, since in spite of what we deem their theological errors, we can generally respect Anglican clergymen as scholars and gentlemen. The editor of the Echo however is neither one nor the other; he is a low foul-mouthed canter, of the Stiggins stamp; and though we can rarely condescend to notice the fellow's sanctimonious drivellings, yet when he becomes mendacious and scurrilous towards ladies, as well as silly, we must apply the lash to his shoulders.

In his issue of the 25th ult., our evangelical scribbler has an article upon the subject of some late receptions of Sisters at the Congregation of Notre Dame, under the caption of "Immolation," in the course of which he indulges in the following remarks:—

"We call it an 'immolation,' and we can only compare it to the heart-rendering sacrifice of beathan children to Moloch. These young persons are deluded at a tender age into taking vows contrary to the Word of God, and which are irrevocable, under the auspices of a system which knows how to hold fast its unwilling victims. How can parents be so simple as to stand by and see their children thus sacrificed? To go forth themselves to the enjoyment of social life and liberty, and cruelly and hopelessly to doom the fruit of their own body to this worse than Egyptian bondage? Why is it that the Legislature does not interfere to prevent the infringement of civil liberty constantly practiced in these convents?"

Perhaps Catholic parents are perfectly competent to manage their own domestic affairs, and to rule their households without the advice of the ill-bred fellow who quotes "Word of God" in the Echo; but by what right does he tax those parents with want of duty, with want of affection towards the fruit of their own body? and on what authority does he insinuate against them the practice of falsehood and deceit towards their own children? But conscious that his ravings will be treated with contempt by Catholics, the same writer proceeds to invoke the interference of the Legislature; and in so doing, he makes a most serious charge against the Sisters of the Congregation de Notre Dame in particular, and against all our other Canadian Convents in general. Listen to the fellow:—

"Why is it that the Legislature does not interfere to prevent the infringement of civil liberty constantly practiced in these convents?"

We know that there is a large class of Protestants who deem themselves at liberty to assert and to insinuate against ladies, inmates of Catholic Convents, anything that their own prurient imaginations, or perhaps their own filthy practises may suggest; and who forget that the Convent is as much the private home of the Catholic ladies against whom they squirt the venom of their spite, as is that in which they themselves and their own families dwell. Now how would one of these gentry feel—say the editor of the Echo—were a Catholic journalist to come out in language like this:—

"Why is it that the Legislature does not interfere to prevent the cruelty towards the female members of his family, and the indecent criminal conduct which is constantly practised in his, the Editor of the Echo's, house?"

For we have quite as good reason to suspect, and as much right to accuse that Editor of brutality, and indecency towards the female members of his household, as he has to accuse the ladies of our Convents of constant infringement of the civil liberties of the inmates of their houses. Were the Editor of the Echo a gentleman, or could he be by any possibility be suspected of having the feelings of a gentleman, we would point out to him that he, who without proof positive, insinuates a public charge against another is a vile cowardly slanderer; and that the offence is doubly rank, when the persons so slandered are ladies, who because of their sex are unable to vindicate themselves. Yet even Nuns have brothers, and so we would advise the editor of the Echo to be a little more cautious.

It is indeed time this error should be dissipated. The ladies inmates of our Convents have the same right to demand that their domestic privacy shall be respected, as has any other lady or mistress of a family in the country. Their homes, their habits, their modes of living are no more the legitimate subject of public or newspaper criticism; than are the household arrangements of any other person, than are those of the Editor of the Echo himself; and though of course we re-

cognise that the State has the same, but no more, right to legislate for Nuns, and to exercise supervision over a Convent, as it has to legislate concerning the private or family arrangements of its other subjects, and to exercise supervision over their domestic affairs, their kitchens, their hours of rising and of lying down, the number and quality of their repasts, &c., still we are not prepared to recognise in the Editor of the Echo any right to accuse the Nuns of criminal conduct; and to invoke legislative action against them as if they were guilty, and to be treated as guilty without even that formality of trial before the regular tribunals to which the humblest subject of the Queen is entitled.

A Catholic lady—and upon this point, simple as it is, it seems that amongst Protestants of a certain class, there is a great misunderstanding—forfeits nothing of her social or her legal position, by embracing the Religious life. She is still entitled to all the courtesies which gentlemen ever render to the other sex; courtesies which we are happy to say, are in the majority of cases cheerfully and gracefully rendered by most of our Protestant fellow-citizen of Montreal to the Religious, to the Sisters of Charity with whom they may happen to come in contact. The Catholic lady forfeits none of her legal privileges by becoming a Nun, and she therefore still retains the privilege of being reputed innocent till found guilty; she still retains the right of exemption from domiciliary visits, and intrusion of the Police, except in due course of that law to which she, in common with all her other fellow-citizens, is subject; and as from the State she receives with the veil and the religious habit, no especial privilege, no advantage of any kind over others, so also in no community where the principles of eternal justice prevail, will she be subjected to any disabilities from which others are exempt, because, following the evangelical counsels she has renounced all things, home, and father and mother, and worldly honors, and worldly riches, to follow Christ, and to be like Him, in spirit crucified daily.

For we fully admit it. The Echo rightly calls the embracing of the Religious life an act of "Immolation," or sacrifice. Yes, it is so, and so is every acceptable action of the Christian's life, who if he desire to walk worthy of his high profession must walk in the footsteps of Him Who was emphatically the man of sorrow; who, if he desire to reign with Christ in glory, must be content also to suffer with Him upon earth, and to take up the cross daily. Not to the rich, not to the satiated with worldly goods, and worldly honors, not to those who are surrounded with troops of friends, and have everything handsome and comfortable about them, is heaven promised; but to the poor and needy, but to those who weep, to those whose life is one incessant act of self-denial and self-sacrifice, one continuous perfect act of immolation as the Echo has it. And it is this, not the false tongues of loving parents, that impels so many young and generous hearts to embrace the austere life of the Religious, because to suffer with Christ and for His sake whom they love, is to them the perfection of happiness on earth, a foretaste of the joys of heaven. Protestantism professes to have found a pleasant road to heaven—a road strewn with flowers, and easy to travel. We Catholics know of no such path to Our Master's Kingdom; our road leads up the steep jagged heights of Calvary; it is strewn with thorns and sharp rocks which pierce our feet, and it is a road in which we must put forth all our strength, and all our courage if we hope to attain the summit, where alone toil shall cease, and never ending rest begin. Could Protestants conceive of the path to heaven as we do, they would no longer marvel at the fair maiden's preference of the austeries of the cloister, to all the meretricious attractions of the world and its society.

And we would beg of Protestants to try and realize the fact that we Catholics, Papists though we be, love and honor our own sisters and our daughters as truly and as deeply as if cursed the Pope nightly in our cups, or as can do any the most zealous of Protestants. Believe us when we tell you that the workings of the Convent are intimately known to us: remember that we know to what we commit our loved ones when we for the last time press them to our bosoms, and yet cheerfully offer them to that God from Whom we received them in trust. Talk not of Catholics "sacrificing" their daughters in giving them to be spouses of Jesus: but think rather of the forced marriages, and unholy unions in the world, amongst yourselves: think of the young and innocent hearts, often for pecuniary motives sacrificed to the libertine husband: think of the wretched homes, of the broken vows, of the adulteries and the scandals of your precious Divorce Courts which thence follow, before with too keen eyes you presume to criticise the religious and celibate life. And remember, too, how many amongst those whom you love must necessarily lead the celibate, if not the religious life, before you presume to condemn, even the worldly wisdom of that Church which provides safe, quiet, and useful retreats for those for whom the pleasure of this world has no attractions. To the sensual, to the grovelling materialist, to the

impure minded, to men in short, like the editors of the Witness and the Echo, the Conventual life may appear most dreary, and the choice which dictates its adoption, little short of folly. Nevertheless it has its charms for others differently constituted, even in this life; and the day shall come when they who held them in derision as fools, and their end as without honor, shall gnash their teeth as they see those silly ones as they esteemed them upon earth, numbered among the children of God, and their lot cast for all eternity with the lot of the saints.

CHANGED AT NURSE.—The Montreal Herald of the 25th ult. tells a strange story concerning a trick said to have been played upon the "Treaty" agreed to, and signed by all the Quebec Delegates, as the basis of the Union between the several B. N. A. Provinces which they, respectively, represented. Of course we do not vouch for the accuracy of the Herald's statements, but we give them for what they are worth: the reader will judge of the amount of credit to be attached to them.

According to the Herald then, Sir A. Gordon of New Brunswick has officially, and in the name of his Province, addressed to Lord Monck, a remonstrance against a most important change introduced into the 24th clause of the Union Resolutions, by the Canadian Ministry, without the knowledge or assent of the Delegates of the Lower Provinces, and in the interval between the signature of the document in question, and its being laid before the Canadian Parliament. According to this remonstrance the 24th clause of the Resolutions which all the Delegates conjointly signed, pledging their adherence thereto, was couched in the following terms:—

"The local Legislature of each Province may from time to time alter the Electoral Districts for the purpose of Representation in the House of Commons, and distribute the Representatives to which the Province is entitled in any manner such Legislature may think fit."

This clause as it stands above, was eminently favorable to the principle of State Rights, or local autonomy, since it guaranteed to the several Provinces the right of distributing their representatives in the central legislature as they pleased. But betwixt the time when by their signatures they ratified the proceedings of the Quebec Conference, and the time when they laid the result of their joint deliberation before the Canadian Parliament, our Canadian Ministers: according to the remonstrance presented by the Province of New Brunswick, made a most material change in this same 24th clause: for according to the Report before us it reads thus:—

"The Local Legislature of each Province may, from time to time, alter the Electoral Districts for the purpose of Representation in such Local Legislature, and distribute the Representatives to which the Province is entitled [in such Local Legislature] in any manner such Legislature may see fit."

Thus whereas by the 24th clause of the Treaty mutually agreed upon, the right of determining the Electoral Districts and of distributing the Representatives for the Central Legislature was expressly reserved to the Local Legislatures of the several Provinces; by the same clause of the Union Resolutions as laid before the Canadian Parliament, only the right of determining the limits of Electoral Districts, and of distributing the representatives for the Local legislatures, was accorded to the several States or Provinces; and since by sect. 37, of the 29th clause, "all matters of a general character, not specially and exclusively reserved for the Local Governments and Legislatures," are declared to be the subjects of central legislation, it would appear as if the power conferred by the 24th clause, as it originally stood, on the Local Governments, had been transferred to the Central Government—a most serious change indeed, and one vitally affecting the character of the proposed Union.

This is the story told by the Herald, which we suppose will be ventilated by our contemporaries. We care not to hazard our opinion as to its truth or falsity; but it seems to us most improbable that our Ministers would dare to commit such an act as that with which they are taxed, and the inevitable discovery of which would be inevitably followed by general censure. The whole business will no doubt be satisfactorily explained by the Ministerial press, whose rejoinder to the Herald we shall look for with interest.

"LE JOURNAL DES TROIS RIVIERES."—We hail with pleasure the appearance of our new contemporary, and wish him a long and prosperous career, as the opponent of Liberalism and Infidelity amongst his compatriots. The French Canadian who is truly and sincerely Catholic, is alone truly national. To be truly patriotic the French Canadian must be, above all things, truly religious, truly and unreservedly attached and faithful to his Church. We congratulate the Journal des Trois Rivières also heartily on this: That already he has provoked the censures of the Rouge press, censures in which every French Canadian patriot, and every Catholic gentleman would also desire to participate. He is accused of Toryism in politics, and of intolerance in religion. For his own sake, and for the sake of those interests which we have both at heart, we pray that our contemporary may do his best to merit those honorable titles.