

The True Witness.

CATHOLIC CHRONICLE
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MONTREAL, FRIDAY, APRIL 13.

ECCLIASTICAL CALENDAR.

APRIL—1866.

Friday, 13—St. Hermenegilde, M.
 Saturday, 14—St. Vincent Ferrer, O.
 Sunday, 15—Second after Easter. Holy Family.
 Monday, 16—Of the Feria.
 Tuesday, 17—St. Anicet, P. M.
 Wednesday, 18—Of the Feria.
 Thursday, 19—Of the Blessed Sacrament.

NEWS OF THE WEEK.

Whatever fears for the peace of the country on St. Patrick's Day may have been entertained have been all agreeably and thoroughly dissipated by the event. St. Patrick's Day this year was remarkable for nothing more than this: that there was scarce a drunken man or woman to be seen in the streets of the large Cities; thus it is evident that the labors of the Catholic clergy in the cause of Temperance have been eminently successful, and that the "Truce of Gal" has been marked by the most happy results. The absence of all serious crime in Ireland, is also another remarkable feature of its social condition; of course we mean, non-political crime.

A few arrests on suspicion of Fenianism continue to be made from time to time; but we may be permitted to indulge the hope that the fury of the storm with which the country lately seemed to be menaced has passed away, and that the statesmen of Great Britain may turn the lull to account, by seeing, honestly and intelligently, to discover the causes of Irish dissatisfaction, and to apply a remedy. The suppression of an insurrection, or intended insurrection furnishes but slight matter for rejoicing: what is now wanted is such treatment of Ireland and her grievances, as shall render insurrection in the future impossible.

That the leading members of Parliament have taken this view of case we are inclined to believe from the language held in both Houses; and from the semi-official promises that a Land Bill, to put the relations between Irish landlord and Irish tenant on a better footing, will be introduced this session and supported by Government. The chief features of that Bill, from what has been allowed to leak out on the subject, appear to consist in a provision rendering it strongly the interest of the landlord to give long leases, and in all cases, written leases to his tenants; and for assuring to the latter full pecuniary compensation for the value of all bona fide improvements by them executed on his land, and unexhausted at the time of its restoration to the landlord. It is pretty evident however that on the Church question, no practical conclusion will be arrived at this Session. Monstrous as is the abuse, it has struck so many roots into the ground during the three centuries of its existence, in the shape of "vested rights," that it will still require many vigorous and united efforts to overthrow it: and unless these be made judiciously—and on the part of Catholics with a nice discrimination of means, the result will scarcely be beneficial to the cause of Catholicity in Ireland. It will not do to attack the Established Church, or on the ground that it is an Established Church, or on the pretence that there should be no connection between Church and State; for such reasons, such pretences are repugnant to the teachings of the Catholic Church, though unfortunately it is upon them exclusively, that Liberals and Protestant Dissenters will base their opposition to the great religious grievance of Ireland. Very unwise too would it be for Catholics to aid in pulling down that Establishment, until well assured that out of its ruins, or debris, there should not be built up a system of national or mixed State-Schoolism, which would prove in practice more injurious to the faith and morals of Irishmen than the Protestant Church itself has been. There remains, too, the fact that as the property now held by that Church was once sacred property, so it has not lost that sacred character because it has been stolen from its rightful owners, and misapplied. It seems therefore doubtful how far Catholics could in conscience vote for the absolute secularisation of such property, which still belongs by right to the Catholic Church; and ever must by right belong to

her, until she spontaneously divests herself thereof. This suggests many important doubts, doubts which we pretend not to be able to resolve, as to the course of policy which it behoves Catholics to pursue. But the policy of the British government is clear, since so long as it upholds the existing State Church of Ireland; or rather, so long as it persists in maintaining the existing wrongful application of the revenues of the old Catholic Church to anti-Catholic purposes, it stands self-convicted before the world of injustice to Ireland.

It is now very generally believed that on the second reading of the Reform Bill, the Ministry will be defeated. Their measure pleases no party; neither that of the Conservatives, nor that of the Radicals. Besides the country seems to care but little for Parliamentary Reform; and if we contrast the apathy of 1866 with the frenzy of 1832, we must admit that in spite of its anomalies, the actual system of representation in Parliament is not felt by the mass of the people to be a very serious grievance.

The chief item of interest in the Continental news is the quarrel between Prussia and Austria about the Duches. The two great Powers maintain a fierce wordy warfare on the subject, but it is doubtful whether from hard words they will proceed to blows.

President Johnson's veto on the Civil Rights Bill has been overruled by the prescribed two third votes in the Senate, so that the measure will probably become law in spite of the opposition of the President, who now stands in a position of open war with the Legislative body. As he is a man of great resolution, and strong will it is not to be supposed that he will yield readily. It would seem as if the most prudent, because the most constitutional course for him to adopt would be to declare all the acts of the present rump of a Congress illegal, and of no binding force; since in the Southern States are not represented, and since according to the formative principle of the Republic, "taxation without representation is tyranny." In law, and in fact, there is no Congress of the U. States sitting, but only the rump of a Congress.

The Fishery question is still exciting much discussion in diplomatic circles. Considered as a question of mere right, if laws and customs of nations, if international Treaties can constitute right, there can be no doubt as to its merits.—Any claims which the U. States ever had, or pretended to have, over the Fisheries in dispute, were, on their part, explicitly and forever renounced in the Treaty of 1818; nor did they ever regain them until the adoption of the Reciprocity Treaty, when for a specified consideration, their fishermen were allowed access to British waters. In consequence of the disputes likely to arise out of the pretensions of the U. States to retain all the advantages conferred on them by the last named Treaty, though they now give nothing in return since that Treaty has expired, it is probable that there will be a strong naval force in North American waters during the coming season.

There have been many rumors during the past week of Fenian expeditions against Bermuda, New Brunswick, and Nova Scotia. The statesmen, however, of the Fenian press in the U. States are not much to be relied upon. Mr. O'Mahoney has issued a Proclamation announcing that Mr. Stephens had arrived in Paris, and might soon be expected in New York. From this too we should conclude that the last named gentleman has given up all idea of doing anything in Ireland, at present; and that in consulting his own safety by flight, whilst leaving those whom he had instigated to revolt in the lurch, he has exercised a wise discretion. Thus it is generally, in revolutionary movements. If successful, the leaders reap the harvest, and gather in the spoils: if unsuccessful, they take good care of themselves, and leave their subordinates to suffer the penalties of the law. The crew perish, but the captain secures his safety by deserting the wreck.

The rumors of a Fenian raid directed against New Brunswick have acquired a certain degree of consistency during the last two days. Arms and men have been collected at Portland, and a steamer from that place to St. Johns is said to have embarked 200 Fenians for Eastport, where they are to be joined by a much larger body.—Other reports give out that an expedition is en route for Ireland. All these things are done openly, not to say with the connivance of the Washington authorities; who have been officially advised of the menaced attack upon a Power with whom they profess to be at peace, but who as yet, have done nothing to stop the meditated outrage upon the laws of nations.

A person named Murphy, said to be a Head Centre of a gang of Fenians at Toronto, and five others travelling with him, have been arrested at Cornwall on their way to Portland, upon suspicion of being connected with the threatened raid upon the Lower Provinces. Arms, money, and a considerable amount of ammunition were found in their possession.

Whilst our City Fathers have been wrangling about the appointment of a Health Officer, and doing nothing towards cleaning the City, Cholera the dreaded enemy has advanced upon us with rapid strides. It has already declared itself at

Washington; and on the 9th inst., the steamer England from Liverpool, on the 28th ult., and Queenstown on the 29th ult., arrived in Halifax, having during her voyage had 160 cases of Cholera, of which 50 terminated fatally. She was immediately placed in quarantine; but experience shows that quarantine is but of little service to prevent the spread of an epidemic in places suitable from their unclean condition, to the propagation of disease.

The dreaded enemy is therefore at our doors; and nothing has as yet been done to arrest his progress. The city is still full of impurities.—In some quarters piggeries, poisoning the air with their foul odors sufficient to breed a pestilence in the healthiest of seasons, abound, to the disgust of the unhappy residents, and no steps are taken to drive the filthy beasts far from the habitation of man. Other nuisances swarm, nor is aught done to abate them; so that on the whole we may expect that death will have a fine harvest this year in Montreal.

THE PROCLAMATION.—Non-official persons knew that the war betwixt the Northern and Southern States was at an end a year ago, owing to the exhaustion of the latter, and their consequent inability to prolong the unequal contest.—On the 2nd instant, the fact was officially proclaimed by the President; and in consequence the suspension of the Habeas Corpus act was declared at an end in the Southern States, and military law in the conquered districts was pronounced to be no longer necessary.

The proclamation in which these things are officially announced is composed of a long string of paragraphs, each introduced with a "whereas," and each assigning some reason for the adoption of the President's policy towards the Southern States. The reasons are sound enough no doubt, upon the hypothesis that the old Constitution is still in force, that the old Union is still in being—but not otherwise. They are excellent reasons upon the hypothesis that the States of which the Union is composed are still what they were before the war; independent, self-governing communities, holding their rights, not from or through the Federal or central government, but immediately from God. Unfortunately for the President's logic, the Congress, or rather the Rump of the Congress does not accept this hypothesis. According to its view of the case, the Southern States are no longer States in the Union, but conquered territories; whose citizens have, and in the future can have, no civil or political rights but what they hold from the Congress and Federal government.—The President appeals to the letter of an obsolete document called the Union; the Congress to the inexorable logic of facts, which according to the Liberal theory are the basis, and the measure of all rights. But the latter has this in its favor, that it is consistent; whereas the logic of the President's Proclamation, if conclusive against the right of a Northern Congress to rule and tax the Southern States as it pleases, is equally conclusive against the right of the Federal Government to interfere with their domestic affairs at all. If the old Union constitutes the measure of right, and the rule of conduct to be pursued, then was the emancipation of the Southern negroes invalid, because in flagrant violation of the express stipulations of that contract. If, on the contrary, the terms of that Union may in any one particular be violated—then with equal legality may they be violated and set at naught in every particular, and for as long as it pleases the victorious Northern States to violate them.

Conspicuous amongst the reasons assigned in the President's Proclamation for the policy which he advocates, we find two: One, a Resolution of the House of Representatives of the Northern or Federal Congress, agreed to in July 1861, whilst the war was raging; the other a Resolution of the Senate of the same Legislative body of about the same date. In both of these documents it is plainly asserted that the war which the North was then waging against the South, "was not waged in any spirit of oppression, nor for any purpose of conquest or subjugation, nor for the purpose of overthrowing or interfering with the rights or established institutions of these States; but to maintain and defend the supremacy of the Constitution, and to preserve the Union with all the dignity, equality, and rights of the several States unimpaired."

Were this indeed a true exposition of the motives of the Northern States; and were they in their hour of victory faithful to the pledges by them given to the world whilst the issue of the war was still uncertain, there could be no doubt that the policy of the President towards the Southern States to-day is, in so far as it goes, the true policy, because consistent with those pledges; and that the assertion of the right, on the part of the Northerners, who alone are represented in Congress, to treat the South as a conquered country, to hold it in subjection, and to interfere in any manner with the rights or established institutions

"This is the modern Liberal principle condemned in the Pope's famous Encyclical:—'Jus in materialibus factis consistit, et omnia hominum officia sunt nominata, et omnia humana facta juris vim habent.'—Prop. 59.

of those States is, not only a violation of the spirit, and plain letter of the Constitution, and destructive of the Union; but in direct and flagrant contradiction with the very principles which they themselves ostentatiously announced to the world at the beginning of the war, and in justification of their appeal to arms. So far then the argument of the President is conclusive, only it has this radical defect: that it proves too much and therefore that it proves nothing. For if good against the maintenance of martial law in the Southern States to-day, it is equally good against all those edicts which the North has passed for the emancipation of the negroes, and for the consequent overthrow of an established institution of the Southern States, explicitly guaranteed to the latter by the Constitution, and under the very Union of which the North professed to be the defender. This is the President's weak point. He has already countenanced interference with the "rights and established institutions" of the Southern States, in violation of the terms of the old Constitution, in violation of the Resolutions of the Northern Representatives and Senate at the beginning of the war; he cannot therefore consistently, or with good grace, complain if the Northern Congress now sitting, continues the same unconstitutional interference beyond the limits which he wishes to assign to it; for that interference at its worst, is not more illegal, more unconstitutional, than are those other acts of the North towards the South, with respect to the civil status of the negro population of the latter, which the President endorses and upholds.

We value the Proclamation, however, for this. That, by recalling the pledges or resolutions of the Northern States at the beginning of the war, and their explicit declaration of principles, it emphatically gives the lie to those who pretend that the war was, on the part of the North, a war waged in behalf of the negro, and for the extinction of slavery. The resolutions of the Representatives of the Northern States, and of the Senate, expressly repudiate any such intentions; and even the "Forty parson power of hypocrisy" for which the author of Don Juan sighed, is insufficient for those who urge as a reproach against the sympathizers with the Southerners in their war for State Rights against Centralisation, that they sympathised with slaveholders in a war waged by Northern freemen for the extirpation of slavery! All Exeter Hall would scarce suffice to raise with all its cant an amount of "hypocrisy power" capable of supporting such a monstrous lie.

But the practical question now is—How will the Northern States accept this action of the President? Will they willingly forego their dearly acquired privilege of lording it over the South and of governing the brave men whose conquest cost them so many years of hard fighting? We will not be so rash as to attempt a prophecy; but of this we are sure, that if there be any, who, from jealousy, or other motive, desire to see the welding together of North and South rendered impossible, and the disruption of the gigantic republic of North America made inevitable, these will earnestly pray that the policy of the President may be defeated, and that of the democratic majority of the Northern Congress triumphant. It will also be interesting to note what course the North will now pursue towards its illustrious prisoner, the late President of the Confederate States, if the Habeas Corpus Act be restored to vigor throughout the Union.

We congratulate the Witness for that, together with the Pays, the Rouge organ of Lower Canada, and some other journals of a similar complexion, it has been deemed worthy of the special notice and approbation of a band of Yankeeified French Canadians, who meet occasionally at New York to spout fustian, and to rave against the British Government of Canada. This denotes a keen appreciation of the true character of the Witness, and a lively sense of gratitude on the part of its Yankee friends and admirers.

The ravings of the silly men who do cheap patriotism in New York, are unworthy of serious notice. Actuated by the same disinterested sentiments as those with which the fox who had lost his tail in a trap was animated, when he indignantly inveighed before his brother foxes, against the burthen and indignity of all caudal appendages, they exhort all French Canadians to throw off the British connection, and seek happiness, honor, and freedom in annexation to the United States; but their compatriots in Canada, knowing perhaps only too well how those who so exhort them lost their tails, or in other words became Yankeeified, treat their eloquence with something close akin to contempt; and contrasting their actual situation as British subjects, with that of Yankee citizens of French origin, they very much prefer to remain in their actual condition, tails and all.

For they well know that, when they are told that they are slaves, and victims of British misrule in Canada, the speaker is but trying to impose on them. They know that socially and politically they are far more influential than are men of French descent, and speaking the French language, in the United States; that they have

no grievance, or shadow of a grievance, to complain of as against the British Government; and that the only danger that menaces them, their laws, their language, and their religion proceeds, not from the ascendancy of the monarchical, but of the democratic element in our Constitution. The only case cited as a case in point is Confederation; but it must be remembered that in this case the people of Lower Canada have through their representatives in Parliament, by them freely chosen, given their assent to that measure. As to the Quebec scheme of Union we have often expressed our own opinions, and we have seen no reason to change or even modify them; but whether for good or evil, that scheme has been deliberately adopted by the representatives of Lower Canada; and if it be for evil, they will give none but themselves to blame. Silence also gives consent, the proverb says; and certainly the silence of the mass of the people of French descent in this Province would seem to indicate clearly enough, that, if they are not very enthusiastic in favor of, neither are they at all zealous against, the measure, which by their bogus friends in New York, is untruly attributed to a desire on the part of the Imperial Government to swamp them.

The only emancipation to French Canadians that Annexation would bring with it, seeing that as it is that they are absolutely free from all civil, political, or social disabilities, would be a moral emancipation, an emancipation from those restraints which their religion, and Catholic morality impose upon them. This we admit.—He who throws off his religion does emancipate himself from certain restraints, and is this sense more free than he who is subject to them; so too the atheist who denies God altogether, is more free than the Theist, but we much question whether this freedom of infidelity, this absence of all moral restraints, has any connection with real liberty; and yet it is only in this kind of liberty that Yankee French Canadians can show their superiority to those whom they have left behind them in Canada.

ANOTHER SHINING LIGHT EXTINGUISHED.—Certainly our evangelical friends have not been lucky of late with their converts: their "brands snatched from the burning" as in figurative language they denominate the unhappy creatures, or Merry-Andrews, who figure on platforms, from whence the unmentionable woman of Babylon is denounced in the most fervent of language, turn out, one after the other, to be but the poorest kind of sticks after all, full of rottenness, and really not worth the trouble of snatching.

Our readers will we suppose remember the illustrious Baron Camin, the great gun of evangelicalism only the other day; how his glory as a lecturer against Popery covered the conventicle, and how all Exeter Hall was full of his praise. Well! it turns out that this very "man of God," this witness against the abominations of Popery, this mighty champion who was to pull down the Vatican, and scatter all the adherents of the man of sin—is after all, but a very frail potter's vessel, made of the commonest kind of clay, and destined hereafter for none but the basest of uses. Not that after all the Baron Camin is a bit worse than the common run of converts and no-Popery lecturers; and if his case is worth recording it is only because the evangelical world, but a short time ago, attached so much importance to his testimony against the Catholic Church.—Without further comment, we give then what we find touching this saintly and illustrious witness, as published in the Police Report of the London Star, a Protestant paper:—

THE BARON DE CAMIN.

On Wednesday, soon after Mr. Woolrych had taken his seat on the bench, a very ladylike-looking female, dressed in black, entered the witness box to ask the magistrate's advice and assistance under the following circumstances:—
 She said that she was the wife of the Baron de Camin, a celebrated French lecturer against Popery; that he had deserted her and her children, leaving them without money or any means to provide food or sustenance for them. She had endeavored to find him out, but was unable to do so, and now she was in the deepest distress. The last time she saw him, a month ago, he gave her 4s., and then he threatened her, and told her to go and starve.
 Mr. Woolrych asked if the baron was a French subject.
 She replied that he was, but they were married in England eleven years ago, and until a few months ago were pretty comfortable together, but now she understood he had another female somewhere at the West-end, and was living with her.
 Mr. Woolrych observed that he recollected a person of that name lecturing on Popery about the country, and he should have thought him to be a more respectable man than to desert his wife and family for another woman. He asked how many children she had.
 Witness replied that she had three. The eldest was nine years of age.
 Mr. Woolrych inquired where she lived, and where her husband deserted her.
 Applicant, with tears in her eyes, said that she lived Park street, Borough Market, and that was where he left her. She was cruelly treated by him, and what she wanted was the assistance of his worship to compel him to maintain his children.—She would support herself by needlework.
 Mr. Woolrych told her he could do nothing for her without the assistance of the parish officers. She had better apply to them for relief, when they would come to him for a warrant to apprehend the baron for deserting her; and if brought before him and proved to his satisfaction, he should punish him with some severity. His worship directed Mr. Hawkinson, the office-keeper, to accompany her to the relieving office.
 Applicant thanked his worship and retired.—Star.

We understand that the Rev. Mr. Rossetot of the Seminary of St. Sulpice, has been appointed Cure of the Parish of Montreal, and will enter upon his new functions on Sunday next. For many years the reverend gentleman was Chaplain to the General Hospital.