

The True Witness.

AND 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, MAY 12.

ECCLIASTICAL CALENDAR.
MAY—1865.

Friday, 12—St. Nereus Achill, M.M.
Saturday, 13—St. Stanislaus, B.M.
Sunday, 14—Fourth after Easter.
Monday, 15—St. Hermenegild, M.
Tuesday, 16—St. Ubalde, B.O.
Wednesday, 17—St. John Nepomucene, M.
Thursday, 18—St. Venant, M.

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

Saturday, 13—Brothers of St. Laurent.
Monday, 15—St. Isidore.
Wednesday, 17—St. Joseph of Lanoraye.

NEWS OF THE WEEK

The *Scotia* brought to our shores a silly rumour to the effect that Louis Napoleon had proposed to the British Government the contracting of a defensive alliance, binding the two parties thereto to make common cause with, and mutually assist one another, in the event of an attack upon either Mexico or Canada by the Northern States. We call the rumour silly, because the time for such an alliance is past and gone. It is now too late; though time was, and that not very long ago, when such an alliance would have been both honorable and prudent. To-day it would be neither, and such an astute politician as is the French Emperor must see that it is now absurd to dream of defending by force of arms the Imperial regime which he has imposed upon the Mexicans, should the Yankees, at last triumphant over the South, see fit to attack it. No doubt a few months ago, Canada might easily and cheaply have been defended, and the Imperial throne of Mexico upheld; but the best defence both of Canada and Mexico lay in the recognition of the Confederate States, whilst the military strength of the latter remained unbroken. What it would have been honorable and prudent to do eighteen months ago, it would be madness to attempt to-day, since it would result only in discomfiture, in national loss as well as in loss of moral prestige.

There is much talk about a letter said to have been written by the Sovereign Pontiff to Victor Emmanuel, and conceived in a conciliatory spirit. According to the version given by the Protestant press—not a very trustworthy authority—the Pope deploring the state of the Church throughout Italy, proposes to allow the King of Piedmont to nominate to vacant dioceses in Piedmont and in Lombardy. The right of nomination in the Duchies, and the Kingdom of Naples to be reserved for future discussion; but that of nomination to Sees in the Romagna and Pontifical territory now occupied by Piedmontese troops, to be reserved to the Sovereign Pontiff. What answer Victor Emmanuel will make to this proposal, or whether the goodness of the Holy Father, the condescension of God's Vicar on earth will make any impression on him, we cannot foresee. Surrounded as he is by evil counsellors, it is to be feared that Victor Emmanuel will be prevailed upon to wax more insolent than ever in his demands. Pius IX. however has given a pledge to the world that not his fault if his friendly overtures be rejected; and that not to him can be imputed the misfortunes which may afflict Italy, and the Italian Church in consequence of the obstinacy of the King of Piedmont.

The Southerners have not only seen their liberties destroyed by the armed democracy of the North, but they have to submit to the atrocious and unfounded calumnies of their victorious adversaries; who not content with a material victory, now seek to lie away the honor of the brave men who so long resisted them on the field of battle. Andy Johnson, the new President, has set to work to slander the Confederates by Proclamation, and to blacken the character of their leaders. He has openly, but without a shadow of evidence adduced in support of the charge, accused President Jefferson Davis, and several other Southern gentlemen, of whom some are said to be residing in Canada, of having been privy and instigating to the assassination of the late Abe Lincoln. Now perhaps we can see one good reason why Booth was shot, instead of captured, by the Federal troops. If alive, he could and would no doubt have given the lie to the cruel and cowardly slanders propagated by Andy Johnson, and his accomplices in

the work of calumny; and for the latter it was mighty convenient, indeed necessary, that the important revelations which, if his life had been spared, Booth might have made, and which would no doubt have effectually refuted the trumped up story now given to the world, should be suppressed. "Dead men tell no tales."

No proof of any kind of the validity of the accusation against President Davis, or of the Southern refugees in Canada, is so much as offered, and it is too absurd to suppose that without proof of some kind, the world will give credit to the Proclamation of such a one as Andy Johnson. In process of time no doubt oaths to any extent against the vanquished and weaker party may be obtained; for as carrion breeds blowflies, so do civil commotions call into life swarms of obscene pests in the shape of suborned informers, and false witnesses, as in England after the great civil war, and in the days of Bede and of Titus Oates. We do not indeed attach any credit to the extravagant theory which attributes the murder of the late President Lincoln, to his successor; but remembering the antecedents of Andy Johnson and of Jefferson Davis respectively, it is less unlikely a theory than that which attributes the crime to the Confederate President, and to Southern refugees in Canada. To the latter the death of Lincoln was a great misfortune; whilst it raised Andy Johnson to the Presidential Chair.

It is stated that demands have been made upon our Government by the Washington authorities for the extradition of the persons named in the Proclamation. That they should be given up, if any evidence against them, evidence such as would justify a magistrate to commit them to stand their trial, can be produced, is we think obvious, even if such a case be not expressly provided for by the Ashburton Treaty; but without such evidence adduced, it would be a monstrous and infamous act on the part of our Government were it to comply with the demand now said to have been made upon it. Equally unworthy would it be of a brave and free people to harbor assassins, and the accomplices of assassins; or to surrender to their enemies gallant but unfortunate men whom the fortune of war had compelled to seek an asylum in a foreign land.—Messrs. Saunders and Tucker, two of the persons named in the Proclamation, and now residing in Canada, have published a reply to Andy Johnson denouncing his charges against them as a "lie;" and offering to surrender themselves to stand their trial, before a Court Martial composed of any nine out of twenty-five gentlemen from their named, and holding high rank in the Federal Army, provided that protection be guaranteed to their witnesses, and a safe return to Canada be assured to themselves, should they succeed in establishing their innocence. Word for word—the word of Messrs Saunders and Tucker is at least as good as that of Andy Johnson.

The news of the murder of the late President had reached England before the last steamer sailed, and had caused great excitement. Public meetings to express horror of the brutal crime were about to be held in all the large cities.

Mr. J. H. Graham is, we believe, the Principal of a Protestant educational institution at or near Richmond; he is also a correspondent of the *Montreal Witness*, and furnishes that journal with arguments, or what he expects to pass current as arguments, against the Chief Superintendent of Education for Lower Canada, as imposing upon Protestants oppressive rules, and subjecting them to processes revolting to the Protestant conscience.

Foremost amongst the grievances to which Protestant teachers are subjected, Mr. Graham puts forward the hardship and injustice inflicted upon them by the Council of Instruction in that it exacts answers to historical questions, taken from the Books of the Old Testament which Protestants call apocryphal, and Catholics deuterocanonical. Into the question of the Canon of Scripture we do not here propose to enter; but as Mr. Graham treats as an enormity the putting of the books which he calls the Apocrypha on an equality with the Old Testament Scriptures, we do feel curious to know the process by which he establishes for himself his Canon, and determines the inspiration, and supernatural value of any one Book contained therein.

For certainly it strikes us that the rules which he seems to apply are, to say the least, very arbitrary and very illogical. Take for instance the following, by which, in his own conceit, no doubt, he conclusively establishes the non-Canonical character of the Book of Judith.—He is treating of the question No. 48 put to Protestant teachers—"How did Judith save the people of Judea?" and the injustice of putting such a question to Protestants, is of course to be found in the character of the Book of Judith itself, which from internal evidence Mr. Graham concludes cannot form a portion of inspired Scripture. Thus he argues:—

"This Judith, whose history is given in the Apocryphal book which bears her name, is set forth as being very devout, and obtaining divine aid in answer to an impious prayer for success in her plot

for 'saving the people of Judea,' which she executes by unscrupulous deceit, notorious lying, by acting the part of a lewd woman, and by the ASSASSINATION of Holofernes. For these crimes the priesthood blessed her, and declared God to be pleased with her diabolical deed."

"A vile case than this cannot be found on record for inciting the seductive doctrine, that 'the end justifies the means.'"

We will say nothing about "viler cases;" nothing about "unscrupulous deceit, notorious lying, and assassination," and the blessing of the priesthood; but we confess it, that we are a little surprised that so thorough a Biblical scholar as is no doubt Mr. Graham, when abusing Judith did not remember the parallel case of Jael, and how she dealt with the enemy of the Lord's people in the days when Deborah, a prophetess, judged Israel. Mr. Graham's argument proves too much, and therefore proves nothing; for if it be valid to the exclusion of the Book of Judith from the Canon of Scripture, it must be equally valid to the exclusion from the same rank, of the Book of Judges, which the Protestant Bible treats as inspired Scripture. Let us compare the conduct of Judith with that of Jael; and see whether if that of the latter merited the praises bestowed, upon it in the "Song of Deborah and Barak, that of Judith be worthy of the reprobation heaped upon it by the indignant Mr. Principal Graham.

Holofernes besieged the town of Bethulia; and surrounding it with his troops, so that none of the citizens might escape, and cutting off their supply of water so as to compel them to surrender, he declared his intention to put to a cruel death, all the inhabitants, to whom there was no possibility of escape except in the destruction of Holofernes and the discomfiture of his host.—Under these circumstances, Judith having obtained access to his tent, took advantage of his drunken slumbers to cut off his head, and thereby to save herself and all her brethren from the dreadful fate which awaited them, had Holofernes lived, and carried into execution his designs.—Upon the morality of this proceeding, purely defensive, we shall say nothing, farther than that it compares most favorably with that of Jael as recorded in the Book of Judges.

Sisera, the enemy of Israel, was utterly routed, so that from him the victors had thenceforward naught to fear. A fugitive, and exhausted with fatigue, Sisera fled to the tent of Jael the wife of Heber the Kenite, betwixt whom and his master there was peace. And Jael who had received no injuries at the hands of Sisera, who had nothing to dread from him, went out to meet him, invited him into her tent, brought him food, and having lulled him into a false security, took advantage of his confidence in her hospitality to kill him by driving a nail into his head whilst asleep. Then sang Deborah and Barak the son of Abinoam on that day saying:—

"Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent."—Judges, v. 24.

We copy from King James' version of the Word of God, which Mr. Graham admits to contain nothing but Canonical and inspired Scripture; and we ask him to show cause why the act of Judith should be condemned in the *Witness*, and that of Jael lauded by a prophetess who judged Israel?—why the praises bestowed on the immoral conduct of Judith by the priesthood should suffice to condemn the book in which those praises are recorded? and why the blessings pronounced on Jael by Deborah the prophetess, militate not against the claims of the Book of Judges to take rank as Inspired Scripture, and in the Sacred Canon? If we test the acts of Jael and of Judith, respectively, by what in vulgar parlance is called "our moral consciousness," we see not what there is in the act of Jael, that we should give to it the preference over that of Judith.

Mr. Graham applies another test besides that of moral evidence to the deuterocanonical Scriptures, or Apocrypha, as he styles them; and from their assumed false history and false chronology, he at once concludes to their non-Canonical character. Thus for instance he deals with the First Book of Maccabees, summarily disposing of it:—

"The sixth verse of the first chapter of the first book contains this gross historical error.

"Wherefore he (Alexander the Great) called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them while he was yet alive."

Upon what authority does Mr. Graham pretend to call this statement a "gross historical error?" Upon that of Quintus Curtius? But why should we give greater credit to the latter, than to the writer of the Book of Maccabees? The facts of Alexander's death are enveloped, in so far as secular history is concerned, in great obscurity; and whether his sudden and premature death were the result of a frantic drinking bout, or of poison is, and ever will be, a moot point. Of what actually occurred on his death bed we know little or nothing positive, through secular channels. That he gave his signet ring to Perdicas is undisputed; and that thereby he made him his executor in the distribution of his domains is the opinion of many. Quintus Curtius, whom we suppose Mr. Graham follows, and whose means of information were certainly no better than those at the disposal of the author of the Book of Maccabees, himself admits

that there were other versions extant besides that by him given, of the disposition made of his domains by the dying conqueror; and according to Diodorus, Alexander had made a will which he had left at Rhodes, and which will by the Rhodians was suppressed or destroyed.—There is therefore nothing in the statement of the Book of Maccabees contrary to the known facts of the case; for though the writer tells us that Alexander did make a disposition of his domains amongst his captains, he does not pretend that these dispositions, or the wishes of the dying man, were respected or complied with; for he goes on to say that "his servants made themselves kings every one in his place; and they all put crowns upon themselves after his death . . . and evils were multiplied in the earth." Now this coincides with what secular history tells us of the dissensions amongst the pretenders to the vast domains of Alexander, and of the evils which those dissensions multiplied upon the earth.

Having made a string of unfounded assertions, for which he offers no shadow of proof or argument, Mr. Graham sums up, charging of course strongly in his own favor:—

"Some of these books," he says,—the deuterocanonical books,—are of value as ancient writings, but in many parts, as I have shown, they are fabulous and contrary to the oracles of God." What does Mr. Graham know about the oracles of God? Is he the subject of some particular inspiration? Or private judgment for private judgment, is not the private judgment of the Catholic who considers the contents of the Book of Judith, &c., to be fully as consonant with the oracles of God, as are the contents of the Book of Judges, quite as good as the private judgment Mr. Graham, or of any other Protestant, or of the entire mass of the Protestant community?—On this point, that of consonance to the oracles of God, we are fully as competent to form an opinion as any Protestant that ever lived; and if upon this point any Protestant should presume to differ from us, we should merely tell him—for we are great sticklers for the right of private judgment as against Protestants, and Protestant ministers and doctors especially—that he was in error, and did not know what he was speaking about. From Protestants we have nothing to learn concerning the oracles of God; nor is there any one amongst them competent to teach us, or one for whose opinions we would give one straw. We have at least the same means for forming a sound conclusion as to God's will, the oracles of God, and the Canons of Scripture, as Mr. Graham has, or as any Protestant can have; and besides what we have in common, i.e., our private judgment, we have also that which he has not, the teachings of the Church, the sole means by Christ Himself appointed for leading us to a knowledge of all truth.

NIGGERS *ver.* POPEY.—The *American Presbyterian*, a staunch Union organ, discusses the question how are Irish Papists to be put down now that the war is over?—and how is their political influence for the future to be neutralized? By means of the "nigger," he answers; by giving to the latter full political privileges with the white man; and as the "niggers" in the Northern States are for the most part intensely Protestant, the *American Presbyterian* sees in his new allies a valuable reinforcement against the hosts of Romanism.—Here is his political programme, which Irish Catholics would do well to study; as thereby they may disabuse themselves of a very silly notion that has taken possession of them—to wit, that the Northern States are the friends of Ireland. True, the latter hate England with a deadly hatred; they hate her monarchical institutions; they hate her aristocracy and her landed gentry for hatred of a gentleman is the one dominant passion of the liberal and democrat: but for all that, they do not like Ireland or Irishmen. See what the *American Presbyterian* says on the subject:—

"Should we, therefore, admit the colored man to the right of citizenship, what would be involved in that concession? Not merely the extension of a right to him which has long been allowed to a race no worthier, no loftier in mental qualifications, no fitter by birth and early associations for the privilege than he, but the introduction into our political combinations of an element—heretofore so difficult to find—calculated to antagonize the deadly influence of the Irish Catholic vote. We should add nearly a million to the Protestant votes of the country from a people who would understand better than any fraudulently naturalized, foreign, popish emigrants and ignorant devotees ever could, the republican institutions under which they, by personal bravery and sacrifice, had gained a status. And any attempt on the part of politicians to use the once formidable weapon of the Irish Catholic vote for objects manifestly injurious to the principles of republicanism, or to the advantage of the Papal Church in this country, would instantly rally the vote of the colored citizens of the country to the side of freedom and Protestantism. In allowing the colored man to vote, therefore, nothing is sacrificed but prejudice, while real strength would be added to the cause of Protestantism and true Republicanism. Indeed, there may be a time when, in the struggle with Popery, which many look for in our land, we shall keenly feel our need of the very aid which we are now considering whether we will admit to our ranks or not. Mr. Lincoln has said that we could not carry on the war without the 200,000 blacks now in the army.—Shall the loyal people throw away three quarters of a million of votes, which may, ere long, be equally necessary to frustrate the combinations of unprincipled politicians North and South, with ignorant, vicious, priest-ridden foreigners, to overthrow the very liberties we have just re-established, and to nullify the important advances we hope to gain at the cost of this war?"

YOUR OX AND MY OX.—The *Globe* lays down the law of treason in a style which amusingly displays the two weights and two sets of measures of Liberal Protestantism.

"Treason against a despotic government is sometimes not a crime at all: though treason against a liberal government committed avowedly because that government is not sufficiently favorable to human slavery is undoubtedly a very black crime in the estimation of fair judging moderns."—*Globe*, 5th inst.

"Treason," according to the Catholic code of ethics, can never, under any circumstances, or against any government whatsoever, be otherwise than criminal: for treason as its name shows, denotes not rebellion or armed resistance to authority—for there may be treason without rebellion—but breach of faith, but dishonesty, but violation of engagements expressed or implied. For instance, Victor Emmanuel the beloved of the *Globe*, was a traitor and guilty of vilest treason; in that whilst professing amity with the King of Naples, he was meditating hostilities against him, and in an underhand manner encouraging Garibaldi to invade the dominions of one whom before the world he recognised as a friend and ally. This is "treason" proper; and treason is therefore always vile and criminal, even although with his lax code of morals, his disregard for truth, his ignorance of the word "honor," and the obligations which that word implies, the editor of the *Globe* gives the traitor, the violator of faith and the sliether of his pledged word, plenary absolution; provided only that a government not "liberal" according to the cant use of that word, be the object of the "treason."

The *Globe* deliberately falsifies the state of the quarrel as betwixt North and South, which led to the war. "Treason" there was indeed, and dishonesty, and bad faith, and violation of pledged faith, but upon the part of the North, and the North alone. Having proclaimed the Union to be a "league with death and a covenant with hell," the Northerners assumed to themselves the right to violate its express provisions, and its most solemn engagements. Then only the South, absolved by the acts of the North from all obligations contracted by a "league with death and covenant with hell," took up arms to assert its right to separate from "traitors."

LECTURE ON THE FIRST CRUSADE.—In the Bonaventure Hall, on Wednesday evening the 3rd instant, the Rev. Mr. Bakewell, Director of the Young Men's Catholic Society, delivered a lecture on the First Crusade, in aid of the funds of the association. The Rev. Gentleman having been introduced by the President of the Society, proceeded in a very able manner to deal with the leading points of his subject, and presented a very interesting view of the great historical drama enacted by the Crusaders and their Muslimen adversaries. Commencing with the cause which brought about the first Crusade, he went on to trace, the many difficulties which the champions of the cross had to encounter in their holy and glorious mission; and concluded a good address by pointing out the great national and social benefits produced by the heroic struggles of the Christian crusaders. During the course of the Rev. Gentleman's remarks he several times elicited the applause of his audience. Hon. Thomas Ryan, M.L.C., at the close of the Lecture, proposed a vote of thanks to the Rev. Mr. Bakewell, which was passed amid loud applause. On the platform were several gentlemen, amongst whom we noticed the Rev. Mr. Brown, Rev. Mr. Hogan, Hon. Thomas Ryan, and Edward Murphy, Esq.

A PROTESTANT PRAYER.—The Rev. Dr. Brownlow, a shining light of the Holy Protestant Church, and a zealous Unionist, is the author of the following truly Christian prayer. We copy from the *New York Times*:—

"Impoverish the villains! Take all they have! Give their effects to the Union men they have crippled and imprisoned, and let them have their Southern rights." They swore they would carry on the war until the lost their lands. Put it to them is our advice! Most religiously fleece them, and let them know how other men feel when robbed of all they have.
"Let them be punished! Let them be impoverished! Let them be slain! And after slain, let them be damned!"

A WELL MERITED COMPLIMENT.—On Wednesday last week, Capt. Labelle of the Steamer *Europa*, Richelieu Line, was waited upon on board by a number of gentlemen consisting of Members of Parliament, leading merchants, and others, and was by them presented with a handsome set of charts of the river, elegantly bound up in a morocco case, as a token of respect for his courage, and humanity as displayed towards the sufferers by the late terrible inundations at Sorel.

A NEW PROTESTANT SECT.—The "Perfectionists" is the title of a lately founded Protestant sect, of which the peculiar tenets are that all its members are pure and perfect, and incapable of any kind of sin. The *Evening Telegraph* says that under a different name this sect has long flourished in Montreal; and from the frequent appearance of his name in a department of the *Gazette* where bankrupts do chiefly figure, we are inclined to suspect that the editor of the only religious daily paper in the world must be a ruling elder of the sect.