

The True Witness.

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MONTREAL, FRIDAY, JUNE 28, 1861.

NEWS OF THE WEEK.

THE death of Count Cavour, its probable results upon the destinies of Italy, of Europe, and upon the destinies of the Church, form the chief topics of discussion in the political world. In Italy, amongst the revolutionary party, the feeling of regret is profound and universal. The great talents of the illustrious deceased are by all recognised, and no one pretends that he has left behind him any one qualified to assume the place that he has left vacant. Protestantism mourns almost as one who has no hope, over the grave of its patron; and the London Times grows savagely eloquent as it denounces, "the envious fatality"—i.e., the hand of God—which has stricken down a man more necessary to revolutionised and Protestantised Italy, than Mirabeau was to France when a similar "envious fatality" cut short the career, and arrested the progress of the only man then capable of controlling the passions which the revolution had evoked. "He has left his bow behind him," says the Times speaking of Cavour—"but who shall bend it?" and "where will Italy find another statesman whom she may confidently match under the most discouraging circumstances against the politic and inscrutable Emperor of the French?"

In default of finding such a man, the superstructure of centralised Absolutism, so carefully and elaborately constructed out of the ruins of the ancient and independent Italian States, must fall to the ground, and at this result every friend of liberty, or what is the same thing, every enemy of centralisation must rejoice. "Italian Unity," or the destruction of all local, self-government throughout the Peninsula, seemed but yesterday in a fair way of being speedily accomplished, but by the death of one man, that result seems to have been indefinitely postponed. At all events, the friends of freedom have had a respite, a breathing time accorded to them, and it is to be hoped that they will know how—especially in conquered and foreign mercenary-ridden Naples—to avail themselves of it. For the present, the direction of affairs, and the task of carrying out Cavour's Absolutist designs have been committed to Baron Ricasoli.

Of the last moments of the deceased, we have a lengthy, if not a very faithful, account from the pen of the Times' Turin correspondent. From this it would appear that Cavour died, as he had lived, like a heathen; and that his last thoughts were given exclusively to the intrigues of diplomacy, the "destinies of his country," political quackery in general, and the "crops and silkworms" in particular. On the other hand, we read of priests bearing to him his viaticum, and attending at his palace with the apparent intent of administering to him the consolations of that religion which during his lifetime he had spurned and persecuted, and the last sacraments of that Church whose unrelenting enemy he had ever approved himself. We trust that the latter is the truth; and that Cavour did receive those Sacraments, did therefore die penitent, and did before his death, to the best of his power, make the *amende honorable* for the evils and scandals he had occasioned by his infamous career as a statesman. On all these matters however the Times' correspondent gives us no information whatsoever.

There is little of interest to be noted down as having occurred in other respects since our last. The health of the Sovereign Pontiff is said to be much improved, and the condition of Rome is more hopeful than it has been for many weeks. France and Great Britain are alike agreed in their policy towards the United States, and alike insist upon the most perfect neutrality. In the House of Commons, Sir R. Peel endeavored to entrap the Legislature into paying an official tribute of tears to the defunct Italian Minister. This outrageous proposal was promptly and energetically resisted by The O'Donoghue; and condemned even by Lord Palmerston, it was finally abandoned. Another fact transpired in the same place, and on the same night, during the course of a desultory conversation upon "Protestantism in Spain." It seems that the Vice-Consul at Xeres, Mr. Gordon, is a Catholic; and that having declined to comply with a request to give the use of his private residence as a place of

Protestant worship, he has been summarily dismissed from his position, in compliance with positive instructions contained in a despatch from Lord John Russell to Consul Brackenbury.—The following is the essential portion of this despatch, which we transcribe, as amusingly illustrative of an English Protestant's ideas of "civil and religious liberty":—

"Foreign-office, May 28.
"Sir—With reference to your correspondence with Sir Andrew Buchanan respecting Protestant worship at Xeres, I have to state to you that the refusal of Mr. Gordon to allow Protestant service to be performed in his house on the ground that he could not, as a Roman Catholic, conscientiously do so, makes it desirable that his office as British Vice-Consul should be transferred to some other person."

Thus, in substance, the law is, that a person holding an official situation, and being a Catholic, must, upon pains of being summarily dismissed from his office, give up the use of his private house to any Protestant sectaries who may deem it convenient as a place of Protestant worship; and must open his dining-room, or even his wife's bed-room, to any impertinent fellow who may be smitten with a desire to hold a conventicle therein.

THE NOMINATIONS.

The nominations for the several Wards of this City took place on Wednesday last.

EAST WARD.—M. Dorion was proposed by M. Laflamme, seconded by M. Valois.—M. Cartier was proposed by M. J. Poupard, seconded by Mr. Thomas Molson. The show of hands being equal, a poll was demanded.

CENTRE WARD.—Mr. McKenzie, seconded by M. Marchand, proposed Mr. Rose. M. Joseph Doure, seconded by Mr. Atwater, proposed Mr. Holmes, in whose favor the show of hands was declared to be. A poll was then demanded by the friends of Mr. Rose.

WEST WARD.—Mr. Holton, seconded by Dr. Leprohon, proposed Mr. McGee. Mr. Ogilvie, seconded by Mr. G. L. Rolland, proposed Mr. Thomas Ryan, without however, as it would now appear, the authority of the last named gentleman. Hereupon a row occurred of which we find the following accounts. One is from the Transcript (Opposition); the other from the Gazette (Ministerial):—

Mr. Ogilvie stepped to the front of the hustings and delivered a paper to the Returning Officer, which we believe contained the nomination of Thos. Ryan, Esq., and was stated to be seconded by G. E. Rolland, Esq. The nomination was received with yells and hisses, and something like a scuffle ensued on the platform, which resulted in Mr. Ogilvie's being pushed over the steps, notwithstanding the attempts of Mr. McGee and many of his immediate friends who surrounded him—and driven to a cab in the vicinity, into which he was pushed, with his coat torn and his hat battered. We did not learn that he was actually struck, but there were marks of violence or scratches on his face. This highly improper treatment cannot be too severely censured, and should be regarded with deep regret and shame, we must imagine, even by those concerned in it. The cab drove away, and Mr. Ogilvie proceeded, we learn, to the Court House, where affidavits of the circumstances were made.

Gazette.
After Mr. McGee's proposer and seconders had addressed the crowd, Mr. A. W. Ogilvie came forward and proceeded to propose Mr. Thomas Ryan, seconded by Mr. G. L. Rolland. Scarcely had he the words out of his mouth, when some of the rabble present, forcing themselves on the platform, commenced to hustle him, and, despite the quite ineffective efforts of a couple of policemen on the stand, they pushed him off, throwing him headlong down the steps.—They then threw him down, kicking and beating him. He was rescued with difficulty; placed in a carriage in a state of insensibility and driven off. As he was leaving, some scoundrel threw a large stone after him, which went through the back of the vehicle, just grazing Mr. Ogilvie. The stone weighed five pounds; and if it had struck Mr. Ogilvie on the head, it would inevitably have killed him.

The Returning Officer called for a show of hands, which was declared in favour of Mr. McGee. Nobody demanding a poll for Mr. Ryan, none apparently daring to speak, Mr. McGee was declared duly elected. He then addressed the assemblage for a few minutes.

Mr. McGee's qualification was demanded; and a protest lodged against his election on the ground of violence.

CIRCULAR OF HIS LORDSHIP THE BISHOP OF SANDWICH, TO THE CLERGY OF THE DIOCESE, ON THE OCCASION OF THE COMING ELECTION.

REVEREND DEAR SIR:—The approaching election suggests to me the propriety of addressing you a few words, for your own guidance and that of the flock committed to your charge. In doing so, I deem it my duty to state distinctly that I do not wish to interfere with the political rights of my spiritual children, but solely to remind them of their duty as Christians and as citizens, and of the obligation they are under of exercising these privileges with reference to the interests of religion and morality.

Let every citizen who is qualified by the law to assist in giving Legislators to his country, consider well that he is called upon to perform a moral act for which he will have to render, one day a severe and strict account to the All-Seeing Judge of men's consciences. Consequently let him be influenced solely by those unchangeable principles of eternal justice, truth and honesty, which alone constitute the moral worth of our actions.

With this view, let electors remember that it is incumbent upon them, never to give their votes but to secure the election of men truly honest, liberal, conservative, and consequently favorable to the interests of religion and morality—in a word, to men able and willing to protect our civil and religious rights. Hence it will appear how unworthy it is of the citizen and of the Catholic to allow himself to be moved in the per-

formance of his sacred duty; by selfish interests, vindictiveness, or any other unworthy motives.

Thus influenced, electors are apt to send to the Legislative Hall men strangers to religious and conservative principles, and thus fearfully prepared to jeopardize our civil and religious liberties.

Should therefore all the candidates for his suffrage be justly considered as unworthy of his confidence, justice and honesty point out to the elector the only alternative left him, not to vote at all. By thus refraining from the exercise of his political rights, he will escape the terrible consequences he would assume by placing a man in a public situation, wherein he would be able to injure his country, and oppose the just claims of his fellow-countrymen.

Bearing in mind the excesses which have hitherto been but too common at our elections, I earnestly charge you to raise your voice against the scandalous vices of drunkenness, violence, rioting, fighting, swearing, and all such iniquities, as unworthy of Catholics and destructive of morality and religion.

You will not forget, Rev. Sir, to remind both electors and candidates of the heinousness of the crime of perjury, which is too frequently committed on the occasion of elections. You cannot denounce in too energetic terms the Catholic who, yielding to the shameful bait of bribery, sells his vote for a paltry consideration; who thinks himself authorized, in order to defeat a political opponent, to have recourse to slander and calumny, by circulating evil reports, and thus sowing the seeds of lasting hatred and strife. Those guilty of such odious practices should be reminded that they are unworthy of the Sacraments, so long as injuries offered by them to the name or character of a fellow-citizen, are left unrepaid.

Acting up to the above moral principles, our Catholic citizens will be fully prepared to exercise their elective franchise with honor to themselves, and for the welfare of their country.—Then and then only, will they understand how necessary it is for the Catholic elector to shun, not only the immoral practices above alluded to, but also to discard all private rivalries, all petty jealousies, and to become firmly united amongst themselves, from one end of the Province to the other, in order to uphold manfully and honorably their religious and civil rights.

Let them therefore be prepared, by previous agreement, to vote, every where, as one man, for the sacred cause of Freedom of education and of religious equality. Let them unanimously renounce for ever all political connection with every party or candidate known as unwilling to guarantee, to their Catholic fellow-citizens, the rights of full liberty of conscience, which are wantonly trampled upon, so long as freedom of education and religious equality are not practically granted them.

Let them be convinced that the good of the commonwealth and the prosperity of the country are intimately connected with that full liberty of conscience, hitherto withheld from us in Upper Canada. Peace, harmony, Christian fraternity are universally uppermost, wherever the rights of conscience are practically respected by all;—whereas strife, hatred, public agitation are the natural consequences of the suicidal policy of those who, with a view to gratify their own ambition or their religious animosity, do not hesitate to sacrifice the rights of conscience of their fellow-citizens.

Such is the policy of those, who, upholding the principle of Representation by Population, evidently aim at placing one class of society over the other, thereby practically destroying religious and civil equality. Such is likewise the policy of those who have, hitherto, withheld Freedom of Education, so long vainly claimed by their fellow-citizens of Upper Canada.

I deem it necessary to warn you against those so-called politicians who hypocritically, to-day, smile upon you, and, to-morrow, will unite with your enemies to rob you of your just rights.—The Eternal Truth, speaking of evil and good trees, has given us an unmistakable criterion, when he said: "By their fruits, you shall know them." Let electors beware of those perjured politicians who have, in former Parliaments, betrayed their trust, broken their most solemn pledges given on the eve of their election. They also are unfit for the Legislative Hall, and unworthy of the people's confidence.

In a word, Rev. Sir, you are hereby directed to exhort the faithful under your charge, carefully to avoid all violation of divine and human laws, and to conduct themselves like true Christians and honest citizens, with charity, justice and forbearance towards all men, having solely in view the good of the commonwealth.

To the above suggestions you may add such remarks as zeal and prudence may suggest, pointing out such disorders as may have disgraced certain localities, and warning your flock against the awful consequences of the same.

Trusting that this, my direction, shall be faithfully complied with, and hoping it may contribute to the welfare of our dear country,

I remain, Rev. Sir,
Most affectionately yours in Christ,
† ADOLPHE, Bishop of Sandwich.

REPRESENTATION BY POPULATION, IN PARLIAMENT, AND IN THE PROVINCIAL PENITENTIARY.—There is nothing like impudence, cool, calm, uncompromising impudence which shrinks from nothing; which fears nothing, and which sets truth, honesty and common sense at defiance.—For such commodious brazen impudence commend us to the "Clear-Grits" or "Protestant Reformers" of Upper Canada, and to their spokesman, Mr. Adam Wilson, of Toronto—one of the great guns, or orators at a late "Clear-Grit" meeting held for the special honor and glory of Mr. George Brown, and to promote the success of his, and Mr. Wilson's canvass for the City of Toronto at the present General Election. "Oh Lord! give us a guide conceit o' ourselves," was the prayer of the worthy Presbyterian minister; and certainly in so far as the "Protestant Reformers" of Upper Canada are concerned, that prayer has been blessed, that petition has been abundantly fulfilled.

At such a meeting as that above alluded to, the question of "Representation by Population" naturally occupied a prominent place; and of course the burden imposed upon the Upper Canada advocates of that measure—now that the population of their section of the Province is a trifle in excess of that of Lower Canada—was to reconcile their present strenuous advocacy of "Representation by Population," with their former equally strenuous repudiation of the same measure, and the principle involved therein, so long as the population of Lower Canada was greatly in excess of that of Upper Canada. To ordinary mortals, oppressed with an ordinary share of human modesty, and of respect for consistency, such a task would have been most arduous, not to say impossible; to a "Clear-Grit" to a "Protestant Reformer," to a Mr. Adam Wilson, and his hearers, it was one of the easiest things in the world. Some men, having such a task imposed upon them, would have betrayed at least some symptoms of repugnance; and by means of casuistry, special pleading, and manifold wriggings, would have sought to distract attention from the real and very plain merits of the case. Mr. Adam Wilson, to whom the Lord has given an excellent conceit of himself and his fellow "Clear-Grits," and who was in consequence undisturbed by qualms of conscience, or suggestions of modesty, went roundly to work: and to the entire satisfaction of himself and audience, established the following propositions:—

1. That Lower Canada, when its population was greatly in excess of that of Upper Canada, had no moral or constitutional right, to any thing more than to an equal number of representatives in Parliament, with the latter.

2. That Upper Canada, when its population exceeds that of Lower Canada, has a clear moral and constitutional right to an increase of representatives in Parliament, proportionate to its excess of population.

The process by which the speaker proceeded to demonstrate the above apparently irreconcilable propositions was most simple and satisfactory; consisting, first, in the unblushing enunciation of the tyrannical and iniquitous designs of the Upper Canadians upon Lower Canada; and secondly, in the equally modest assumption of the intellectual superiority of the Protestants of the West—a superiority so great as to entitle them to treat the Papists of the East as beings of an entirely inferior order. In other words, the argument put forward by the Protestant Reformers was this—"We are your superiors, and as such are exempt from all obligations of honesty and justice in dealing with Papists and French Canadians." As a moral curiosity, as a specimen of the peculiar ideas of right and wrong which obtain amongst Reformers, and of their convenient mode of interpreting the golden rule of dealing with others as they would themselves be dealt with—we give the portion of Mr. Adam Wilson's speech with reference to "Representation by Population," as we find it in the Toronto Globe:—

"Now, I may say the only objections raised in the House of Assembly by the Lower Canadians to the concession of these reasonable demands are these. They say that at the time of the Union Lower Canada had the larger population of the two, yet that an equality in the representation was given to Upper Canada. Now, when Upper Canada is in the majority, why alter the representation? Then again, the Lower Canadians say—Suppose we were to give a larger representation to the Upper Province, our institutions, our language, our religion, our laws, would stand in danger of being subverted. As to the first argument—as to Lower Canada having only an equality of members in the House of Assembly at the time of the Union, although she had a greater population than Upper Canada, there is a very easy and complete answer. Everybody happens to know there were peculiar circumstances existing at the time of the Union. The object of the Imperial Government was to give the British population a preponderance in the Legislature, and it was thought that if the two Provinces were united, the members of the Anglo-Saxon race in each would combine and make it a British colony in fact and feeling. (Cheers.) At the time of the Union it was a matter of complaint that although Lower Canada had a population superior in number to Upper Canada, they gave to both an equal number of members. But at the time the Act of Settlement was under consideration, it was said Lower Canada was not in an advancing state. Although the Upper Province has a smaller population, the people are superior in education, in wealth, and will soon be in numbers, so there is no use in apportioning the representatives in a way which will have to be disturbed when an equality is reached. It was for these reasons that the same number of representatives was given to both sections at the time of the Union. But there are no such special reasons

existing why the Upper Province should not have representation according to her greater population at the present time. Not only have we a greater population, but we have a far greater degree of intelligence and infinitely more energy, and we pay two dollars to one of the taxes which support the Government of the Provinces."

That the object in assigning to Protestant Upper Canada—at the time of the unfortunate Union—with its bankrupt exchequer, and its small population, a representation equal to that of the solvent and numerous population of Catholic Lower Canada, was, as stated by Mr. Adam Wilson, to swamp the Catholics of the East, there can be no doubt; but that he should have coolly enunciated such a rascally project, without betraying the slightest suspicion that therein was involved any the slightest infraction of those laws of right and wrong which he and his incessantly evoke for themselves, is indeed most remarkable, and indeed inexplicable did we not remember that Protestant Reform principles corrupt and degrade both the head and the heart of all who entertain them; and impart an obliquity of moral vision to, and pervert both the intelligence and the conscience of, all who have the misfortune to adopt them. "The object" of equal representation, when the French Canadian and Catholic element of the population was greatly in excess, "was to give the British (and Protestant) population a preponderance in the Legislature." But as British subjects, from whom equal duties were exacted, the French Canadians had equal rights with their Anglo-Saxon fellow-subjects; and therefore the attempt to give the latter a "preponderance in the Legislature," was such a violation of the fundamental laws of right and wrong, as for ever to preclude all those for whose benefit, and with whose approbation, that attempt was made, from appealing to those laws in their own behalf. For there is no principle in ethics of more constant and universal application than this. That no man, that no community can ever assert in their behalf a principle which they have violated or allowed to be violated in their behalf. If no injustice was necessarily done to the more numerous Catholic population by the giving to the Protestant minority, an equal representation in Parliament, then no injustice is necessarily done to-day in allowing the Catholic minority an equality of representation; and it thereby injustice be done to the Protestant majority to-day, then was injustice done to the Catholic majority at the time of the Union, and for many subsequent years—for which injustice amends, full and ample, must be made by those in whose behalf the first injustice was perpetrated. In other words, if the laws of right and wrong be constant and invariable, and if Her Majesty's Catholic subjects of Lower Canada have the same rights and duties as have Her Majesty's Protestant subjects of the West, then have the former the clearest moral and constitutional right to insist upon the maintenance of equality of representation in the Legislature, until such time at least, as the excess of population in the West shall be, relatively to the entire population of Canada, as great as was the excess of the population of Lower Canada at the time of the Union. Should this excess ever be attained, then the people of Upper Canada might bring forward their claims with an appearance of justice; and then the Catholics of the East would do wisely to insist upon the repeal of the unnatural Union, iniquitously imposed upon them with the design of destroying their nationality and their religion.

The assumption of intellectual superiority by the "Protestant Reformers" we can afford to laugh at. If its impudence provokes us, we turn to the Report of the Provincial Penitentiary, wherein we find such unmistakable evidences of the superior numbers, as well as of the superior intelligence, and of the superior morality, of the superior race to which Mr. Adam Wilson and Mr. George Brown belong, that our disgust at the fellow's impudence, is neutralised by gratitude to God that the Papists of Lower Canada are so very dissimilar, in all respects, to the Protestant Reformers of the West.

THE ST. JEAN BAPTISTE.—It was a pleasant sight on Monday morning last, to witness the long, well-organised and imposing procession of our French Canadian fellow-citizens and co-religionists on their way to the Parish Church, duly to commemorate with holy rites the anniversary of their Patron Saint, and to commend their country and their country's cause, to the protection of the Lord God of Armies.

The French Canadians are eminently a religious people, and they are eminently a patriotic people. They are faithful to their Church, and they love their country. In these two noble qualities they closely resemble another eminently Catholic and patriotic race, whose descendants form no mean or inconsiderable portion of our Canadian population. In their firm adherence to the old faith, in their devotion to the old land, the French Canadians and the Irish have many striking points of resemblance; and as the latter have a claim on the respect and affections of every true-hearted Catholic, no matter what his origin, so every generous Episcop-