

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 pre-paid.

MONTREAL, FRIDAY, SEPTEMBER 30

ECCLIASTICAL CALENDAR.

SEPTEMBER, 1864.

30, Friday—St. Jerome, C.D.

OCTOBER, 1864.

1, Saturday—St. Remi, B.C.

2, Sunday—Twentieth after Pentecost. Of the Blessed Rosary.

3, Monday—Holy Guardian Angels.

4, Tuesday—St. Francis d'Assise, C.

5, Wednesday—SS. Placide, &c., M.M.

6, Thursday—St. Bruno, C.

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

SEPTEMBER.

30, Friday—Apparition of St. Michael.

OCTOBER.

1, Sunday—Villa Maria.

2, Tuesday—St. Jerome.

3, Thursday—St. Michel of Vaudreuil.

NEWS OF THE WEEK

In the absence of any interesting European topics to discuss, the trans-Atlantic press devotes its attention to the affairs of this Continent—to the impending Presidential contest—and the probable results of the bloody war still raging. The most important item to be gleaned from out of our English journals is to the effect that the Prince and Princess of Wales are on a visit to Denmark, where they have been most enthusiastically received, it being generally understood that the opinions of H. R. Highness on the question of foreign policy do not coincide with those of his august mother upon the same subject.

Late events have been unfavorable to the Confederates. There can be no doubt that the enemy have gained an important success over General Early in the Shenandoah Valley; and it is to be feared that the consequences will be very menacing to Petersburg and Richmond. It is said that the attack on Mobile has been suspended for the present.

THE NORTHERN KINGDOM.—By a Colonist. Dawson Bros. Great St. James Street. The writer of this little pamphlet is a Conservative, and a sound loyalist. We respect him therefore; and though we may not agree with him either in his premises or his conclusions we sincerely honor his motives.

The writer advocates a legislative, or incorporating, rather than a federal, union of all the British N. A. Colonies. He is in one sense right. A federation of colonies is a misnomer, an absurdity, a practical bull. If other union than that which now obtains through their connection with a common head, they must have, the only union fitted for them during the colonial phase of their existence, is a legislative or incorporating union. So far we agree with our author.

But—it may be through mental blindness—we do not see anything to be gained by a legislative union of the British N. A. Provinces. They are inhabited by races violently opposed to one another, religiously and ethnologically: they occupy an immense area as compared with their scanty population, and the means of communication betwixt them are still very imperfect. A legislative union then of a set of Provinces extending from the Atlantic to the Pacific, and composed of a long narrow strip of habitable land betwixt the U. States and the North Pole does not seem to us to be either desirable or practicable.

The writer discusses the question "can we stand alone?" Is British N. America capable of becoming a great and independent nation? He admits the difficulties of defending with no strong military positions, and with our scanty population, a frontier of such length as ours—indeed he might have said that the Canadas and British North America are all frontier, nothing but a frontier; but he derives comfort from the reflection that European nations with smaller populations, and under material conditions almost as unfavorable, have preserved their independence. True, but the national independence of the smaller States of Europe whose case our author cites, has been preserved, not by the valour or military skill of their respective populations, but by the mutual jealousies of the great States their neighbors—by the respect for what is still called the "balance of power." But for these jealousies, this dread that each great State entertains of the aggrandisement of its rivals,

Belgium and Switzerland and the small States would long ago have been absorbed by their neighbors, and have become even as Denmark has become in the grip of Austria and Prussia. But on this Continent there are unfortunately no rival powers nearly balancing one another, and the one thus restraining the aggressive tendencies of the other. We have besides British N. America, but one great all absorbing North American State: and our condition is as that of Europe would be, were there no Great Britain, no Russia, no Austria, no Prussia, but only a number of small States destitute of military resources, without any strong natural lines of defence, and face to face with an enormous French Empire. It is not in virtue of their material, but solely of their moral conditions that the independence of the smaller European States has been preserved: and these moral conditions, from the absence of any counterpoise to the U. States, are utterly wanting on this Continent.

But argues our author there is no danger that the Canadas will be attacked by the U. States—or that the latter will even seek to extend their empire northwards. Here again we differ from the writer. We believe that, terminate the war now raging as it may, the seizure of Canada will be a fiscal necessity to the Northern States—for otherwise, and with the St. Lawrence open to the introduction at a low rate of duties of all kinds of foreign products—how will the Yankee government be able to enforce its high tariff? and how without that high tariff will it be able to make head against its financial embarrassments? Of two things one: The Northern States must either make themselves masters of the Gulf of St. Lawrence, or abandon their tariff. We believe they will adopt the first alternative.

The writer seems also to forget that, no matter what may have been the feelings of the people of the Northern States towards England in 1812, those States are now peopled in great measure by another race, by a race of men inspired by feelings of bitter hatred towards Great Britain; that the armies of the Yankee States are in great measure composed of men inspired with the same sentiments: and that upon the—"if you strike me, I'll make mouths at your sister" principle—these inveterate enemies of the British flag look forward to an attack upon Canada, as a worthy vengeance upon England.—Their logic is certainly not very clear; for how the wrongs, and they are many and great, of Ireland, would be righted by the subjugation of Canada—of which a great part is Catholic—it would puzzle a conjuror to determine. But let that pass; the fact remains that there is in the Northern States a large and politically influential section of the community, burning with a desire for vengeance upon Great Britain; who believe also that an attack upon, and the conquest of, Canada would be a glorious vengeance. Remember that these men are armed, disciplined, and the very flower of the Yankee army; add to this the fiscal advantages which the Northern States would gain by making themselves masters of the Gulf of St. Lawrence; the impossibility in which Great Britain would find herself of waging at a distance of four thousand miles from her base, a defensive war with a people who would be fighting on their own soil; and surely we have good reasons for thinking that the Canadian's apprehension of aggression from the Yankees is not merely "a bugbear to frighten children with."—p. 12.

That a monarchical form of government—that is to say that of an hereditary chief executive—is preferable to any other we cheerfully admit; but as applied to Canada the hereditary principle is as we have often insisted, impossible in the political order, because that principle does not obtain in the social order, and indeed runs counter unfortunately, to our social life, and social traditions. It is idle, therefore, to speak of a British North American monarchy. The thing is an evident absurdity. If monarchy of any kind we ever have, it will be an elective, not an hereditary monarchy.

Not having the social elements of the Mother country, we cannot copy, however remotely, the political system of Great Britain. Our social system is as that of the Northern States, and therefore our political system also must be as that of those States. We cannot, even if we would, construct a House of Lords in Canada—or anything bearing the most remote resemblance to that body as it exists in England. Without an hereditary landed gentry, an aristocracy, or House of Lords is impossible—there is not even the raw material from which in course of time an aristocracy might be developed. It is because of the landed gentry also that the composition of the British House of Commons is what it is—that is to say an eminently aristocratic body, with democratic formulas, but with aristocratic instincts and traditions. The members of the Lower House are of course elected by the people, but not from amongst what is in vulgar parlance called the people. The electors, as a general rule, send to represent them in Parliament not one of their own social standing; but for the most part a scion of some of the aristocratic families, and one of the landed gentry; and it is

to this peculiarity, which is the result not of any written political constitution, but the natural outgrowth of a peculiar social system, that the peculiar excellencies of the British Constitution, its stability, and the compatibility of representative institutions with hereditary monarchy in Great Britain, must be attributed. When we shall have succeeded in reproducing in British North America a transcript of the British social system, then only will it be possible for us to copy, without grossly caricaturing, the British political system.

THE CHARLOTTETOWN CONVENTION.—The *Examiner*, a Charlottetown paper, publishes the substance, or what it pretends to be the substance, of the resolutions arrived at by the Convention for discussing a basis of Confederation for the British North American Colonies. We know not how far the statements of our informant are to be relied upon, but at all events they are of such a nature as to create some anxiety as to the future of our country. According to the *Examiner* here in substance is what has been agreed upon.

The numbers of members in the several Provincial legislatures are to be reduced, and these bodies themselves, are to be degraded down to the level of mere municipalities. The central legislature is to have absolute control over finances, public works, defence, commerce, post-office, currency, tenure of land, settlements of waste lands, and emigration—et cetera, et cetera, et cetera, ad infinitum. Besides this there is to be established "uniformity of education," and "the governors" for the several Provinces of which the Federation is to be composed, will be "elected."

Of course we do not intend to accuse the Ministry of having given their adhesion to the "platform" set forth in the Charlottetown *Examiner*; but we do say that should it appear that there be truth, or any semblance of truth, in that journal's statements, every Lower Canadian, every Catholic, and every Conservative, in the Province will be bound to resist by every legal means within his reach, the carrying out of such a scheme.

It is in short the Yankee democratic system of centralisation with all its most revolting features: and were there no other reasons for our objecting to it as Conservatives and loyal British subjects, this alone would suffice to provoke our deadly hostility. That it involves an elective executive, than which a greater curse cannot befall a community, and which must be repugnant to every man in the Province who is not already a Yankee at heart, who is not already a traitor to Queen Victoria.

And yet what but an "elective executive" or "elected governors" can we expect if any system of Colonial Confederation be carried out? Where is the English gentleman who would condescend to accept an appointment from the Crown as Governor of such a paltry contemptible municipality, as a *Province* of a *Colonial Confederation*? Why, the situation of a parochial beadle in England is more dignified, more desirable by a gentleman, than would be the post of Governor of such a Province. Nomination by the Crown to the State governorships, in case of a Confederation, is evidently out of the question. The Crown might appoint a Vice Roy, or Governor General, but the local Governors would have to be elected.

Nothing would be left for us to fall back upon except the odious and thoroughly democratic system of an elective executive; a system which can but result in raising the vilest and most unworthy to power, and in preparing the way for annexation to the Northern States. And this is what the Clear Grits have in view in their advocacy of the Federal principle as applied to Colonies; for they know that it is the first step towards the object of all their aspirations—that is to say the Yankeeification of the Canadas, and of British N. America.

It will be seen too, not with surprise by those who have made Clear Grit tactics, and the Upper Canada school question the object of their studies, that "education" is to fall within the control of the "central government." According to the *Examiner* "uniformity in the system of education" is one of those things which it has been settled are "to come under the supervision of the Confederate Legislature;" and when we remember our long and arduous struggles for "Freedom of Education;" how for years in vain the Catholics of Upper Canada demanded a favorable hearing from the men in power, until the Macdonald-Scott Ministry took the matter in hands and brought it to a happy issue—we confess that we do fear that the *Examiner* speaks not altogether without warrant; and that Yankee State-Schoolism with all its unmentionable abominations, its contempt for the rights of the individual and the "Family," its corrupting influences upon the faith and morals of the young—as well as Yankee "elective governors," and the sure and swift Yankeeification of all our social and political institutions—is in store for us, unless we bestir ourselves, and rally round that Conservative standard which alas! so many of its supporters or pretended supporters seem willing to desert.

SIGNS OF LIBERTY.—Never was a truer word spoken than that of which M. de Persigny delivered himself in his "Address to the members of the Council-General of La Loire." In this speech M. de Persigny assigned the following test for liberty:—

"Real liberty is recognisable by unmistakable signs, by the solidity and duration of the governments which it establishes."

Applying this test, what must we judge of the liberty to which the "Revolution," to which the "principles of '89" have given birth? Where in the Old World or in the New is there to be found an instance, a solitary example of a solid or stable government which that liberty, or rather that liberalism, has established?

How too will the actual Imperial Government of France stand this test? Is there any one so sanguine, or so foolish, as to believe that it will survive the man who now presides over it, or that the death of Louis Napoleon will not be immediately followed by the crash of the entire political edifice which he flatters himself that he has cemented? Nay! no one must know better than the present Emperor upon how frail a basis the Second Empire stands. Why, the silly cries of the *gamins* of Paris suffice to make it totter and tremble in every joint. Only fancy what would be the prospects of the British Constitution, what its chances of long life, if the street cries of "how are your poor feet?" or "does your mother know you are out?" were deemed by grey headed politicians as of State importance, and dealt with *au grand sérieux*, as was the late Parisian street cry "*Où Lambert, ou est Lambert? As tu vu Lambert!*" etc.

The Emperor and his friends may, perhaps, flatter themselves that he has established, and put on a firm basis the hereditary principle in the supreme political order. If they do they are most egregiously mistaken. What he has established, or rather picked up, and ratified is the elective, not the hereditary principle. He reigns over the French as Emperor in virtue of the *plébiscite* or popular vote, not in virtue of his birth, or hereditary right as heir of the first Napoleon. The hereditary principle went out with the elder Bourbons. Charles Dix, the best king that has sat on a European throne for many centuries, the Christian and the gentleman, carried away with him the "hereditary principle," and never can it return to France except along with the banished Bourbons. What France has, what alone is possible for it, since it has destroyed its hereditary landed aristocracy, is "elective monarchy," or in other words Caesarism.—This is what the Revolutions of Rome, and the destruction of the old patricians resulted, or as the Yankees would say eventuated, in; but what more frail than the tenure by which the Roman Cæsar held his power? or what more subject to constant mutations than the succession to the Imperial throne?

Already the public mind in Europe is agitated by rumors of the French Emperor's sickness, and well it may be; for his death would be the signal for the unloosing of all the dogs of hell, for the outbreak of all the foul brood of the Revolution, whom he at present with powerful arm, and never relaxing vigilance, keeps in check.—But alas his throne is itself but the creature of the Revolution; he himself, as was his uncle, is the child and heir of the Revolution; his Empire itself is but the Revolution organised and methodised; and the inevitable resolution of the elements of that Empire into their original chaotic state, the moment that his career shall have been closed by death, will give another proof how vain a thing it is to expect either order or liberty from the Revolution. Our children will apply to the present Government of France whose liberty M. de Persigny vaunts, the test which he applies to its predecessors: and they will conclude that, if "real liberty is recognisable by unmistakable signs, by the solidity and duration of the Governments which it establishes," the boasts of the Duke de Persigny in 1864 were, to say the least, premature.

M. RAMEAU ON COLONIAL FEDERATION.—M. Rameau, the distinguished French publicist, who has made the condition of his fellow-countrymen in Canada the subject of his special study, and whom no one can suspect of improper motives, or of allowing his judgment to be warped by party considerations, by predilections either for the *Ins* or for the *Outs*—gives his opinion on the question of *Colonial Federation* in a Paris paper, the *Economiste Français*. The opinion of such a man as M. Rameau must be received respectfully, and will no doubt have much influence with his fellow-countrymen, and coreligionists in Lower Canada. M. Rameau thus expresses himself:—

"CONFEDERATION OF THE CANADIAN PROVINCES.

"The news from Canada makes us fear that the project of Confederation which we have already discussed with our readers, has been conceived in a manner very prejudicial to the interests of French Canadians. We are assured, in fact, that M. M. Tache and Ouellet have promised Mr. Brown, in order to obtain his co-operation—that the federal government shall have the handling and the direction of the provincial finances; and that, that this government shall be composed of two Chambers—of which one is to consist of an equal number of members for each Province—and the other of a number of deputies returned in the ratio of population.

"If this be indeed so, Confederation will deal a

serious blow to the nationality, and even to the independence of French Canadians. It is to be feared that the second Chamber, with its decided English majority, will seek to influence, and draw with it the votes of, the other Chamber, in a direction exclusively English; and if it is unsuccessful, the experience of history gives us reasons to expect that this Lower Chamber will become the head of intrigues, and exterior agitations against the Upper Chamber, so that at last, by one means or another, the latter will have to yield.

"This project then offers quite inadequate guarantees for the political and social individuality of French Canada—an individuality consecrated by Treaties, and on which—unless French Canada itself renounces it—no one has the right to encroach. In our opinion therefore, prudence and patriotism impose upon Canadians the duty of opposing, by all means, the carrying out of this plan: and even though this coalition of all patriotic hearts might bring about the fall of the Ministry, this is not a moment in which to hesitate, or to take into account personal considerations. In fact the question at issue is not whether M. Ouellet or M. Dorion shall be as the head of affairs, but how to assure, or to compromise the future of the country, and not to appear as renouncing rights, and the Treaties which guarantee them.

"E. RAMEAU."

The above requires no comment from us. It will be seen, however, that in so far as concerns the probable effects of Provincial Confederation upon the autonomy of Lower Canada, there is perfect coincidence betwixt the views of Mons. Rameau, and those expressed upon the same subject by the *True Witness*. This may be accounted for, perhaps, by the fact that we both occupy the same stand point; that we both care a good deal for the future of the country, and not one straw for the fortunes of any Minister or of any party in the Province.

On Sunday the 18th instant, His Lordship the Bishop of St. Hyacinthe conferred the following Orders in the Chapel of the Monastery of the Precious Blood:—
Priesthood—Rev. M.M. Alphonse Phaneuf, and Azarie Desnoyers.
Diaconate—Mr. J. B. Penton.

THE ST. PATRICK'S ORPHANS' BAZAAR.—As the Bazaar for the benefit of the St. Patrick's Orphans will commence on Monday next, it is to be hoped that the good and charitable will do all in their power to make it a complete success, and God will reward them; for what they do to one of Christ's little ones, they do to Christ Himself, Who, in the person of the poor and the orphan solicits their alms. We hope then that all will unite their efforts in the good and holy work of feeding and clothing the fatherless children of St. Patrick's Orphan Asylum.

The "Catholic Young Men's Society" being about to lose the services of their Director—the Reverend P. Dowd—have presented him with an Address, which, together with the reply thereto, we subjoin. We gladly avail ourselves of the opportunity of speaking of a society so valuable to religion as is the association under notice. The objects of its members are mutual improvement and the extension of a spirit of charity: the means employed are the faithful and regular frequentation of the Sacraments: and with such objects—and with such resources the "Catholic Young Men's Society" cannot fail of being a blessing to its individual members, and a crown of glory to the Church:—

To the Rev. P. Dowd, Spiritual Director of the Catholic Young Men's Society of Montreal.

REVEREND AND RESPECTED FATHER.—We, the members of the Catholic Young Men's Society, having learned with deep heartfelt sorrow that we are about to lose your invaluable services as our spiritual director, respectfully beg to express the profound, the unfeigned regret we feel at your unexpected removal.

Any language we could use on this occasion would express very inadequately, indeed, the gratitude we feel for your indefatigable labors, your unceasing zeal, your generous assiduity in founding this Society, and in raising it in so short a time to its present very prosperous and flourishing condition.

Long experience convinced you that such a society as ours was much required among the Catholic Young Men of this City, and your successful efforts in establishing it have crowned your long career of sacerdotal labors in our midst.

True, this plant taken by you from a land so dear to every one of us, as is the "Island of Saints" full of its fresh vigor, blooming health, and brilliant virtue found a very congenial soil in this "City of Mary." Still it required no ordinary care, no slight exertions to make it take deep and permanent root amongst us, and produce so abundantly.

Be assured, Revd. Father, that while we venerate you as the founder of our society here, we will never forget the many earnest and fervent advices, the soul stirring exhortations we have received from you; your untiring paternal solicitude, your indomitable perseverance, your conscientious exertions for our advancement, will long remain fresh in our memories to encourage and stimulate us to persevere in the good work.

Endeared to us by your benevolence, your unwavering kindness, your many exalted virtues, we had fondly hoped that we should have had your services for a much longer period; but in our anxious desire we had nearly forgotten the other numerous and more pressing duties which necessarily must engage your undivided attention as chief Pastor.

While expressing the regret we feel at your removal, and the gratitude we owe you for the many favors received, we would respectfully ask you to accept this Missal as a slight token of our respect, veneration, and love.

In taking our farewell of you as our spiritual Director, we cherish the fond assurance that we shall continue to have your best wishes, and that we shall have a place in your prayerful remembrance when you approach the Altar to offer to the Giver of all blessings the "Lamb without stain."

PETER J. COYLE, President.
MICHAEL O'BRIEN, Secretary.
Montreal, September 25, 1864.

The Reverend Father Dowd replied as follows:—
MR. PRESIDENT, AND DEAR YOUNG FRIENDS,—I know not well what to say in reply to your much too kind Address. Under the surprise you have so well managed to give me, I am not, for the moment, well able to define my own feelings. To be angry with you, I cannot. But I do blame you for this error of your warm hearts. Whilst all your material re-