

The True Witness.

CATHOLIC CHRONICLE.
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 369, Notre Dame Street, by
J. GILLIES.
G. E. OLERIK, Editor.

TERMS YEARLY IN ADVANCE:
To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year, the paper will be continued, and the terms shall be Two Dollars and a-half.
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
The True Witness can be had at the News Depots. Single copy 3d.
We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.
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MONTREAL, FRIDAY, APRIL 6.

ECCLESIASTICAL CALENDAR.

APRIL—1866.

Friday, 6—Of the Octave.
Saturday, 7—Of the Octave.
Sunday, 8—Quintode or Low Sunday.
Monday, 9—Celebration of Annunciation.
Tuesday, 10—St. Francis of Paul, O.
Wednesday, 11—St. Leo, P. D.
Thursday, 12—St. Isidore, B. D.

NEWS OF THE WEEK.

There is a lull in the Fenian excitement in Ireland; though we read constantly of arrests of individuals on suspicion, and of occasional seizures of arms or pike handles by the Police. There may be disaffection as strong as ever, as general as ever, but recent events seem to have convinced the most disaffected, that without revenues, without arms, without leaders, without military or political organisation, it would be madness on their part to appeal to arms against the giant force of Great Britain. The reports of Stephens's flight are now generally credited; and what seems to confirm them is that Mrs. Stephens has taken her passage *per steamer*, for the United States.

The new Oaths Bill, for members of Parliament, has gone through another stage; though in Committee a very hard and closely contested battle was fought, on an amendment proposed by Mr. D'Israeli—to the effect that there should be added to the oath the following words:—

"And I do further solemnly declare that Her Majesty is under God, the only supreme Governor of this realm, and that no foreign Prince, prelate, State, or potentate hath any jurisdiction or authority in any of the Courts within the same."

After a long debate this amendment, which either enunciates a truism which no one disputes, or else was designed to assert the Supremacy of the crown in matters spiritual and ecclesiastical, which no Catholic can admit, was negatived—but by a small majority, the numbers being 236, to 222. This determines the fate of the measure in so far as the House of Commons is concerned; but it is yet doubtful whether it will be equally lucky in the House of Lords.

There have been also lively debates on the new Ministerial Reform Bill, for lowering and extending the franchise, and thereby raising the price of beer at election times, by increasing the numbers of "free and independent" whom it will be necessary to treat. It is the general opinion that the measure will content no one, and that the Ministry will be defeated. In the Continental news there is nothing worthy of particular notice.

In this country the Fenian excitement is on the decrease; and acting, we suppose, upon information that it has received, the Government is calling in the Volunteers—leaving however a sufficient force in case of disagreeable accidents. A new source of trouble is likely to grow out of the Fishery Question. According to the custom of all nations, and one on which the Government of the U. States itself tenaciously insists, insular fisheries—that is to say the right of fishing within a distance of three miles from the shore—belong exclusively to citizens and subjects of the Government exercising territorial jurisdiction. Thus the right of fishing within the aforesaid distance from the shores of any of the British N. American Provinces belongs, exclusively, to British subjects, except in so far as that right may be conceded to aliens as a favor and by special agreement. Now the Reciprocity Treaty, under which the right to fish in British waters was conceded to citizens of the U. States having terminated, the right of the latter has lapsed also; but it is extremely probable that their fishermen will continue to encroach upon waters where for the last ten years they have been doing a profitable business; and if so the British Government will be found to enforce the exclusive rights of its own subjects. This may lead to complications, or in other words hostile collisions between interlopers and British cruisers; and we see it stated in the U. States journals, that a Yankee naval force is about to be sent to sea, to look after and protect the interests of U. States fishermen.

The City of Paris and the Tripoli, with news from Europe to the 21 ult., have arrived at New York. The report of the flight of Stephens

from Ireland is confirmed, a Paris telegram announcing his arrival in that city. The position of the British Ministry on the Reform question is critical. Lord Grosvenor has given notice of his intention to introduce an amendment, when the second reading comes up, declaring it to be inexpedient to discuss the Ministerial Bill, until the House be in possession of all the details of the scheme contemplated by the Government.

The dispute between Prussia and Austria is still the cause of much anxiety in the political world; both countries are increasing their armaments, and a war between the two Powers is very imminent.

The proceedings of the Committee to examine into, and report upon, late events in Jamaica have not yet finished their task; but a good deal of evidence has been published, and many important facts have been elicited, and are now before the country. It may now be taken as certain that the horrid massacre with which the outbreak commenced, would, but for the prompt and vigorous action of Gov. Eyre, have been followed by a general insurrection of the negro population throughout the island, and the murder of all male whites. It seems equally certain that, in the suppression of the insurrection, many illegal acts were committed by subordinates; and though little or no reliance can be placed upon negro testimony, though many things sworn by the niggers are undoubtedly false, still there is but too good reason to believe that many cruel acts were perpetrated against the black population, even after all danger of an insurrection was over. Ramsay, the Provost Marshall, who is named as the chief agent in these cruel acts, has been arraigned on a charge of murder, and if one half of what is alleged against him be true, he richly deserves the gallows. It may not however be true after all, and it would not be fair to assume his guilt.

The Reverend Mr. Ryerson, as many of our Upper Canadian readers are aware, has been "stumping" the Province as our Yankee neighbors style it; holding Conventions, and warmly advocating the adoption of certain reforms in the School system, to make it more thoroughly despotic over the consciences of the Catholic minority.

Of the reforms which he thus advocates the most important is that of compulsory attendance at school during a certain prescribed portion of the year at least. This attendance the Rev. Mr. Ryerson proposes, as we have before pointed out, to enforce by means of pains and penalties upon refractory parents, in the shape of fines, imprisonment, and penal servitude; so some years ago Acts of Parliament attempted to enforce attendance upon the services of the new religion which Henry VIII. had set up. In principle the legislation of the Tudors and that proposed by the Rev. Mr. Ryerson are identical, so little is the progress that we have really made in civil and religious liberty since the sixteenth century: or perhaps better would it be to say—so little difference is there at any time between monarchical and democratic despotism.

The palmary argument by which the Rev. Mr. Ryerson defends his proposition is the silly commonplace, that—(we quote from a report of a speech by him made whilst advocating his views in Ottawa at the School Convention held in that City on the 3rd ult., and published in the Ottawa Daily News of the 5th)—"ignorance is the mother of vice."

"Many children are now being brought up in the school of vice, and are graduating as thieves. The records of our gaols and penitentiaries show that it is from the ranks of the uneducated that our criminal class is chiefly recruited; and it is universally admitted that ignorance is the mother of vice."

The Reverend Mr. Ryerson must pardon us if we differ from him. It is not "universally admitted that ignorance"—(meaning thereby secular ignorance, with which alone his schools can combat; ignorance of the alphabet, the multiplication table, grammar and arithmetic)—"is the mother of vice," or has any connection, immediate or remote, with its contrary, that is to say virtue or morality. It is a proposition, indeed often laid down by shallow sciolists, by quacks, charlatans, and impertinent pretenders to a profound and intimate acquaintance with the social problems of the day; but it is scouted by every one who has any real information on the subject; and above all it is odious to the Christian who taking the Word of God Himself as his guide, holds to the doctrine that, not from an uncultivated intellect, not from an ill furnished head, but from a depraved and vitiated will, and from a corrupt heart, proceed all vices, "evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies." St. Matt. XV. 19. But the only education that it is possible to give in a State established school from which all religious instruction is necessarily banished, leaves the root of the evil untouched, since it is addressed exclusively to the intellectual, instead of to the moral faculties. But vice is essentially a moral not an intellectual disease or defect; and to propose to cure it by the exhibition of remedies addressed exclusively to the intellectual organs or faculties, is as rational a procedure as it would be to attempt to set a broken leg, by the application of a bread poultice to the pit of the patient's stomach.

All that mere secular education can effect, is

to determine the direction in which the uneducated vicious propensities of its subject shall manifest themselves, and to divert them from one channel into another. The uneducated vicious person will display his propensities towards theft, in the picking of pockets, in burglaries, and garrotte robberies: the same man, if an adept in secular learning, would accomplish his ends by means of forgeries, gigantic frauds, and systematic swindling, feats requiring more address, but less physical force. There is just the difference between the educated and the uneducated thief, that there is between the skilled and the unskilled workman, between the mechanic and the day laborer, between the architect, and the drudge who carries the hod. And if there be any truth in the aphorism that "knowledge is power," we contend that society is no gainer, but a loser, by any system of mere secular education; because the educated vicious man is in virtue of his knowledge more powerful, and therefore more dangerous than is his ignorant or uneducated brother criminal. The only education that can be of any the slightest use to Society as a protection against vice, is a moral education. But as all morality is based, not upon the ideas of expediency or of might, but of duty and of right, a moral education must have God, without Whom there can be neither rights nor duties, for its basis. In other words it must be grounded upon, positive religion, or the relations which exist between God, Creator, Lord, Master, and Lawgiver, and man, creature, servant and subject. These relations we can learn only from Revelation.

So without God there can be no morality without religious instruction no God; and it is the boast, indeed, of our common schools that they are Godless—that in them there is no place for religion. How then we ask can "duties" be taught or inculcated in such schools? What can such places of education do to purge the corrupt heart of the vicious pupil of its perilous stuff? and how if the heart, from whence proceeds all vice, be left unchanged, can virtue or morality be the product of an instruction such as secular schools can impart?

It is true that from the uneducated classes a majority of the criminal class is recruited—but this is due to two causes. First, the poorer, which is also the uneducated class, is more numerous than is the richer class of society; and were the two classes to furnish only in proportion to their numbers, it is evident that the former would still furnish the greater proportion of criminals. Secondly, as the uneducated class is the poorer class of society, the pressure on the means of subsistence of its members is greater, and therefore, the temptation to commit a class of offences against property, of which the law takes cognizance, is also greater. So also philosophers of the Rev. Mr. Ryerson class may note down the phenomena that our criminal population is mainly recruited from those who are badly dressed, and seldom take wine at their repasts; from whence, by a rapid process of induction, they may leap to the conclusion that a ragged pair of trousers is the "mother of vice," and scarcity of good claret its grandmother. Such logic would be at least as good as that of our reverend Superintendent of Education.

The answer to it, however, is this: that the poorer classes of society furnish the greater number of criminals, not because they are ignorant of syntax, and the concord, and are strangers to the binomial theorem: but because, having received but a scanty religious education, they are deficient in those moral restraints upon their passions, and animal appetites, which the Grace of God alone can give, and which we shall in vain attempt to supplement by grammar, or by algebra, or by trigonometry whether plane or spherical.

Vice often may be the mother of ignorance, and this is the only relationship in which the two can ever stand to one another. The Rev. Mr. Ryerson puts, as the saying is, the cart before the horse; that which is the consequence he takes as the cause: and that which is cause, he mistakes for effect. It often does happen, in fact, that vicious children are uneducated; but they are uneducated because they are too vicious to learn; too lazy, too fond of criminal indulgence, too much the slaves of their appetites; to gratify which by the means which most immediately present themselves, they abandon themselves to a career of crime. And yet we doubt whether it be true that, in proportion to their numbers, the poorer and uneducated classes furnish a greater, or even so great a number of criminals, as do the wealthier and so-called educated classes; whilst we have no doubt that the injury done to society by one educated criminal, by one fraudulent bankrupt, is a hundred fold greater than that inflicted by any hundred ignorant criminals taken at random from the Penitentiary, or convict ship. We can tell the number of victims of the garrotter; but who shall enumerate the wide spread ruin, the agonies to thousands, that one well devised forgery may cause in a community?

But we are not abandoned to theory alone in this matter of the relationship of ignorance to vice, and of secular education to morality. We have facts, hard facts such as a Gradgrind loves, and

their logic is incontrovertible. We quote from Alison's well known History of Europe.

Prussia is of all European countries that in which secular education has made greatest progress amongst the masses of the people; in which in proportion to the population there is the greatest number of schools, and in which the proportion also of these who have received a fair secular education is also the greatest. And we will not say in consequence, but, in spite of this, Prussia in the words of Alison "though one of the most highly educated countries of Europe, is at the same time one of the most criminal." Again we quote from the same author.

In Prussia where the proportion of persons at school, to the entire population was 1 in 7, the proportion of crime to the inhabitants was twelve times greater than in France, where it was 1 in 23. This startling fact coincides closely with what has been experienced in France itself, where the proportion of convictions to the inhabitants is as 1 to 7285; and it has been found that without one single exception in the whole Eighty-four departments, the amount of crime is in the inverse ratio of the number of persons receiving instruction.

Or, without crossing the Atlantic, we might find abundant facts bearing upon the case before us, in the relative criminality of Lower Canada and that of the U. States. It cannot be denied that secular education is more general in the latter than in the former: but it is at least equally certain that, in proportion to their respective numbers, the criminality of the Yankees is far in excess of that of the Lower Canadians. This, though it does not show secular education to be the mother of vice, shows conclusively that vice or immorality, does not stand to the want of secular education, in the relation of effect to cause: and therefore shows conclusively that the Rev. Mr. Ryerson's plea for enforcing secular education by means of pains and penalties is destitute of foundation in fact.

DOWN WITH THE PRIESTS.—We have always insisted that the most striking and the most painful features of the Fenian movement, considered as an Irish movement, were its essential antagonism to the Catholic Church, and its hostility to priests and Bishops. This feature is common to all revolutionary movements, and is conclusive as to their common parentage; for this strong family resemblance between French Jacobinism, Italian Carbonari-ism, and Fenianism cannot be deemed the result of an accident, any more than we can deem the likeness between children of the same womb an accident. It is a law of nature, a condition of their being; and by it we are fortunately enabled in the case of all revolutionary societies, to conclude with infallible certainty to their Satanic origin—so closely do they all resemble one another, and, also, their common parent.

Nor is it from the enemies of the revolutionary societies that we learn to mark their hostility to the Catholic Church, and the Clergy, as their most striking feature. It is the boast of their friends, and they point to it with pride, insisting strongly upon it as their chief beauty. Thus in the Dublin correspondence of the *Irish People*, the Fenian organ published at New York, and under date of the 10th ult., we find the writer boastfully and earnestly insisting upon this point:—

"The most striking feature of the Fenian movement is the entire absence of clerical influence.—Eighteen years ago—that is to say whilst the old faith, the faith of St. Patrick, was strong in Ireland—what a priest said was law; to day his praise or censure of any political move is equally derided.—Clerical influence in politics is for ever gone, and is one healthy sign that Fenians mean work."—*Irish People*, March 31st.

If true, this is a sign that apostasy has made fearful havoc in the land once called the "land of Saints," the land of martyrs; whose children have made their country famous in the eyes of the world, and dear to all Catholic hearts by their fidelity to Popery, and their constancy in suffering for the sake of the Catholic Faith. But a blight, a moral blight, far worse than the potato blight, has, according to the boasts of the Fenian leaders, settled upon the land; and the influence of the clergy upon the people, we are told, is for ever gone, when that influence is exerted against secret societies, and illegal political organisations. 'Tis the old story. Always, and everywhere, the silly cry that there is no connection between religion and politics, or in other words, between faith and practice, has characterised the party of the Revolution. It is the cry of Belgian infidels, of Italian Carbonari, of Canadian Rouges, as well as of Irish Fenians; 'tis the confession of faith of Gavazzi, of Mazzini and of Garibaldi, as well as that of Stephens, and Luby, and O'Mahony—to be followed shortly and inevitably, by its logical corollary, the cry of "Ecrasez l'infame."

The cry that the priest, the minister of religion, should have no influence in politics, is but another mode of enunciating the proposition, that revealed religion should have no influence over a man's political actions; a very convenient maxim to those, no doubt, who intend to throw off, and violate all the laws of political morality, and who from their political system have eliminated the idea of "right" and "wrong;" but a proposition abhorrent to all who believe in revealed religion, and who recognise that revelation as their rule of conduct in every action of life, whether public or private; to all who admit that at the last

day they will have to account to the Great Judge for all deeds done in the flesh, and who are sufficiently intelligent to perceive that, if the politician be damned, the private citizen will hardly be saved. To assert that the priest—that is to say revealed religion personified and speaking by the mouth of her minister—should have no influence in the public or political affairs of this world, is to proclaim political Atheism; to deny and renounce God as Supreme ruler of the universe; and to this depth of moral and intellectual degradation, the Fenians, according to their avowed organ, have, in company with the revolutionists and infidels of Continental Europe, at last sunk, dragging the once Catholic people of Ireland with them.

We do not, we will not as yet believe it. It may be true that the poison of Yankee principles, and the doctrine of the Swaddlers have infected many; it may be true that Ireland is no longer what she was some quarter of a century ago; that apostasy has made fearful havoc in some quarters; and that she no longer stands gloriously prominent as the most truly Catholic country in Europe, the Abdiel of nations, faithful, found, among the faithless. Yet in spite of a great defection, in spite of the demoralising influences of Yankee Jacobinism, we believe that the writer in the *Irish People* has grossly exaggerated the falling away, has much maligned the Catholic people of Ireland. There are yet, we would fain believe thousands, and tens of thousands who have not bowed, who never will bow the knee to the revolutionary Baal; and who still faithful to their God and to their Church, are as yet uncontaminated by the moral leprosy of Liberalism. These, who will not love their country less, because they love their Church still more; and who know how, as Christians, to subordinate their sentiments of nationality to their duties as Catholics, are the men who are the destined regenerators of Ireland; and not the noisy revolutionists and infidels whose boast it is that they hold the praises and the censures of the Catholic priest equally in derision.

It is rumored that the Sovereign Pontiff will shortly send the Cardinal's hat to the illustrious Bishop of Charleston, the Right Rev. Dr. Lynch. This rumor is exciting a good deal of indignation amongst the Yankees, who see therein a "Papal Aggression" upon their country; and who, judging by the tone of some of their journals, propose also to meet it by a cis-Atlantic Ecclesiastical Titles Bill, to which we fear that that incorrigible person the Pope will pay as little heed as he did to poor little Johnny Russell's *brutum fulmen*; and for which the Catholics of the United States will display about as much regard as do British Catholics to the Ecclesiastical Titles Bill, in their own country. The *Chicago Tribune*, a staunch Protestant organ, and a great advocate of the cause of the Northern *ver*, the Southern States, devotes a long editorial to the subject; in which it lays down as a rule to be acted upon, that the fruits of the victory won by Northern democracy over the liberties of the South, would be in a great measure lost, were the liberties of the Catholic Church to be respected. It says:—

"Now the new era upon which this country is entering since the prostration of the rebel army, would fail in one of its most serious reforms, if American Catholics were not to be emancipated from their subjection to the Pope of Rome, as far as the election of the priests are concerned, who preside over American Catholic dioceses and preach to American congregations. The nomination of Bishop Lynch of South Carolina, as Cardinal, and consequently as Prince of the American Catholic churches affords a striking illustration of the baneful influence of this unseemly imperialism in imperio which the Pope of Rome continues to exercise in the American Republic."—*Chicago Tribune*.

Put into plain English, and the cant left out, this simply means that the Yankee Government, if it desires to reap the full fruits of the triumph of the democratic and centralising party over the gallant Southerners, must follow the line of conduct pursued in England by Henry VIII; and like him must enact laws against the Papal Supremacy, and for detaching Catholics in the United States from Rome. How this is to be accomplished we are not told. The English monarch's task was facilitated by the fact, that the Roman Catholic Prelates of his day enjoyed a certain recognition from the State, in that they were Peers of the Realm, had seats in the Legislature in virtue of their ecclesiastical dignities, and extensive domains attached thereto; upon which also the King could seize, and thus squeeze the time serving and worldly into compliance with his arbitrary behests. But in the United States this coercive machinery is altogether wanting. The Priests and Bishops of the Catholic Church have no recognised status before the law to distinguish them from ordinary citizens; they hold no fiefs, they have no seats in Congress, and their sole means of support consist in the voluntary contributions of the laity, of which it is not in the power of any Government to deprive them. As the traveller with empty pockets may well sing and be merry even in presence of the robber, so, in so far as their worldly goods, and their civil status, are concerned, the Catholic Clergy of the United States may laugh to scorn the menaces of the States, for they possess nothing of which it is in the power of that State, no matter how hostile,