

The True Witness.

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MONTREAL, FRIDAY, MAY 31.

ECCLIASTICAL CALENDAR.

MAY—1867.
Friday, 31—St. Angelo de M., V.
JUNE—1867.
Saturday, 1—Of the Octave.
Sunday, 2—Sunday within Octave of the Ascension.
Monday, 3—Of the Octave.
Tuesday, 4—St. Francis Garace, C.
Wednesday, 5—Of the Octave.
Thursday, 6—Octave of the Ascension.

THE BAZAAR FOR THE GESU.

Our readers will bear in mind that it is on Monday NEXT, the Third of June, that the great Bazaar, in aid of the building funds of the Church of the Gesu, will open in the Salle Academique of St. Mary's College, Bleury Street. Many and great, we know, are the calls made upon the generosity and charity of a Montreal public; many are the institutions that they have to support, and great are the claims of these institutions upon their devotion. Yet, like the window's barrel of meal, and cruse of oil, the pocket of the charitable is never exhausted and his means never fail.

The Bazaar will be conducted by Ladies who have devoted their time to this charitable object; and nothing that can by any possibility contribute to the satisfaction of those who attend it, has been omitted. Remember Monday NEXT, the 3rd of June.

NEWS OF THE WEEK.

All has been quiet in Europe since the settlement of the Luxembourg question: only from time to time rumors of an outbreak at Rome to be headed by the great Protestant Garibaldi, reach our ears, and it is evident that Turkey has not yet subdued the Cretan Insurrection. Herein lie the germs of another Eastern Question.

The Fenian trials continue, and several of the prisoners have been sentenced to death. A telegram reports, we trust erroneously, that in the case of Burke the death sentence will be carried out. Information previously received had led us to believe that the sentence of death in his case had been commuted. Another riot at Killarney is reported. The police, thirteen in number, were mobbed and pelted, but on the arrival of reinforcements quiet was quickly restored.

For the last few days the ex-President of the Confederate States has been living quietly in Montreal. We congratulate this gentleman upon his deliverance from Yankee tyranny, and arbitrary rule, and we are sure that it must be with delight that he again breathes the air of a free country. Rumors have been rife for some days of another Fenian raid upon Canada by the Yankees, but we do not think that there is much truth in them. Our Government will however do well to be on the alert.

The long expected capture of the unfortunate Emperor Maximilian is announced at last, and he and several of his officers are prisoners in the hands of General Escobedo, who, it is said, intends to kill them. Thus has the American policy of the French Emperor shamefully terminated.

Lord Monk, it is now said, will not leave England before the end of June. Though their fate is still uncertain, it would appear from latest reports by Atlantic Cable, that the Fenians sentenced to death will not be executed.

Great distress is reported as existing in the lower parishes on the St. Lawrence, and in the Eastern Townships, because of the long continued rains and severe weather, which have hitherto made it impossible for the farmers to sow their lands, and has kept back the growth of grass.—Fine weather, however, seems setting in now, and Spring has fairly commenced.

It has been officially announced that the Queen, as Head of the Church of England, has signified her intention to issue a Royal Commission to examine into and report upon Ritualism, and those practices lately introduced into the Establishment, with the view of assimilating its worship to that of the Catholic Church.

THE IRISH LAND QUESTION.—Judging from the comments of the press on Lord Naas' Landlord and Tenant (Ireland) Bill, we do not expect that it will go far to settle the long vexed question as to the tenure of land, which constitutes the main grievance of Ireland. The Bill does not go to the root of the matter; and at best only professes to lop off, or trim a branch or two here and there.

In fact, hitherto, both parties in Parliament—that is to say the advocates of Tenant's Right, and the advocates of Landlord's Right—have studiously avoided, or kept clear of the preliminary, or root question, upon which however all depends. That question is simply this: "To whom does the land itself belong? To the State or community? or to the individual known as landlord? Is the land public property, or private property? Until this root question be effectually and finally disposed of, it is in vain to attempt any legislative settlement of the Irish Land Question."

For, if the land be the private property of the individual called landlord, who bought it, or who inherited it from others, the State has no more right to dictate to him, how he shall sell or lease it, to whom he shall sell or lease it, or whether he shall sell or lease it at all—than it has to determine the price or conditions on which the dry-goods merchant shall dispose of his stock on hand, or to fix a maximum on bread and groceries.

If, on the other hand, the land belong, not to the individual claiming it, but to the State: if it be not private, but public or common property, then indeed, but then only, has the State as representing the public proprietor, the right to determine the terms or conditions on which the land shall be distributed amongst, and paid for, by its cultivators. Evidently then, in the discussion of the Irish Land Question, the first thing to do, is to ascertain with precision—who is the owner or proprietor of the land? the public, or the individual landlord? The latter claims it: the validity of his claims constitutes the matter in dispute: or in other words, the question at issue is, as to whether the proposition "*La proprieté, c'est le vol*," be true or false. For it is evident that, if the landlord claim as his, that which is not exclusively his; but which belongs, either in whole or in part, to the public, he is morally guilty of theft.

If we take the Gospel according to Jean Jacques as our guide, the question is easily settled. Rousseau long ago laid down the principle as incontestable, that he who first enclosed a piece of land, and calling it his property, found some one else fool enough to believe him, was the great enemy of the human race; who, by establishing what is called property, brought moral and social death into the world, with all our woes. Hence be concluded that the fruits of the land belonged to every body, the land itself to nobody. Before his day too, and in the middle of the last century, Brissot, who also called himself Warville, laid down, and defended the thesis, "*La proprieté c'est le vol*," which nineteenth century social reformers afterwards adopted. What however was treated in the last century merely as a paradox, as a peg whereon to hang much ingenious argument, has become par excellence, the serious problem of our day. Who shall solve it? or has the Gospel according to Jean Jacques already solved it?

The *Westminster Review*, in its last number enumerates three great problems on the solution of which the fate of the future depends—"Religion—the situation of woman—and the relations of capital and labor." The writer might have added a fourth, to wit, that of property—for further on in the same article he recognises as inevitable:—

"That the large masses of the people in European countries, who labor with their hands, will shortly strain their utmost to bring about a new and more equitable division of wealth. The gradual re-assertion of all land by the State on behalf of the whole community, due monetary compensation being secured to owners will form another series of steps in the same direction."

Here are not dimly shadowed forth the great problems of the day, which the past has attempted, but unsuccessfully, to solve. 1st. Religion, or the relation of man to God; 2nd. Marriage, or the mutual relations of man and woman; 3rd. Salary, or the relations of labor and capital; and 4th. Property, or the relations between the so-called proprietor, and the material objects which he claims to be exclusively his own. It is this fourth problem which, in the Irish Land Question, is now pressing urgently, violently, for a practical solution; and this is so, because, owing to long years of ancient misgovernment in Ireland, the social position of the poorer classes there, is more wretched than it is in any other European country; whilst on this Continent, the ratio of land to population is such, that the problem itself is of no practical interest to anybody. No wonder then that statesmen of all parties in England, densely peopled England, with its ever increasing pressure on the means of subsistence, shrink from the discussion of a problem so fraught with menace to the existing social fabric, and which can alas! no

* This is the meaning of the Reform agitation in England.

longer call to its support the supernatural authority of the Catholic Church. They hesitate to approach the yawning chasm at their feet, lest they and their's be therein engulfed. Hence their half utterances, or rather their reticences, on the Irish Land Question; which, to him who carefully analyses it, will appear as only one phase of the question: "What right has any one man to claim exclusive right of property over any one thing? A serious question indeed."

LIBERTY AND LIBERALISM.—Our readers are aware that there exists amongst us a small party constantly engaged in depreciating Canada, in exalting the advantages of the United States, in vaunting the higher freedom of the latter, and in advocating Yankee Annexation, as the sole means of obtaining for Canada that precious boon Liberty, of which its people are at present, and under the actual regime, deprived. As a specimen of the principles of this class of men, composed for the most part of a few French Canadians imbued with the principles of despotic Liberalism—our readers will pardon the tautology, for all Despotism is but Liberalism in action—we cite some passages from the following letter, which over the signature Alphonse Lusignan, and date Montreal, April 23d, we find in the *Detroit Post* of May 21st. The letter was addressed apparently to the members of a French Convention lately held at Detroit; and after a few preliminary remarks, it goes on to contrast Canada with the United States, in the following terms:—

"There is, unhappily, amidst us a class of men who are glad to slander their brothers who have been compelled by war to leave their native soil, and seek the protection of the glorious flag of the American Republic. It is necessary to say that none but Tories are pleased to court English masters in trying to lower the admirers of the beautiful American institutions. All Canadians whose horizons are not in contact with the British flag, are taken quick with love for the republican system. The French Canadian of the United States have the wrong, in the eyes of the Tories, to wish the regeneration of Canada. That is the abolition of privileges and prejudices those two characteristic signs of decayed society— instruments by which Toryism destroys the people. That regeneration is the extinction of titles of nobility, after which they aspire, unnecessary employments and offices by which they live, and social miseries of all kinds which attract them like birds of prey going to battle-fields."

"Try in your public actions to throw upon your compatriots of Canada a little of those political liberties and especially that public opinion of which we are sadly in want. You have been contended in the right to mix yourself in our political affairs, but that right is yours. Discuss all social questions which appear in our midst for it is your interest, the interest of your families and of your friends, and it is in your patriotism. Show the good road to those who would not heed advice from your experience.—Pronounce yourselves without fear upon what you think best for the interest of French nationality in Canada. Give an example of independence. Show that you despise influences which seek evil, as you despise the miserable prejudices which are so many obstacles in the hands of some men against the invading march of progress."

"In one word, you are freemen and we are slaves."
"ALPHONSE LUSIGNAN."
"Montreal, April 23, 1867."

By a curious coincidence, in the very same number of the *Detroit Post* as that in which this letter appeared, is to be found an editorial article illustrative of that Yankee liberty which Mr. Alphonse Lusignan so much admires, and the absence of which from Canada he so pathetically bewails. Of this article also we will lay some passages before our readers, from the perusal of which they, if honest and intelligent men, will no doubt rise up fully convinced of the beauties of Yankee institutions; of the superiority of Yankee military law, over the Common Law of England; of the benefits of absolute power in the hands of military officers; and of the immense gain to freedom, to liberty, personal and political, that the simple process of arbitrary imprisonment, and the suspension of Civil tribunals, confers. In this case, the TRUE WITNESS, whether the contrast as betwixt the condition of Canada, and that of the United States be favorable or unfavorable to the latter, cannot be taxed with misrepresentation; since it does but copy from a Yankee newspaper, the ardent advocate and supporter of those Liberal political principles of which M. Alphonse Lusignan and his friends are also the warm admirers; and for which they would fain exchange our Canadian institutions, beneath the blighting influence of which "we are slaves," whilst Yankees "are freemen." We now come to the editorial of the *Detroit Post*, and the subject of which it treats.

Judge Sharkey, a citizen of the free United States, proposes, it seems, to test the legality, or constitutionality of Martial Law in the State of Mississippi—(just as in England the other day a large party proposed to test the legality of the arbitrary proceedings under Martial law, instituted by Gen. Eyre in Jamaica, for the repression of a bloody and most menacing attempt at servile insurrection, inaugurated by a massacre of the whites)—by bringing an action in the Civil Courts against General Ord, who claims to have a legal and constitutional right to supersede the Civil, by Military, law. Hereupon—and it is to this utterance of a Yankee Liberal editor that we invite the reader's attention—the *Detroit Post* thus parades the beauties of Yankee institutions, and the blessings of Liberal or democratic rule:—

"This scheme will not work, if undertaken. Gen. Ord will not allow any State Court to try him for treason. He will appeal, not to the United States Supreme Court, but to the power of the bayonet under the Military Reconstruction law, and promptly disperse any Court that shall venture upon foolish-

ness of that sort, as the law gives him full authority to do. He may even arrest Judge Sharkey, as a disturber of public tranquility, and a dangerous seceder, and place that ambitious litigant in some military guardhouse, perhaps with the privilege of studying the constitutional bearing of a ball and chain, where he will have an excellent opportunity to learn to draw up a bill (for ratification) without any technical defects in it."

In truth, Judge Sharkey and his faction had better subside, and attempt no more opposition to the inevitable. . . . Any further appeals to powerless courts will only injure their States; and, perhaps bring upon themselves a well merited chastisement at the hands of the military power. If the law could afford no relief at Washington, where the Court was free, and the gown superior to the sword, certainly the Courts in Mississippi cannot act efficiently, where they are themselves under the rule of the sword, and only exist through the forbearance of the bayonet."

We need to add no comments of our own, for the logical deductions from the above statement of facts, are patent to the meanest intelligence.—Only will we express our surprise that M. Alphonse Lusignan, since he is a "slave" in Canada, and since the Yankees are "freemen" does not at once cast in his lot with the latter. Why does he remain Canada? We could get on very well without him, and we assure him that he is by no means either useful or ornamental to the country on which he inflicts his presence, and which he calumniate. Let him by all means go to the United States, and enjoy a little of that Yankee "freedom" of which he seems to be so enamoured. Let him try the experiment there, of writing against the institutions of the United States in the same spirit and style as those in which he writes against the institutions of Canada; let him advocate there the policy of secession, and of annexation to a foreign country, as he, in Canada, advocates the policy of secession from the British Empire, and of annexation to the United States—and so shall he have a fair chance of putting to a personal test, the comparative merits of Canadian slavery, and of Yankee freedom. Let him try it by all means: and as we have no wish to balk his tastes we sincerely trust that he may then get a taste of Yankee "freedom," in the shape of "arrest as a disturber of public tranquility;" that he may be permitted to pursue his studies in political philosophy in a Yankee "military guard house," with the concomitants of "a ball and chain," and perhaps a slight but judicious application of stick to his sitting parts, by way of accelerating the mental processes. We suspect that, after a few month's spent in such studies, and such contemplations, M. Alphonse Lusignan would be glad to exchange Yankee military, for British civil, law; Yankee freedom for Canadian slavery; and that he would return to Montreal a wiser and better man, even if a little stiff from the wearing of his chains, and a little tender in his lower regions from his occasional flagellations.

By all means let M. Alphonse Lusignan try it; and if, in the United States, he shall not be able to come to a clear understanding of the comparative merits of Canadian slavery, and of Yankee freedom, we would recommend him to pursue his studies for a few months in Siberia, where precisely the same sort of freedom as that which now flourishes in the United States, is to be found in great perfection.

To reason with men who vaunt the "free institutions" of the United States, the land of despotism par excellence, where martial law is en permanence, and where, in the words of the *Detroit Post*, the civil courts "exist only through the forbearance of the bayonet," would indeed be a casting of pearls before swine. To dispute, or quarrel with such men would be but idle; for after all it is a question of taste that is involved in our controversies with Liberals.—They like, not as applied to themselves perhaps, but as applicable to others, the system of Government described in the *Detroit Post*, and liking the system they call it freedom. We, on the contrary abhor it, and brand it as slavery, slavery as brutal and as degrading as anything that exists in Poland, or in Siberia. It is all in short a matter of taste.

But here is where the Canadian party which M. Alphonse Lusignan represents is amenable to the laws of logic, and of outraged consistency. They have pretended—falsely and hypocritically we know—to oppose Canadian Confederation, because it deprives Lower Canada of her autonomy; because it menaces her in her right of self-government: and threatens to place her, her, and the nationality, of which they profess— heaven save the mark!—to be the champions, at the mercy of a majority hostile to Lower Canadian institutions, and her independence of action. But the cause of the Southern States is the very same as that of Lower Canada as against Upper Canada: and the very reasons which prompt the honest and intelligent Canadian patriot, to insist upon the right of the Lower Canadian people to self-government, compel him to defend the claims of the people of the Southern States, originally sovereign and independent States—to be allowed to manage their own domestic affairs without let or hindrance from their Northern neighbors. The two cases are precisely parallel; or indeed, if there be any superiority in the one over the other, the difference is in favor of the claims of the Southern States, now subjected to the brutal and illegal regime of martial law by the despotism of the North. And yet, with monstrous inconsistency, the most slavish adulators of these Yankee tyrants are to be found amongst the very men who with us prate most loudly about the right of self-government, and of Lower Canadian autonomy!

Remittances in our next.

ROME AND HER ENEMIES.—The dangers that attend upon an attack on the Holy City, and the tragic end of her enemies in modern times, are proverbial, and have more than once been illustrated in history. The fate of the Constable Bourbon, that of the first Napoleon, and of many others famous in annals, are before the world to show that there is a Providence; and that that Providence keep especial ward over the city wherein sits enthroned the Vicar upon earth of Our Lord Jesus Christ.

In late Italian papers, we find given some very striking instances of this Providence, or summary chastisement suddenly and unexpectedly inflicted on the assailants of the Holy See: and if, hitherto, of these some have seemed to have been forgotten, it is because God is patient, because He is eternal. The end however is not yet; and it will be well to mark the end of those men who have of late years most distinguished themselves by their hostility to the Pope.

But on many of this class of offenders a well merited, though terrible, chastisement has already fallen. The Italian papers point out the lot that has already befallen four out of five of the most prominent sinners, Cavour, Fanti, Farini, Persano, and Cialdini. The first was struck by the hand of God, and died like a dog. Fanti soon after was smitten with a terrible disease under which, after a lingering agony of two years, he sank at last. Farini went raving mad; and Persano has been degraded by the highest tribunal of the prince of whose crimes he was an active and unscrupulous agent.

FEMALE SUFFRAGE.—The feeling in favor of conferring the same political powers or privileges on the members of one sex, as on those of the other, is evidently gaining ground in Great Britain; since in the House of Commons, on the evening of the 20th ult., an amendment to the Reform Bill, having for its object to establish female suffrage, was rejected only by a majority of 132. A few years ago a similar proposal would scarcely have been seriously discussed.

From the modern liberal stand-point scarce a word can be said against such a project. If the privilege of voting, or taking part in the government of the country, be either a personal right, or a right attached necessarily to the possession of property, then should every woman, or at all events every woman holding property, be entitled to vote, and sit in Parliament. This conclusion flows logically from the premise that the suffrage is a right, and not a privilege, conferred by law on some from motives of expediency, and from similar motives withheld from others.

This is not a woman's question, it is a Christian question; and though women cannot, in Great Britain, personally and publicly interfere therein, yet for their own sakes, and for their own honor and dignity, should they exert their moral influence to procure its rejection. To make woman the political equal of man would be to degrade her, by unsexing her: it would strip her of her brightest ornament, and rob her of her rights as man's helpmate. For if she have equal rights as before the State, then has she equal duties; and in common with the other members thereof, should she be liable to be enrolled in the army, the navy, and the militia, for its defence; to sit on juries, to be sworn in as a constable—we cannot say a policeman—and to perform in a word all those other functions that men are bound to perform, but from which, happily, woman is exempted by the Christian civilisation of Europe. For, of course, equality in political rights, implies equality in political duties.

But Christian civilisation, with the peculiar position therein assigned to woman, was the work of the Catholic Church; and just in proportion as communities recede from that Church, and forget the old Catholic traditions, do the civilisation of Europe, and the condition of woman deteriorate. That civilisation is effete, according to the apostles of progress, and must give way to the higher civilisation of the future, of the new social era which is about to be inaugurated.—European society must be broken up, melted down, and cast over again in a new mould; and one of the symptoms or precursors of this great change, is the agitation for female suffrage, which is but one form in which the agitation for "woman's rights" expresses itself. As the *Westminster Review*, the able organ of philosophical Protestantism well brings out in its last number, there are several great problems which the future has to solve, since the old Christian solutions thereof have been tried and found wanting. Of these, one, and the most important, is that of determining the future relations as towards one another of the sexes, upon which the maintenance indeed of the human race itself depends.—All non-Catholic communities have rejected the old Christian, or Catholic solution of this problem; but they have not as yet agreed amongst themselves as to a solution in lieu thereof.

And that solution even when found, presupposes an entirely different social order from that which has hitherto existed amongst any of the Christianised nations of the earth. That order is based upon the idea of the moral equality of the sexes indeed, but not upon that of their physical or political equality. Its characteristic feature has been hitherto the *Family*, based