

The True Witness AND CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY. A No. 369, Notre Dame Street, by J. GILLIES, Editor.

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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.

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The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription FROM THAT DATE.

MONTREAL, FRIDAY, OCTOBER 20.

ECCLIASTICAL CALENDAR. OCTOBER—1865.

- Friday, 20—St John of Cantium, O. Saturday, 21—Of the Immaculate Conception. Sunday, 22—Patronage of the B. V. Mary. Monday, 23—Of the Peria. Tuesday, 24—St Raphael, Archangel. Wednesday, 25—St Obyria, &c, Martyrs. Thursday, 26—Of the Blessed Sacrament.

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

- Friday, 20—St Joachim, Pointe Claire. Sunday, 23—St Luke. Tuesday, 24—Convent of St Vincent. Thursday, 26—St Beatrix.

NEWS OF THE WEEK.

By the arrival of the Nova Scotian, we have European dates up to the 6th. The publication by the American press of the alleged holders of the Confederate Loan, has, we learn, caused some excitement, and the most indignant denials have been put forth by the greater number of those whose names were given as holding Confederate Stock. The regular annual meeting of the Social Science Association was, at the time of our latest dates, in session at Sheffield. Lord Brougham, the President of the Association, delivered a long inaugural address. It is again reported that France has notified the Italian Government of its early gradual evacuation of Rome. It is also rumored that Baron Bach, Austrian Ambassador at the Papal Court, has resigned that office. Towards the end of October an International Congress, in which France, Italy, Belgium, and Switzerland will take part, is expected to assemble in Paris. The object of the Congress is to come to an agreement upon the introduction of a uniform copper coinage in the above named countries.

The examination of six Fenians at Dublin was concluded on the 2nd inst. Additional evidence developed nothing new of importance.—Five of the prisoners were committed to take their trial for high treason. They denied the imputation that an indiscriminate slaughter of the higher classes was meditated. About 200 in all have now been arrested.

The action of the British Government towards the Fenian conspirators in Ireland, does not meet with unqualified approval from any section of the press. All good citizens approve indeed of that action to a certain extent, and rejoice at the death-blow given to a very foolish, a very wicked, and essentially anti-Catholic organization; but no one can approve of all the measures that, in the pursuit of this very laudable object, the authorities have had recourse to.

The seizure of the office of the Irish People, and the forcible suppression of that journal, without form of trial, was, to say the very least, a high handed if not an illegal act, favoring more of Russian, or of Yankee despotism than of British constitutional rule, better suited to the meridian of St. Petersburg or of Washington, than to that of London or of Dublin. It seems, too, after all, to have been a very unnecessary as well as arbitrary act, nothing having been gained in strength to the British Government by the suppression of the obnoxious journal. By it rather has the cause of good government been weakened, since it has furnished a convenient argument to its enemies from whence they conclude to its essentially despotic character.

The arrests of suspected individuals may have been made hastily, on insufficient grounds, yet in them there is nothing for which the authorities can be taken to task, nothing in common with nothing in the most remote degree resembling the lettres de cachet issued by the Washington Government, and in virtue of which numbers of innocent men were condemned to languish, and some still languish in loathsome dungeons. The prisoners in Ireland will be arraigned before the ordinary legal tribunals, will there be heard in the face of the world and in their own behalf, and will, by the said Courts of Law, be discharged if the Crown cannot make good its charges against them. In the Northern States, on the contrary, the victims of democratic des-

potism were allowed no judges, no public hearing, no trial of any kind; but were at once, on the mere warrant of arbitrary powers, condemned to penal imprisonment. In Ireland the suspected Fenians are arrested and sent to jail, in order that they may be brought to trial; in the Northern States all persons, obnoxious to the established despotism, were arrested and imprisoned; not that they might be brought to trial, but in order that they might be punished.

Although the prisoners in Ireland have, in several instances, been brought up before the magistrates, the evidence has not as yet been fully gone into. We cannot therefore pretend to say how far that evidence will justify the action of the Government, but if we may credit the tone of the press, the proofs against them are not only strong but conclusive. They will however have, what under analogous circumstances, and both in Russia and in the United States would be denied them—a public hearing before the ordinary Courts of Law, or legally established tribunals. For the verdict of these we must be content to wait.

Whatever that verdict, the British Government can well afford to be lenient towards those upon whom it has now laid its hands. Fenianism has now been sounded to its very depths, and all that it contained of dangerous to the established authorities being fully known, the danger itself is passed; no one supposes of course that one drop of blood will be shed upon the scaffold, and it is most likely that the most sure punishment awarded to the most guilty will not exceed condemnation to short periods of imprisonment, or transportation.

That the movement known as Fenianism has been thus brought to a premature end, should be a matter of congratulation to the Catholic above all men; for Fenianism has done, and threatened to do, an immense injury to the cause of religion and morality, by setting the people against their clergy, and arraying the sentiment of nationality against that of fidelity to the Church. Not indeed that, in the true sense of the word "national," Fenianism was a national agitation. It was far more "social" than "national," and directed rather against the holder of landed property than against the Saxon. This much is clear from what has already transpired; it aimed rather at a *Jaquerie* than the restoration of national independence.

In Irish agitation we may distinguish three phases, or successive epochs. The first religious, the second national, the third social. The first had for its primary object the removal of the civil and political disabilities to which, in virtue of their religion, Catholics in Ireland were subjected by Protestant Penal Laws. This agitation, thus movement had the blessing of the Church, and the prayers for its success of the entire Catholic world, till at last under the secular leadership of the illustrious O'Connell it triumphed over all difficulties, and gave us Catholic Emancipation.

The second phase of agitation which succeeded the religious phase, was primarily national.—Its objects were the Repeal of the Union fraudulently and iniquitously imposed upon Ireland, against the wishes of the great majority of the people, and the restoration of the Legislative Independence of Ireland—the latter still connected, however, with the British Crown. This agitation had the best wishes of many Catholics, of many of all denominations; for though men may differ as to the expediency of Repeal of the Union, and question the benefits which the advocates of the measure pretend it would confer upon Ireland, no one can deny that the Irish have as good a right to demand that they be legislated for by the Lords and Commons of Ireland, as have the people of Canada, for instance, to insist upon their own Provincial Legislature as distinct from the Imperial Parliament. The dissensions amongst Irishmen themselves, the consequent decrease of impolitical influence of Ireland's great tribune, O'Connell, and his death, which soon followed, terminated somewhat abruptly this second, or national phase of Irish agitation.

To this succeeded the third or social phase, which we are now contemplating, and of which Fenianism is the consummate flower. This agitation is not at all religious, indeed it is essentially anti-Catholic; neither is it primarily national or political, since it aims at effecting, not so much a political as a social revolution. It is directed against the landlord, against the system of tenure of land that obtains in Great Britain, and which underlies the entire social system.—Though it may as yet hesitate to pronounce it openly, its watchword is "la propriete, c'est le vol," and its principles are identical with those of the Continental Communists of Europe. Hence too we find that Fenianism is not indigenous to Ireland, but an exotic. It is of American origin, the product of Yankee democracy, and Yankee infidelity, which has taken root, and spread in Irish soil only because long centuries of neglect and bad usage has but too well gilled it for the propagation of the noxious weed. Herein lies the secret of the hostility displayed by the Catholic clergy of Ireland towards Fenianism. These men are patriots; none love Ireland more truly, or are inspired with a more thorough, and more

devotion to their native land than any of the Bishops and priests of the Irish Church. But they love wisely also, and as priests of the Catholic Church they cannot sanction an agitation which is closely allied to the ultra-revolutionary and Communistic policy of the infidels of Continental Europe; but though they deprecate the cruelty and hardships of landlords to their tenants they cannot be partisans in Ireland of the "Revolution" which they denounced elsewhere. It is therefore against the Church, in fact, not against the British Government; that have been directed the chief attacks of the Fenian leaders in Ireland. The Irish People seems hardly to have had any other object than that of bringing the Catholic Hierarchy into disrepute; and of exciting the passions of the people of Ireland against their priests, their ever faithful friends, the guardians of their nationality as well as of their faith. The Orange press was often insulting, mendacious and brutal in its attacks upon the Catholic clergy of Ireland; but in insolence, in mendacity, and brutality the suppressed Fenian organ far surpassed the most savage of low Orange newspapers. How then could the Fenians hope to succeed in Catholic Ireland?—They have indeed beguiled some, and made apostates of them, but the mass of the Irish people are still faithful to their God and to their Church, and by these only can the salvation of Ireland be accomplished.

REPORT OF THE SUPERINTENDENT OF EDUCATION FOR LOWER CANADA—1864.— This Report signals some defects in the actual school system, defects of detail for the most part, which with a little energy may be made good. It complains of the deficiency in school apparatus, such as maps, books, and things of that kind; of the material deficiencies in the school houses, which are often much too small, and badly ventilated; and thirdly, it notices the pecuniary deficiencies in the matter of teacher's salaries, and the too precarious position of the latter. The Superintendent therefore urges an increase in the grant for educational purposes.

As a set off to these defects, we learn from the Report that the progress of education is satisfactory; and that the people evince a willingness to impose on themselves increased pecuniary burdens for the education of their children. The sum actually raised by fees and assessments for the year 1864 was Five hundred and ninety-three thousand, two hundred and sixty-four dollars, against a sum of Five hundred and sixty-four thousand, Eight hundred and ten dollars in 1863—thus showing an increase of Twenty-eight thousand, four hundred and fifty-four dollars. We find also a decided increase in the number of pupils attending school—the numbers being:—

Table with 2 columns: Year, Number of Pupils. 1863: 193,121. 1864: 196,739. Increase: 3,609.

Turning to the details upon the Dissident Schools of Lower Canada, we find that of these there are in all One hundred and eighty-two, thus distributed:—

Table with 3 columns: Denomination, No. of Schools, No. of Pupils. Protestant: 134 schools, 4,625 pupils. Catholic: 48 schools, 1,830 pupils.

From this it appears that upwards of one-fourth of the Dissident Schools, and of the pupils attending these schools are Catholics, and that therefore the latter have powerful motives for insisting upon the full and fair administration of the provisions of the law relative to Dissident Schools. These schools are not, as many believe, confined to Protestants; for in many districts of Lower Canada, Protestants are in the majority; and it is therefore the interest, as well as the duty, of Catholics to see to it that all unjust restrictions imposed by law upon the establishment and alimentation of Dissident Schools be removed.

We see with pleasure also that our zealous Chief Superintendent of Education, with that love of fair play which has always distinguished him, has already laid before the Government a plan, or project of law, for settling the grievances of which the Dissident minority complain.—Let us hope that the whole subject of Education and of the part that the State and the Family should respectively take therein, may be seriously considered by our Legislature; that the great principle, that "Education is the legitimate function of the Family, not of the State" may yet be recognised; and that the Catholic members of the Legislature will take care to insist that, in the matter of education, of separate schools, and facilities for establishing and almenting such schools, the Catholic minority of Upper Canada shall be placed on as advantageous a footing as the Protestant minority of the Lower Province.

PERSONAL.—His Grace, the Most Rev. Dr. Connolly, Archbishop of Halifax, arrived in this city on Friday morning last. His Grace has since, we understand, proceeded to New York.

It will be seen by an advertisement on our eighth page that S. Mathews, Merchant Tailor, has removed to 130 Great St. James Street.

The Globe of the 9th inst. admits that the Confederation scheme had, as the TRUE WITNESS of the 6th asserted, its origin, not in the external, but in the internal conditions of the country; that it was urged on, and adopted not as a measure for defending the country against aggression from without, but solely with the design of settling the sectional difficulties within, betwixt Upper and Lower Canada.—This, says the Globe, is "what no one disputes" in Canada at all events, and when the facts of the case are known.

How dishonest then must not be he who in England, and when addressing the people on the other side of the Atlantic where our parish difficulties have not been heard of, where the real facts of the case, the antecedents of Confederation, its objects and the aspirations of its promoters are all unknown, represents or represented it as a measure originating in the enthusiastic loyalty of the people of these Provinces, and as having for its primary object the military defence of British North America, and the maintenance of British connection. It is because of this dishonest attempt to enlist the sympathies of the people of England for Confederation by false pretences, by representing that measure and its object to them in an altogether false light, that they now, not unnaturally, look upon our undeniable apathy or indifference to Confederation as a proof of want of loyalty to the Crown, of our indifference to British connection, and of our readiness to link our fortunes with those of the United States. The moral injury done to Canada by the groundless falsehoods with respect to the origin and objects of the Confederation scheme industriously disseminated in England, is incalculable. To those untruths we are indebted for the sneers at Canadian loyalty in which the Times indulges at our expense; and not without good cause, were its premises founded on truth, and were we really indifferent to a measure that had its origin in motives of attachment to the British Crown, and for its objects the military defence of British North America, and the preservation of our connection with the British Empire.

The Globe adds that it despairs of effecting anything by an argument with one who, like the TRUE WITNESS, considers it just that in any Union of the two Canadas, three French Canadians should have the same political influence as four Upper Canadians. This, as an abstract proposition, the TRUE WITNESS has never maintained; but it has asserted the particular proposition that, since when Upper Canadians were in the minority, they laid down on their own behalf and reduced to practice the principle that three Upper Canadians should have the same political influence as four French Canadians—so to-day, when the order of population is reversed, they cannot complain if French Canadians insist upon applying to them the self same principle which they applied, a few years ago, to French Canadians. It may be, it is, no doubt, an unjust principle; its application to Lower Canada by the Upper Canadians was a piece of rascally dishonesty; but the latter have for ever forfeited all right to complain, if, even as they meted out to others, so also to-day it be meted out to them.

Finally, we would hint to the Globe that we have never insisted upon any kind of union with Upper Canada at all. It is Upper Canada that forces itself upon Lower Canada, whether the latter will or no. This entirely changes the aspect of the case; for we admit that it would be an injustice worthy even of Upper Canada, worthy of Liberals and Protestant Reformers, for the Lower Province to insist, first upon a union, and then to insist also that, under that Union, three of their section should have as much political influence as four of the other section.—This was how Upper Canada acted towards Lower Canada; it was conduct ungenerous, base, worthy of the reprobation of all honest men, and conduct therefore which we should regret to see imitated by Lower Canada. But we do contend, nevertheless, that if the Upper Province will persist in forcing itself upon us, if it will compel us to submit to its certainly not coveted embraces, by every law of natural justice we have the right to stipulate the conditions upon which we alone will submit to such an unloved Union. "Equality of Representation"—these are the terms upon which we will accept your proposals; accept these terms if you like, or reject them if it so pleases you to do so; we shall not break our hearts if the match be broken off to-morrow.

FENIANISM IN THE U. STATES.—Of the essentially anti-Catholic character of this secret society, it would be impossible to desire even a more conclusive proof than that afforded by the great meeting of the Fenians held the other day at Cincinnati, and representing all the "centres" of the State. As no Catholic priest could be found vile enough to countenance the meetings of this society by his presence a Methodist minister—a Mr. Pepper, did the religious part of the business, and sounded a loud call to run against England. It was, in short, a veritable meeting of Soupers.

About 32,500 visitors were admitted to the recent Lower Canada Provincial Exhibition.

THE HOUSE OF COMMONS.—Foreigners ignorant of the peculiar social relations which obtain in England are often surprised at the immense power of the British House of Commons. They do not understand wherein lies the secret of its great influence, of its popularity, and of the respect for it that is entertained by all classes of the community. There have been deliberative bodies more eloquent no doubt, and in some respects more popular. At first sight the famous Convention of France which in '93 hurled the invaders of French soil back in dismay to the frontiers,—which, in the following years, pushed its conquests over a great part of the territories of its neighbors,—may seem to have played a more conspicuous part in the world's history than the House of Commons. In the American Senate, and in the House of Representatives, eloquence more vivid than that for which the British Parliament is celebrated, may often be heard; and yet the latter, for the amount of influence which it exerts, and the respect which it inspires, is without an equal in the world, in ancient or modern times— with the exception perhaps of the Roman Senate, to which it bears, in certain respects, a striking resemblance. The secret of this influence, of this power, and of the respect which the House of Commons commands, was explained by Lord Stanley, in a speech lately delivered by him at Birmingham. Not to the eloquence, not to the transcendent statesman-like qualities of the members of that House is to be attributed its immense power, but to the social status, and the moral qualifications of the great majority of its members:—

"I suppose there is no popular assembly that has ever existed amongst men that has commanded so much respect and exercised so much power as the English House of Commons. (Loud cheers.) Now, why is it? To give you all the causes would be too long a story to tell here. It is because there never has existed in the world a legislative body whose component members were so thoroughly independent in social positions and in feeling. Take the whole house through, count up—you may easily do it—the number of those who are aspiring to high political office; deduct again—and I am happy to say there are very few—those who are supposed to come in on the speculation that they may drop in for a comfortable place somewhere; deduct both these classes, and they still leave behind a great majority in the house. I say again a great majority of the House on both sides is composed of men who have nothing to gain from any minister, and who can, therefore, follow a minister without servility, and oppose him without asperity."

We believe that in the above quoted words, Lord Stanley gave the true explanation of the secret, at which strangers to England, and her ways, so often marvel; and if so, we can easily understand how it is that no such prestige as that which attaches to the British House of Commons accompanies other deliberate assemblies, those of the United States and the British Colonies which have been, professedly, established on its model. In many of our Colonial Legislatures, for instance, you shall hear speeches as brilliant, wit as keen, and logic as serrid, as you would amongst the crowd of country gentlemen and wealthy merchants who compose the bulk of the House of Commons; but outside of the walks of the buildings in which the former assemble, you shall look in vain for any of that respect or moral influence which attaches to the latter. The reason is obvious.

It is because, owing in great measure, though not entirely, to their peculiar social status, the men who constitute the bulk of Colonial, and U. States legislators are essentially different from those who represent the Commons of England. Amongst the latter there are but few who enter Parliament with a view to office, emoluments of any kind, or as Lord Stanley has it, "on the speculation that they may drop in for a comfortable place somewhere"; there are few, very few, who look upon the doors of the Legislature as the portals to an El-Dorado. On the contrary, the English gentleman spends, but does not make, money in public life, and having means of his own he cares neither for the smiles, nor the frowns of any Minister, or his Jacks.

How different is it in those other communities which have borrowed, or imitated their political institutions from those of England. Rarely shall you find an independent representative, or member of Parliament. The overwhelming majority of the politicians are greedy, unscrupulous place-beggars, hungry aspirants after office, who have taken to politics as a trade, and whose sole object in seeking for admission into the Legislature was to better themselves at the public expense. Thus whilst in England we never hear even of men who have become rich whilst in office or in Parliament, in the United States, in the Colonies, you shall see every day legislators rolling in wealth, owners of land, of splendid houses and of building lots who but a few years ago, and ere the vote of a constituency had stamped a marketable value on them, had not got two shirts a-piece to their backs, or wherewithal to pay their washerwomen's outstanding accounts. To-day these men are millionaires; but yesterday, and they were needy adventurers, seedy pettifoggers of the Dodsen and Foggy tribe, or ardent rowdies whose most constant occupation was that of loafing around the bars of corner groceries, sponging for drinks.

The political order of England thrives, because it is based upon, and is the natural outgrowth of, its peculiar social order. To attempt