

The True Witness.

AND

CATHOLIC CHRONICLE,

IS PRINTED AND PUBLISHED EVERY FRIDAY

At No. 223, Notre Dame Street, by

J. GILLIES.

G. E. OLBK, Editor.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance, but if not paid in advance, then Three Dollars.

Single copies, price 3d, can be had at this Office; Pickups News Depot, St. Francis Xavier Street; at T. Riddell's, (late from Mr. E. Pickup), No. 23, Great St. James Street, opposite Messrs. Duvson & Son; and at W. Dalton's, corner of St. Lawrence and Craig Sts.

MONTREAL, FRIDAY, JULY 3, 1863.

NEWS OF THE WEEK.

The Prison Minister's Bill, a measure for giving the assistance of their clergy to prisoners, members of the Catholic Church, confined in jail, has at last passed its second reading in the House of Lords by a majority of 35. Lord Derby warmly supported the Bill.

Another very important measure has been agreed to by their Lordships, in the shape of a Bill sent up from the House of Commons authorising the flogging of criminals convicted of robbery with violence. This Bill which is a move in the right direction, is a protest against the mawkish sentimentalism of the day, and a return to the sounder system of secondary punishments in vogue in the days of our fathers—and is more especially directed against the garroters, who infest the streets of the metropolis, and whose murderous assaults have struck such panic into the bosoms of respectable British householders. It is now enacted that the convicted garoter, instead of being shut up for a short time—fed on the fat of the land, and after a few months' petting and coaxing, set adrift to recommence his depredations, shall, upon conviction, be sentenced to corporal punishment, the only punishment of which, after the gallows—the criminal classes stand in any dread; and which whenever and wherever applied has always approved itself the simplest, the cheapest, and the most efficacious mode of dealing with criminals, and of repressing crime. Thus when some years ago it had become the fashion to shoot at—or to pretend to shoot at the Queen, the mere passing of a law assigning the punishment of flogging to the offence put a stop to it, at once and for ever. It will soon be the same with garoting; and if the cant, and humbug of the age did not prevent the carrying out of the principle to all offences against person and property, to swindlers, forgers and knaves of every description, we might soon dispense almost entirely with our costly penitentiaries—and should at the same time gain immensely in respect of immunity from the outrages of the criminal classes. No one we trust now-a-days is simple enough to believe that these can be reformed out of their evil ways, but no one can doubt that they may be flogged out of them. Their hearts indeed are hard and unimpressionable as the nether mill stone; but their cuticles are acutely sensitive, and to these should the magistrate address himself.

In the House of Commons there had been an amusing debate on the question of throwing open the Edinburgh Botanical Gardens to the public on Sundays, after the hours of divine worship. Against this proposition the Puritan spirit rose indignant; and not content with leaving every man at liberty in the matter of Sunday observances to follow the dictates of his own conscience, and the light of his own private judgment—free to stop away from gardens altogether if he believes that shrubs and flowers and shady walks are an abomination, and free to enjoy and make the most of these things—if therein he sees no wrong—it insisted that its own peculiar and ludicrous views of Sabbath obligations should be enforced by Statute upon the entire community. To these arrogant assumptions the House yielded; and the proposition for furnishing the working classes of Edinburgh with innocent, healthy and intellectual recreation on the weekly holiday has been negatived by the House. This is good news no doubt for the keepers of low unlicensed groggeries, and all places of filthy debauch, for these will be, as heretofore, filled by those to whom access to every innocent amusement is sternly interdicted by law. It is melancholy however to reflect that the Scotch Puritan spirit should be still so strong as to be able to compel submission to its behests from enlightened Englishmen, who cannot but thoroughly despise the advocates of "Sabbath restrictions" upon the amusements of the working classes, and who must in their hearts loathe the grovelling superstitions, which have superseded the doctrines of Christianity amongst the Sabbatarians.

The tidings from Ireland are more cheerful than they have been of late. There is every prospect of an early and an abundant harvest, and in consequence we may look forward to a cessation of those sufferings which have so long and so severely tested the heroic patience and

Christian resignation of Ireland's sore distressed people. Still however, the stream of emigration continues to flow, and the people are rushing from their native country in hot haste as if pursued by the pestilence, and as if the avenger of blood were in pursuit of them. God grant that this state of things may soon cease, and that peace and plenty may be about once more to revisit and bless the land.

The news from the seat of war is most encouraging for the friends of the Confederates. Gen. Lee, with a force of 100,000 men having crossed the Potomac, has invaded Pennsylvania, attacked Harrisburgh, and seriously menaced both Baltimore and Washington. His troops are flushed with victory, and full of confidence in their own oft-tried valor, and in the skill of their commander. The Federal army is dispirited and demoralised; and oppressed by the weight of responsibility attached to his office, as General-in-Chief, General Hooker, even "fighting Joe" has laid down his command, which has been transferred to an officer, hitherto unknown to fame, named General Meade. The people of Pennsylvania and of the Northern States seem panic-stricken. They make, as yet, no effort to defend themselves against the invader, who drives the enemy before him like a flock of scared sheep. In the West, General Banks has met with a terrible repulse at Port Hudson; Vicksburg still gallantly holds out; and in the North Western States, attempts to enforce the conscription have been met and foiled by the stern resistance of the people. One great and most important difference betwixt the *morale* of the Federals and Confederates has been strongly brought to light within the last few days. Wherever the Federals have invaded, or for a moment got possession of Southern territory, they have belated themselves like demons; plundering, destroying, murdering and ravishing everything and everybody on whom they could lay their hands. No property in their eyes was sacred; they respected neither age nor sex; and the infamies perpetrated by the Yankee mercenaries have never been surpassed by any troops, in any age or in any country.—The Confederates, on the contrary, refrain altogether from plunder: the gray hairs of the old man, and the chastity of the women of their ruthless enemies are treated with scrupulous respect, and to this may perhaps in a great degree be attributed the indifference which the people of Pennsylvania have hitherto manifested towards the invasion of their State. They know that they have, personally, nothing to fear from the Confederate troops, and they are heartily sick of the ruinous and iniquitous war into which their unprincipled rulers have plunged them. The humanity of the Confederates, under the cruel provocations which they have received, is as remarkable as is the skill of their leaders, and their valor on the field of battle.

UNHAPPY UNIONS.—All novelists and romance writers are great upon this topic; all experience shows that naught but misery can ensue from forced or constrained marriages; and what, in this respect is true of individuals, holds true likewise of communities.

This truth we see at this moment forcibly illustrated in the relative positions of Upper and Lower Canada, and in the undisguised, daily intensifying antagonism of the two sections of the Province towards one another. They have been unequally, or rather iniquitously, yoked together; and the evil consequences of this political crime, or as Talleyrand would call it, this political blunder, are now apparent unto all men.

Mr. George Brown has not caused this antagonism, neither are the Clear Grits the authors hereof. These have but availed themselves of it, to promote their personal objects, and in so doing have no doubt aggravated it. But they have not generated it, for it was evoked, or called into existence, by the action of the Imperial Parliament in imposing a Legislative Union upon people so alien to one another as are these of Upper and Lower Canada respectively. The evil exists; it is in vain to attempt to conceal it; it is useless to bewail it. The object of the statesman and Christian should be to discern if happily there may yet be some remedy for it.

On every great politico-social question that arises, or can possibly arise for discussion, there must in the very nature of things, be irreconcilable antagonism betwixt the people of Upper Canada, and those of the Eastern section of the Province. The ways of the former are not the ways of the latter, neither are the thoughts of the one as the thoughts of the other. Compromise is impossible, because compromise supposes necessarily some common or middle ground, upon which both parties may meet; and betwixt Protestantism and the politico-social system which logically flows therefrom, and Catholicity and that politico-social system which Catholicity engenders, there is and can be nothing in common. Situated as the two antagonists actually are, one may destroy or crush the other, but reconciliation or compromise is a moral impossibility.

The form in which this inherent and ineradicable hostility or antagonism betwixt the two ill-

assorted Provinces finds expression is couched at the present moment, in terms of Representation. The Upper Province, having grown in numbers and in wealth, and having in its material progress outstripped the Lower Province, now demands that the political relations which existed so long as the latter was the more populous and the wealthier section, should be set aside, and insists upon the application of the principle of Representation by Population. Lower Canada insists equally energetically upon maintaining Equality of Representation, and hereupon issue is joined; and upon this ground the battle which is to determine the future of the French Canadian race—whether they shall continue to live and prosper after the manner of their fathers, or whether they shall be improved off the face of the earth by their enemies of Upper Canada—must be fought. The battle cannot be skirted or avoided; and the people of the East would do well to gird their loins for the quickly coming and inevitable conflict.

"Representation by Population," urge our enemies is just in principle; in harmony with the requirements and the essential conditions of elective Governments, and should therefore be applied to the Province of Canada irrespective of all territorial, all national subdivisions. Granting for the sake of argument the truth of the proposition in the abstract, we contest the justice of its application in our particular case, because we contest the justice of the Legislative Union.—The question, then, as we state it, resolves itself into this. "Is it just that Lower Canada should be bound to Upper Canada in a Legislative Union, and that the two Provinces thus yoked together should be represented in one Parliament according to their respective populations?" This is a very different question from that of—"Is the principle of Representation by Population *per se* just?" for in fact it raises the question of the justice of the Legislative Union imposed by force upon Lower Canada.

It is in this light that the Irish Catholic constituencies in both sections of the Province should regard the question of Representation by Population: and in dealing with it, they should, and if they are wise, honest, and desirous of retaining the sympathies of the wise and honest, will, apply to it the same principles and the same arguments as those which they apply to, and with which they test the justice of, a Legislative Union, with Representation according to Population, betwixt Great Britain and their native land. If such a Union, and upon such terms, be in the case of Ireland, unjust, it must also be unjust in the case of Lower Canada.

Indeed every argument that can be urged against the suppression of a national Legislature for Ireland, and the Union of that country with its wealthier and more populous neighbor, may be urged with equal, if not greater, force against the Legislative Union of Lower Canada with the Upper Province. As in the one case, so in the other, the Union is an unequal yoking or binding together of races alien to one another in blood, in language, and in religion. If the Union in the one case was obtained by fraud, bribery, and corruption, in the other case it was imposed by brute force. The French Canadians were not even consulted upon the matter, as were the Irish; but the act which deprived the former of their National Legislature, and bound them in unhallowed bonds to the strangers of the West was the work of the Imperial Parliament, which legislated for the Canadians as for a conquered people. If therefore the Legislative Union be a wrong to Ireland, it is a wrong to Canada; and if a wrong—that wrong would not be made right by the change suggested, and insisted upon by the Clear Grits.

It must be remembered that the Upper Canadians alone derive, or have ever derived, any benefit from the Union betwixt the two sections of the Province. It was designed in their interest, and imposed on Catholic Lower Canada with the undisguised object of crushing out French Canadian nationality, and giving political ascendancy to Protestantism; and if hitherto it has failed in accomplishing these its objects, it is, under God, due to the tenacity with which the Catholics of Lower Canada have adhered to their faith, and to their ancestral traditions, and to the skill with which they have hitherto availed themselves of the mutual jealousies and rivalries of their enemies of the Western Province. All the advantages of the Union however are on the side of the latter, and they alone have any interest in perpetuating it. It stands to reason, therefore, that if they insist upon that Union, detrimental as it is to the best interests of Lower Canada, they accept it with such disadvantages as may attach to the existing system of Representation. If the Upper Canadians feel themselves aggrieved thereby, the remedy is in their own hands. They have but to demand the repeal *pur et simple* of a Union which bears heavily and unequally upon them; and without pretending to the gift of prophecy, we venture to assert that they will meet with little or no opposition from the French Canadians.

The position of the latter, as we understand it is this. Iniquitous and unjust in its inception as the Act of Union which bound them to Western

Canada undoubtedly was, they are willing to endure, to submit to that Union, provided that the system of Equality of Representation be left intact; provided that the same principle be applied to them, now that they are in the minority, as that which was applied to the people of Upper Canada, as long as the latter were in the minority, and their finances bankrupt. But if these terms do not content the people of the West; if they appear to them unjust or onerous, the French Canadians are by no means so enamoured of them as to be willing to accept a continuance of the alliance upon such terms as those which the *Globe* and the organs of the Protestant Reform party now propose.

There is, we believe, however, but one way in which the antagonism betwixt the two sections of Canada can be honestly or prudently dealt with—Repeal of the Union. Restore to both Upper and Lower Canada their ancient Legislatures; and allow these, undisturbed by any force *ab extra*, and—as towards one another, as sovereign and independent States, though both subject as towards Great Britain—to arrange their future relations with one another. The result of such a procedure would we believe be this. The Upper Canadians would fly off, and become members of the Yankee Republic; whilst the Lower Canadians would seek to draw tighter and closer those bonds which now happily unite them to the British Empire.

But without speculating on the future, we would merely entreat the Irish to look back upon the past, and to remember in what terms their great men, their own orators and patriots have spoken of the Legislative Union of Catholic Ireland with Protestant Great Britain; and remembering these, then to ask themselves how with regard to consistency, and their own self-respect, they can be accessory to inflicting a similar injustice upon Lower Canada? This, we say is the real question at issue. Representation by Population may be, for aught we say to the contrary a principle *per se* sound and equitable; but the question is—Is it equitable, that Lower Canada should be bound to more populous Upper Canada at all? When Upper Canadians talk of their right to representation according to their numbers in a United Legislature for the two Canadas, they should be called upon to prove the justice of such a united or common Legislature for two communities so completely distinct from—nay, we may say alien and hostile to one another, as are the Anglo-Saxon Protestants of the West, and the French Catholics of the East.

The Irish of Canada are proud of their numbers and of their political influence: and it can not be doubted that victory in the coming battle will rest with that party to which that influence is given. We would earnestly entreat of them therefore, as they value their own good name, their reputation for consistency, and the respect of others, to deal in this matter with Lower Canada as they would have their own fatherland dealt with.

PERSONAL.—The attention of the editor of the TRUE WITNESS has just been called to an insinuation which appeared in the *N. Y. Tablet* of a recent date, couched in the following terms:—

"Only a short time ago every Catholic paper in this city, the *TANER* excepted, advertised for the notorious Canadian quack doctor, Tumblety; and if we mistake not, the *True Witness* also advertised for him some years ago."—*N. Y. Tablet*.

There is more prudence than truth, in the words of our New York contemporary; more of Yankee smartness, than of Catholic honesty.—Had he said point blank, in so many words, that the TRUE WITNESS had advertised for the notorious Yankee quack Tumblety, our contemporary would have laid himself open to the danger of being convicted of wilful and deliberate falsehood; but by the scurry dodge "if we mistake not," to which he has recourse, a means of escape are left open to him. The subterfuge is smart, and worthy of Yankee ingenuity.

The proprietor and ostensible publisher of the *N. Y. Tablet* knows well what transpired some six years ago betwixt the editor of the TRUE WITNESS and the aforesaid Tumblety, as he—the present publisher of the *Tablet*—was then a resident of Montreal. He knows the truth, for he has often spoken of, and laughed at, the way in which Tumblety was unceremoniously kicked out of the TRUE WITNESS Office, when that quack had the impertinence to thrust himself into our presence, and to prefer a request that his advertisements might appear in the columns of the last named journal. Tumblety, who on the occasion alluded to, was accompanied by a Mr. Palmer of this City, perhaps remembers the circumstances, the manner in which his impertinent advances were repulsed, and will not we are sure ever presume to obtrude himself upon us again.

We have therefore a good right to complain of the very dishonest language of the *N. Y. Tablet*—language to which indeed we are accustomed as coming from evangelical contemporaries, but which we did not expect to meet with in the columns of a professedly Catholic journal, however smartly conducted. We will

not however dwell longer upon this point; but content ourselves with calling upon the *N. Y. Tablet* either to indicate the date of the issue of the TRUE WITNESS in which the advertisement of the Yankee quack Tumblety is to be found; or failing in this, to retract his assertion, and to make to us that *amende honorable* which every true Catholic cheerfully makes when he discovers that through inadvertence or through ignorance he has maligned his neighbor.

The only advertisement which the TRUE WITNESS ever inserted for Tumblety appeared in our issue of the 25th September, 1857. It was worded in terms so little pleasing to the quack Tumblety that he complimented us by a menace of legal proceedings. Such as it is, the *N. Y. Tablet* is at perfect liberty to reproduce it, if thereby he thinks that he can make good his attack upon the TRUE WITNESS. The advertisement in question was headed *Beware of Quacks*, and contained the following remarks:—

"Of the professional abilities of the said Dr. Tumblety we know nothing; but of the immoral tendencies of the pamphlet which bears his name we will speak without reserve; and we unhesitatingly pronounce it to be one of those blackguard publications which have, and ever have, no conceivable purpose except to corrupt the morals of all who read them; and which richly entitle their writers and disseminators to a cell in the penitentiary, and a sound whipping from the hands of the common hangman."

"If its author thinks that we have spoken unjustly of him, our Courts of Law are open to him, and we are quite prepared to abide the issue of their decision."—TRUE WITNESS, Sept. 25th, 1857.

We have often been at a loss to know how the Bible and Tract distributors amongst the laboring classes in the Popish countries of Continental Europe, reconcile their practice, with their theory of the gross ignorance of those same classes. To distribute books amongst the ignorant who are unable to read, would be about as rational and as profitable an operation as would be the furnishing the blind with spectacles, or the little niggers on the coast of Africa with flannel waistcoats and moral pocket-handkerchiefs. Still it is a fact that the Swaddlers do send out great stocks of *bogus* bibles and tracts to the ignorant and degraded Papists of Italy and other Romish countries.

The theory also is, that these Papists are kept by their priests in a state of crass ignorance; that they have not the slightest tincture of letters—and are destitute of the rudiments of education. What the mischief then—one feels naturally inclined to ask—becomes of all the bibles, tracts, and the cart-loads of other printed rubbish with which the zeal of Exeter Hall supplies them?

In a late number of the *Montreal Witness* we find under the caption "Extracts from Miss Burton's *Italian Navvies*," an article which increases our embarrassment upon this matter. We are therein told that these Italians, of the poorest classes, working as day laborers, and upon the canals and railroads, are so well educated as to be able to read, and profit by, books written not only in their own, but in the French language:—

"After some further conversation, they informed me (Miss Burton) that there were large numbers of Italians still in Switzerland, working as masons and on the railroads. I asked them if they could read, I found that the greater part of them could do so. I told them I regretted I had no Italian tracts, but only some in French. 'Never mind' they cried, 'give us the French ones, as we know a little of the language, and we will pay for them gladly.'"

In another place we are told that the Italians are almost mad for Bibles and Tracts: that the surest way or "passport" to the Italian navvies' heart, is—not as is the case with their English compeers, a glass of beer or a chaw of tobacco, but—"to offer him the Scriptures;" and that the laboring classes of Italy are so addicted to the study of evangelical literature that "these men were seen reading the Scripture in the field and by the wayside, and a German told me that during the winter he had met such numbers of Italians going into Italy, reading as they walked along that it excited his surprise." Admitting that these statements are true—or an approximation even to the truth—it follows that amongst the laboring classes of Italy education must be very generally spread—and that in this respect the inhabitants of Romish countries are far ahead, of those of Protestant England. Amongst the *navvies* and day laborers of the latter, it is certainly not the rule that the majority can read profitably even their own language; and assuredly there are few, but very few amongst them who are sufficiently advanced in literature to be able to read bibles or tracts written, say in German or any other dialect bearing the same relation to English that French does to Italian. Certainly if Miss Burton be not romancing—the education of the working classes in Romish countries has not been neglected, and is superior to that of the corresponding classes in Protestant England.

POPULAR HISTORY OF IRELAND—BY MR. M'GEE. Messrs. D. & J. Sadler & Co., New York and Montreal.

This is a reprint of a series of articles that originally appeared in the *New York Tablet*, and which is brought out in Mr. Sadler's well known style. W. Palmer, General Agent for Canada.