

The True Witness.

CATHOLIC CHRONICLE
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MONTREAL, FRIDAY, FEBRUARY 2.

ECCLIASTICAL CALENDAR.

FEBRUARY—1866.
 Friday, 2—PURIFICATION of the B. V. Mary.
 Saturday, 3—St. Hilary, B. D.
 Sunday, 4—SEXAGESIMA, Solemnity of the Purification.
 Monday, 5—St. Agatha, V. M.
 Tuesday, 6—Passion of Our Lord.
 Wednesday, 7—St. Romuald, Ab.
 Thursday, 8—St. John of Matba, C.

NEWS OF THE WEEK

The Commission for the trial of the alleged Fenian conspirators had again resumed proceedings in Dublin. Mr. C. F. Kickham one of the prisoners had been found guilty, and a similar verdict had been returned against James O'Connor formerly book-keeper in the *Irish People* office. To the former 14, to the latter 7 years of penal servitude were awarded. In spite of these convictions we still hear of fresh arrests on charges of Fenianism. The search for Stephens still continues, it being the opinion of many that he is still in Ireland and in hiding. This opinion is strengthened by the fact that as yet no reliable information of his arrival in France has been made public, and that he has not made his appearance in New York where his presence is so greatly needed. Byrne of Richmond Bridewell, accused of having been accessory to the escape of Stephens from jail has been tried on the charge, but the jury could not agree.

There is an eruption of *canards* both in the Irish and in the English journals. The latter to create a wicked prejudice against the Irish started a silly *canard* about an attempt to assassinate the Lord Lieutenant of Ireland in a railway car. Hardly had the falsehood of this libel been established, when some of the Irish papers with equal mendacity endeavored to throw odium on the British Government by circulating another idle and unfounded tale to the effect that two of the Fenian convicts—Donovan and Lynch—had been flogged at the Dartmoor jail for refractory conduct. This story has happily been officially contradicted. The prisoners above named have never been refractory, and have never been flogged at all. The author of this last *canard* too committed the palpable error of giving a circumstance to his lie, and naming Dartmoor as the prison where the event occurred: the fact being that both the convicts named, are confined not at Dartmoor but at Pentonville. We are glad to see that both these stories have been refuted: and we are sure that, whilst all rational men will admit the right of a government to defend itself and to shut up, or incapacitate its enemies, there can be but few, if any, who would wish to see political prisoners treated with unnecessary harshness or indignity. The law may make no distinction between them and ordinary felons, thieves, burglars, and *garrothers*: but the common sense of mankind does, and a very broad distinction too, which no doubt the authorities will recognise.

An insurrection had broken out in Spain, but Spanish insurrections and *pronunciamientos* are of such common occurrence that they are scarce worthy of notice. The revolt was headed by the Marquis Prim, who carried with him into revolt some cavalry regiments. It is likely that he looked for aid in subverting the Queen's government, rather from Portugal than from the Spaniards.

The general state of health of the Holy Father is reported to be quite satisfactory. Full of confidence in the promises of Christ, he can listen without fear to the blatant bellowings of the Liberals and Revolutionists, who, as the date assigned for the evacuation of Rome approaches, look upon the Pope, and the religious order of which he is the head, as given over to them for plunder. In the mean time all is confusion in the robber Kingdom of Italy. Its leading men are falling out amongst themselves which is a good sign for honest men; the Parliament is prorogued for a week to give time to the newly patched-up Ministry to devise a policy; but meanwhile bankruptcy advances with stern and rapid strides, and will not be stopped. The condition of the Southern Provinces under

Piedmontese rule becomes daily worse and worse. The sufferings of the poor, as narrated in the Naples correspondence of the London *Times*, are driving the wretched victims of the Revolution from their native land in thousands. In lieu of an Irish, we have now a Sicilian exodus, and of the causes which have provoked the latter there can be no doubt.

There is little worthy of note in the telegrams we receive day by day from the United States. The delegates from Canada to Washington are in negotiation with the United States authorities for a renewal, in some form, of the Reciprocity Treaty, but with no great success as yet. The Fenians talk loudly and boastfully of their intention to attack Canada. There is no saying to what pitch of infatuation their circumstances may raise the Fenians; and as a raid even if unsuccessful in some respects, would probably embroil Great Britain in war with the United States, and thus give greater chances of success to an insurrection in Ireland, it behoves our Canadian authorities to be on the alert.

ORDINATIONS.—By His Lordship the Bishop of Kingston, the Right Rev. Dr. Horan, at Quebec, in the St. Patrick's Church, the following Orders were conferred on Sunday last—M. M. Maguire, Halle and Begin, raised to the Priesthood: all three pupils of the Theological Seminary of Quebec. The Rev. Mr. Maguire is the son of his Honor Judge Maguire, and the nephew we believe of the Right Reverend Prelate at whose hands he received ordination.

FREEDOM OF EDUCATION.—It will not be the fault of the Reverend Mr. Ryerson, Chief Superintendent of Education for Western Canada, if the Catholics of that section of the Province be not soon called upon to gird their loins for another struggle for their rights as parents, and as freemen. Checked for a moment by the establishment of a separate school system, imperfect in some of its details though that system may be—the spirit of despotism is by no means exorcised; and it waits but for the favorable moment to declare itself as imperiously as ever. It is for this that the Catholics of Canada should, whilst abstaining from all unnecessary agitation of the school question, be constantly on the alert to resist the meditated aggressions of their enemies.

The Rev. Mr. Ryerson, as we learn from the *Toronto Globe*, has been making a kind of "royal progress" throughout his realm of Upper Canada, with the view of perfecting the system of which he is the head. The particulars of this progress, and the ideas which it suggested, have also been published or made known to the reverend gentleman's lieges in a Circular or Edict; and it is from this document that we obtain a glimpse of the scheme which the autocrat of the schools is maturing in his mind, and against which we would warn our readers. In this Circular then, the Rev. Mr. Ryerson raises the "important question," according to the *Globe*,—

"Whether each Municipal Council shall not be invested with power to bring to account, and punish, or fine or require to work on the roads, parents who do not send their children, between seven and fifteen years of age, to some school at least four months in the year."
 Even the *Globe*, liberal or democratic as it is, a little startled by this proposal: it fears "that any law, compelling parents to educate their children would be repugnant to the ideas of personal liberty which obtain in this country;" and in melancholy accents it admits the fact that, as yet, so little have the people been reconciled to despotism, in spite of the democratic tendencies of the age, "popular sentiment would hardly recognise the justice of setting a man to work upon the roads" (in other words treating him as at Botany Bay felons) of the worst description used to be treated)—"because his children were not at school." Well even this is satisfactory: it indicates that some sentiments of personal dignity still survive in Upper Canada, in spite of its democratic training: that some regard is still entertained for the rights of the parent, in spite of the teachings and preachings of the advocates of State Schoolism. Low as they may have fallen, deeply as they may have wallowed in the foul slough of liberalism, the majority of the people of Upper Canada are not yet prepared to treat a father—even a Papist father—as a felon, or to send him to work in a road-gang, because he does not see fit to send his child to one of the Rev. Mr. Ryerson's schools. For this we are thankful: but who will guarantee that this healthy state of public feeling shall last? who, remembering how rapidly democratic or liberal principles are spreading in U. Canada, and how powerful is the influence in that section of the Province of Yankee notions, will assure us that "popular sentiment" on this matter shall not undergo a change. Therefore we say to the Catholic minority of U. Canada—Be on your guard; and be prepared to resist, even unto the death, the first and slightest encroachments upon your rights as men, upon your heaven derived and unalienable rights as parents.

For mark what in practice, would, in many instances, be the actual working effects upon the Catholic minority, of such a law as that which the Rev. Mr. Ryerson suggests. The said minor-

ity are, in many of the rural districts, too poor, too much scattered to be able to support a separate Catholic school: and thus the only school left practically accessible to them, under such, by no means unusual circumstances, would be the Protestant or non-Catholic school; to which the Catholic parent naturally dislikes to send his child, lest its faith and morals be corrupted by evil teachings, by evil associations, and by the insults and petty persecutions to which a small, uninfluential minority of Catholic children in a school conducted and governed by Protestants are constantly exposed, both from teachers and from fellow pupils. Yet were the law as the Reverend Chief Superintendent of Education would have it—the Catholic parent who under such circumstances should refuse to send his child to a non-Catholic school, would be liable to be treated by a Municipal Council composed of the enemies of his faith, as a felon, and condemned to penal servitude on the road, like the vilest of malefactors.

And what is our assurance we ask, what our guarantee that such an execrable law shall never defile our Statute Book? Only this "popular sentiment" which is not as yet prepared to accept such a law. But this is a rotten reed to rest upon at best; and as with Liberals, not justice, not the eternal immutable laws of right and wrong, but "popular sentiment" is the rule of action, we may be sure that with the progress of democratic principles, which are fatal to and incompatible with personal liberty, the "popular sentiment" of the brute majority will in course of time incline towards a measure, which to-day it may reject.

It is besides the logical corollary of the premises on which all our School legislation is professedly based, in harmony with its fundamental principles. If the State, or in other words if a majority of the people, have the right to tax a minority for the support of schools to which the latter object, we see not how their right to compel the recalcitrant minority to send their children to those same obnoxious schools can be logically contested. The Rev. Mr. Ryerson is therefore quite logical, and quite consistent. His premises and his principles lead inevitably and directly to his conclusions; and it is not to his particular application of the system of State-Schoolism, but to the system itself that we object, and against which we warn our readers to be constantly on their guard.

The *New York Irish People*, of which we made mention in our last, in its second number gives us the Fenian programme with regard to Ireland. Of this programme the following is the most important feature:—

"The peasant proprietorship will be the result of our success; without it the work would be but half accomplished. Landlordism must be rooted out as it was partially in France by the revolution, and the way of the peasant soldier will be his share of the rich lands that smile with golden harvests for his English masters. There are some Irish landlords who will fraternize with the people in the struggle. Their properties, or its value, must be secured to them. Our motto must be—'Those who are not with us, are against us.'"
 —*Irish People*.

We see then clearly that Fenianism is not primarily, a national movement. Its object is to effect a social revolution; a revolution akin to, but more complete or "thorough," than that which the infidels, *sans culottes*, and Jacobin cutthroats effected in France in the Reign of Terror. Without circumscription, or ambiguous phrases, the journal recognised by Mr. O'Mahony as "the organ of the Fenian Brotherhood," tells us that the rooting out of Landlordism must be accomplished effectually in Ireland, as under the Jacobin regime it was "partially" accomplished in France. Pillage, and the plunder of all proprietors in Ireland who do not actively fraternize with the insurgents, and take part in the projected *Jacquerie*, are the wages, and the only wages even, promised to the Fenian soldiers.

What then was this "rooting out" of landlordism which the Jacobins of France only "partially" accomplished, but which the Irish Jacobins, or Fenians, propose as the main object of their insurrection; and design to accomplish, not "partially," but thoroughly? By what agents and agencies was the partial work in France accomplished? The answer to this question will show us with what means the Fenians propose to accomplish their object; for, as the proverb tells us, he who desires the end desires the means; and the only means by which such a thorough social revolution as that which the Fenians propose to themselves as the chief end of their insurrection can be accomplished, are the same means as those by which the French Fenians of the last century accomplished, though only "partially" indeed, their great achievement of uprooting landlordism.

What then were those means? We need not dilate upon them; but will content ourselves with giving a few short passages from a historian of, or rather an apologist for the Revolution; a Socialist himself, and therefore an unexceptionable witness when describing the horrors of the *Jacquerie* by which landlordism in France was "partially" uprooted. We translate from the lately published *Histoire de la Revolution*, by M. Louis Blanc:—

"The roads were crowded, sometimes with armed bands who went along exciting to the conquest—

chantant a la conquête—of the manor-houses, sometimes by frightened cultivators who, driving before them their cattle, hastened, towards the towns. Besides, there were the wandering troops of hunger-stricken whom despair urged to the pursuit of the fore-stallers, or 'courriers' whom the gentlemen naturally despatched to one another to exhort to mutual vigilance.

"The peasantry of the Maconnais came down from their mountains and inundated la Bourgogne. In Upper Alsace many chateaux were reduced to ashes and many *baillis* obliged to fly. In Franche-Comte bands of peasantry, invaded the Abbeys of Clairfontaine, of Luro, of Bithaine, devastated the castle of Molans, utterly destroyed that of Vauxvillers, which belonged to the Duchesse of Orléans-Tonnerre. At the approach of the assailants this lady fled, and hid herself in a barn, behind a bundle of fagots; till she was rescued by a company of chasseurs sent to her relief by the Princess of Broglie. The Marquis of Ormesau, an old man smitten with paralysis, was driven from his manor-house during the night and compelled to fly, supported by his two daughters. Suspended over a well, the baron of Monjustin was about to be cast therein when some passing soldiers rescued him. In Normandy, the man of business of an absent landlord, refused to give up his master's title-deeds; to compel him to do so they burnt the soles of his feet. In Languedoc, the Marquis de Barras was massacred before the eyes of his pregnant wife."—*Louis Blanc. Histoire la Revolution*, vol. ii., c. 15.

Such were the measures, pretty strong measures too, by which landlordism in France was "partially" abolished; and to measures precisely similar would the Fenians have to resort, to abolish landlordism in Ireland. By no other agencies has a social revolution, or can a social revolution be accomplished, whether the agents be French Jacobins, Irish Fenians, or blood-stained Cromwellian mercenaries fresh from Drogheda massacres. In vain is it for Fenians or their friends, to repudiate the fiendish design, imputed to them by the Crown Prosecutor, of a general massacre of the landed proprietors of Ireland. Such a design may not have been written down in black and white; it may not have been set forth explicitly in their programme; nay, we readily believe that thousands of them are sincere when they, with their lips, repudiate it with horror. Nevertheless, it is contained, implicitly, in their programme; since by no other conceivable means could landlordism, that is to say the ownership of land, be uprooted or destroyed.

The success of Fenianism would be but the renewal in Ireland of all the most hideous atrocities of the first French Revolution. Its avowed objects are, not the redress of any of the religious grievances under which the Catholics of Ireland labor; or of the political grievances against which the Irish remonstrate; nor yet of those abuses of the power which their social status gives them, of which too many Irish landlords are indeed guilty, and of which Irish tenants with but too good reason complain—all objects laudable, and worthy of all sympathy. No! It is not at the redress of its abuses, but at the uprooting of the social system itself, that Fenianism aims; and because such an uprooting cannot be accomplished without the complete overthrow of society itself, is it that we find that the Catholic Church, the guardian of society, stands as towards Irish Fenianism, in the same position as that in which she stood as towards French Jacobinism.

POPERY AND INFIDELITY.—Everything seems to indicate that in the Protestant world, generally, and in the Anglican Establishment in particular, men cannot much longer halt betwixt two opinions. They must become either Rationalists, or Romanists; Rationalists, if adhering to the principle of "private judgment," the formal principle of Protestantism, they renounce or protest against the principle of authority in matters supernatural: but Romanists, if renouncing or limiting the principle of "private judgment," they adopt, or adhere to that of authority.

What is taking place in the ranks of Anglicanism is, on a smaller scale, but a copy of that which is taking place everywhere else in the non-Catholic community. There are two forces, constantly and actively at work, to which sooner or later, every man, no matter how fond he may be of rest, and how averse soever he may be to change, must yield. One impels to Romanism, the other to Rationalism; and the effect of these two great forces are well described by a Protestant periodical, the London *Christian Observer* in the close of its last volume, and its review of the events of 1865. We make some extracts:—

"Yet our task has been a painful one. Amongst the ranks of those who now swell an apostasy to Rome, either open or avowed, or the more dangerous to its victims because concealed under a professed attachment to the Church of England, are many who did walk Free. And even amongst those who have accepted Dr. Copleston as their leader, there are some, chiefly young men, who were reared in Christian families, and once made a profession of Evangelical religion. During the past year, both of these parties have displayed great zeal, and we fear, considerable progress. . . . We are afraid that it must be so still."

Of course it must, and with every passing year, the progress will be the more striking.—Men, living intelligent men, can no longer consent to lie torpid, and rot away in the stagnant pool of what is called evangelical Protestantism. The spirit of inquiry has moved over the face of the waters, and roused its long inanimate denizens to renewed intellectual life, and activity. Thus aroused they move, some in one direction, some in another, but all move. Some with vigorous stroke strike up the stream for those clear and healthy waters in which their fathers had their

spiritual being, and from whence they were carried down by the great flood of apostasy; others yielding to the current, float, or are swept away rapidly downwards towards the dark abyss of rationalism, into which, when once moved, the waters of Protestantism naturally precipitate themselves. The pool has been stirred, and the old stagnation never can be restored.

The moment a man brought up as an evangelical Protestant presumes to think for himself, instead of allowing his thinking to be done for him by others, it is all over with him; his ancient place can hold him no longer. Free inquiry, or free thinking, is the death blow to evangelical Protestantism; it may lead him who frankly adopts it with a sincere love of truth, to Rome, or it may lead him to Rationalism; but to one or the other, if faithfully and unflinchingly followed, it must lead him. Intellectual torpor is the one favorable, indeed indispensable condition for the growth and development of evangelical Protestantism. Intellectual activity is fatal to it; and if in the atmosphere of free discussion, it is exposed to the searching rays of truth, either revealed or natural, it gasps for breath, collapses or shrivels up, and immediately subsides into the stillness of death.

This is why, during the past year, the twofold movement—Romeward, and Rationalism-ward—recorded by the *Christian Observer* has been going on. Young men, reared in Evangelical families, have been stirred by the spirit now abroad to ask themselves "Why do I believe this? Why do I profess that? Is my belief, are my professions the products of my own 'private judgment,' or do I accept them upon authority?" and this brings on the decisive question: "Whether is reason, i.e., private judgment, or authority the guide to follow in matters of religion?" If he answer "Reason!" he becomes a Rationalist; but if "Authority!" he is at once a Romanist! in principle, and must soon be one also in practice.

From the pretty broad hints of the *Globe*, and the comments of the press of all shades in politics, it would seem that the motives of Mr. George Brown's retirement from the Ministry are not altogether an impenetrable secret. He differed, strongly, with his late colleagues upon a question of financial policy with reference to the projected repeal of the Reciprocity Treaty. His policy seems to have been that of Free Trade, the abolition of all Custom's duties, and the adoption of a system of direct taxation. In theory we believe Mr. George Brown's views, in consideration of our peculiar relations with the United States, and without reference to the question of Free Trade in general or in the abstract, to be correct; but in practice the question arises—Would it be possible to raise by direct taxation from the people of Canada, a sum sufficient to discharge our obligations to the public creditor, and to meet the current expenses?

The question of Free Trade in its last analysis is but the question of direct or indirect taxation; and as all will admit that the citizen should be taxed, or made to contribute to the necessary expenses of Government according to his means, this question of direct or indirect taxation resolves itself into the question—Whether is a man's income, or his expenditure the better test of his means, or capability of supporting taxation?—These are questions for the political economist to discuss, and it is for them to pronounce verdicts on the question at issue betwixt Mr Brown and the Ministry. It does not seem as if the long agitated question of Confederation had anything to do with the retirement of the former from office.

A correspondent of the *Weekly Register*, treating the subject of Anglican Orders gives, as of his own knowledge, some curious instances of the mode in which the Sacrament of Baptism is often administered by ministers of the Established Church; and thence shows how reasonable it is that the Catholic Church should in all cases, administer conditional baptism to adults whom she receives within her fold, converts from the Protestant sects. Amongst other amusing stories, the correspondent of the *Weekly Register* above referred to, tells the following:—

"For a very long period of time before the Tractarian movement, the manner of administering baptism had been such that there was no doubt that a large part of those brought to Protestant fonts were never baptised. Sometimes infants were baptised in a row, by a dash of water aimed at all of them, with what efficacy need not be said. "One amiable person, who was well known to friends of mine, used constantly to officiate thus: 'I baptize thee—what a very beautiful child; what a pretty cap—in the name,' &c."

"Finally water was omitted. The following case is within my own knowledge:—I am not allowed to give names. A young curate very far advanced in what are called 'High Church' Protestant views, talking largely before his father, his rector, of the value of baptism, and its efficacy. 'Well, said the father, you need not say so much; for when I baptized you there was no water used at all.'"

The Anglican minister here alluded to had himself baptised straightways, and shortly after applied for admission and was received, into the Catholic Church, of which he is now a Priest.—From this it would appear to be by no means improbable that many of the gentlemen in the Established Church who style themselves priests, &c., are not so much as Christians, but simply heathens, because still unbaptised.