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The True Witness.

MONTREAL, FRIDAY, JAN. 15, 1858.

NEWS OF THE WEEK.

THE tidings brought by the last steamer, that Sir Colin Campbell, after six days' hard fighting, had succeeded in relieving Lucknow, and in rescuing its brave garrison, and the numbers of women and children long cooped up within its walls, from the horrors that menaced them, will cause every honest heart to beat with joy. The full particulars of this gallant and important achievment have not as yet reached us; and the telegram is evidently full of errors, both as to the dates, and the number of the troops engaged .-But of the fact itself there can be no doubt; and as reinforcements were arriving daily, there can be as little reason to doubt that the Sepoy mutiny is now effectually crushed.

From the Continent of Europe there is nothing new to report. In Great Britian commerce was reviving, and money once more beginning to manifest its presence. The Bank of England had in consequence reduced its rate of discount from 10, to 8 per cent; and a still further reduction at the beginning of the present year, was confidently anticipated.

To OUR SUBSCRIBERS .- There are no subjects upon which we are more unwilling to dwell, than those that concern ourselves personally. Yet in this instance we have no choice, and must perforce come to a clear and explicit understanding with our subscribers as to our relative positions.

For ourselves, we can assert in all truth, that we have honestly endeavoured, to the best of our humble abilities, to redeem the pledges given to the Catholic public in our prospectus. We have known no party in the State save the Catholic Church; and have, through good repute and evil repute, without regard to popularity or personal consequences, pursued one undeviating course-that course which we sincerely, even if erroneously, believed to be most likely to forward the interests of the Catholic community. But however well disposed we may be to serve them, it is impossible for us to issue a weekly paper, unless we be paid for our time, longs, not to the material but, to the moral ortrouble and outlay; and this naturally leads us der, is not a legitimate function of the State. to the consideration of the position in which the great majority of our readers stand to us.

Of subscribers, we have enough upon our list to support a weekly paper respectably, if they would but be punctual in their payments. Unfortunately, however, whilst one-third, perhaps, remit pretty regularly, of the remainder, one-half are very careless upon this, to us, highly important point, and the other half never pay at all. Upon these conditions it is impossible for us to continue any longer the publication of the TRUE WITNESS. For a long time the receipts of our office have not averaged thirty per cent of its actual expences; and in consequence we are compelled to inform our delinquent subscribers, that it is our intention to suspend the publication of our paper, with the expiration of the current half year-that is after our issue of Friday the 12th prox.-if in the interim they do not make an effort to remit to us, some portion at least, of the very considerable sums in which they stand indebted to this office; and that after this date, we shall put in force against them the machinery of the law, to enforce payments of those debts which neither honor nor justice will induce them otherwise to discharge. We cannot condescend to be always praying and entreating our subscribers to settle their accounts with us. We force our paper upon no one; but from those who voluntarily take it, we expect as of right, a fulfilment of the terms of subscription. If our Catholic readers disapprove of our principles, or do not deem the TRUE WITNESS worthy of their support,-and as we cannot change the former, or enforce the latter-we have no alternative left us, but to discontinue the publication of our paper, and to sue the delinquents for the amount of their respective arrears.

To this determination we have been reluctantly forced by our pecuniary circumstances, and a careful consideration of what is due to ourselves. and to that sacred cause which we have been honored with the permission to advocate. A truly independent Catholic journal, that is, a journal entirely free from all secular influences-Ministerial influence on the one hand, and the influences of popular prejudice on the othercannot be conducted without punctuality in money matters on the part of subscribers. With any other but a truly independent journal, we would scorn to be connected; and we are very

maintained. We leave it therefore for the Catholic public of Canada to decide, whether they its other faults, can at least boast of having, from the first day of its existence to the last, kept one object—the interests of Catholicity—steadily in view; and of having always sought to forward those interests, regardless of praise or censure, independent of all secular influences, and in humble submission to the teachings of our holy Mother the Church of Christ.

ing of the tithe system of Lower Canada—if it be unjust and baneful to levy tithes upon Catholies for the support of their own clergy, and of a system of religion of which, without doing violence to their conscientious convictions they can avail themselves, can it be otherwise than unjust | before his house; but it has neither eyes nor and baneful to tax Catholics for the support of schools to which they are conscientiously opposed, and of which they cannot avail themselves | refrains from obtruding his vices upon the attenconsistently with their religious obligations?-To this simple question our cotemporary—who like a true evangelical Protestant abbors a straightforward answer as he does holy water, and to whom quibbling and evasion are as natural as the nasal shuffle which distinguishes the pleasant children of the conventicle from unregenerate mortals—replies by propounding to us the following queries in his issue of the 1st instant: naive question of the Montreal Witness-" Is

2. "Is it just that Protestants in Montreal and other Canadian cities should be taxed for the support of a Non-Protestant police?

such a Non-Catholic railroad as that of the Grand

3. "Is not the police intended to enforce good morals on the public, and is there sound morals without religion?

4. "Why should Catholics be taxed to construct and keep in repair public roads and streets which are Non-Catholic, and non-sectarian?

As these are the usual forms of evasion to which Protestants, when hard pressed, generally have resource to palliate the monster iniquity o State-Schoolism, we will for once condescend "to answer a fool according to his folly," and will therefore reply to his several questions seri-

To the first and fourth of these we reply that as public roads cannot, as a general rule, be made by private efforts, or by individual exertions, and as road making belongs exclusively to the material order, wherein the State or Civil Government is supreme, it-public road making -is a legitimate function of the State; which has therefore the right to tax all its subjects indiscriminately for the furtherance of an object to which none can have any conscientious scruples, because the subjects of conscientious scruples lie in the moral, not the material order.

But, on the other hand, education, which be Education, we say, belongs, not to the State but-to the Family; and it is the duty of the parent, and not of the Civil Magistrate, to provide for the education of the child. The parent, and, no matter what the laws of the land may say to the contrary, he alone is responsible to God for the education of his children; it is duty which he owes to God-a duty from which nothing can absolve him-to see that they be properly educated, and to watch carefully over their faith and morals. But as "duty" and "right" are terms correlative, it follows as the corollary of these propositions, that the parent, and the parent alone, has the right to determine how, where, under what masters, and in whose company, his children shall be educated. Therefore, we conclude from the above premises, that the State has no right to tax any one of its citizens for the support, either of a Church or a School, to which he is conscientiously opposed; because, in the first place, neither religion nor education is a legitimate function of the State; and because, in the second place, by taxing any one of its citizens for the support of a school to which he does not, in the exercise of his absolute rights as a parent, see fit to send his children, it does, to a certain extent, rob him of a right which he holds immediately from God; and does also to the same extent tyrannically interfere to prevent him from performing his duty to Him Who one day will appear to judge the living and the dead; and Who will then exact a strict account from every parent as to the manner in which the latter has fulfilled his duties. To this argument we defy the Montreal Witness, we defy the warmest advocate of State-Schoolism to offer any reply, which shall not involve a principle which, if logically and consistently carried out to its ultimate consequences, would prove subversive of all civil and religious liberty, and repugnant not only to Christianity, but to the fundamentals of natural religion. State-Schoolism, in short, disguise it as you will, is but one phase of Socialism, a sys-

tem which includes all tyranny, and all infidelity. a serious answer—so sublime are they in their contain the concentrated essence of twaddlenonsense raised to its highest power.

True, there is no firm basis for sound morals

certain that by none other can the interests of tice of all those duties which natural religion our holy religion be forwarded, or her honor inculcates. But it is equally true that the police is not intended to enforce good morals; and that with morals, in the true sense of the word, will continue to support a paper, which, whatever | it has no more concern than it has with the dogmas of Christianity. The functions of the police are to enforce the performance of certain civic duties, and to prevent the commission of certain acts, the neglect, or perpetration, of which, would inflict material injury upon Society. It stops and confines the drunkard, not because drunkenness is immoral or a sin against nature's God; but upon the same principle that it compels the removal of a dead cat, or any other car-If-we asked the Montreal Witness complain- rion, from the public thoroughfares; because the one stinks and menaces the health, just as the other is noisy and dangerous to the peace, of the community. It interferes with and punishes the most virtuous and moral citizen, if he neglects to clear away the snow on the footpath from ears for the infidel, the adulterer, and habitual violator of every moral precept, so long as he tion of the public. It undertakes to make a man keep his backyard clean; but it heeds not if his heart be a very sink of iniquity. That with non-Catholics, morality is often but a mere matter of police, is a charge that has often been forcibly urged against Protestantism; but we never have met with such a conclusive evidence of the truth of this accusation as is contained in the 1. "Is it just to tax the Catholics of Canada for | not the police intended to enforce good morals on the public ?"

The sum of the matter is this. The State has the right to tax all its citizens, indiscriminately, for objects which belong to the domain of the State, and which are included within its legitimate functions; but it has no right so to tax any of its citizens for other objects which do not fall within its proper domain, and are not included within its legitimate functions. To make war and conclude peace with foreign States, to levy troops, to construct roads and bridges, drains and sewers, to maintain a police and Courts of Judicature, are included within the legitimate functions of the State; because it alone is competent to fulfil them, and because none of these things could possibly be performed by any individual citizen. On the other hand to feed, clothe and educate his children, to keep a strict watch over their morals, and to attend to their bowels when out of order, are we contend, the legitimate functions of the parent, and of him alone. It is the duty of the individual parent to attend to all these things, and, therefore, not of the State; for with that which is the legitimate function of the one, the other has no right to interfere. The whole "school question" therefore resolves itself simply into this. "To whom does the right of educating the child belong? To the State, or to the parent?" It cannot belong to both, for there cannot be two responsibles, but one responsible. If it be the legitimate function of the State, then has the individual no more right to claim any control over the education of his own children, than he has to interfere with the police, or any other public functionaries in the discharge of their several duties. If, on the other hand, education be, as we contend, the legitimate function of the individual parent, then has the State no more right to interfere therein, than it has to prescribe how we shall feed and clothe our little ones, and what aperients we shall administer to them in their occasional infir-

Unfortunately however the Protestant world has lost sight of the truth that, if the State has rights as against the individual, the latter has rights equally valid as against the State; and thus it is, that, with Protestantism, it is impossible to reconcile State authority, with individual State is despotism; and the liberty which it claims for the individual is anarchy. With it either the State is absolute, and the individual nothing-or it denies all authority, and rushes into the extreme of an exaggerated individualism. The Catholic Church alone, teaches, because with authority, that the individual has both duties towards, and rights as against, the State; the latter being but another form of expression for his duties towards God.

And both reason and revelation teach, that to educate his children is a duty which the parent owes to God; it is therefore a zight which he has as against the State. In contending for this right, we are pleading the cause, not of Catholics in particular, but of all parents, no matter what their creed; we are putting forward no sectarian claims, but are merely asserting the fundamental principles of civil liberty, against the encroachment of bureaucrats, democrats and tyrants generally. Why then the outcry that is made against us, as if we were seeking to impose some burden upon our Protestant fellow-To the other questions, it is difficult to return | citizens, or to deprive them of the enjoyment of some of their rights? What is it that we ask absurdity, so stupendous, in their silliness. They | for? That Protestants be taxed for the support of schools for Catholics? or that the dogmas of Popery be taught at the public expence? No,

and front of our offending bath this extent, that we contend:-1. That to the individual parent belongs the

exclusive right of controlling and directing the entire education of his children, and of selecting their teachers; and that he owes no account to any man, or body of men, but to God only, for the manner in which he exercises that right.

2. That the State has no right to tax any man, rich or poor, Catholic or Protestant, for the support of a school to whose management he has any objections whatsoever; and to which, in the exercise of his sacred inalienable rights as a parent, he does not see fit to entrust his children.

These propositions may offend the advocates of "State-Schoolism," and the "bureaucrats" who make a dishonorable profit out of that odious system; but no friend of liberty, and, above all, no parent who is conscious of the deep responsibilities which attach to theparental relation, will feel inclined to impugn their truth.

SOCIAL CONDITION OF UPPER CANADA .-The Toronto Colonist draws a sad picture of the Upper Province, now prostrate beneath the hoofs of the Orangemen, and in which, since the Governor-General's official sanction of the Society, Protestant principles reign in undisputed 'Ascendancy."

"The fact cannot be disguised," says our cotempo-ary, "that the fire of sectarian hate, fed if not lighted by the Clear Grits, is now burning in many parts of the Western peninsula, with a force that has not been known for years. . . . It jeopardises public and social peace. It displays itself in the streets, in tunes played, not for the sake of melody, but because of their known offensiveness to Irish Catholics. It is placarded at every street corner. It is heard in aldermanic groggeries, and low filthy cellars," &c., &c.

And, we regret to say it-to the same sad condition is society in this section of the Province rapidly tending. With every returning Twelfth of July, the same foul spirit of "sectarian hate," which our Upper Canadian cotemporary deplores, manifests itself, and under the self-same symptoms, in our Lower Canadian cities, jeopardising "public and social peace." Encouraged and fostered by the Government, welcomed at the official residence of Her Majesty's Representative, who, unmindful of what he owes to his Royal Mistress, and to the people over whom he has been placed as Governor, has approved himself as unworthy of the confidence of the one, as of the respect of the other-it, the foul spirit of Orangeism and "sectarian hate," parades our streets, and ostentatiously "displays itself in tunes played, not for the sake of melody, but because of their known offensiveness to Irish Catholics;" and it has already been, and will be again, unless prompt and efficacious means be adopted to repress it, the infallible provocative of tumults, bloodshed, and internecine war.

These are the facts; and considering them, we naturally ask—to whom are we indebted, with whom rests the responsibility for this deplorable and disgraceful condition of society in Canada? We hesitate not to reply, that the real criminals, that they who are primarily responsible, are-not the "Clear Grits," but the Governor-General, and his Ministerial advisers; not George Brown, nor the miserable tribe of brawling fanatics of whom he is the acknowledged leader, but, Sir Edmund Head, MM. Cartier. Macdonald, and their mercenary political supporters in Parliament. When a Governor-General of an important portion of Her Majesty's dominions receives at his official residence, and in his official capacity, a deputation from a secret politico-religious society, he by that very act inaugurates the era of politico-religious strife and of civil discord. He, with sacrilegious hands, applies the flames of "sectarian hate" to the social edifice which it is his first and most sacred duty to preserve from harm. Identifying himliberty. The authority which it asserts for the self by that act, with the avowed enemies of our civil and religious liberties, the revilers of administered by Orange officials, and is a foreour Church, and the blood-stained murderers of our coreligionists and fellow-citizens—he ceases to be in our eyes, the representative of Majesty, the sworn guardian of peace, and the dispenser of equal justice to all classes of the community: but stands revealed before us as the chief of an odious faction, and as the unprincipled political partisan. Unmindful himself of his own exalted position, and regardless of that dignified neutrality which, if he had the feelings of a high-minded gentleman, or the wisdom of the statesman, he would have seen that it was his interest as well as his duty to maintain inviolate, he can no longer complain if, having thus voluntarily descended into the political arena, he is treated, not as Governor-General of Canada, but as one of the combatants. This is the condition to which, unfortunately for himself, more unfortunately still for the honor of His Royal Mistress, and, most trators of the law, and conservators of the peace." unfortunately of all for the social interests of Canada, Sir Edmund Head, acting probably by the advice, and certainly with the consent of, his Ministerial advisers, has reduced himself.

Equally culpable are those Ministerial adto the people of Great Britain for the manner in without religion; for morality includes the practive ask none of these things; and the very head ple of Canada for all the official acts of the Go-bad votes.

vernor-General. Had there been either honesty or wisdom amongst them, they would not have allowed the Governor so to degrade his high office, and to insult us, as he did on the 12th of July, 1856; had there been one gentleman amongst them, or one man fitted to be entrusted with the preservation of the peace of our mixed community, such an outrage upon public decency would never have been perpetrated; and the fire of "sectarian hate" would have been confined to the "aldermanic groggeries and the low filthy cellars"-the meet abodes of Orangeism-and not allowed to display itself in the vice regal court, and under the very nose of Her Majesty's Representative. For this spread of the " sectarian fire," and the consequent irreparable injury to society, the Cartier-Macdonald Ministry are, and by every candid man will be held, responsible.

Bis James Yower has fondibused 275 towards the

The punishment of the latter is in our hands. and we hope may yet be inflicted without mercy: but the other offender, if to be dealt with at all, must be dealt with by the Imperial Government. We are therefore still of opinion that the Irish Catholics of this country should yet take means to bring the infamous conduct of Sir Edmund Head before the notice of the Imperial Government; which will hardly allow to pass uncensured its public servant in Canada, who, pretending to represent Her Majesty, openly and officially sanctions and encourages that selfsame loathsome secret politico-religious society, whose members are at home declared unworthy of holding a simple commission as Justice of the Peace. Hardly, we think, will the Imperial Government-if the subject be formally brought under its noticesanction in Canada, that which it has condemned in Ireland; or refrain from expressing its dissatisfaction with one who has kindled in the Upper Province that " fire of sectarian hate" which, according to the Toronto Colonist, threatens to consume society.

THE BEAUTIES OF AN ORANGE EXECU-TIVE.—In our last we mentioned the brutal and cowardly murder of a Catholic named John Farrell, by an Orangeman of the name of William Miller. Since we wrote a Coroner's Jury has sat upon the body of the murdered man; and after examining a number of witnesses, mostly Protestants, has brought in a verdict of "Wilful Murder" against the said Wm. Miller.

Of course, the reader will conclude that, as in Quebcc, and in the case of the Canadian accused of having murdered one of the supporters of the Ministerial candidates at the late election, the above named Wm. Miller has been committed to prison to await his trial. Not so fast good simple reader; you forget that we have a Governor with strong Orange proclivities, an Orangeman for Attorney-General, and that the murderer was also a member of the same honorable Society-whilst his victim was a mere Papist .-What! commit a good sound Orangeman to jail for shooting a b-y Papist? Not a bit of it; this is a free country, where Orangemen have the right to wallop their Romish "niggers;" and accordingly whilst Lafontaine at Quebec 13 boxed up in jail for an act not worthy to be compared with the cold blooded, deliberate murder of Farrell-the Orangeman, William Miller, is allowed to go at large on bail, in spite of the verdict of "Wilful Murder" brought in by the Coroner's Jury. At all events, this is the statement of a writer in the New Era of Tuesday last, from which we make the following extract:

"Register also the facts, that a Coroner's Jury found William Miller guilty of the wilful murder of John Farrell; that the aforesaid murderer was admitted to bail in the sum of £200; that sufficient time was allowed him to escape, before a fresh warrant was issued for his arrest; and that no step has been yet taken by either the Coroner, or the Government, by a promise of reward or otherwise, to effect the arrest of the murderer."

This is a fair specimen of the mode in which justice, as betwixt Catholics and Protestants, is taste of what the Catholics of Canada have to expect from our present Government. Papists are shot down like dogs, in broad day light, and in the presence of hundreds. The murderer is known to all men, denounced by the Coroner's Jury, but because an Orangeman-one of the brethren of our officials-is allowed to walk off scathless, as if he had performed a somewhat meritorious action, in ridding the world of a Romanist. Such is the measure with which justice is meted out to the Catholics of Upper Canada; such the amount of protection which the laws, as administered by our Cartier-Macdonald Ministry afford to Irish Papists. We are glad to see however, that the Montreal Herald comments severely upon this proceeding—" a proceeding," says our cotemporary, " which, in the absence of any mitigating evidence, we must confess appears to have been a most reprehensible step on the part of these subordinate adminis-

PROTESTED ELECTIONS .- On Monday last, being the last day allowed by the law for protesting against the city election, MM. M'Gee and Rose were each served with a Protest by visers; who, if Sir Edmund Head is responsible the friends of MM. Starnes and Holton, respectively; Mr. M'Gee's election being contestwhich he discharges the duties confided to him, ed by the former, and that of Mr. Rose by Mr. are, in a modified sense, responsible to the peo- Holton, on the grounds mainly of bribery and