

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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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.

From the Continent of Europe there is nothing new to report. In Great Britain commerce was reviving, and money once more beginning to manifest its presence.

TO OUR SUBSCRIBERS.—There are no subjects upon which we are more unwilling to dwell, than those that concern ourselves personally.

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.

Of subscribers, we have enough upon our list to support a weekly paper respectably, if they would but be punctual in their payments.

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.

certain that by none other can the interests of our holy religion be forwarded, or her honor maintained. We leave it therefore for the Catholic public of Canada to decide, whether they will continue to support a paper, which, whatever 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.

If—we asked the Montreal Witness complaining of the tithing system of Lower Canada—if it be unjust and baneful to levy tithes upon Catholics 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 and baneful to tax Catholics for the support of schools to which they are conscientiously opposed, and of which they cannot avail themselves consistently with their religious obligations?

- 1. "Is it just to tax the Catholics of Canada for such a Non-Catholic railroad as that of the Grand Trunk?"
2. "Is it just that Protestants in Montreal and other Canadian cities should be taxed for the support of a Non-Protestant police?"
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 recourse to palliate the monster iniquity of State-Schoolism, we will for once condescend to answer a fool according to his folly, and will therefore reply to his several questions seriatim.

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 belongs, not to the material but, to the moral order, is not a legitimate function of the State.—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 a 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.

To the other questions, it is difficult to return a serious answer—so sublime are they in their absurdity, so stupendous, in their silliness. They contain the concentrated essence of twaddle—nonsense raised to its highest power.

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.

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 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.

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 liberty.

And both reason and revelation teach, that to educate his children is a duty which the parent owes to God; it is therefore a right 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.

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The fact cannot be disguised, says our cotemporary, "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 grogeries, 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."

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, M.M. Cartier, Macdonald, and their mercenary political supporters in Parliament.

Equally culpable are those Ministerial advisers; who, if Sir Edmund Head is responsible to the people of Great Britain for the manner in which he discharges the duties confided to him, are, in a modified sense, responsible to the people of Canada for all the official acts of the Governor-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 grogeries 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.

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.

THE BEAUTIES OF AN ORANGE EXECUTIVE.—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 Quebec, 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 is 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 administered by Orange officials, and is a foretaste 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 scot-free, 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 administrators of the law, and conservators of the peace."

PROTESTED ELECTIONS.—On Monday last, being the last day allowed by the law for protesting against the city election, M.M. McGee and Rose were each served with a Protest by the friends of M.M. Starnes and Holton, respectively; Mr. McGee's election being contested by the former, and that of Mr. Rose by Mr. Holton, on the grounds mainly of bribery and bad votes.