

The True Witness

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MONTREAL, FRIDAY, DEC. 18, 1868.

ECCLIASTICAL CALENDAR.

DECEMBER—1868.

Friday, 18—Ember Day. Expectation of the B. V. M.

Saturday, 19—Ember Day Fast. Of the Feria.

Sunday, 20—Ember Day. Fourth of Advent.

Monday, 21—St. Thomas, Ap.

Tuesday, 22—Of the Feria.

Wednesday, 23—Fast. Of the Feria.

Thursday, 24—Fast. Vigil of Christmas.

NEWS OF THE WEEK.

The elections being now over, and the result being an overwhelming majority in favor of Mr. Gladstone's Irish Church policy—whatever that may be—the question now is "What will be done with it?"—to what end will be devoted the powerful machinery at his command? To disestablish and even disendow the Protestant Church in Ireland will, with the actual composition of the House of Commons, be easy: but the great difficulty will be to find an appropriate and satisfactory plan for disposing of the funds which disendowment will leave in the hands of the State. If, as some think will be the case, these funds be devoted to the purpose of extending and strengthening the National or Mixed system of Education in Ireland, the Catholic cause will not have gained by the change. The Godless school will be more dangerous to the faith than ever the Protestant Church by Law Established has proved itself to be. Earl Spencer has been appointed Lord Lieutenant of Ireland by the new Ministry. The arrival of Donagel of one of the boats of the steamer Hibernia with the second mate of the ill-fated vessel and two other persons, is announced. Of the 28 persons who got on board of the boat, the above are the sole survivors. Mr. G. Tran has been discharged from prison, suits against him having been withdrawn.

The new Parliament was opened on the 10th inst. by the Royal Commission. The Right Hon. Evelyn Denison was elected Speaker.

There is nothing new from France. Rumors of the failing health of the Emperor are still in circulation.

In Spain the Revolution progresses the "usual way." The army is the sole constituted authority that has survived the shock, and it needs no prophet to tell what must follow. At Cadiz there is civil war, but what the designs of the insurgents, whether republican or reactionary, it is not easy to say. By latest accounts they still held out, and a bombardment was spoken of. The late King of Naples will have plenty of imitators it appears; but these if Liberals and Revolutionists will be applauded rather than branded with an offensive name. In short the condition seems to be this—That there is nothing to save Spain from anarchy, but the army; and the Times' correspondent thus sums up:—"Revolution in other countries has often been described as 'an unnatural mother devouring her children'; but in Spain it is the children of the Revolution who unduly eat up their mother."

The two Garibaldi ruffians who attempted to blow up the barracks at Rome last year, with the intention of destroying the lives of the Papal soldiers therein lodged, having been tried, convicted, and sentenced to death, were duly executed a few days ago. Amongst British subjects who entertain a profound horror for the Camberwell explosion of last year, and who of course, justify the execution of the leader in the last named exploit—of which the main object however was not murder, but the liberation of certain prisoners—one would think that the action of the Pontifical Government would find none to censure it: yet the correspondent of the London Times speaking of the debates in the Piedmontese Legislature, characterises it as an "unjustifiable act." What then shall we say of the hanging of the man Barrett? Of course the Piedmontese authorities are very indignant at the execution of fellows who, whatever their crimes, were their own suborned agents; and acting, if not in virtue of positive instructions, at all events with the full assurance that their crimes and murders at Rome would be accepted at Turin as good and faithful services; but it is hard to see how British subjects, who approved of the action of their Government in the Camberwell affair, can find fault with the similar action of the

Pontifical Government towards the convicted agents in the brutal and cowardly attempt upon the lives of its soldiers.

The President's last Message to Congress was not well received. It told some home truths about the Southern States which were not palatable: and contained some very injudicious, to say the least, hints as to the propriety and expediency of repudiation, and cheating the national creditors. Much to the credit of the body to whom this extraordinary recommendation from the Chief of the State, was communicated, the proposal was indignantly rejected.—The press throughout the country, generally, condemn the Message.

By latest accounts from Spain the insurgents at Cadiz had surrendered. The state of the country is described as being distracted—the agricultural classes being ruined, and capitalists expecting a general assault upon property, were fleeing from the country. Already the Revolution has passed through its dynastic and political phases, and is entering upon its social phase.

THE COMPULSORY ver. THE VOLUNTARY SYSTEM.—The Legislature of the Province of Ontario is about to deal roundly with the School question; and is evidently bent upon establishing within its borders a system of State-Schoolism, compared with which the moribund Church Establishment of Ireland appears almost a beneficent institution. If Catholics are taxed for the latter they are not at all events by law any longer compelled to attend its ministrations.

The Toronto Globe the advocate—as becomes a Liberal organ—of every oppressive and iniquitous scheme, and the champion of Absolutism, is our informant upon these matters. From him we learn that acting under the advice of the Rev. Mr. Ryerson, the Committee of the Ontario Legislature appointed to discuss and report upon the school laws, has agreed to recommend certain changes in the existing law: amongst others, the introduction of a "compulsory" clause—or clause to compel parents under pains and penalties to send their children to the State School. This infamous tyranny, this outrage upon the rights of the Family—rights anterior to, and far more sacred than those of the State—the Globe announces, and defends in the following terms:—

"The most important change recommended by the Committee is the adoption of the principle of compulsory education. Dr. Ryerson has advocated this principle for a number of years; and has succeeded where we are told, in getting the committee to be nearly or quite unanimous and tolerably enthusiastic in its favour. While we have no strong faith in the practical success of any scheme of compulsory education in this country, we are at the same time free from that horror of it which some people profess. We have no sentimental objections to it on the score of the right of the parent to control the child—or in plain English bring it up in gross ignorance if he pleases. The State interferes in many ways already to protect children against wrong-doing at the hands of parents; and if good can be done by interfering to prevent parents from depriving their children of education furnished for them—not at the expense of the parent, but that of the public—it ought to be done.

And thus it is that, regardless of justice, honor and consistency, our Liberals in one instant cry out for the "Voluntary Principle" as the only just, and as the most efficacious; and in the next, with an impudence which would astonish us if any amount of cant or inconsistency in a Liberal could astonish—advocate the adoption of the "Compulsory Principle."

And yet if we analyze the motives of the men, we shall see that in their very inconsistency they are strictly consistent. For what is Liberalism? as understood by modern democracy. It is war to the Catholic Church as the uncompromising opponent of Absolutism, as the ever vigilant guardian of the rights of the Individual and of the Family. To weaken by all means the power and influence of that Church, and to confirm the supremacy of the temporal over the spiritual Order is the mission, or rather the chosen task of all your modern Liberals. Other objects they may have: but first and foremost their object is to undermine the power of the Catholic Church.

They have therefore no scruples about carrying out in so far as the Church is concerned, the Voluntary principle: not because they believe that under the operation of that principle the interests of religion will be best promoted, and the influence of Christianity confirmed and extended: but because they flatter themselves that its adoption will in time lead to the starving out of the Catholic Church; and by placing the clergy in pecuniary matters at the mercy of the laity, will enable the latter to dictate to the former what they shall teach, and so modify the Catholic religion itself, till it assume a form and consistency in harmony with their own passions, and prejudices—or what the Liberal press calls, the enlightenment of the age. This is the reason why, generally, the Liberal advocates the Voluntary Principle in religion, and boasts of its efficacy in assuring the sound religious training of the community. The truth is he cares not a straw for religion of any kind.

But for the very reason that, in so far as regards the Church, the Liberal is a Voluntary, an advocate of the "Voluntary Principle" and the eloquent denouncer of State-Churchism—in so far as regards the School he is altogether for the "Compulsory Principle," and the earnest pleader

in behalf of State-Schoolism. He knows that mixed education is dangerous to Catholic faith and Christian morality; he fears that were he to leave Education free, and in the hands to which God Himself has entrusted it—to wit, in the hands of the parent—the latter in the exercise of his discretion, and under the sense of the solemn obligations which the parental relations impose upon him, would invoke the aid of the Church to enable him best to discharge his duties: for the parent's rights as against the State, are but the co-relative of his duties as towards God. The one expression is the logical equivalent of the other: and it is because "Compulsory State-Schoolism," such as the Rev. Mr. Ryerson insidiously advocates, as the Ontario Legislature tyrannically contemplates, and the Toronto Globe, blindly applauds, interferes not merely with the parent's rights—but opposes impediments to the discharge of his duties, that the Catholic parent will not, no matter what the cost, or penalties ever submit to it. His answer to the Liberal legislator will still be this:—"We will never allow you to drive us into one of your conventicles, or our children into one of your schools.—So help us God."

The Globe—and in this he approves himself a Liberal indeed, in whom there is no sense of right—cynically boasts that he has no respect for the right of the parent to control the child. Nor is it wonderful that men who by their "marriage and divorce" laws have practically, and in so far as in them lies the power to do so, set at naught, and abrogated the 7th commandment as it is given in the Protestant version of the decalogue—"thou shalt not commit adultery"—should also entertain a profound contempt for a preceding command, which, whilst explicitly assering the duty of the child to honor its parents, by implication asserts the right of the parent to control the child. But it would be wonderful, if it would indeed be monstrous, if in a society which still calls itself Christian: which does indeed, as we firmly believe, include even amongst its non-Catholic members, numbers who are sincere in their Christian profession according to their teeble lights, and who in their hearts still acknowledge the great God Who of old spake from Sinai in cloud, as their supreme Lord and Master—there were to be found many to accept and submit to the tyrannical, anti-Christian, and God-defying legislation which this Ryerson and his tools in the Legislature propose to impose upon the Province. We adjure them to resist it, by any means, by every means which present themselves; not merely as freemen, and as the sons of freemen, but as Christians, but in virtue of the supreme allegiance that they owe to the Living God.

We subjoin an extract from the Montreal Gazette of the 9th instant, which fully corroborates what we said in our last, as to the light in which the existing Union betwixt the several Provinces of the Dominion, is viewed by our contemporary, and by those in whose name he speaks. We must premise that the article in the Gazette, from which we quote, is a criticism upon an article in Le Canadien of Quebec; in which the last named journal gave its appreciation of the political regime, under which we live, and of the significance of the Act which imposed it on us. The Italics are our own:—

Our contemporary, after again censuring La Merveille and its friends for consenting to so much centralization as it is sanctioned by our constitution, and for not securing greater strength to the local governments, whose battle Le Canadien boasts that it nobly fought—proceeds:—"When one observes coolly even the immediate effects of the present confederation, it is evident that it is nothing more than a system of fusion or confusion of all the interests of the diverse provinces." Again, we take note of this very nearly correct appreciation of what our constitution is. "It is true certain powers are defined that have not been directly taken away from the Province of Quebec, but the greater part of these privileges are secondary, and controlled by the federal government in virtue of its right of concurrence or of veto, which the latter possesses over all our legislation." It is clear that the editor of Le Canadien has read and understands clearly enough what is the real meaning and intent of our constitutional Act. It talks no nonsense about "co-ordination" rather than "subordination" like the Quebec Treasurer. The question before the rulers and people of the Dominion now is, really, whether they are ready loyally to maintain the constitution as we have it, or to allow it to be undermined by false interpretations and glosses, or overturned by agitation raised by demagogues.—Gazette 9th inst.

From the lines which we have ventured to italicize, it is clear that in the eyes of the Gazette, our Constitution is but little "more than a system of fusion, or confusion of all the interests of the diverse provinces;" and that its main feature, its chief excellence, consists in the complete "subordination" of the Provincial Governments to the Federal, or Central Government.

Without expressing any opinion as to the fidelity with which the Gazette interprets the Constitutional Act which gave us our present political system, we may safely say this:—That it is the interpretation which he and his friends desire to see put upon it, and for which they will work: or, in other words, that the end which they propose to themselves, and which already they flatter themselves they have gained—is a centralized form of Government, which, under the name, and with some of the outward trappings of a Confederation, is simply a Legislative Union with "Representation by Population."

The subjoined is from the Evening Telegraph of the 10th inst. It confirms, if confirmation be needed, the correctness of the estimate that we have formed of the ends proposed to themselves by one section of those who in L. Canada enthusiastically supported Confederation. They did so by their own avowal, because they believed, as from the first we feared, that the so called local governments would be thereby degraded to the position of "merely municipal bodies." It is for the friends of local self-government, and therefore of all true Conservatives, who if true Conservatives, who if true to their fundamental principles are the enemies of centralisation, to resist to the last the design of depriving Lower Canada, or the Province of Quebec, as it is styled, of that autonomy which some expected would be confirmed to it by Confederation. They must rally round and support their local authorities, and thus make the best of a bargain which is now irrevocable. We have ventured to italicize one or two phrases in the article from the Evening Telegraph which we subjoin, and which certainly has the merit of being lucid and to the point:

A correspondent of the Quebec Chronicle signing himself 'As you were,' cannot understand why military honours are not due to the Lieutenant Governors in Canada because he finds in the Queen's Regulations and Orders for the Army that certain military honours are to be paid to Lieutenant Governors. The reason is very clear for all those who have not made up their minds to misunderstand the Confederation Act. The local governments are not governments in the sense that Canada or Nova Scotia was a government prior to Confederation. The matter and turn it as you will, the so-called local governments are merely municipal bodies, to which special and not general powers alone are granted. The Queen forms no part of their legislative organization, and their Chief Magistrate, the Lieutenant Governor, is named as the representative of the government of Canada, itself a dependency. That any person in good faith can misunderstand this position of matters is impossible, for it was fully insisted upon prior to confederation, and was the basis of the resolutions of the Quebec conference. Therefore it is that the Colonial Secretary wrote a despatch to say that the Lieutenant Governors of Canada were not entitled to the honours and salutes to which 'As you were' refers. Were it otherwise, you would have officers holding commissions from the Queen, attending on an officer who holds his commission from the Queen's commissioned officer.

The Daily News has an amusing sketch, by no means a caricature, of the Yankeeified Canadian who, from time to time, returns to his native land to corrupt the faith and morals of those whom he astounds by his bogus fluery, his coarse snobbish manners picked up in New York grogeries, by his oaths and foul conversation, his scorn for decency, and by his ostentatious contempt for the religion in which he was brought up. Who has not met some of these gentry! who has not on such occasions shrunk from them with loathing! Ashamed of their Church, of the land of their birth, of the language which in their infancy they first learnt to lip, of the fathers who toiled for them in homespun, of the mothers who bore them, of the very names which in their baptism were given to them—so that you shall find one of these gentry, whose real Christian name is plain "Jean Baptiste" in the register, styling himself, after a short sojourn in Yankee land, "John"—they are a moral and a social pest. They have caught all the vices of the stranger; and without having contracted any of his good points, they in their persons exaggerate all the worst features of the worst and lowest classes of Yankee society.\* Exceptions there may be of course; but of the majority of them our description is, we fear, too true, and so true, that for the best interest of our pure and undefiled Canadian habitans it is almost to be hoped, that the emigrants from amongst them to the United States may never return. At all events, they should not be allowed to recross the frontier without having first been subjected to a strict moral quarantine, and until they can produce a satisfactory "Clean bill of health."

"The question which the Daily News discusses is: To what are we to attribute the growth of luxury amongst, and consequent moral deterioration, of our Lower Canadian population?—Amongst other causes our contemporary assigns the following—which, because of its truth, and of the excellent sketch which it contains of the Yankeeified French Canadian, we lay before our readers:—

"An analogous system of investigating the causes why luxury and a love of expenditure, reckless and improvident habits, have crept in among the French Canadian farmers, is a study worthy the ablest political economist in the land. Political and social relations interweave our national life with another race; our interests are so identified and so intermingled with theirs, that we share in their progress or decline, and it concerns the British as the true friends of the French Canadians to recall the rural population to those maxims of temperance, economy and patient industry, without which prosperity cannot be commanded. The great disturbing element, that which first broke the quiet of parish life, was the railway; but even then it would have failed to exercise the influence over the manners and habits of the agriculturalist or laborer which a rapid intercourse with the restless and ambitious spirits of the United States fostered. Who that has traveled much on our railways but must have witnessed the return to his native village of some youth after a sojourn of a few years in the United States? You may know him at a glance; his dress a flashy imitation of the American laborer's on an outing, with his showy jewellery and his effort to appear at ease. The train approaches his native village; he then tugs out from a bright coloured carpet bag, some special article of finery provided for the purpose of astounding his former companions; the train reaches the station, and he disembarks in all the pride of new toggery. The most curious incident in the scene is when some la-

\* We speak of course, not of the emigrants in general, but of one class in particular—the Yankeeified and de-Catholicized emigrants.

borer, who never dreamt of leaving his native village suddenly confronts an old comrade fresh from the United States, decked out in all the grandeur of a shaggy hat and a suit of black cloth, patent leather boots, and flash jewellery. The face and voice are familiar to him, but his old companion is so metamorphosed that he approaches him half-deferentially, and half feeling his equality, while the returned rover is patronizing and slightly inclined to swagger."

CATHOLIC MISSIONS IN CHINA.—We find a very conclusive testimony as to the progress of these missions, in the published report of a voyage lately accomplished by the Rev. Messrs Griffith and Wiley of the London Wesleyan mission Society. These gentlemen have travelled through the greater part of the Western provinces of China to the confines of Thibet, in all a distance of over three thousand miles. 'Catholic Missions' so they report "were very numerous throughout the country, clergymen were found in small villages, and converts to that faith were numbered by hundreds of thousands."

DIVORCE LAWS.—In the Montreal Witness of the 8th inst., we find a paragraph with the caption, "Vital Statistics of Vermont." In this we read as follows:—

"The divorces for five years numbered one to every twenty marriages. The chief causes are intolerable severity and wilful desertion."

RETREAT AT THE GESU.—On Wednesday last the 16th inst., was commenced at the Gesu, a Spiritual Retreat preparatory for the great Feast of Christmas. There is Mass with an English sermon every day at 9 a. m.; and in the evening at 8 p. m. there is again an English instruction, followed by Benediction of the Blessed Sacrament. The Retreat lasts till Christmas Eve, on Thursday next.

We are happy to learn, from the New York Tablet that Dr. O. Brownson who for some time past has been seriously ill, is now convalescent. We trust he may long be spared to his friends.

Whelan has been respited to the 29th inst., when, we suppose, if the points of law raised in his behalf by his learned and indefatigable counsel, are ruled against him, sentence of death will be carried into execution.

The story of the assassination of Louis Napoleon, which so startled the community a short time ago, is said to have originated with some scoundrelly Wall Street brokers in New York, whose interest it was to cause a rise in the price of gold.

We are happy to learn from the Gazette de Sorel that the Convent lately erected there by the Ladies of the Congregation is in a flourishing condition. The building is spacious and elegant; and the internal arrangements for heating it by warm water, the work of Mr. F. M. Greene, of Montreal, are spoken of in the highest terms by our contemporary.

SORIBES AND THEIR VAGARIES.

There is a class of paid hirelings of the European press that influences, to a great extent, the political views of many in America. They are generally men of no principle; men whose ambition is to pander to the stupid prejudices of the mob: men, in fact, whose natural qualities would adapt them to the anti-chamber of Nero, or the shady nooks of the Roman Thermæ: men—if we may term them so,—who would play pander to the principles of Sporus; and praise, with a sickly, obscene grin, the beastly filth of a Turkish harem.

The London Times has ever been noted for its possession of men (correspondents) of this stamp. That journal bears the same relation to common decency, that the edicts of Eastern Satraps bore to justice and humanity. They are a venal tribe, born of the prejudices which govern modern English thought. A heartless tribe, stopping at nothing when interest is at stake: trampling madly over every principle of honor: corrupting, in short, the very first laws upon which our pretended enlightenment stands.—They are liars, who love to gain a smile from the scoffing infidelity of Europe, by joining in the savage howls with which the demon of Revolution makes the serene edifice of Catholic unity and truth resound.

We do not for a moment pretend to say that all who are connected with the press of England are of this class. But, it is certain that no class in the world exhibits such an utter dereliction of decency and honorable criticism as do the Jenkuses of modern Saxon journalism.

Lately a correspondent of the Times grew "disheartened" at the difficulty which attended the solution of the religious question in Spain. For the love of common sense, listen to the man:

"The religion, the abuse of which has been the ruin of his country, is with him,—the Spaniard—if a believer, a subject of national pride; if a sceptic or arrant infidel, a kind of irresistible fatality."

"The religion, the abuse of which has been the ruin of his country," &c. Now, just place this blatant ass before you, and judge this assertion by his context. His chief object is to