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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 20, 1851.

We mentioned in our last, that Government had obtained a majority upon the Ceylon question. That Lord Torrington had, during his government of the island of Ceylon, been guilty of revolting cruelty; that the honor of the British name had been shamefully tarnished under his Lordship's administration, so that the Duke of Wellington indignantly repudiated any comparison between his conduct in Spain, and that of the Ceylon Verres, are facts, which few, even of those who voted in favor of the Russell ministry, would dare to deny. But then there was the danger of a resignation, perchance of a dissolution, in case of a ministerial defeat; visions of Penal laws rejected, indefinitely postponed, or fearfully emasculated, rose before the eyes of sturdy Protestant legislators, forbidding them to vote according to the dictates of their conscience. What were honor, justice or humanity, compared with the safety of a ministry? And so a British House of Commons, the assembly which prosecuted a Hastings, acquitted a Torrington, and hesitated not to lend the august sanction of its approval, to some of the most brutal deeds recorded in the annals of colonial history, in order that another act of meanness, tyranny and scoundrelism, might not remain unperpetrated in Ireland; the cry of the blood of the slaughtered Cingalese, is lost in the roar of Protestant bigotry; and the wrongs of Ceylon must go unavenged, in order that the Catholics of Ireland may be persecuted. Ministers retain their seats, and the infamy of the Torrington massacres is now the well-earned heritage of Protestant England, which, by its representatives, has approved and sanctioned them.

The Irish Catholic members are gallantly doing their duty, contesting every line, of every clause of the Penal laws; outnumbered, outvoted, but not discouraged, they yield not a foot, not an inch of ground, without a struggle; unconquerable in argument, they are assailed by clamor and abuse; and the vituperation which has been so freely lavished upon them by the Times, and other ministerial organs, proves how well they have merited of their own countrymen, and of every true-hearted Catholic throughout the globe. The result of the contest, be what it may, will be a glorious triumph to the cause of Catholicity. Whilst fellows like Kirwan, (alias) N. Murray, are bellowing out their premature songs of triumph over the "Decline of Popery," the British Legislature has, for four months, been engaged in resisting, what old women call its aggressions; and an old man on the banks of the Tiber, has proved himself to be more than a match for the Empress of the Seas. Protestantism feels, that in an even field, it is no match for Catholicity; it dare not encounter it single-handed. Begotten in lust and uncleanness, nursed in blood: forced upon the reluctant people by arms, or, as in England, by foreign mercenaries: grown old in the practice of every degrading vice, for even in the meanness of its vices, Protestantism betrays the baseness of its origin, it must still look for support, in unjust laws, to which alone it owes its footing in England. We do but speak the sentiments of Protestant historians, in thus speaking of the origin of Protestantism:—

"A king, whose character may be best described, by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile parliament; such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wife, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderess of her guest. Sprung from brutal passion, nurtured by selfish policy."—Such, according to Macaulay, was the origin of Protestantism in England, and such the means by which it is supported now. But that the virtues of the present occupant of the throne, render it necessary to omit the commencement of this quotation, it might well be said, "by such means are the principles of the Reformation supported at the present day."

Why, the very name of a Catholic Bishop, has startled the whole empire, set the people in a ferment, given occupation for a session to the Senate, and promises, if Penal measures are continued, to furnish cause for agitation, for many a generation. It will not be until the Penal laws shall have received the Royal Assent, that the real difficulties of the Protestant government will commence; the passing of Penal laws is a very simple measure: the enforcing of them will be the difficulty. If unenforced, the legislature will be contemptible; if attempted to be enforced, hateful; and until they are repealed, it will be vain for any government to expect either respect or willing obedience from any Catholic. It may hold military possession of Ireland, but it will have forever lost all claim to the love or respect of the people.

STATE EDUCATION.

We promised in our last, to notice a petition on the subject of education, for which signatures are being procured in Montreal, and which has been favorably noticed, by a considerable portion of the Protestant press. Our excellent correspondent, M. M. M., has so completely exposed the absurdity, and anti-Catholicity of its prayer, as to render it almost a work of supererogation to add another word. But as the subject is one of very great importance, it behoves all Catholics, to be very careful, lest by their silence they should seem to sanction, or to be indifferent to, the principle contained in the prayer of the following petition; a prayer so repugnant to every principle of Catholicity, and to the liberty of the individual, that it requires only to be exposed to be abhorred:—

To the Honorable the Legislative Assembly of Canada, in Provincial Parliament assembled.
The Petition of the
HUMBLE SHREWETH,—

1st. That the Annual Reports of the Superintendent of Education for Canada East, made to the Legislature under the authority of the present School Law, are so vague and defective, as to furnish in no respect what the law requires, "a detailed report of the actual state of Education." The most cursory comparison of those reports, with those of the Superintendent for Canada West, will, it is confidently believed, justify this statement.

2nd. That there are abundant evidences of the defective condition of the schools in Canada East, both from the want of suitably qualified teachers, and of a proper series of school books.

3rd. That the schools are at present without any direct authoritative inspection and superintendence; the Superintendent not having the time to examine schools to any adequate extent.

4th. That the present law does not provide for the examination of all teachers, as ought to be the case under a system of education that aims at having a national character,—many of the teachers actually employed, being withdrawn from the cognizance of the Boards of examiners constituted under the law.

5th. That, while by the common consent, good teachers are rarely to be found in this part of the Province, no provision has yet been made by the Legislature for erecting and maintaining a Normal and general Model School, as has been done in Canada West.

For these, and other reasons of a similar kind, your petitioners earnestly pray for the following amendments in the existing school system for Eastern Canada:—

First. That there shall be a Board of Education or Council of public Instruction, as in Canada West, for advising and instructing the Superintendent in certain departments of his duties; directing the Normal School that may be established; regulating the books used in it, and in all the schools under the Board; revising the Annual Report of the Superintendent, and taking care that it shall give a full and minute account of the state and condition of the schools.—Such Board to consist of nine members, of whom the Superintendent shall be one, to be appointed by the Governor, on the ground of suitable qualifications, and without distinction of language, or religious denomination.

Secondly. That there shall be a Normal School, with a general Model School connected with it; such school to be located in Montreal, and to have two departments, English and French. Teachers certified as having passed through the courses of instruction given in it, to be, *ipso facto*, eligible to teach in the schools under the Board.

Thirdly. That the books of the Irish National Board be used in all the schools in which the English language is taught, and that the Board of Education be empowered to have books of a similar character in the French language, compiled for schools in which that language is taught. Local Commissioners or Trustees being empowered to authorise the teachers to give instruction in religion, during such portion of the school time, once a week, as the Board shall see fit to appoint; Provided always, that attendance on such instruction shall in no case be compulsory.

Fourthly. That there shall be Local Superintendents, or Inspectors of Schools, one for each Judicial District, or such other territorial division of Canada East, as to the Board may seem fit; whose duty it shall be to visit all the schools within their several bounds, as often as may be found practicable, and specially to attend an annual public examination of every school, to authenticate the Reports of Local Commissioners and Teachers, to report their own views on the state of the schools, and the qualifications of Teachers to the Superintendent; to lecture or deliver addresses to Teachers and parents on the best mode of teaching, and generally to promote the efficiency of the schools. These inspectors to be at first appointed by the Board, and by Municipal Councils, as is the case in Canada West, as soon as these shall be constituted in Canada East.

Fifthly. That the Board shall have the power of examining Teachers, or of appointing several Local Boards for doing so, of which Local Boards the Head Master of the Normal School and the School Inspectors of their several districts shall be *ex officio* members; and that no school shall receive any assistance from the school fund whose Teacher is not certified as qualified by the Examining Board of the district, within which the school is located.

Sixthly. That it should be declared with greater precision than in the present school Act, what the difference is between the different classes of schools that are aided by the school fund.

Seventhly. That where difference of language prevails, the Teachers selected should be competent to teach both French and English, but that in cases where such cannot be obtained, suitable arrangements be made for forming and aiding separate schools for French or English; and that no school should receive any aid from the fund that does not submit to the regulations of the Board.

Eighthly. That the visitors recognised by the Law, should be permitted to visit any school without regard to the religious persuasion of the Teacher, or of the parents supporting such school.

Ninthly. That no one shall be eligible as a Commissioner or Trustee of a school, unless possessed of an elementary education in English or in French.

It is not to the preamble that we object; the existing school law is, at best, but a human institution, and as such, necessarily, subject to many imperfections, and susceptible of improvement; it is not to the

details of the petition that we object; for evil, as they undoubtedly are, and conceived in a spirit of hostility to the Catholic religion, we will not waste time in discussing them. Our objection extends to the whole of the principle involved in the prayer of the petition; to the principle of State interference with education at all, and, above all, with religious education: to the principle implicitly asserted, that the child belongs to the State, and that therefore, the education of the child should be subject to State control. This principle, subversive of all personal liberty, we detest, and will oppose; contending, that the child belongs, not to the State, but to God, and to His Church: that to the Church, and to the Church exclusively, belongs by right, the education of the child, over whom God, through His Church, has a claim, prior, and infinitely superior to any, to which the State can pretend. We do not mean to deny, that the State is not, in duty bound, to abstain from putting any impediment in the way of the education of its citizens; we will even admit its right to provide means for their education, and to furnish the necessary material; but here we contend, that its duties, and its rights cease; and that any attempt to control, or to dictate, as to the nature of education to be given, is an assumption of power as much beyond its legitimate province, as it would be for the State, because of having erected, or paid the expenses of an hospital, to attempt to dictate, as to the mode of treatment to be adopted towards the patients—to prescribe the nature and number of the sick man's draughts—or the ingredients of the cathartics and emetics to be therein-exhibited. And yet, the State might claim this power with some show of reason. Draughts and boluses, vomitives and purgatives, are facts in the natural order, of which all the members of the State may obtain a competent knowledge. Science may make known to us the state of a man's bowels, and reveal to us all the contents of his stomach; but cannot tell of his spiritual wants, or the remedies for his moral ailments; and the human reason, common to all the members of a Government, may enable them to pronounce, upon the strength of a blister, but not upon the truth of a dogma. But education, and above all, religious education, belongs to the moral and supernatural order, of which the temporal power can take no cognizance, and over which it can exercise no legitimate control. It has no right to teach, because it has, of itself, no means of knowing what is truth; for that faculty belongs to that body alone, to which Christ committed the task of teaching all nations. Had we no Church, we should not then be prepared to admit any inherent right in the State to teach: to expect that we will do so, having a Church, is a stretch of impudence almost incredible. Though the Church may sacrifice her rights, allowing them for a time to remain in abeyance, she cannot, even if she were willing, abandon her duties, or delegate to others, the trust which she has received from her Divine Spouse. The end for which the Church was created, was to teach; and she cannot cease to teach, or to claim the exclusive right of teaching, without ceasing to be Christ's Church.

It is interesting to observe, how, invariably, all communities which have apostatised from Catholicity, have, or are, rapidly relapsing into the habits of Paganism; and how, amongst them, the idea of personal liberty, for which we are indebted to the Church, is lost, or rapidly becoming absorbed in the idea of the State. "When you find liberty," says Guizot, "in the ancient civilisation, it is a political liberty—the liberty of the citizen. It is not with his personal liberty that man is prepossessed, but with his liberty as a citizen." With the ancient heathen, man was nothing; the State was everything; no wonder then, that the State claimed the right of interfering in all that regarded the individual; or that the wise men of antiquity, with no beacon light to guide their paths, fell into the errors, which defile the pages of Plato or Aristotle; and which, whilst they make us blush for the weakness of reason, teach us to be thankful for the blessings of revelation. We can understand, how, with the old Pagan notions of the excellence of the State, and the insignificance of the individual, the heathen philosophers advocated a community of wives and children; and looking upon each citizen, but as a particle of society, taught, that education should be public, not private—the work of the State, and not the pleasant duty of the parent. The individual was but the slave of a tyrant State, the more degraded, in proportion as the State, of which he was a particle, was independent and powerful. Christianity first proclaimed the dignity of man, as man; taught him to value himself, as a being, destined for immortality, for whom the Son of God had not disdained to become Incarnate, and as belonging, therefore, not to the State, but to Him who had purchased him with His own most precious blood. For this idea of personal liberty, we are indebted to the Church alone; and just in proportion as men have receded from the Church, have they lost the idea of the liberty of the individual. Now, as of old, is heard the cry of the omnipotence of the State. Municipal Councils are the idols before which we are to fall down and worship; and the Church, thrust upon one side, as a clumsy, antiquated contrivance, is to be replaced by a Board of Education, or Council of Public Instruction, appointed by Government, with the right of choosing teachers—what books shall be made use of—and of deciding when, and in what manner, religious instruction shall be given, without regard to the "religious persuasion of the parents," who are to be compelled to pay for these schools, in which, for any security that is given to the contrary, Catholic children may be crammed with the most damnable heresies? But, will Catholics submit to this? Will they allow themselves to be robbed of their money, for the purpose of supporting schools, of which the Church disappears, and which, by the voice of her Sovereign Pontiff, she has solemnly condemned? Shall we allow the system, that has been finally overthrown in

Ireland, to be established here? God forbid. If Protestants desire to have schools and establishments of the kind, prayed for in the petition, they are most welcome to have them; but, in the name of justice, and common sense, let them pay for them themselves. They have a perfect right to have their schools, but they have no right to expect that Catholics shall contribute towards their support; they have a perfect right to make use of the books used in the National schools of Ireland, or the writings of Tom Paine, Eugene Sue, or any author they think fit; but they have no right to thrust them upon Catholics. It is to compulsory payment towards the support of an educational system, condemned by the Church, that we object, and to which no true Catholic—no man who has a value for liberty, will ever submit. Let Catholics then be on their guard; let them beware how they lend the sanction of their names to any petitions, upon the subject of education, emanating from Protestant sources. The battle against the system of godless education in Ireland, has been nobly fought, and nobly won: it may have to be fought here, over again; and here again will it be won, if, like the Irish, we only prove true to ourselves.

CATHOLIC DEFENCE ASSOCIATION.

The Address to His Eminence the Cardinal Archbishop of Westminster, and to His Grace the Primate of Ireland, together with a Bill for £135 sterling, being the value of £168 15s. currency, were dispatched by post on Monday, and may be expected to reach their destination by the end of the month.

We have, also, much pleasure in announcing the flourishing prospect of this Association. During the past week, contributions to a considerable amount have been received, and many new members have been enrolled. Our French Canadian brethren have manifested their good will towards the object of this Association, and have liberally contributed towards the collection in aid of the funds of the Catholic University in Ireland. We may especially notice the donation of R. E. Fabre, Esq., our late Mayor. This unanimity must prove highly gratifying intelligence to every Catholic heart, as proving the essential unity, of which, love of our holy religion is the cause. In our next we will give further particulars.

PROCESSION SUNDAY.

The Procession in honor of the Blessed Sacrament, will take place on Sunday next, immediately after High Mass. The following is the route that the Procession will take, and the order in which the different Religious Societies will walk:—

1. The Parochial Banner.
2. The St. Patrick's Total Abstinence Society, and the members of St. Patrick's Church.
3. The Ladies of the Hotel Dieu Nunnery.
4. The Ladies of the Happy Death and Perpetual Adoration.
5. The Ladies of the Holy Family.
6. The Young Ladies of the Nunnery School of Notre Dame, and their Mistresses.
7. The Orphans of the Grey Nunnery and their Mistresses.
8. The Boarders of the Congregational Nunnery.
9. The Sisters of the Hospital General, (Grey Nunnery.)
10. The Sisters of the Nunnery de Notre Dame.
11. The Christian Brothers, with their Scholars.
12. The Students of the College.
13. The Gentlemen of the Seminary.
14. The Clergy and the Cross, between two files of Firemen.
15. The Dais, followed by the members of the different professions, and the leading citizens of Montreal.

The Procession will start from the Parish Church, pass through Notre Dame Street; calling at the *Reposoir* of the Congregational Nunnery, thence proceed to the Bonsecour Church, and return by St. Paul, and St. Joseph Streets, stopping at the Hotel Dieu Chapel, and then return to the Parish Church.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.—On Saturday last, His Lordship, the Bishop of Montreal, ordained the following gentlemen:—

Priests—Messrs. L. C. Lussier and W. Archambault, for the Diocese of Montreal.

Deacon—Mr. M. Rogers, for the Diocese of Halifax.

Sub-Deacons—Messrs. J. B. Leconde, L. B. Morin, and J. A. Singer, for the Diocese of Montreal; B. Floods and J. Lynch, for the Diocese of Boston; and John Smith, for the Diocese of Hartford.

Minors—Messrs. N. Perrault, for the Diocese of Montreal; J. Healy Brownson, and J. A. Healy, for the Diocese of Boston; James Smith, for the Diocese of Hartford; and John Woods, for the Diocese of Halifax.

The order of *Tonsure* was also conferred on Messrs. Thos. Berard, Daniel Lefebvre, Pierre Lemyre dit Marsolais, Louis Adolphe Panneton, Joseph Noel Taillefer, and Joseph Villeneuve, for the Diocese of Montreal; J. A. Healy, for the Diocese of Boston. The last named gentlemen, the same day, received minor orders.—*Melunge Religieuse.*

On Sunday last, a Pastoral from His Lordship the Bishop of Montreal, was read in the Cathedral, announcing to the clergy and faithful of the Diocese, that the first Council of the Ecclesiastical Province, will be opened on the 15th of August next, and giving directions as to the proceedings to be adopted before and during the sitting of this solemn assembly. The same day, in conformity with the spirit and prescriptions of the sacred Canons of the Church, an announcement of the approaching Convocation was posted upon the Cathedral.