

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 29, 1854.

PROVINCIAL PARLIAMENT.

On the 21st inst., the petition of the Toronto Catholic Institute—praying that Separate Schools may participate equally with Common Schools, in any distribution which may be made of the Funds of the Clergy Reserves—was presented in the House of Assembly.

**THE NORMAL SCHOOL.**—In answer to M. Dorian, M. Chauveau stated that the Normal School for Lower Canada would be proceeded with immediately; and that the delay, hitherto, had been occasioned by the want of proper buildings. After a careful study of the subject, he (M. Chauveau) had come to the conclusion that separation amongst the different religious denominations was unavoidable, and indispensable; that there must be Catholic and Protestant schools, receiving encouragement from the Government.

This announcement, on the part of a member of the Cabinet, is highly gratifying; as it shows a desire on the part of our rulers, to act equitably towards the different religious denominations of which our Canadian society is made up. To force a Non-Catholic system of education upon Catholics, or a Catholic system upon Non-Catholics or Protestants, would be equally unjust; there remains but this alternative—to give to each their own schools, conducted according to their respective systems. All experience has shown that it is impossible to devise a system of education that shall be applicable to Catholics and Protestants; and that if State support is to be furnished for educational purposes at all, it can only be done on condition of recognising the essential, irreconcilable difference betwixt Catholicity, and Non-Catholicity or Protestantism.

On Saturday last, His Excellency the Governor General gave the Royal Assent to the Reciprocity Bill.

Mr. Drummond gave notice that the Government of the United States would not consent to the reciprocity treaty, until after legislation of the Imperial Government, and all the Colonies interested. He added, however, that the Government would enter into negotiations with the United States' authorities with the view of procuring a departmental order to bring the act into immediate operation between Canada and the United States.

**THE TEMPERANCE CAUSE.**—A Bill, with the object of repressing the abuses which accrue from the liquor traffic, is about to be laid before Parliament, and we trust that next week we shall be able to give our readers an idea of its provisions. To expect that legal enactments can, of themselves, repress intemperance—a vice which proceeds, not from defects in the Statute Book, but from the corrupt heart of man—is, of course, absurd. But we have the right to expect that the Legislature shall enact, and the Executive rigidly enforce, all such police regulations, as the interests of society require, should be imposed on taverns, and places where alcoholic liquors are sold; and whose owners, if they encourage or tolerate drunkenness on their premises, should be severely punished. Petitions, praying for such legislation, are in course of preparation, and, we trust, will be numerously signed by our Catholic citizens. Disorderly taverns, and *shebeen houses* are the bane of the community.

We learn from the *Quebec Colonist* that the Irish Catholics are preparing a petition to Parliament, calling for an investigation into the Jury-packing and Bribery business of last year.

The *Quebec Chronicle* states that it is in contemplation to adjourn Parliament from the 1st day of November to the 1st of February next.

A NUT FOR DR. RYERSON TO CRACK.

The great question at issue betwixt the Catholic and the Non-Catholic world, on the subject of education, resolves itself into this.—“Does secular education, or mere intellectual culture without religion, afford any security to society?—Does it make its recipient a better, or less dangerous, member of the body politic, and social?” If it does not, then can the State have no right to tax its subjects for the support of a system of education which addresses itself solely to the culture of the human intelligence, but neglects the development of his moral and religious nature.

We find this question admirably treated by a Protestant paper of the United States—the *Boston Traveller*—in a review of an Essay, by Cyrus Pierce, an American writer, upon “*Crime, its Cause and Cure.*” “Mr. Pierce”—says the *Boston Traveller*—“long the head of the Normal School at West

Newton, and revered as a sort of celestial model of a school-master has undertaken to show:—

“1. That merely intellectual education is no security against immorality or crime. 2. That facts show that crime may increase at the same time with increased attention to education—the common education of the school; that this is the case, to some extent, in our own New-England; and for the reason, in fact, that the common education of our schools has in it too little of the moral element. We cultivate the head more than the heart. And 3. That there is hence a call upon teachers, committees, parents, and all friends of true education, to make a larger outlay for moral instruction, assigning to it in our schools the high place its importance demands.”

“These questions, says the *Boston Traveller*, penetrate the vital interests of society. If it can be shown that the cultivation of the intellect, unaccompanied by a corresponding cultivation of the moral powers, is not a security against crime; if, by an imperfect system of training, we make a giant of the intellect, and a dwarf of the conscience, and thus increase man's power of doing harm—it will be demonstrated that nature, truth and God demand a harmonious development of all the powers of the soul. If moral instruction should hold the place in our schools which God has assigned it in the frame of our mind, the consequence would be that justice and piety would become motive-powers through life. Is the common-school system of New-England calculated to unfold the moral and spiritual energies of the soul as God designed they should be? Does not that system aim at unfolding the merely intellectual powers, so as to make men seize money and office?”

“These are questions which Mr. Pierce has probed to their very centre; and we commend to every parent, politician, philanthropist, and Christian, the able Essay which so justly took the prize.”

“Mere theorizing on the grave subject will not do. We ask for facts; and we do not want extreme cases. We can rely on statistics gathered from different countries and covering extended territories. The Essay before us presents abundant proof of this very kind. It gives authenticated statements from many European states, and from our own country, such as the following:—In England, crime has increased seven-fold, while the population has scarcely doubled.

“In Scotland, crime has increased thirty-six fold in forty years, and the population only fifty per cent. The *London Times* (1849) says:—‘The tales of guilt and horror, which are forced by their enormity upon the notice of the journalist, appear but too certainly on the increase in our own times.’ Within the same period also, her schools have greatly multiplied in the more populous districts, the same localities in which crime is found to be most rife, and its increase most rapid. Take Prussia and France: one having the whole population educated; and in the other three-fourths without education. What are the facts?”

“Returns show that the ratio of criminals to the entire population is twelve times as great in Prussia as in France. ‘In England, crime is fourteen times as prevalent as in France.’ In New York the returns (1849) say, that the increase of crime for nineteen years has been gradual. ‘During the first five years the average convictions were annually nine hundred and ninety; and during the last five years the average convictions were annually fifteen hundred and one, making an increase of crime of fifty per cent.’ In Massachusetts, the paradise of common schools, the annual messages of the Governor, and the reports of criminal courts, say emphatically that crime, and especially juvenile crime, is on the increase. A mayor of Boston recently said—‘At the rate with which violence and crime have recently increased, our jails, like our almshouses, however capacious, will scarcely be adequate to the imperious requirements of society.’”

“Here comes a most important fact; and it is this—that the educated criminals are found to be increasing in a prophetic ratio over the uneducated. The criminal returns for Great Britain and Ireland say, that ‘the uneducated criminals for the last twenty years are about one-third of the whole;’ that is, the educated criminals are to the uneducated as two to one. The chaplain of a prison in England says:—‘It is a startling fact that as many as eight hundred and forty-five, of the one thousand criminals, actually attended some school.’ Here comes the explanation of this terrible truth. ‘According to my experience,’ says the chaplain, ‘an explanation of this comes from the fact, that such an education as they receive does not act as a preventive to crime.’ There are pages of similar statistics. We owe much to Mr. Pierce for bringing this momentous question so palpably before the public mind. Unless his facts can be disproved, his inference must stand, and that sad inference is—that our common-school system of New England does not develop the moral powers in harmony with the intellectual; or, to use his own words,—

“Facts will show, that, to make men good, we must do something more for them than teach them how to read and write. Knowledge, an enlightened intellect, unguided and unrestrained by moral culture, may only serve to make a man the greater villain.”

“A system of education whose whole force is directed to unfold and sharpen the intellect mainly, and in which moral culture is only incidental, is calculated to fill a community with men whose extensive knowledge, acute reason, boundless ambition, and unscrupulous selfishness will make them leaders in public plunder and commercial infidelity. They reduce crime to a science. We do not say that the common-school system will always produce these results; but we do say that it may; and we believe that, in many instances, it has.”

And what it may do, and has done, in New England, will the same “Godless” system do in Canada, if, unfortunately, it should ever obtain a footing amongst us. “The grog-shops, the gambling-house, and the brothel”—we said a few days ago when treating this same subject—“count their victims by thousands and tens of thousands; the common-schools of America count theirs by Millions.”—*TRUE WITNESS*, August 18. And what says the Protestant press of the United States? Why—that the result of their boasted system of State-schoolism is, to “fill the community with men, whose extensive knowledge, acute reason, boundless ambition, and unscrupulous selfishness, make them leaders in public plunder, and commercial infidelity—who reduce crime to a science.” In such a country, Satan must have pretty nigh a sinecure; for he finds his work done to his hands by the State Schools as well as he could do it himself. And this, be it remembered, is the sys-

tem, with its hellish fruits, which the Rev. Mr. Ryerson, and his “Liberal” friends would fain enforce upon us here! It will be our own fault—the fault of our want of union, energy, and disinterestedness—if lie and they be allowed to succeed in their God-acursed schemes.

The *Commercial Advertiser* of the 23rd inst., has a letter over the signature *Kirwin*, addressed to the Protestant archdeacon of Montreal, bitterly complaining of the religious apathy of his co-religionists; and contrasting their neglect of public worship, with the zeal shown by Papists in assisting at the offices of the Church.—“Why is this?” he asks:—“No doubt the cause arises from the defective teaching of our Ministers. We are not taught as our Catholic brethren, to value the Daily Prayers. A stranger looking at the crowds going into the Romish Parish Church, and the half dozen (sometimes not so many) into our Cathedral, would naturally and justly conclude, that the one was more sincere in their religion than the other. I have been at Morning Service for weeks, where not more than three were to be found, together with the Priest.”

That the facts of the case are, as given above, we have no reason to doubt; but the cause thereof is to be found, not so much in the “defective teaching” of Anglican Ministers, as in the essential difference betwixt Catholic and Protestant worship; a difference which is but another mode of stating the essential difference betwixt the religion of Catholics, and Protestants of all sects whatsoever. That difference being in kind, not in degree.

Why should a Protestant go to church? What can he get there, do there, or learn there, which he cannot get, do, or learn, just as well in his own private house, and in company with the members of his own household? Bread and wine he can get at home, or in the public-house. Prayers read by a gentleman in a white surplice, are no more efficacious for the obtaining the Grace of God, than the same prayers read by an elderly father of a family, in dressing gown and slippers, in a corner of the breakfast room. The Minister can do nothing, but what any other gentleman, who can read fluently, and with a good delivery, can do quite as efficiently; and as to learning, it is repugnant to every principle of Protestantism to suppose that one man can, in matters of religion, learn anything from another; unless, indeed, the latter can produce a divine commission to teach; a thing impossible, without falling back on the old Popish figment—abhorred of all true Protestants—of an “Apostolic Succession.” Of absurdities under the sun, there is no end; but perhaps of all absurdities, the most preposterous is a Protestant preacher or teacher; a man who—professing the “right of private judgment” inherent in every individual—who, proclaiming King James’ Bible as the sole rule of faith—and without the shadow of a claim, either mediate or immediate, to a divine commission to teach—nevertheless assumes the right to direct the religious opinions of his hearers, and to supersede or supplement the Book, by his unauthorised teachings. A Protestant sermon is a constant Protest against Protestantism. Why, then, should a Protestant go to church at all?

A Catholic is consistently a church-goer, because it is only by going to church that he can fulfil his religious duties as a Catholic. He goes to church to learn, because he believes that the preacher is divinely commissioned to teach; in virtue of a power or authority transmitted from the Apostles, who were immediately commissioned to teach by Christ Himself; who communicated that commission to others, by whom, again, it was transmitted to their successors—so that, at last, the same authority, or divine commission, once immediately given to the Apostles, is now held, mediately, by the Bishops of the Catholic Church. And as teacher and learner are co-relative terms, of course, a right to teach, implies the duty to learn. Take away, however, the idea of a divine right to teach, and with it also must cease the duty of learning, or obligation of listening to the preacher.

It is not, however, only to learn, that the Catholic goes to church: he goes there to do that which he cannot do elsewhere. To adore “Immanuel”—God ever present with us—on the Altar. Take away the idea of the Real Presence in the Holy Sacrament, and the church would be but as any other building—the altar, but a table of wood or stone—possessing no superior attractions over the worshipper, to the family sitting room, or kitchen dresser.

But above all, the Catholic goes to church to offer Sacrifice; and because only therein have the words, Altar, Priest, and Sacrifice, any real meaning. A Priest without a Sacrifice to offer, or an Altar with no victim thereon, would be but a monstrous “sham” in the eyes of Catholics; something to stimulate their sense of the ludicrous, but certainly not to excite any feelings of veneration, or devotion.

It is not then, to pray, or to hear only, that Catholics go to Church; but to do something—to do that which they cannot do elsewhere, and which cannot be done at all, save by the instrumentality of a validly ordained Priest. Could they get and do all this, in their private houses, or if like Protestants they did not believe that these things could be done at all, Catholics would be as indifferent towards the Public Services of the church, as, according to *Kirwin*, are the majority of Protestants: to them the inside of the church would be as an ordinary room: and prayers, or a sermon, read by Molly the housemaid, or Jim from the stables, quite as efficacious as the Liturgy correctly intoned by a first class Oxford divine.

*Kirwin* denounces also with much vehemence, the Protestant custom of keeping all the meeting or preaching houses closed, except for a few hours on the Sunday:—

“Shame upon our Protestantism. Our neighbors

know better—their temples are always open—and can we not trust to the sanctity of the place, against sacrilege and disorder?”

Yes: when you get the “sanctity.” To do this, however, you must have some “Presence” within your churches which is not there now. The Jewish Temple of old had its “Shechinah,” and the Glory of the Lord filled the Sanctuary; it therefore was Holy and the House of God. More excellent is the Glory of the Catholic Church, on whose Altars, and in whose Tabernacles, is an ever-present Incarnate God, from whose Presence their churches derive their sanctity. But what is there in a Protestant church or meeting-house? A pulpit with velvet cushions, from which the presiding deity holds forth hebdomadally in every variety of nasal intonation, and a lot of comfortable high-backed pews for the worshippers. How, in the name of all that is ridiculous and incongruous, are you going to extract “sanctity” from these?

We copy from the *Quebec Colonist* the following account of the laying of the first stone of the Catholic University of Canada:—

“The ceremony of laying the corner stone of this institution took place on Thursday forenoon, according to previous announcement. The proceedings of the day commenced with the celebration of High Mass, in the Cathedral church, which was chanted by His Grace the Archbishop of Quebec, assisted by the Diocesan Bishops of Montreal, Kingston, Toronto, and Bytown, and an immense number of the local and parochial clergy. His Lordship the Bishop of Toronto, delivered a powerful and eloquent sermon, portraying the benefits which the establishment of this Institution would effect in the welfare of the growing youth of the country, and in the advancement of the interests of Christianity. Those who heard His Grace when he preached in St. Patrick's, on the occasion of the laying of the corner stone of the new presbytery, can form but little idea of the complete mastery which he possesses over the language of his mother tongue. It was, without doubt, one of the most eloquent and impressive sermons we have ever listened to.

“At the conclusion of Divine Service, the Clergy formed into procession, passing through the hall of the Seminary to the square where the ceremony was to take place. The arrangements made by the gentlemen of the Seminary were in every respect complete. In the centre of the square stood a *chaîs* with a canopy erected over it, on which were seats for His Excellency the Governor General, who presided on the occasion, for His Grace the Archbishop, and for the Rector of the new University. Over-head, a *largo* awning extended over the whole length of the square to protect the assembled thousands from the scorching rays of the sun. The Band of Her Majesty's 26th Regt. was also in attendance, and discoursed beautiful music during the different intervals of the proceedings. The most of our respectable citizens, of all denominations, including a large number of ladies, were present, and occupied seats around the platform. Among those present we noticed Judges Panet, Duval and Caron, the Hon. Sol. Gen. Chauveau, a number of members of the Legislature, His Honor the Mayor, the members of the Corporation of Quebec, and the leading members of the Legal and Medical professions.

“Shortly after 12 o'clock, His Excellency, accompanied by His Grace the Archbishop, and the Rev. Mr. Casault, Rector of the University, ascended the platform and took their seats. The proceedings commenced by the Rev. Rector, who rose and explained the object for which they were there assembled, and addressing His Excellency, said that the thanks of the country were justly due to him for the services which he rendered in procuring a charter for this noble Institution. At the conclusion of his discourse, His Excellency rose and addressed the assembled multitude in a clear and articulate manner in the French language. He said it afforded him the greatest pleasure to be present on this important occasion, the laying of the foundation stone of the University of Laval. He had taken a deep interest in aiding the efforts of the gentlemen of the Seminary to procure a Charter for this Institution. The advancement of education, on a firm and substantial basis, was a sure sign of the prosperity of a country. Ignorance is materialism, said his Lordship, and whenever it prevails we are sure to see the turbulent and discontented, at war with the good and well disposed members of society. He called upon them to join hand in hand, and leaving aside the distinctions of Catholic and Protestant, to prosecute works of this kind with vigor and earnestness. His Excellency then sat down.

“The Rector then read a Latin address in which he named the several gentlemen on whom honorary degrees were to be conferred, mentioning at the same time their titles to such distinction, and ended by praying His Excellency to deliver the diplomas. When this part of the ceremony was concluded, the Hon. A.N. Morin, Professor of the Law Faculty, advanced towards the platform and addressed His Excellency, on behalf of himself and the other professors. In the course of his remarks he adverted in a feeling manner to the scenes of his early childhood. “Within those walls” says he, “I have learned what little knowledge I possess.” He also spoke feelingly of the Rev. Mr. Demers, and the Rev. Mr. Holmes, now no more, for the imitations and moral precepts which they had taught him. He said he received the honor which had been conferred upon him with pleasure, and would endeavor to discharge the duties of his Professorship to the best of his ability.

“His Grace the Archbishop rose and addressed His Excellency, in behalf of himself, his brother Bishops, and the Clergy of the Province, for the deep interest which he had manifested in the success of this undertaking, and for his attendance at the ceremony that day.”

**NEW MATERIAL FOR PAPER.**—We have received from Messrs. Andrés, of Chambly, a specimen of their paper, manufactured from the well-known flower named the “Everlasting,” or “Gua-phalium,” and which may be gathered to almost any extent throughout Canada. As yet, the process is in its infancy; but from the specimen before us, there is every reason to hope that, with the proper appliances, we may, ere long, be furnished with a superior article, and at a much lower price than is now given for paper made from rags.