

The True Witness.

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MONTREAL, FRIDAY, OCT. 31, 1862.

NEWS OF THE WEEK.

Victor Emmanuel and his Ministry did not dare to bring the captive Garibaldi to trial; they feared, and with good reason, that the impulsive prisoner would make revelations most damaging to them, and would divulge some of their many thousand rascalities. Making a virtue therefore of their necessities, they have granted an amnesty to their rebellious General Garibaldi.

Not so however have they dealt with the smaller fry, with the common soldiers, who, seduced by the influence and example of their General, took up arms against the king's troops, and were, together with Garibaldi, made prisoners at the affair of Aspromonte. As from these minor offenders the Sardinian Government had nothing to dread in the shape of inopportune revelations, so for them it has no amnesty, and none of those amiable delicacies which it betrays in the case of the leader of the insurrection.—The rebellious General is amnestied; his followers, the soldiers whom he, their General, had seduced from their allegiance, are especially excepted from the amnesty, and some of them have been brought to trial, and have been sentenced to death. It is doubtful, however, if even the Liberal Government with which Italy is cursed will dare to carry this sentence into execution; but the spectacle is, if not amusing, at all events instructive, and strikingly illustrative of Liberal justice. In non-Liberal times, the leaders were punished, and the humble followers were often allowed to escape. "We have changed all that antiquated system," the Liberals may truly boast; "according to our system, punishment is only for the small fry, for the ignoble herd; for the treacherous General who incites his troops to rebellion, the law must henceforward have no terrors."

President Lincoln's Abolition Proclamation is commented upon by the European press. As a bid for trans-Atlantic sympathy with the Northerners, in their attempt to reduce the Southerners to subjection, it has proved a failure. How, indeed, can any one not a born fool treat the contest betwixt North and South, as a contest for negro freedom on the one side, and for negro slavery on the other; when President Lincoln holds out as one inducement to the South to submit—both the promise that negro slavery shall be respected and maintained intact, if it return within a specified period to its allegiance to the North; and the threat that, if it will not submit—but in that case only—the blacks within its borders shall be proclaimed free. Indeed, of all the ludicrous, incomprehensible fallacies which have been uttered on the subject of the existing war, there is none so absurd, so utterly groundless even, as that which represents that contest as having had its origin in the desire of the Southerners to perpetuate the slave system. The very contrary of this is the truth. They knew, every man knew, that the Union was the sole safeguard of that system; and that under no other political combination betwixt North and South could it long be maintained. Secession once accomplished, and slavery is doomed to a speedy extinction. This every intelligent Southerner must know;—but so intense is the hatred which the latter entertains for the Yankee, so firm is his resolve to establish, at any price, the independence of his native land, that, rather than submit once more to the degradation of a Union with his detested Yankee neighbors, he would sacrifice his slaves, as the less of two evils. Betwixt two communities, so essentially different, morally and socially, as are the Southerners and the Northerners, a rupture was inevitable; and if slavery has had ought to do therewith, its effect has been rather to delay, than to precipitate that inevitable rupture; because as the Southerners well knew, their only chance of preserving their slaves consisted in preserving the Federal Union.—When they took up arms, they must have first made up their minds to let their slaves go at no very distant day, as the inevitable consequence of the triumph of those arms.

It is so far then as we sympathise with the cause of human freedom, our sympathies must be entirely with the South; because the triumph of its arms means the speedy restoration to personal liberty of the negro race on this Continent;

whilst, on the contrary, the success of the North, and the re-establishment of the Federal Union, mean, as President Lincoln's Proclamation explicitly informs the world, the retention and perpetuation of negro slavery in the United States. Had there been no "nigger" in the case, the Southerners would years ago have seceded from a Union from which they derived no single benefit; amongst whose several parts, neither by pressure from without, as in the early days of the Republic, nor yet from attraction from within, there existed any single principle of cohesion; and which the Southerners endured so long and so patiently, only because therein they found the only safeguard for their peculiar domestic institution, an institution which must fall to the ground so soon as their national independence becomes an accomplished fact. In short the respective attitudes of the contending parties as towards the Negro Question may be thus defined. The Northerners, as represented by "honest Abe," their President, are fighting for Union, and for the sake of that end, are willing to recognise and give guarantees for the perpetuation of Negro Slavery. The Southerners are fighting for national independence, even though that independence must bring with it the emancipation of all the negro races in their territories. Better—so argue the Southerners—better national independence, and deliverance from all impure connexion with Yankeeedom, even at the cost of our slave property, than Union, and that rule should guarantee to us the perpetual ownership of our niggers. The cause therefore of the Southerners has every conceivable claim upon the sympathies of all the lovers of human freedom throughout the world.

By latest accounts the Yankees have crossed the Potomac, and commenced the third campaign in Virginia, which we trust will terminate as its predecessors have already terminated.

BEAUTIES OF THE COMMON SCHOOL SYSTEM.—The Cornwall Freeholder reports the trial before the Court of Assizes of a fellow named Angus C. Hay, the head teacher of the Common Schools of the Cornwall district, for the seduction of one of his female pupils, an interesting girl of between 17 and 18 years of age. The case was fully proved against the heartless scoundrel, who was found guilty by the Jury, and sentenced in damages of \$100—in spite of his dastardly attempt, by means of a cousin, and partner in iniquity of the name of William Faulkner, to blacken the character of the unfortunate girl whom he had ruined. In so far, there is nothing very extraordinary. As the Common School system of Upper Canada is worked, there is nothing to excite our surprise in the fate of the female pupil, or the conduct of the sleek-faced scoundrel her seducer. But in what follows, even accustomed as we are to the abominations of Upper Canadian State-Schoolism, and intimately acquainted as we are with the villainously low moral standard which that system inevitably generates, there is much both to surprise and to disgust.

This fellow Angus C. Hay, this convicted seducer, and exposed traducer by the means of suborned witnesses, of his female pupils, was immediately after his sentence, and his public exposure, reinstated in his position of Common School Teacher by the highly intelligent and highly moral Board of School Trustees for Cornwall!

This statement appeared to us, when first we saw it in print, incredible; but, for the honor of Canada, we regret to say that it is only too fully confirmed. Yes! this sanctimonious villain Hay, who has already availed himself of his position, to corrupt the morals, and effect the ruin, of one of his female pupils, is again by the Cornwall School Trustees, set up in a position to enact his villainies over again. The man however is a Protestant; and no doubt his "faith alone has saved him" from ignominious dismissal, and penalty.

And this is the system, which seems especially organised for the demoralisation of youth, for training up our young men as liars, thieves and perjurers, and our young girls as prostitutes, that we Catholics are, by tyrannical and iniquitous laws compelled to support! We are rodstly invited to pay for the corruption of our sons, and the seduction of our daughters. Verily we must be a patient and long suffering people if we submit to be thus treated much longer.

The picture of Common School depravity was dark enough as presented above; but one touch of the pencil was still wanting to make perfect its hideous deformity. That touch, that finishing stroke is furnished us by the Cornwall Freeholder; who in an editorial informs us that this Angus C. Hay was not only head teacher of the Common Schools, but "the Superintendent of a Sabbath School, and the leader of a Bible Class." We also learn from the same authority that this sanctimonious seducer also availed himself of his religious influence, as well as of his influence as Common School Teacher, to accomplish the ruin of his pupil; and that but for the late exposure, the church as well as the School "might have continued to be made ac-

cessory to his unlawful and debasing pursuits." Such then is the man whom at the request of "thirty parents and guardians" the School Trustees have determined, in spite of his proved guilt, to continue in his position of Common School Teacher. Is not this a pretty picture of Upper Canadian morality?

The Globe, and other Upper Canadian journals friendly to the Common School system, as a powerful instrument for the conversion of Papist boys and Papist girls to evangelical truth, under the tuition of duly licenced satyrs like our acquaintance Mr. Angus C. Hay, prudently abstain from any notice of the disgusting circumstances by us above detailed. They have however been circulated by some of the local journals, and will we trust have the effect of effectually deterring Catholic parents from allowing their children, especially their daughters to set foot in those sinks of iniquity, and moral bestiality, the Common Schools of Upper Canada. We subjoin the comments of the Cornwall Freeholder upon this disgusting case:—

The records of our criminal courts, always melancholy and mournful, have sometimes a particular and startling interest. Criminal investigations naturally deal with and expose the worst side of human nature; but usually they relate to individuals who have divorced themselves from the ordinarily decent ranks of society by so persistent a course of ill-doing, that "respectability" is not shocked by the revelation of their misdeeds, and the ignominy of their conviction tinges no cheek with sympathetic shame. But occasionally criminal inquiries involve men in an unexpected manner; and reveal the existence of the foulest moral turpitude where all seemed fair and virtuous; so shocking our pre-conceived notions as almost to justify a permanent mistrust in men's outward seeming, and a special suspicion of the honesty and sincerity of those who affect ultra-goodness.

The case of "Smart versus Hay," which occupied the Court of Assize here on Friday last, is one of the latter class. The plaintiff, a widow, sued the defendant for damages for the seduction of her daughter, a girl only seventeen years of age. The wisdom of the law which allows such an action may be questioned. The relation between the violation of female purity and a certain number of dollars is not easily seen; and the relative values of innocent girlhood, with its hopes, its capacities and its aspirations; of parental love and parental pride, with its tenderness, fullness and universality, are not easily expressed in figures, even if those figures indicate golden guineas. Seduction is the wilful defacement of the most beautiful and the most holy thing with which the Creator has adorned the earth. It is sacrilege and impiety for which no money can atone. True, the forms of these actions do not represent the "damages" as an equivalent for innocence stained or for hearts lacerated; but the law provides no other remedy for those wronged, and inflicts no other punishment on the wronger, than a civil action affords. The plaintiff, then, in such a case as this, ought not to be blamed for seeking a remedy which may seem to be sordid, and must be inadequate, for the law affords no other.

Such actions, however, have their uses as beacons. The defendant Hay was a teacher of youth; the head master in the public schools of this place. Girls as well as boys were entrusted to his care. The poor victim was one of his pupils. But besides this, Mr. Hay was the superintendent of a Sabbath School and the leader of a Bible class. His victim was under his influence there also. But for the publicity which an action at law ensures Mr. Hay might have continued his operations from the advantageous positions which he occupied; and the common school, the Sabbath school and the church might have continued to be made accessory to his unlawful and debasing pursuits. The investigation and the result have at least the effect of exposing the wrong, and of enabling the proper parties to guard against its repetition.

The seduction, however, foul as are its principal features,—the perversion of influence, the affectation of piety, the horrible union of cant and sin which it discloses,—is not the darkest feature in the case. Bad as Hay's position is, his witness, friend and cousin, William Faulkner, of Cornwall, occupies one infinitely worse. His testimony takes the case out of the ordinary category of villainy and reduces it to a sublime depth of mean and malignant wickedness. Surely no man ever voluntarily assumed infamy greater than this that Mr. Faulkner so jauntily covers himself with. Be his testimony true or false, it is infinitely disgraceful to him; and he so little appreciates this as to have poisoned the public ear by repeating the shameful narrative at the corners of the streets over and over again, before he attested it on oath in a court of justice. It is hideous to think of this man fresh from the church, with the words of prayer hardly off his tongue, within the shadow of her mother's house, endeavoring to debauch the child he had hypocritically affected to protect, on her way from the sanctuary of God to her home! This part of his story is perhaps substantially true. But oh! how shameful! The poor girl, lost though she was in her blind love to Hay, says that this villain insulted her, but was foiled. The rest of his story; the girl's pretended rendezvous with the stranger; his pursuit of them, his account of her shameless harlotry, all this is utterly incredible. None of the facts will bear investigation. That he should have seen so much, and yet not be seen himself, no one will believe, and the jury evidently rejected his story as worthless. He only succeeded in rendering himself infamous; and rather damaged than benefited his relation's case.

The following is from the Toronto Mirror on the same subject:—

With the comments of the Cornwall Freeholder upon the case we heartily agree. We point, however, his attention to the fact that the crime of the school teacher is the fault of the system. In no Catholic school could such an occurrence have taken place. We question even if it could have happened in any school under proper denominational control. There is a moral influence in the hands of the clergy which would render the vagaries of such gentlemen as Mr. Hay impossible. A little vigilance would have once detected the stolen interviews and evening walks, and the immediate resignation of the guilty teacher, ere he had completed his nefarious purpose, would have been the result. We rejoice, however, that the local organ of the Premier, Mr. Sandfield Macdonald has taken such a firm stand in this matter. His course contrasts honorably with that of the Globe and Leader of Toronto, who, in their unjust desire to save the reputation of the Common School System, make no reference at all to the matter. If an old woman broke a leg, or a man made a good shot at a target, we should have full particulars; but in reference to this most heinous and villainous crime on the part of a pet State School teacher, we have not a word. Perhaps, however, these journals are not so much to blame. They receive more Catholic support in the country than the Catholic Press; and considering that fact, they may judge it inexpedient to place certain facts before their Catholic readers, lest the latter might be enlightened as to the real sink of iniquity into which the Common School system is fast degenerating. We cannot say, after all, that they do not treat their Catholic dupes quite right.

LEAPING TOO FAST TO A CONCLUSION.—Logic is not the forte of the Montreal Witness. He should restrict himself to the use of slander, of open falsehood, and covert insinuations—weapons of which he is a perfect master—but he should not attempt to reason, or discuss.

We said in our last that, for those who die at enmity with God, that is to say, with any mortal sin unrepented of, and unforgiven, there is no redemption, no need therefore of the prayers of the faithful on earth; for the prayers of the latter avail only for those who depart this life in a state of grace, or peace with God.

But it does not thence follow, as the Witness illogically concludes, that those who die in a state of grace, or peace with God, find themselves immediately in the full enjoyment of the beatitude of the Saints. Whether they do, or do not, is a question which human reason is incompetent to decide, and which can be determined for us only by a duly authorised, and divinely commissioned witness in the supernatural order; and for Catholics this witness is the Church, as the only medium by Christ Himself appointed for preserving and propagating amongst all nations, and till time shall be no more, the knowledge of the supernatural truths by Him revealed. The testimony of this witness Protestants reject, and we cannot therefore plead it in controversy with them.

It is sufficient for us to show that there is nothing contrary to reason—for that which is contrary to reason must be false—in the Catholic doctrine that the penitent and forgiven sinner does not always, by one bound, pass from earth to the full beatitude of the Saints; and that there is a purgatory or intermediate state, wherein the faithful, though no longer in a state of probation, suffer temporary and expiatory punishment for their past sins; and wherein they may, though they can neither merit, nor demerit themselves, be assisted by the prayers of the faithful on earth.

God forgives the penitent sinner; but even in penitence there may be distinguished different stages and degrees of excellence. There is a penitence or sorrow for sin which proceeds mainly from the dread of God, and fear of His sin-offended Majesty; there is the penitence which proceeds, in part, from a horror of the consequences of sin upon the individual sinner; and there is the higher, and highest degree of penitence, or contrition for sin, which proceeds, not from fear of the wrath of the offended Sovereign, nor from sorrow for a heaven lost, and a hell found, but solely from charity, from remorse for having sinned against the Lord, Holy and Merciful; and which regardless of self, seeks only, at any sacrifice, at the cost of any sufferings, to make reparation to the violated Majesty and to the outraged and loving heart of Jesus.—This was the penitence which, at the proud Pharisee's feast, prompted the woman who had been a notorious sinner, to expose herself to the mockery of the guests, and made her willing to be spurned even by Him Whom, hating herself, she loved, Whose feet she bathed with her tears, and wiped with the hairs of her head. This too was the penitence which found utterance by the mouth of the dying thief on the cross; and this penitence or sorrow for sin, having its root in perfect charity, and called by theologians "Contrition," works not only peace with God, but prepares for immediate admittance into those realms of bliss whereinto nothing soiled or tainted can enter. We have all of us imitated Mary of Magdalen, and the crucified thief in their sins—but who amongst can lay his hand upon his heart, and boast that he has also imitated them in the fullness and perfection of their contrition?

But must we therefore despair? Not so; for God in His mercy will accept in the Sacrament of Penance, even that inferior sorrow for sin, or "attrition," which proceeds from mixed motives, and lower than those which alone inspired the confession of the penitent thief, and which found eloquent, if inarticulate utterance in the tears of the Magdalen. But does it not stand to reason, or rather is it not in harmony with reason, that the consequences to the penitent sinner of that sorrow for sin, called by the Church "attrition" should be less perfect or rather less immediate, than those which for Our Redeemer's sake, the Lord has been pleased to attach to the higher or more perfect sorrow for sin, by Catholic theologians termed "Contrition?" It is not indeed for man to attempt even, to fathom, the depths of the infinite reason; but we may be permitted to say, that there is nothing contrary to reason in the teachings of the Catholic Church with respect to the difference betwixt "contrition" and "attrition," and the difference of their respective effects.—The first, together with the Sacrament of Penance, *saltem in voto*, so cleanses from sin that there is for him who entertains a perfect contrition, no need of a future purgatory—which however may be necessary for those whose sorrow for sin attains only the inferior dimensions of attrition. To prevent mistakes we observe that, the one, as well as the other, supposes a firm hatred of all sin, and a firm determination by God's help, evermore to flee from sin, and all its immediate occasions.

Though of course the above is by no means

put forward as an exposition of the Catholic argument in support of the proposition "ut purgatorium esse," it is, we respectfully submit, enough to show that in that proposition there is nothing contrary to reason; and that therefore it is by no means evident, by the light of reason, that the pardoned sinner in every case passes at once from earth and earthly scenes, to the company of the Saints, and the enjoyment of the beatific vision. To understand the Catholic doctrine of purgatory, and its connection with other parts of the Catholic system, it is necessary to understand fully the anthropology of the Church, and her teachings with respect to "Justification." It is enough to say that the doctrine of the Catholic Church is, that God does not always remit all temporal punishment for sin, even when for Christ's sake, He forgives the truly penitent sinner, or remits his sin—*quoad culpam*. In this there is nothing contrary to the teachings of history, to reason, or to any known fact in the natural order; and as in the supernatural order, Catholics and Protestants recognise no common authority as umpire in their several controversies, so the utmost that the former should ever attempt to accomplish in discussion with the latter, is to show, that the exposition of supernatural truth by the Catholic Church, is not repugnant to, or out of harmony with, the teachings of reason respecting the dealings of God with man.

We learn from an Upper Canadian Protestant exchange, that the gentleman who is styled "Lord Bishop of Ontario" by gracious permission of Lord Palmerston, has summoned a Synod of his diocese for the 5th prox. At this meeting, as we also learn from a letter from an Anglican layman published in the Belleville Intelligencer, it is expected that the School Question, and the right of Anglicans to separate schools, will be discussed. The lay writer above alluded to, cautions his brother laymen against giving their assistance or countenance to the Anglican clergy in this project; and exhorts them to be numerous and assiduous in their attendance at the Synod, in order to counteract the insidious designs of their ecclesiastical superiors. "Let every man be at his post," he says, "prepared to do his duty, and all will be well. The future freedom or slavery of the Diocese depends on a large attendance of the laity at Ottawa."

The above gives to Catholics an amusing idea of the relative positions of teachers and taught, of clergy and laity, in the so-called Church of England; and shows how much more prudent was the old policy of prohibiting all synodal action, than that concession which the British Ministry has at last, and after much hesitation, made to our Anglican fellow-citizens. But it is also important, as it shows that, amongst the laity of the same sect, there is a large number who so hate Popery, and so dread "Freedom of Education" for Papists, as to prefer, in spite of their own interests to the contrary, upholding the present slavish and demoralising system of State-Schoolism, to claiming "Free Education" for themselves, if by so doing they should at the same time ameliorate the position of the hated Catholics.

Of the Anglican clergy, a large body, including all that is most estimable and worthy of our respect from its social and intellectual position,—is warmly in favor of "Freedom of Education;" but the low-church party, whose religion resolves itself into a hatred of Catholicity, are as strongly opposed to it, and in favor of Common or mixed Schools—and, as a general rule, low church principles prevail amongst the Anglican laity. The high churchman tends rather towards Christianity than towards Protestantism; the low-churchman on the contrary always keeps his Christianity subordinate to his Protestantism, and hence the difference in the matter of the School Question, betwixt them. The first, for the sake of maintaining some shade of Christian belief amongst the rising generation, is in favor of separate schools, in which alone, in a mixed population, a distinctively Christian education can be given. The latter or the low-churchman, for the sake of upholding and perpetuating Protestantism, upholds the common school system; though he well knows that that system is, and must be, essentially non-Christian, or rather anti-Christian, and demoralising. In the political order the high-churchmen are for the most part Conservative; whilst the others or low-churchmen are almost invariably liberal, and delight in the name of "Protestant Reformers."

If in their political relations Catholics consulted only the good of their religion, and their own honor, there could be no two opinions amongst them as to the section of the Protestant community with which it would be more becoming on their part to contract a political alliance.—Unfortunately however, Government situations, Government patronage, and Government contracts are, in the eyes of some, more precious and of more importance, than their own personal dignity, or the salvation of the souls of their children; and hence it is that we are so often condemned to witness and deplore the anomalous and degrading spectacle of Catholics fraternising with Protestant liberals, and even with "Clear-Grits" of the George Brown stripe.

There is—we have often said it, and we will