

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 9, 1855.

NEWS OF THE WEEK.

On Friday the 16th ult., Lord Palmerston rose in the House of Commons to explain the circumstances connected with the late Ministerial changes. He asked the House to refrain from acting upon Mr. Roebuck's motion for a committee of enquiry into the management of the Crimean expedition, as it was the intention of the new Ministry to perform that duty itself. His Lordship then stated the intentions of the Government respecting the reforms about to be introduced into every branch of the service. But, above all, he said, was it the duty of the Government to seek after an honorable peace, and with this object Lord John Russell was about to proceed to Vienna. If the noble Lord failed, it was the resolve of the Ministry to carry on the war with vigor; and he looked forward with confidence to the support of the people of England.

Sir James Graham rose to reply to the strictures upon his conduct, contained in Sir Charles Napier's speech at the Mansion House Dinner. Sir J. Graham denied that the fleet was ill manned or ill disciplined; but he added, he had not recommended Her Majesty to take any notice of the said speech, as he had no desire to make a martyr of the somewhat eccentric, though gallant admiral. In Committee on the Navy Estimates, Sir James Graham said that it had been determined upon to employ only steamers in the Baltic during the coming season, on account of the confusion caused by combining in one fleet, sailing vessels, and ships propelled by steam. Twenty steam line-of-battle ships would be sent to the Baltic this year, together with twenty gun boats, and ten floating batteries. This would increase the expenditure considerably; but the most decided results might be expected.

PROVINCIAL PARLIAMENT.

On the 1st inst., a petition was presented in the House of Assembly by Mr. Rhodes against Mr. Justice Aylwin, who was accused of having appeared on the Bench in a state of intoxication upon several occasions—especially on the trial of one Munro for murder. Mr. Rhodes moved that the petition be referred to a committee of five members. This was opposed by Mr. Drummond; because the charges against Judge Aylwin were not precise enough, as to place and time, to give that gentleman an opportunity of replying to them; and because, if the Judge were to be called upon to reply to such charges at all, it should be publicly and in the face of the whole House. The motion of Mr. Rhodes was then negatived; only two members voting for it.

On the 2nd, the House was engaged in a long discussion upon the Toronto Lunatic Asylum. Mr. Spence assured the country of the intention of the Government to proceed with the Legislative Council Bill. Sir Allan McNab remarked that the Ministry were prepared to introduce a Militia Bill for Canada; but he requested a short delay, in order to give time to look into the Report of the Commissioners on the subject. Bills—one to repeal the law authorising Sheriffs' Sales on Sundays, the other to incorporate the Evangelical Society of Grande Ligne Mission—were read a third time and passed. Notice was given by Mr. Clark of his intention to move in amendment to the Liquor Law Bill, a clause prohibiting the importation of all alcoholic liquors. Mr. Cauchon, in reply to a question, stated that it was not the intention of Ministers to alter the Lower Canada School Act, though they might do something with regard to School Inspectors. Sir A. McNab said that the subject of separate schools in Upper Canada was under consideration, and alluded to certain scandalous occurrences at the College in Toronto.

Upon the whole, the proceedings have been totally devoid of interest.

PROTESTANT CALUMNIES.

We read in the American journals that Dr. Ives—known once as Protestant Bishop of North Carolina, and whose conversion to Catholicity, from the Anglican heresy some two years ago, caused no little stir in the Non-Catholic world—is now living at New York in a state of great external destitution, and is suffering from the want of the common necessities of life. The Newark Mercury represents him as reduced to solicit alms for his daily sustenance.

We have no doubt, however, that these statements, even if partially true, are greatly exaggerated by the American Protestant press, for the purpose of causing pain to the gentleman to whom they refer; and whose abandonment of ease, wealth, and social position as a Protestant Bishop, for the toil, poverty, and lowly state of a Catholic layman, they can not forgive, and which they at first did their best to represent as an evidence of mental derangement. They could not indeed assail Dr. Ives' moral character; they saw that it was in vain for them to attempt to represent him as actuated by sordid or interested motives in his change of religion; they knew well that he had not—like a Garuzzi or an Achilli—been cast

out like an unclean thing from the communion to which he once belonged—and that there was no similarity betwixt his conversion, and that of those miserable creatures whom indomitable passion, brutal lust, and love of money, occasionally lead into the slough of Protestantism. It would not do to accuse Dr. Ives of immorality, or to attribute his conversion to worldly motives—and this the Protestant journals saw clearly. For in the first place, no one would believe them if they did so accuse him; and secondly, Dr. Ives would rather gain than lose, in the estimation of the Yankee Protestant world, if they could obtain credence to such calumnies against him. In that happy land, so well represented and delineated by the Hon. Phineas Barnum, it is only by a few that a man is thought the worse of for being a knave, a cheat, and a swindler; so long as he has, or is supposed to have, plenty of hard cash. Villainy, if Barnum may be believed, is the sure path to success in a pecuniary point of view in the United States; and pecuniary success—no matter how attained—in that elysium of humbugs, and in that paradise of impostors and fraudulent bankrupts—is all that is required of the candidates for fame and honor.—To be a millionaire—even if your millions be acquired by long continued frauds, and though every cent be accompanied with the curse of the fatherless children and widows—is to be a Yankee aristocrat, one of the Wall Street noblemen.

In such a country, evidently you gain nothing by proving your opponent to be a knave; you must convict him of poverty, if you wish to be avenged on him, and to bring him into disrepute amongst the aristocracy of dollardom, and its grovelling worshippers. As to be reputed a coward, a liar, or unchaste is in other countries the deadliest reproach under which man or woman can labor, so in Protestant Yankeeedom the suspicion even of poverty brings disgrace unutterable upon him on whom it falls.—Poverty in fine, is the one, the only unpardonable sin—the only offence for which there is neither sympathy nor forgiveness amongst a people who know no God but the Almighty dollar, and no religion save the worship of cash.

We may therefore be excused if we put down this dreadful accusation of poverty brought against Dr. Ives to the malice of his Protestant enemies.—Not indeed as if, even were it true, there were anything therein of which Dr. Ives or his Catholic friends should feel ashamed. On the contrary; if pride were ever permissible to, ever pardonable in, sinful man, it would be the pride of Dr. Ives in his poverty. Yes; if there be a legitimate subject of pride, it is poverty in the United States—where any man who will but cheat, can be rich; it is poverty, the result of a faithful obedience to duty, and to the dictates of divine truth. But Dr. Ives is a Catholic; and just as amongst gentlemen no man is one whit the more, or the less considered, on account of his wealth or poverty, so amongst Catholics, no man can find in any act of his own, the slightest cause for pride or boasting. Dr. Ives has no doubt made great sacrifices in a worldly point of view; but how trifling are they, how worthless in their nothingness, when compared with that which he has already, and even in this world, received: how unwilling would he not be to exchange even the poverty and external destitution with which his Protestant enemies reproach him, for all that they have to offer—for all which they most esteem, and do most profoundly worship.

PROTESTANT ALLIANCE.—What meaning Protestants attach to their shibboleth—"religion has nothing to do with politics"—we may learn from the report of the speeches delivered at a meeting of Protestants of various sects, held on Friday the 23rd ult. at Toronto, with the view of concerting measures to put down Popery.

A minister of the Anglican sect, called Mr. Sanson, took the chair, or tub, and was ably supported by his reverend brethren from the convective over the way. The chairman led off in a most dolorous whine over the abominations of the "Scarlet Woman," and her hinder end, which covered the land with thick darkness. A Methodist, or Juniper, of the name of Gemley, followed suit, and gave it as his opinion that, as Popery is of its nature unchangeable, it required to be rooted up. Having delivered himself of this opinion, the rev. gentleman groaned in spirit, rolled his eyes, "got happy," and sat down, much to the relief of his audience.

A Mr. John Holland figured next. He loved the souls of his Roman Catholic brethren. O! he loved their dear souls. O! he loved the soul of the Pope; and, O! he hoped that Pio Nono might die in a knowledge of the truth. But he too thought that his dear Roman Catholic brethren, whose souls he so tenderly loved, should be put down. Though biased in favor of no political party, he thought that politics should be made to bear more upon religion. An organisation against the growth of Popery was wanted; such an organisation as the Protestant Alliance was necessary; and religious belief, rather than political opinions, should be made the ground of support.—Roman Catholics were one. In all matters touching their religion, they acted in concert, whilst Protestants were divided; therefore Popery must be put down. Roman Catholics were actually—unheard of audacity—working secretly and quietly for the reduction of "their beloved separated Protestant brethren" into the true fold; therefore Popery must be put down. The mild gentlemanly lectures of the Rev. M. Bruyere were, doubtless, having their effect; therefore Popery must be put down. Though Jesuitical meekness might lead some to deem a Protestant Alliance unnecessary, a glance at the state of matters where Roman Catholics were in the ascendant would dissipate any such illusion, and convince the most sceptical that Popery must be put down. Mr. McLean, and a Rev. Mr. Borland, spoke in a similar

strain. They loved their Popish brethren—they were ready to die like martyrs for "religions liberty"—but, Popery must be put down. The following resolution was then put and carried unanimously:—

"That a Protestant Alliance be formed embracing all the evangelical denominations in the city; and that the following gentlemen, together with the clergy, compose a committee to draw out a form of rules to be adopted by the Toronto Protestant Alliance, viz.:—Messrs. Holland, Brown, McLean, Milloy, McLearn, Miller, Tyner, Reynolds, and Pyper."

We trust that the Church may yet survive the fury of all the "evangelical denominations" of Toronto. She has withstood, during the last eighteen hundred years, many a severer trial; nor should we think that this, which menaces her from the formation of a "Toronto Protestant Alliance," was worthy of notice, were it not that it affords another proof, if proof were needed, that Protestants would persecute if they had the power; and that being unable to check the spread of Catholicity by peaceable means, they seek to crush it beneath the load of penal statutes, and barbarous political enactments.

A PROTESTANT INDEED.—We find in the American papers a notice of a work on "The Nature of Evil" written by a Protestant, a Mr. Henry James, in the form of a "Letter to the Rev. Ed. Beecher," a well known Protestant minister of the U. States. In this "Letter," the writer puts forward his opinions upon the Incarnation, and of course on the Mother of the Word Incarnate. These are expressed in the following passage:—

"He took upon him a body born of a woman, and she, in all probability, as to her natural characteristics, one of the basest of her kind."

Protestantism cannot Protest much further than this. Having declared the Blessed Mother to have been "one of the basest of her kind," it only remains for it to declare the same of the Son, and then the great work of the Protestant Reformation will be complete. "Ecrasez l'infame" was the watch word of Voltaire and other leading French Protestants of the last century; the Protestants of this century seem well disposed to carry out the principles of their predecessors.

From other quarters it must however be admitted that "Mary" meets with better treatment than she does from Mr. H. James. The Knickerbocker Magazine grows enthusiastic even on the name of Mary. "In all ages it has literally been exalted.—From Mary the Mother of Jesus, to Mary the Mother of Washington, the glory has not departed from the name." To some perhaps, this compliment to the Blessed Virgin will be more distasteful than the ribaldry of Mr. H. James.

THE INDUSTRIAL EXHIBITION.—On Monday afternoon, His Excellency Sir Edmund Head, accompanied by Lady Head and suite, arrived in town to assist at the inauguration of the Industrial Exhibition, which event came off under the happiest auspices at noon on Tuesday last. The different fire companies with their bands turned out; the streets were decorated with triumphal arches, and the whole City seemed astir to celebrate with fitting splendor the arrival of Her Majesty's representative. Several addresses were presented, and responded to by His Excellency, who then declared the Exhibition opened, and proceeded to examine the different articles. In the evening, His Excellency was entertained at dinner by His Honor the Mayor and the citizens of Montreal. The evening passed over most agreeably.

In the course of Tuesday afternoon, His Excellency, according to announcement, visited the Seminary, where he was received by the Reverend Superior, the Rev. Mr. Connolly, and other gentlemen of that institution, by whom he was subsequently accompanied on a visit to the Grey Nunnery, the St. Patrick's Orphan Asylum, and the Providence Convent. His Excellency expressed himself much delighted with all that he witnessed, and, by his frank gentlemanly demeanor, won golden opinions from every one, as a worthy representative of our most gracious Sovereign. His Excellency also visited the McGill College, and the Montreal Bank, with whose arrangements he showed great satisfaction.

On Wednesday, His Excellency the Governor held a Levee, which was attended by all the principal residents in Montreal. In the evening, a Drawing Room was held by Lady Head, where the ladies hastened to pay their respects. On Thursday forenoon, the Governor, Lady Head, and suite, started for Quebec.

STATE-SCHOOLISM.

"THE COMMON SCHOOL SYSTEM OF UPPER CANADA—ITS PRINCIPLE, OPERATION, AND RESULTS." By Mr. Angus Dallas, Toronto.

We have to return thanks for a copy of this able and very instructive pamphlet, in which the author—a Protestant gentleman we believe—points out the radical defects, and dangerous fruits of the Common School System now in vogue in Upper Canada.—Mr. Dallas shows, that, in that system we have but a miserable copy of all that is most objectionable in the Massachusetts system—which may do well enough for Yankees indeed, but which must be rejected with disgust by every lover of freedom—by every man who recognises the right of the parent to educate the child, and the parent's responsibility—not to the State, whether represented by king, or rabble—but to God and to Him alone, for the manner in which he educates his children.

Mr. Dallas condemns the Upper Canada School system as tyrannical, as subversive of the rights of the individual, and as tending solely to the glorification of "Jack-in-Office," and his touchies:—

"The sentiments of respectable sections of the people against the very principle on which the whole su-

perstructure of our Common Schools is based" have been repressed. "These utterances have, however, without exception been either combated or stifled by a powerful machinery, maintained at the public cost, under government auspices, and directed by an influential political leader"—p. iii. "Enquiry is dreaded; not a word must be tolerated against the experiment now so long in progress." [The body upon which these experiments are being made, being, of course, the population of Canada]—"Insult has been offered to whomsoever curiosity or duty may have led to the expression of an opinion. Now such treatment might have carried some share of plausibility, had it come from persons not deriving their subsistence from the school fund, and no way interested, directly or indirectly, in its pecuniary concerns. But such is not the case. Those who have shown the greatest eagerness to frown down attempts at enquiry, are, the Chief and Local Superintendents, . . . and numbers who speculate, prospectively, on some recompence in return for support, in most cases, obsequiously tendered to the head of the Education Office"—p. iv.

What is the consequence—asks Mr. Dallas—of this state of things? What are the fruits of "Jack-in-Office-ism"—?

Answer—"A degree of ignorance almost incredible, with respect not only to the source of the history, and the general principles of American Common Schools, but even on the facts as they have been developed, within our own borders, and amongst ourselves"—p. iv.

This is what the country has received in return for the high salary which it pays to a Methodist minister to superintend the education of the youth of Canada.

But Mr. Dallas condemns the Upper Canada School system, as irreligious; as being nothing but a servile copy of the irreligious and tyrannical Yankee system:—

"The care with which everything having reference to the Christian doctrines is excluded from the schools appears in the regulations"—p. 21. "The religious study prescribed for the Normal Schools is all comprised in the following words:—'The principles of piety and morality common to all sects of Christians'"—p. 20.

Rather a "vague expression" this, as Mr. Dallas justly complains; seeing that "the principles of piety and morality common to all sects of"—self-called—"Christians," include the right of divorce, polygamy and the obscene practices of Methodist "Camp Meetings." Well may Mr. Dallas remark that:—

"It will baffle the most patient enquirer to discover what the principles are which are common to all sects"—p. 20.

Mr. Dallas has also some excellent observations on the inconsistency of the following regulation:—

"That a portion of the Holy Scriptures be read morning and evening. The portion of the Scriptures to be selected by the Local Superintendent; subject to the approval of the Board"—p. 20.

"All Scripture," says the Protestant, "is profitable." Then why select only "portions" as profitable to be read?—and why allow "Local Superintendents" to "select" what portions shall be used?—"Why"—asks Mr. Dallas:—

"Why all these precautions? Why subject the teachers to the Local Superintendent, and in addition require the supervision of the Board? What do the Scriptures contain that the Board is afraid should be read?"—p. 22.

Here perhaps the Board is right. Though incompetent to say what portions should be read, yet common decency will tell them that there are many, many passages, which it would be highly immodest and demoralising to read in the presence of young boys and girls. Is it not the fact, that, in Protestant schools where the unrestricted reading of the Bible is allowed, it is from the Bible that young lads learn their first lessons in obscenity? Who that knows anything of our English schools—of Eton, Westminster, or any other of the chief educational institutions of England—but must at once recognise the truth of our assertions? The only use that Protestant boys make of the Bible, when its unrestricted use is permitted, is, to look out for, and show one another, the obscene passages in the Old Testament. "There now! Mr. Pecksniff, don't look so horrified; you know you did so yourself when you were a boy, and so will your sons, after you." Therefore is it that we, Romanists, do not approve of the unrestricted use of the Bible in our schools.

But, asks Mr. Dallas, why should the selections be made by Local Superintendents, or by Boards?—

"Or wherein is any member of the Board, or the Local Superintendent collectively, more competent than the teachers to make selections—unless it be that the collections may contain nothing which is essential to the character of the Christian religion, or which may conflict with the sublimated piety prescribed by the Boston educationists? The principle of the Protestant Reformation must be bad, and Luther and his associates must have made a great mistake, when it becomes necessary to establish a complicated censorship on the reading of the Scriptures"—p. 23.

Finally, Mr. Dallas concludes that the basis of the Upper Canadian school system is—"exclusively secular":—

"And, that what it assumes as a religious foundation, namely, 'piety,' 'love for religion,' and 'morals' are nothing else than genuine deism, with the human manners of 'the man Jesus' superadded. This is a lamentable conclusion, and a melancholy fact"—p. 23.

But a fact nevertheless; and one whose existence must be deplored by every one, Catholic or Non-Catholic, who believes that man is endowed with an immortal soul to be saved, as well as with a belly to be filled; who recognises that there is a God; and that man's first duty is to love and serve Him here on earth, in order that he may love, serve, and adore Him in heaven for all eternity.

We cannot bid farewell to Mr. Dallas' pamphlet without expressing our gratification at finding how closely his views upon education agree with those which the TRUE WITNESS has always advocated.—Education without religion we believe to be a curse; and therefore not worth paying for. But if in a