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Negotiable at any Town in Great Britain or Ireland.
HENRY CHAPMAN & Co.,
Montreal, Oct. 1852.
St. Sacramento Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3 McGill Street.

TERMS :
To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE
TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Anonymous communications can never be taken
notice of.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 21, 1853.

NOTICE TO SUBSCRIBERS.

We would respectfully request of our city
subscribers, who are in arrears to this office, to call
and pay the amount of their subscriptions due.—
The beginning of a new year, is a fitting time to
clear off all debts, and one which we trust our
friends will not allow to slip by unheeded and
unimproved.

NEWS OF THE WEEK.

On the 27th ult., in the House of Lords, the Earl
of Aberdeen made his official statement of the prin-
ciples of the new administration. With regard to
foreign powers it would adhere to the policy which
had been pursued for the last 30 years, abstaining
from all interference with the domestic affairs of
foreign nations, and endeavoring to secure a con-
tinuance of the blessings of peace, without relaxing
those defensive measures which had lately been un-
dertaken, after having been, perhaps, too long ne-
glected. At home the object of the government
would be to carry out the commercial, and financial
principles of Sir Robert Peel. As a crisis in the
financial arrangements of the country would soon
occur, by the cessation of a large source of revenue,
the attention of the government would be directed
to a re-adjustment of the system of taxation, upon
principles of equity. Questions of legal reform, and
education, would meet with the attention of the go-
vernment: nor would any change in the representative
system be brought forward without due consideration,
or undertaken in haste, or rashly.

Lord John Russell has published the following ad-
dress to his constituents, in which the line of policy
to be adopted by the Peel-Whiggite ministry is
vaguely indicated:—

TO THE ELECTORS OF THE CITY OF LONDON.

Gentlemen—Having contributed my vote to the overthrow
of the administration of Lord Derby, I have considered it my
duty to assist, when called upon by my sovereign, in the for-
mation of a new ministry. I have felt it incumbent upon me,
in order to give the country the full advantages of a liberal
policy, to sink those personal pretensions which my position might
have entitled me to form. I have consequently accepted office
under the Earl of Aberdeen, upon whose upright character and
enlightened views I place the greatest reliance. My seat is
therefore vacant.

I have little of novelty to add to the declaration I addressed
to you on the 22d of May, previously to the late general elec-
tion. I then said that I could have no hesitation in accepting
the challenge to decide finally, completely, and conclusively,
the contest between protection and free trade. The contest has
been decided, finally and conclusively, in favor of free trade. I
then said, and I now repeat, that the commercial policy of the
last ten years was not an evil to be mitigated, but a good to be
extended—not an unwise and disastrous policy, which ought to
be reversed, altered, or modified, but a just and beneficial sys-
tem, which should be supported, strengthened, and upheld. I
asserted at the same time to the legal difficulties and expenses
which clogged the transfer of land, the complicated machinery
of the Customs department, and the remaining burdens and
restrictions on the shipping interest.

Now, as then, I am prepared to attempt the removal of
these impediments to the increase of our prosperity.

Now, as then, I am prepared to attempt the relief of that
portion of our fellow-subjects who are still excluded by their
religious belief from political privileges. I entertain a sanguine
hope of success in that endeavor.

I then stated that the progress of the working classes in
knowledge and intelligence ought to be accompanied by an
increased share of political power, while I was aware how
difficult a task it is to adjust, in any plan of representation, the
weight due to ancient prescription, with the claims of advance-
ment, increased population, and growing intelligence.

To this task the ministry of the Earl of Aberdeen will
anxiously apply themselves. A matter of such importance
requires from the government the most deliberate consideration
before any measures are submitted to Parliament.

By joining the administration of Lord Aberdeen, I believe
that I shall best promote the cause to which my political life
has been devoted—that of rational and enlightened progress.
It is to progress that all our efforts will be directed.

I look to the extension of education, of civil and religious
liberty, of commercial freedom, and of political rights, as the
true means of preserving those institutions under which we
have enjoyed so much happiness.

I have the honor to be, gentlemen, your grateful and obedi-
ent servant,

J. RUSSELL.

Chesham Place, Dec. 27, 1852.

The Irish Executive is composed as follows:—

Lord Lieutenant of Ireland,	Lord St. Germans.
Chief Secretary to the Lord	
Lieutenant of Ireland,	Sir J. Young.
Lord Chancellor of Ireland,	The Right Hon. M. Brady.
Attorney-General for Ireland,	Mr. Brewster.
Solicitor-General,	Mr. Keogh.

We are sorry to find in the above list the name of
Mr. Keogh, one of the most able speakers of the
Irish Brigade, and whose solemn pledges—nay oaths
—never to accept office under any ministry—never
to support any party “which will not make it the first
ingredient of their political existence to repeal the
Ecclesiastical Titles Bill”—are but a few months old.
Alas! these fine promises are all blown to the winds

—Mr. Keogh could not resist the allurements of
office, and the official blandishments of Palmerston
and the author of the Durham Epistle. Messrs. Sad-
lier and O'Flaherty have also accepted office under a
Ministry which numbers amongst its ranks the bitter-
est enemies of their country, and their country's
religion. Alas! poor Ireland—Alas! that she can-
not obtain a few honest men to represent her in
Parliament: some one or two, by whom honor is
more prized than salary or office, and of moral
courage sufficient to enable them to turn a deaf ear
to the honied accents of the First Lord of the Treas-
ury. Mr. Lucas of the *Tablet* has addressed a
stinging letter to the deserters, but we fear it comes
too late. The signal of apostasy has been given,
and it is to be feared that many others of the Irish
Brigade will follow the example. For our parts, we
should not be at all surprised to find the whole lot of
them voting with the Aberdeen-Russell Ministry to-
morrow, although the repeal of the Ecclesiastical
Titles Bill makes no part, and is not likely to make
any part, of the Ministerial programme. Parliament
has been prorogued until the 10th of February.

The Sixmilebridge tragedy has given rise to a cor-
respondence betwixt Mr. Wilson of Belvoir Castle,
on behalf of the relatives of the murdered men, and
the late Lord Lieutenant of Ireland, from which we
may gather some important information as to the real
feelings of the Derbyite administration towards Irish
Papists. The sons and fathers, the wives and sisters
of the unfortunate victims, represented to the chief
of the Irish government that it was impossible for
them to expect justice from the law officers of the
Crown in Ireland, on account of their notorious pre-
judices in favor of the accused—and they there-
fore prayed that, under these circumstances, the
management of the prosecution of the magistrate, and
soldiers, against whom a verdict of Wilful Murder
was returned by the Coroner's Jury, should not be
committed to the Irish law officers of the crown.
This prayer was supported by certain allegations, the
truth of all of which the petitioners bound themselves
to prove, if permitted to do so. To this prayer the
Lord Lieutenant of course returned a decided nega-
tive: we say—“of course”—because it was not to
be expected that a Derby government should disap-
prove of the wanton slaughter of a few Irish peasants
—and Papists to boot. It is hinted that the change
of government will be attended with a cessation of
the proceedings against Mr. Delmege, and his fellow
homicides of the 31st. One thing is very certain,
that, if the soldiers are not tried by the civil power,
for murder, they ought to be tried by Court Martial
for disobedience of orders; for on the inquest it was
sworn by the officer in command—that he did his
best to restrain his men from firing?—and therefore,
in firing, the men were guilty of a breach of martial
law, if of no other law. It will indeed be a disgrace
to the service if such insubordination and gross dis-
obedience of orders, be allowed to go unpunished;
but perhaps in the eye of a Protestant government
the slaughter of Irish Catholics is a set off to breach
of military discipline.

The mail per *Arabia*, contains long accounts of
the fearful hurricane, which, from Christmas eve until
the day after Christmas, ravaged the British coasts,
causing a fearful destruction of life and property,
both at sea and on shore. The *Daily News* states
that it is the intention of government to “prepare
and submit to the Legislature a large measure of
Electoral Reform”—to introduce a Bill for altering
the form of oaths taken by members of the House
of Commons—and to propose at once a resolution to
the Commons for admitting Jews to seats in that
House, trusting that the Lords will give their assent
to the measure. The ministry has not as yet an-
nounced its intentions with respect to the Tenant
Right Bills introduced by Mr. Sergeant Shee. The
London papers devote long columns to the case of
Mr. Kirwan, and point out the insufficiency of the
testimony upon which the verdict of guilty was ren-
dered: it is said that a reprieve has been sent down,
and that the man's life will be spared. If he is not
hung he must be set at liberty altogether.

Napoleon the Third has not been well used, that's
a fact. The Princess Wassa has most heartlessly
jilted him and “taken up with another Joe,” whose
name is Prince Albert of Saxony. But the Emperor
is not the man to weep long over the fickleness of
woman; he has already, if rumor may be credited,
made advances in another direction, and the mission
of Prince Lucian Murat to Dusseldorf is said to have
been undertaken with the view of negotiating a mar-
riage between the Imperial bachelors and the daughter
of the Prince of Hohenzollern-Sigmaringen; the
name it must be confessed is not an inviting one, but
the young lady may be a very nice young lady for all
that. Her father is one of the mediatised German
Princes, and will therefore not be very likely to throw
any obstacles in the way of Miss Hohenzollern-Sig-
maringen's—its a terrible name—aggrandisement.
The Emperor has been as unfortunate also in his poli-
tics as in his love; the Senate has shown signs of in-
dependence—his ministers squabble in the presence
chamber—and the chiefs of the Republican party
stand aloof, in spite of the flattering overtures made
to them: a rumor is in circulation that certain of the
latter have tendered their adhesion to Henri V.

We have news from the Cape of Good Hope up
to the 20th November. The regular war has ceased,
but pillage and murder still continue; the rebel Hot-
tentots, from the missionary stations, being the amiable
perpetrators. Sandilli is a fugitive, and Macomo,
his followers all dispersed, is hiding where best he
can. The colonists are greatly disgusted with Mr.
“Mother-Country,” on account of the violation of the
promise of representative privileges made to them by
the British government.

From Australia the dates are to the 11th October.
The yield of gold continues abundant; the prices of

provisions are rising, and labor is in great demand.
The state of society is represented as fearful; crimes
are committed in open day with impunity: the execu-
tive are powerless, and Lynch Law is the only law
practicable. The following sketch is from the *Lon-
don Times*:—

“A large body of persons is gathered together, containing
among them the most desperate and depraved of the human
race. They know no law, and recognise no authority. Every
man goes armed, and nobody trusts to any protection but such
as his own hand can give him. The demands of the Govern-
ment for the license fee are treated with contempt. Not to
pay is the rule, to pay is the exception—an exception only
made when it is wished to obtain a marketable title to a claim.
As Government has abandoned its treasure to the rapacity of
the public, every other employment, how useful or necessary
soever, is abandoned. No wages can retain domestic servants;
no promises, no threats, can keep seamen to their duty. A
hundred ships are rotting in the harbor of Melbourne, the roads
are becoming impassable, the flocks untended, the fields un-
tilled, the dwellings unprepared. After a suspension of all law
and authority for a year and a-half, it would probably cost little
less than a civil war to re-instate the power of Government over
a body of 60,000 men, united by one common interest, and
knowing no ruler but their own passions. We must expect to
hear that the intolerable evils of such a state of society will be
met with remedies almost equally intolerable, and that the hor-
rors of Californian Lynch law will be re-enacted in an English
colony, to which England has forgotten to give a Government.”

STATE-SCHOOLISM.

The correspondence betwixt his Lordship the
Bishop of Toronto, and Dr. Ryerson, the Chief Su-
perintendent of State Schools, upon which we offered
a few remarks a week or two ago, has by this time
gone the rounds of, and been commented upon
by, the greater part of the Canadian press. Only
one of our cotemporaries though has as yet ventured
to enter upon the merits of the question at issue, or
to take up the cudgels in defence of State-School-
ism,—that is, “the pretensions of the State as edu-
cator.” There have been sarcasms, or impertinences
meant for sarcasms, levelled at His Lordship's style,
as if there were great cause of triumph for the Pro-
testant, or State-School party, in that Dr. Ryerson,
being an Englishman, should write more fluently in
English, than does Mgr. de Charbonnel, a French-
man; the manner of his Lordship's correspondence
has been criticised, but the matter, and the essential
justice of the principles which he advocates, have
been, by a singular inadvertence, we might almost
say, coincidence, allowed to pass unnoticed by al-
most all our cotemporaries. And here we may at
once admit Dr. Ryerson's great advantage over the
Bishop of Toronto, in that the former writes in a
language of which he is thoroughly master, and well
knows how to conceal his little meaning beneath a
most extravagant display of words; whilst the Bishop
of Toronto is a Frenchman. In this, indeed, Dr.
Ryerson has the advantage; but in spite of all his
verbosity, no impartial person will pretend to say
that the “Chief Superintendent” has been success-
ful in supporting the affirmative answer to the ques-
tion—“Is it just to tax Catholics for the support of
Non-Catholic schools?”

This is the sole question at issue, though our op-
ponents ever seek to distract attention from it, by
raising a host of other, and totally irrelevant questions.
They represent the Catholics of Upper Canada as
demanding that the funds of the State, or a portion
thereof, should be devoted to the teaching of Catho-
lic doctrines; and they insinuate that it is because
this demand is not complied with, that Catholics com-
plain of being unjustly treated. Now, when the
Globe, and other journals of the same stamp, repeat
this statement, week after week, they well know that
they are deliberately repeating what is false. Catho-
lics make no such demand; they ask nothing from the
State but to be put on a footing of perfect equality, in
so far as respects their civil rights, with the members
of other religious denominations; that, as the Me-
thodist and the Presbyterian have the right to insist
that they shall not be compelled to pay for the sup-
port or propagation of Anglicanism, or any Non-
Catholicism, except their own particular isms, so
also, Catholics shall not be compelled to pay for the
support, or propagation, of any form of Non-Catho-
licism. The argument, in short, of the Catholic
against State-Schoolism, is identical in principle with,
and almost word for word the same as, that which
Dissenters in England, and self-dubbed Liberals in
this country, adduce against State-Churchism; for
State-Churchism, and State-Schoolism, are identi-
cally the same in principle, and must stand or fall to-
gether, in the opinions at least of all who are capable
of reasoning logically, and who have any regard for
consistency.

The Civil power, or State, has no more right to
interfere in matters of education, than it has to in-
terfere in matters of religion. If State-Churchism,
or the endowment of any particular system of reli-
gion by the State, be an evil, an unwarrantable in-
terference with the rights of conscience, and the civil
rights of its subjects—State-Schoolism, or the en-
dowment of any particular system of education by
the State, is not a whit less an evil. If the adoption
of the Voluntary principle, in matters of religion, be
just, so also must the adoption of the same principle,
in matters of education, be just. We defy any man
to adduce a single argument in favor of State-School-
ism, that is not equally applicable to, and in favor of,
State-Churchism; or to give a reason for rejecting
the one, without, at the same time, assigning a rea-
son for rejecting the other, as a monstrous encroach-
ment on the civil rights of the subject, as an intoler-
able tyranny over “the individual conscience.”

Catholics do not condemn either State-Churchism,
or State-Schoolism,—that is, connection betwixt
Church and State, and School and State—as neces-
sarily, or as essentially, evil; accidentally they may be,
and very often are, evil. Were the State to endow,

and by every means in its power to support, the true
Church—(if there be a true Church)—were the State
to give all the assistance in its power to the mainte-
nance, and propagation of the true religion—(if there
be a true religion)—this would, indeed, be State-
Churchism, but not therefore evil; on the contrary, in
so doing the State would be only doing its duty to-
wards God, and towards all its subjects. One thing,
indeed, would be indispensably pre-requisite—that the
State should know, with infallible certainty, from the
true Church, which is the true religion, or otherwise
it might support and endow a false Church—maintain
and propagate amongst its subjects a false religion;
this, too, would be State-Churchism; but this State-
Churchism would be a most grievous evil—a sin
against God, a monstrous injustice, on the part of the
State, towards its subjects.

And so with State-Schoolism; State-Schoolism
will be good or evil, a blessing, or a curse, accord-
ing as the system of education, supported and endowed
by the State, is a religious, or an irreligious, system
of education. But here again, before the State can
have the right to support or endow any system of
education, it must have the means of knowing, with
infallible certainty, what system of education is truly
religious, or otherwise, it would be liable to support
and endow an irreligious system—which would be
State-Schoolism in its evil form; and it is against
this form of State-Schoolism that, as Catholics, we
protest, as we also protest against, the establishment
by the State, of a false Church, and all State support
given to a false religion.

But in Canada, as in most other countries in the
world, the State, or Civil power, has no distinctive
religious character: all that we can affirm of the
religion of our State is—pure negation; the Civil
power in Canada is simply Non-Catholic. Destitute
then of any religious character, without any means
of knowing what, in the religious order, is true, and
what false, its first and most imperative duty, is to
abstain from all interference with matters which, di-
rectly, or indirectly, may have any influence upon the
religious character of its subjects. The only system,
therefore, which the State can consistently recognise
is the Voluntary system, not indeed as the very best
system conceivable, but as the only one practicable
in a mixed and heterogeneous community like ours.
This, indeed, is partially recognised by our oppo-
nents, who, with that inconsistency, or say rather,
wilful dishonesty, which is so universally characteris-
tic of Protestantism, in one breath cry, “No State-
Churchism,” and “Hurrah for State-Schoolism!”—as
if the principle repudiated in “No State-Churchism,”
were not identically the same as that asserted in their
clamors for “State-Schoolism.”

We lay it down as an incontrovertible principle
that, of itself, the State, or Civil power, has no
more right to interfere with education, or the minds
of its subjects, than it has to interfere with the state
of their bowels; far less indeed, for the Civil power
may have a legitimate control over the bodies of its
subjects, but, of itself, it can have none over their in-
tellects, or their consciences. No individual has the
slightest right to dictate to his neighbor as to how
the children of the latter shall be educated; neither
can the State, which is in the Protestant point of
view but a collection of individuals, have any right
which every individual separately does not equally
possess; any interference with education or religion,
therefore, on the part of a Protestant, or Non-Catho-
lic, State, is an insolent tyranny, a monstrous out-
rage on the rights of the individual. “You shall
not!”—we say to our Protestant oppressors—“you
shall not tax us for the support of your educational
systems—you may train up your children for the
devil if you like; we have no legal right to interfere
with you; but we will not consent to become access-
sory to the ruin of our own offspring, nor shall you
rob the parents, in order that you may have it in
your power to boast, that you have effected the dam-
nation of the child.”

On the other hand, Catholics do not ask that Pro-
testants be taxed for, or that one penny of the pub-
lic money be devoted to, the support of Catholic
schools. They do indeed insist, as of right—not at
all as a favor—that, if the State think fit to tax Catho-
lics, and to grant sums of money from the public
funds, for educational purposes, they shall have their
fair share of the sums so raised, and granted—be-
cause they cannot possibly derive any benefit from,
because, as Catholics, they cannot conscientiously al-
low their children to attend, Non-Catholic schools;
and because the State has no right to do violence to
the conscientious convictions of any one of its sub-
jects. Just on the same principle does the Metho-
dist Dissenter in England object to pay for the sup-
port of the Anglican parson, and the repairs of the
Anglican church; because he cannot conscientiously
derive any benefit from the ministrations of the one,
nor assist at the worship of God within the walls of
the other. Thus the objections urged by Dissenters in
England against Church-rates are identically the
same as those urged by the Catholics of Upper Cana-
da against School-rates; and if it be lawful for the
Methodist to refuse payment of the one, most as-
suredly it is the duty of every Catholic to resist, by
every means in his power, the payment of the latter.
The sooner that the Catholics of Upper Canada re-
cognise this truth the better; they have but to con-
vince their Protestant oppressors, who cheat them,
despoil and insult them, who look upon them as He-
tots, as *gens corvables et tributables a merci et a
misericorde*, that, if they want to levy School-rates
from Catholics, for Non-Catholic purposes, they must
do so at the point of the bayonet; and the accursed
system of State-Schoolism will fall of itself. Oh!
surely the men, and the sons of the men, who have so
oft resisted the payment of tithes to the government
parson in Ireland, will not much longer tamely sub-
mit to be taxed for the support of Methodist teachers,
and Methodist “Superintendents” in Canada.