

# THE TRUE WITNESS AND CATHOLIC CHRONICLE

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 By HENRY CHAPMAN & CO., St. Sacramento Street,  
 Montreal, December 14, 1854.

**THE TRUE WITNESS AND CATHOLIC CHRONICLE,**  
 PUBLISHED EVERY FRIDAY AFTERNOON,  
 At the Office, No. 4, Place d'Armes.  
**TERMS:**  
 To Town Subscribers . . . \$3 per annum.  
 To Country do . . . \$2 50 do.  
 Payable Half-Yearly in Advance.

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MONTREAL, FRIDAY, JULY 20, 1855.

### NEWS OF THE WEEK.

By the *Arago* and *Canada* we are put in possession of the details of the failure before Sebastopol on the 18th ult.; and if our numerical losses are not so great as at first reported, it is beyond a doubt that the prospect of the Allies is very gloomy, and that the beleaguered city still successfully defies the utmost force they can bring against it. Lord Raglan died on the 28th ult. Honor to his memory. He died like a stout soldier and a gallant gentleman, at his post and in the performance of his duty; worn out in the service of his country, but staunch to the last. No death is more glorious; and whilst history will relate with pride, how a Wolfe and a Nelson fell with the shouts of victory ringing in their ears—it will have a page also for the illustrious deaths of a Collingwood and a Raglan. General Simpson, who acquired a high reputation in India, has assumed the command of the British forces; but since the 18th nothing has been done; and, at present, there is no appearance of anything being about to be done.

The political news by the *Canada* is devoid of interest. Another serious row had occurred in Hyde Park, arising out of popular disgust at Lord Grosvenor's Sabbath Observance Bill; which, we are happy to say, has been withdrawn. This defeat of the *Sabbatarian* or "White-Choker" interest is a triumph to the cause of religion, morality and common sense.

### REPORT OF THE SUPERINTENDENT OF EDUCATION FOR LOWER CANADA.

In the statistics with which we are furnished in the above-mentioned document, we have abundant, and most satisfactory evidence of the steady progress that the cause of education is making amongst our Lower Canadian population; and of the skill with which the Law has been administered by our late painstaking and zealous Superintendent. The following "Comparative Table," showing what has actually been accomplished within the last two years—not only in the numbers of the primary schools, but also in the course of instruction therein afforded—gives us every reason to expect a great advance in succeeding years:—

	In 1853.	In 1854.	Augmen-
No. of educational institutions of every description	2352	2571	219
Total No. of pupils, . . .	108284	119737	11453
<i>Primary Schools.</i>			
No. of element'ry schools	2114	2352	238
No. of pupils, . . .	92275	97310	5036
No. of model schools, . . .	67	154	87
No. of pupils, . . .	3524	6747	3223
No. of superior girls' schools, . . .	53	67	14
No. of pupils, . . .	3041	3170	39
No. of teaching nurseries, . . .	44	46	2
No. of pupils, . . .	2786	6104	3318
No. of academies, . . .	19	23	4
No. of students, . . .	1169	1272	103
No. of colleges, . . .	14	16	2
No. of students, . . .	2110	2515	415
No. of pupils learning simple arithmetic, . . .	18281	22997	4616
Do. compound arithmetic, . . .	12448	18073	5625
Do. French grammar, . . .	15353	17852	2499
Do. English grammar, . . .	7066	7097	31
Do. Geography, . . .	12185	13826	1641

When we call to mind the many and great difficulties with which Dr. Meilleur has had to contend, we cannot but admire the energy with which he has triumphed over every obstacle. But especially do we feel thankful to him for the sound principles on the subject of public education, which he has always, and everywhere, done his best to inculcate. "The end of education"—he says in his *Report* for 1854—"is to make man perfect, and to render him more fit to discharge his duties towards God, towards the family, towards society, and towards himself. Any system which proposes to itself any other end, will be subversive of those great principles on which society is founded, and without which a nation can never be strong, great or prosperous." A purely secular education therefore, an education which does not make it its first object to inculcate the duties which man owes to God, does not fulfil the legitimate end of education; and must ultimately lead to the destruction of the society which adopts it.—"Every system," concludes Dr. Meilleur, "of national instruction should be, in the first place, moral and religious; without which, a well regulated society is impossible."

It must be remarked that the statistics given above do not include the greater part of our Colleges, and Academies; but merely the schools under the con-

trol of the Commissioners. In the Colleges, Model Schools, Academies and Convents, not included in the above enumeration, there are about 2,000 pupils of both sexes, receiving a superior education, whilst the other educational establishments have an average attendance of 108,284. Thus giving us a total of about 128,000 attending school, out of a population of 900,000—or of nearly one in seven. "This state of things" says the *Report* truly, "is most satisfactory, and may compare with advantage with that of any other country in which public education has been dealt with in a systematic manner." The amount of local contributions paid for the support of primary schools, for 1854, amounts to £59,608 18s 7d.

The *Toronto Mirror* instances the case of an Irish emigrant from the United States, who had been induced to throw up his business as a School Teacher there, and to come to Canada in search of employment; expecting to find in Toronto an "Emigration Society" formed with the express object of relieving and locating newly arrived immigrants. No such Society exists, or ever has existed; but the poor man had been deceived—so he said—by an "extensive Catholic Book seller and Book agent in Toronto," who does the *Canadian Correspondence* of the *American Celt*.

We heartily agree with the *Mirror* in deprecating such conduct. It is foolish—it is worse than foolish—it is wicked to hold out to the stranger, expectations which never can be realised; and which, when shattered, must inevitably be followed by a fatal reaction; by feelings, not of disappointment only—but of strong and abiding aversion towards the spot where his fondest hopes have been wrecked.

We have never advocated a general rush from the United States to Canada; because we have always looked upon such a scheme as impracticable. We have contented ourselves with advocating the claims of Canada; and recommending this Province to the intending Irish Catholic emigrant, on account of the peculiar advantages which it possesses over the United States; not in a material, but in a moral and religious point of view. The Protestants of Upper Canada are, it is true, quite as bad, quite as ready to persecute Catholics, as are the "Know-Nothings" of the neighboring Republic. But they are not so numerous as are the latter; and, thanks to the Catholic population of Lower Canada, they are in a great measure incapacitated from giving full play to their Protestant bigotry. Our system of education too, is infinitely superior to that of the United States; and though sadly deficient in many respects, this one simple fact—that—in Upper Canada, the Catholic minority are, by law, entitled to have Separate Schools for the education of their children—should suffice to determine the intending Irish Catholic emigrant in our favor. When in Connecticut, Massachusetts, and the other States of North America, the Legislatures shall have recognised the right of Catholics to Separate schools, and enacted laws securing to them the enjoyment of that right—even to the limited extent to which Catholics enjoy it in Canada—then, but not before, will we feel inclined to listen to the arguments of those who would fain persuade us that the United States is a fitting home for the Catholic emigrant.

The compulsory support of a Protestant Church establishment is the monster grievance of Catholic Ireland. The payment of tithes by Catholics to a Protestant minister, is the badge of slavery imposed upon the Irish Catholic. But wherein does he improve his condition, or get rid of the yoke of an ignominious servitude, if, upon his arrival at his new home in the western world, he is still compelled to support a Protestant system of State-Schoolism, and burdened with the payment of Protestant school-rates? "State-Churchism," and "State-Schoolism," are identical in principle; between tithes to the Protestant parson, and school-rates to the Protestant teacher, there is no difference but in name. If the one is incompatible with civil and religious liberty, so is the other; and surely the Catholic who is forced to support the Common Schools of America, is as much a slave as he who, in Ireland, is taxed for the support of the Established Church. Nay, of the two, State-Schoolism is the viler, and more degrading bondage; for, not only does it rob its victims of their money, but, in too many instances, it damns their souls. The Established Church of Ireland is, no doubt, a curse to the country, and a cruel wrong upon the Irish people; but, with all its faults, it has not sent so many souls to hell, as have the accursed, God-condemned Common Schools of New England.

Here then we take our stand. We say to the Irish emigrant—if you make the United States your home, you may indeed improve your material condition, but at the risk of your faith, or rather of the eternal welfare of your children. You will indeed have no Government church to support, but you will still be taxed for the support of a Government school; to which, as a Catholic, you are as much forbidden to send your children, as you are yourself prohibited from attending upon the religious administrations of the Protestant parson. You will therefore be as much a slave in the United States as ever you were in poor, parson-ridden Ireland. In Canada, on the contrary, you will have neither a Government Protestant church, nor a Government Protestant school, to support; you will have neither Protestant tithes, nor Protestant school-rates, to pay. Thus whilst, on the one hand, with industry and common prudence, you may rely upon a competency for yourself and children, you will also have the satisfaction of knowing that to your descendants is secured the inestimable blessing of civil and religious liberty—immunity from "State-Churchism" and "State-Schoolism."

Compared with this, all mere material advantages are unworthy of a moment's consideration from the true Catholic.

### THE ST. PATRICK'S PIC-NIC.

Our Irish friends are always eminently successful in these excursions, and the trip of Wednesday last was no exception to the rule. At an early hour in the morning about 2,000 persons had found their way on board the boats engaged for the excursion; and in a few minutes were gaily steaming down the St. Lawrence to the pleasant woods of Lavaltrie. Once on shore, the business of merrymaking commenced in right good earnest; and until four in the afternoon the merry dance was kept up with a perseverance and an energy characteristic of the sons and daughters of the Emerald Isle. The return up the river was enlivened with the music of the two excellent bands on board, and about eight steamers once more discharged their living cargoes at the wharf, after a day's right good enjoyment. The proceeds of the trip—which will amount to a considerable sum—are destined for the St. Patrick's Orphan Asylum. The greatest credit is due to the Committees of the St. Patrick's Societies for the excellence of their arrangements and for their assiduous attention to the comforts of all on board. They had however underrated the attractions of a St. Patrick's Pic-Nic; and could scarce have anticipated, such an immense attendance far larger than in any former year. Yet in spite of the crowds everything passed off in the utmost good order and harmony. It would be unfair to conclude this hurried notice without making honorable mention of the St. Patrick's Band.

The following complaint against the *TRUE WITNESS* appears in the *Boston Pilot*, over the signature *Hiberno-Americanus*:

"The Editor of the Montreal *True Witness* seems of late to have become more rabid than ever against everything American. The word *Yankee* is to him the abomination of desolation. All the vices of this country are magnified a hundred-fold, and all its virtues either ignored or sneered at. Because the other day a few fools and bigots brought disgrace on themselves by their ridiculous conduct over the remains of two suicides, lie therefrom takes occasion to attack the whole country, and renders us all responsible for the absurd doings of a handful of know nothings. He sneers constantly at the name of *Yankee*. There are many, very many, good Catholics, who glory in that name, and who would not exchange the privilege of an American citizen, of a *Yankee*, for all the *noble?* blood that courses through the veins of the whole English Aristocracy. Let him attribute absurdities and follies like that of Brooklyn to their natural parent, Protestantism; but it is unfair, impolitic, unjust to the American people, to lay them to the account of our institutions, which with their imperfections, are certainly far preferable to his cherished English ones, which hunted the Irish and English priests; which desolated the highlands of Scotland, substituting sheep for men, men for whom England is now going begging through the world; which in 1832 suffered the poor Irish emigrants to die and rot by thousands on the banks of the St. Lawrence, in the cholera sheds, with no friend to protect them but the noble Sulpicians and the devoted *Grey Sisters*; which, in a word, has never missed, either in the old world or in the new, any opportunity to assail everything Catholic. Some people talk of Catholics stampeding to the *British* dominions. Our fathers have had enough of England. We, their children pray every day for its downfall."

If *Hiberno-Americanus* had paid attention to our remarks, he would have seen that the "sneers" of the *TRUE WITNESS* were directed against Yankeeism and Yankees, and not against Americanism and Americans. There is a great difference between the two; a Catholic may be an American, but scarcely a Yankee.

We are not moreover American citizens—we thank God; and owe no more allegiance or deference to American institutions than we do to those of China, or of Persia. In American institutions, there is much however that we admire; because there in there is much—indeed all that is good in them—that is based upon the old common law of Catholic England. There is much also for which, as Catholics, we feel no admiration; because there is much in American institutions that is based upon modern Protestantism. Its Common, or Godless school system, for instance, is not an institution that we admire; though, by adoption, it has now become a thoroughly American institution, and one most cruel and oppressive, and to which no man, with the spirit of a freeman, would submit.

The less however that an American says about English persecution of Catholics the better; for, with all her faults in this respect, England can contrast most favorably with the land of the Pilgrim Fathers. At all events, we do not remember to have heard, in modern times, of "tarring and feathering" priests in England; outrages of common occurrence in the United States; and assuredly the statute book of the former country has not of late been disgraced with the anti-Catholic legislation which has rendered the name of Massachusetts infamous to all generations; and a specimen of which, copied from the *Boston Pilot* of last week, will be found amongst our American items on our third page.

*Hiberno-Americanus* does but justice to the "noble Sulpicians and the *Grey Sisters*," whose services were so prodigiously lavished upon the victims of the Irish famine in 1847. But, that in Canada, we still have those same "noble Sulpicians and devoted *Grey Sisters*"—that their property has not been confiscated, and that they themselves, if not driven from the Province, have still the means of succoring the indigent—is, under God, entirely due to our British connexion and the faint traces of British monarchical institutions which we still retain. But for these, the property of our ecclesiastical and conventional corporations would long ago have fallen a prey to the rapacity of unprincipled demagogism. What chance—does *Hiberno-Americanus* think—would a Seminary of Sulpicians have amongst the free and enlightened citizens of Boston? We would recommend our friend to read history, and he will

find that, however hostile to Catholicity, England may have been in Europe, on this Continent, she has been used by an all-overruling Providence, as a powerful protector of the Church. This is "the Lord's doing, and it is marvellous in our eyes."

*Hiberno-Americanus* says "our fathers have had enough of England. We their children pray every day for its downfall." The *TRUE WITNESS* rather prays for its conversion; knowing that the wrongs inflicted upon Catholic Ireland by Protestant England, are to be attributed wholly and solely to the Protestantism of the latter. But is America, or rather the United States, less Protestant, less anti-Catholic, and therefore less deserving of the hatred of the Catholic, than ever England was in its worst days? If in Boston, *Hiberno-Americanus* need only walk a few hundreds of yards; and the blackened ruins of the Charleston convent will speedily resolve his doubts.

As the descendant of Catholic Irish parents, *Hiberno Americanus* has no cause to love Protestant England, or to feel any attachment to Protestant English institutions; but as little cause has he to love Protestant America—or Protestant American institutions; and the same reasons which prompt him to "pray for the downfall of England," should urge him to put forth a similar supplication on behalf of the United States. He perhaps would feel it no reproach to be charged with becoming every day, "more rabid than ever against English institutions;" as Catholics we assure him, that we feel as little hurt by his accusation against us of want of respect for American Protestant institutions; though we do not indeed pray for the downfall of the country—for our Christian charity teaches us another lesson.

The two great Anti-Catholic powers of the world at the present moment are Russia in the East, and the American Republic in the West. From which of these two the Church has the more to dread it is perhaps hard to say; though as a general rule, democratic despotism is more violently opposed to Catholicity than is any other form of despotism. Even the Pagan Emperors of Rome were less cruel in their persecutions of the Church than were the liberals of the French Republic of 1848 or the *Rouges* of 1849. As Catholics therefore, we desire to see the power both of Russia, and of Republican America humbled; especially of the latter country—where already—if the learned Dr. Brownson may be believed—Catholics are; "what the Christians were under Diocletian, Galerius and Maximian." *Hiberno Americanus'* progenitors may have been badly off in Ireland under English rule; but scarcely so bad as this. One would think if this be true, that Catholics must by this time "have had enough of America. But there is no telling—there are dogs who will put up with any quantity of kicking for the sake of the pudding and broken victuals; who seem to take a pleasure in being vile, and whose delight is to fawn upon, and flatter those who spurn them."

A correspondent asks—"Can the Catholic Irishman become a *Yankee* without sacrificing his Catholicity and his nationality?"

To the *Editor of the True Witness*.

"DEAR SIR—The *Yankee*—as distinguished from the American—character, has no peculiarity distinct from the European, save what is the result of "through and through" non-Catholicity. Its distinctive characteristic is therefore purely negative; and is what is conceivable only of humanity in its most degraded, or, in other words, its most de-Catholicised form; without so much as a spark of the old pagan poetic mythology to spiritualize it, or to soften down its most repulsive features. Yankeeism is but the dry bones of paganism—it is Protestantism in its ultimate development; it is the negation of every thing except dollars and cents.

"The *Yankee*—I do not say the American, but the genuine *Yankee*—character is distinguishable from the European, by its more complete protest against Catholicity. In all European countries, even in Great Britain, the ancient Catholic training which was once impressed upon the national character, has left deep and almost indelible traces. Yankeeism is the result of the total want of this early training; and is remarkable for its utter disregard of those habits of self-restraint and self-denial which, amongst civilized, that is not totally un-Catholicised, communities, are understood to be essentials in the formation of the character of the gentleman, whether he be a Catholic or a Protestant. For, is it not true, Sir, that the Catholic Saint is the type, the *beau ideal* of the true gentleman? and that, in proportion as man recedes from that type—though his coat may still be of superfine broadcloth, his pantaloons of unexceptionable cut, and his linen of whiteness immaculate—so, at the same time, he loses the essential characteristics of the Christian gentleman?

"Be Courteous—is a Christian precept. But only in Catholic countries—or in countries not wholly Protestant—do we see this precept acted upon. Politeness, the natural effect, and the expression of Catholic humility, and Catholic charity, is never in Catholic countries confounded with servility; neither are coarseness of manners and insolence of demeanor, looked upon as the marks of a free and independent spirit. That want of respect towards their clergy, and their parents, that absence of civility in their intercourse with one another and strangers, which are so characteristic of the *Yankee*—would, in Catholic countries, never be mistaken for manliness and straightforwardness; and can never be adopted, by Catholics, until they have divested themselves of their old religion—or by Irishmen, until they have learnt to prefer the Fourth of July to the 17th of March.

"I remain, Dear Sir, yours respectfully,