

THE TRUE WITNESS

CATHOLIC CHRONICLE,

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The True Witness.

MONTREAL, FRIDAY, SEPT. 24, 1858.

NEWS OF THE WEEK.

THE great event with which the British and Irish press are at present occupied, is the visit of His Eminence the Cardinal Archbishop of Westminster to Ireland, and the festivities consequent thereupon. Great indignation has been expressed by the Times because at one purely ecclesiastical meeting, the health of the Sovereign Pontiff was proposed, and that of Her Majesty omitted; whilst the refusal of the Lord Lieutenant to assist at a banquet given by the Lord Mayor of Dublin, and at which the illustrious Archbishop of Westminster was an honored guest, has provoked many comments from the press on both sides of the Channel. By all accounts it would appear that the Cardinal Archbishop's progress throughout Ireland has been one continual oration, wherein the people of Ireland have lost no opportunity of displaying their contempt for the Ecclesiastical Titles' Bill, and its authors. At this the Protestant press is savage, and howls in inpatient rage at the assumptions of Popery.

From the Continent of Europe there is little of interest to report; but great anxiety is expressed at the riotous excesses of the Moslem against the Christians throughout the Turkish Empire and its tributaries. Torn to pieces by internal dissensions, a prey to extravagance, corruption in its worst form, and every evil with which a decaying State can be afflicted, it does not seem to be possible for the diplomatist, of Europe to postpone the decease of that Empire much longer. Then will come the dispute about the spoils, and the distribution of the "sick man's" valuables.

From India we still hear tidings of large bodies of men under arms, with whom, however, it is impossible to deal, so easily do they evade pursuit, and baffle the skill of our generals. The news of the China treaty is now confirmed; but whilst peace has been concluded in the North, hostilities have re-commenced with as much ferocity as ever in Canton, where the Chinese seem to be animated with a special hatred of Europeans. A private correspondent of the Presse, writing under date July 6th, gives the following sketch in illustration of the state of things in the City and Province of Canton:—

"Security is no longer anywhere to be found, except in the midst of the ranks of the allied troops. At ten paces from them one is in imminent danger of having a net thrown suddenly over him, and of being carried away to have his head and hands cut off. Last Saturday four French sailors came ashore in the Canton's boat to buy provisions. They had hardly entered the city, near the south gate, when they were assailed by a troop of 'braves,' who lay in ambush in a cross street. These fought their way out; the fourth remained in the power of the 'braves,' who instantly cut off his head and hands. Thereupon the Commandant of the naval forces immediately marched troops to the street where the crime had been committed, measured a distance of 100 paces, seized all the male adults who were in the houses bordering on that line, and shot them at once. They were 26 in number, and their bodies remained exposed in the street to serve as an example to the passengers. The next day the cook of the 70th English Regiment was entering the pagoda where the mess was established, when he was stabbed in the back; and hardly had he fallen when his head was carried off before the eyes of two Sepoys on sentry at 20 paces from the spot. Reprisals were immediately ordered by Brigadier Gorefield. The whole street was rased in a few hours, and all the men found in it were killed. The day before yesterday morning Captain Whiting was sitting on the terrace of his quarters, a cigar in his hand; two reports were heard, two bullets whistled past his ears and lodged in the wall. A smoke showed that the shots had been fired from the windows of a house near at hand; thereupon the artillery opened fire, and laid the buildings in ruins. As I write they are busy demolishing a whole street from which were seen to proceed rockets, which fell upon our magazines, fortunately without doing any harm. Thus, on both sides, it is reprisals carried to the utmost, and unlimited destruction."

The news by the Niagara confirms our fears as to the failure, for the present, of the Atlantic Telegraph Cable. The electricians, after a series of experiments, are of opinion that there is a break, or leakage about 240 miles from land.—The treaty with China assures protection to the Christian missionary.

No one will, we think, contest the truth of the following remarks upon the subject of "Patronage," which we clip from the Toronto Colonist: "Every one who has studied the politics of this country, knows that our system leaves men of neither political party the chance of being truly honest; that the patronage which was wrested from the Crown when Sir Charles Metcalfe was Governor, has become a debasing, degrading, corrupting, vile thing; that it defiles clean hands, vitiates pure hearts, and demoralises men of fine intellect; that, in short, it is the curse of our system—a curse in most cases equally

to him who bestows, and to him who receives the patronage."—Toronto Colonist.

Hard words these, but true; as every one who has followed the course of events in Canada, or who has endeavored to analyse the motives and actions of our leading politicians, must, we think, admit. Parties properly so called—that is, political organisations with any distinct and sharply defined principles—there are none, as the London Times observes and laments. We have cant watchwords indeed, meaningless "party cries"—such as "Blue," "Red," "Liberal Conservative," and "Reformer;" we have an unnumerable army of "place-beggars" and "office-seekers;" but parties, in the old fashioned sense of the word, with well defined principles, for which they would live or die, and which are to them as the very breath of their nostrils, we have not in Canada.

The consequence is that a Minister, or Ministry, is judged, and is praised or condemned, not with reference to his votes or its measures, but solely with regard to the mode in which he or it has distributed, or is likely to distribute, the patronage at his or its disposal. The Hon. Mr. Tape Worm is a good fellow, you will hear it said, and ought to be supported by Irish Catholics; not because he has ever approved himself disposed to do justice to the Catholic body—nay although he has on every occasion that presented itself, spoken or voted against Catholic interests—against "Freedom of Education," and against allowing Catholic religious institutions to receive the voluntary donations and bequests of the faithful; but merely because he has given a Government situation to this Irishman, promoted another to a place in the "Red Tape and Sealing Wax Department," or promised the first vacancy in the Custom House to Tim Sneak's brother.—"Jack-in-Office," you will hear it argued, is to be supported, no matter what his sins against us and our Church—no matter what his treasons—so long as he distributes a fair share of Government patronage amongst the crowd of many ill-conditioned curs that are incessantly prowling about in search of official garbage; and whining at the heels of every Minister or Government officer, from whom there is the most remote chance of getting a bone. "Responsible and Representative Government" in Canada is, in short, but a polite periphrase for "Government By Corruption."

So again, if scorning the wages of corruption, the Irish Catholic electors—as at some of the late elections—throw off the Ministerial livery, and dare to think, speak, and act as freemen and as Christians; if, despising the bribes of the official, and the blandishments of the well trained "whippers in" of the Ministerial kennel, they presume to exercise their rights as citizens, for the infliction of well merited chastisement upon those who had wormed themselves into their confidence only to betray them—great is the confusion, great the wonderment amongst the venal tribe of Canadian politicians; fellows who having no honesty, no sense of honor, no principles themselves, naturally believe that every body else is deficient in these qualities, and actuated by the same sordid motives as those by which their whole course of action is governed. It is amusing to hear one of these gentry descending upon the defection of the Irish Catholics of Montreal from the ranks of the Ministry;—laughable to hear how he will deplore the infatuation of his fellow-countrymen. Not for an instant will it enter into his head to suppose that, if the latter have renounced their allegiance to the Ministry, it is because the Ministry have proved false to their pledges, and the enemies of the Church. Oh no; he will attribute the defection to every thing but its true cause. Not to the Ministerial votes upon Mr. Drummond's amendments to the Religious Incorporation Bill, or upon the School and Orange Questions—not to their encouragement of Orangism, and their other treasons to the cause which they were elected to defend; but to mere personal motives on the part of the Irish Catholic electors, and to an injudicious distribution of "Government patronage," on the part of the Ministry. Then perhaps, he will discuss what measures it were best to pursue, in order to effect a reunion betwixt the divided parties, or what steps the Attorney-General must take,

"To lure his tassel gentle back again;" but prominent amongst these measures, will invariably appear one for giving a greater share of the "Government patronage" to Irish Catholics; as if the latter were, as a matter of course, to be bought and sold like a flock of sheep. Such is the opinion that fellows, calling themselves Irishmen and Catholics, hesitate not to express respecting the motives and actions of their fellow-countrymen and co-religionists; whom they cannot conceive of as being actuated in their political career, by any higher or nobler motives than those which govern them. This is one of the bitter fruits of that "patronage" whose debasing effects upon the morals and intelligence of the community, the Toronto Colonist has so faithfully and forcibly portrayed.

Political parties we said there are none. There are "Ins" who want to keep their places, and who brand those who wish to cast them out therefrom, as enemies of "order and good principles"

—on the one hand; and on the other hand there are the "Outs," who want to exchange places with the "Ins," and who resort upon the latter the nickname of "corruptionists." To talk of principles, of honor, or integrity in connection with either of these two great bodies would be a prostitution of language; and yet these two—the "Ins" and the "Outs"—comprise our Canadian statesmen and legislators—our Ministers, and would-be Ministers. Intent only upon the unclean thing, the spoils of office, and the control of the "patronage" which the possession of office places at the Minister's disposal, it would be to profane the name of party to apply it to either of the packs of greedy "place-hunters," to the one or the other of which all our Canadian politicians belong.

The consequence of this utter want of principle on the part of our statesmen is, that we stand degraded in the eyes of the world; and are looked upon as unfit for self-government, because deficient in the indispensable qualification of honesty. Thus the London Times, speaking of our late Ministerial changes—which it characterises as an attempt "to combine the retention of office with the semblance of a good faith, which in substance they—the Ministers—have violated"—thus sums up our position:—

"The whole affair gives but a poor specimen of the state of public morality and the feelings which actuate public men in Canada. The truth is, Canadian politics, as we explained on a former occasion, have, in the absence of really exciting questions, degenerated into an attempt to solve the problem of securing to a minority of the English colonists the support of the French Canadians. The means by which this end has been obtained have often not been of a very elevated character; and we are inclined to surmise that the good faith of the colony has in this instance been sacrificed to obtain for the Ministry the votes of those who would insist upon having the capital of the country fixed either at Montreal or Quebec. It is, we fear, only too evident that, from whatever cause it may arise, there does not exist among the public men of Canada at this moment, a body of men sufficiently qualified to fulfil the duties either of a Government or an Opposition; that government by parties, in its stricter sense, can hardly be said to exist, and that, by the endless attempts to procure popularity and votes by indirect means, the public finances are thrown into confusion and the prospects of the colony seriously overclouded."

"This unfortunate state of affairs in our Transatlantic colony leads us to regard with much favour, though we confess with more favour than hope, the proposition thrown out by the Governor-General in his speech proroguing the Canadian Parliament, of a Federal Union between the American colonies. These settlements have arrived at a point of development which seems to render such an union, for the sake of their commercial and material interests, highly desirable."

STATE-SCHOOLISM AND ITS FRUITS.—The Hamilton Spectator of the 18th inst., one of the leading Protestant journals of the Upper Province has a remarkable article upon "The Prevalence of Crime," which we commend to the careful perusal and attentive consideration of the friends of "Common Schools." One or two passages we have ventured to mark in Italics:—

"THE PREVALENCE OF CRIME.—Crime, we believe, was never more prevalent in Upper Canada than now. It does not seem to be encouraged by more than ordinary negligence on the part of the authorities, nor is it more frequently brought to light by greater vigilance on their part than usual. But the fact, unpleasant as it is, cannot be doubted. Every magistrate will give it as the result of his experience. But we speak not at present so much of those forms of crime which come before Police Courts or Quarter Sessions. We would direct the attention of the community to some phases of criminality, the sources of many others, which deserve their careful consideration. Juvenile offenders are more numerous than ever. Parents, pressed by the difficulty of the times, are less able to provide for their families. Labor is hard to be procured, whether by old or young, and the heads of a family not unfrequently disperse a group of children, seemingly careless whether they work, beg, or steal the means of living for the day. Shrewd these children become, and clever beyond their years. If, by selling trifles and carrying messages they do make an honest livelihood—as some do—they may become valuable citizens. But, if driven to extremes, they embrace a life of crime, this very cleverness makes them dangerous to society. We can indicate no remedy, we merely point out the evil."

"Intemperance, too, we fear, is increasing. Merchants of hardware and dry goods fail in business; their stores are closed; they retire from active life to await better times. But who ever heard of a saloon being shut up? On the contrary are there not now ones started at every corner, licensed or unlicensed, all of which larger and larger numbers patronise?—It seems as if we were literally drowning our griefs and misfortunes in drink, and as if we could spend that leisure which is forced upon us nowhere but in the tavern. A third species of vice—more fearful than all others—cannot but attract notice. It may be indicated even to allude to it in a newspaper.—But it meets the eye at every street and corner in all our large cities, and the country parts are not much better. The police can tell the character of the crowds of female wanderers, of ages varying from ten and twelve upwards, whom one meets on the pave at dusk, and the nature of the scenes which nightly occur in places to them well known. Our clergy—or, at least those of them who are not afraid to encounter vice in its strongholds—are aware of the frightful extent of the demoralisation to which we refer; and it should be theirs, more than ours, to warn the community, and exhort fathers and mothers who really care for the welfare of their children, to watch over them—especially those of the weaker sex—with redoubled vigilance; lest from one evil step they plunge deeply into vice, and exchange home for an abode where rather than be found, they had better never have been born."

"Juvenile offenders are more numerous than ever"—"crowds of female wanderers of ages varying from ten and twelve upwards," that infest the streets, and outrage decency—these, these are the natural, the unavoidable fruits of "common" schools and a "godless" education! But what right have the Protestants of Upper Canada to complain thereof? The "frightful extent of the demoralisation" to which the Spectator refers, might have been foreseen by him, by all the friends of State-Schoolism long ago, even as it was foreseen and denounced by the Catholic clergy and the Catholic press; it might have been foreseen and predicted by any

one who had studied the workings of the educational system of the United States from whence we have borrowed ours of Upper Canada. What else could have been expected from a system of education from which all distinctive Christian teaching is purposely and indeed unavoidably eliminated; from a system under the operation of which—as we have had frequent occasion to remark—the youth of both sexes, of the age of puberty, are allowed to herd promiscuously together, without any moral restraint upon their animal passions, and often under the exclusive control of male teachers, who claim the right of inflicting severe and degrading corporal chastisement upon their female pupils, and in the presence of their companions of the other sex! What, we ask, could have been, or can be expected, from the operation of such a system but what has actually occurred? that the Police Courts should be thronged with juvenile criminals—the streets infested with juvenile prostitutes—and that the demoralisation of the youth of both sexes, should prevail to a fearful extent! The "common" schools are, in short, but hot-beds for forcing rogues and prostitutes; what right have they who formed those hot-beds, who manured and planted them, to complain of the disgusting crops that they annually yield.

Let us not be accused of speaking too harshly of the Upper Canadian school system, or of being actuated by Popish prejudices. We do but repeat of that system, what Protestants of all denominations who profess any regard for religion and morality, freely say respecting the "common" schools of Upper Canada and the United States. We have quoted a Protestant journalist; our next witness shall be a Protestant clergyman, a Minister of the Church of England.

The same number of the Spectator as that to which we are indebted for our previous extract, contains a report of the Synod of the Episcopalian Church at Kingston. At that meeting, composed of all that is most respectable, and most truly Christian amongst our fellow-citizens of the Anglican denomination, a Resolution in favor of petitioning the Legislature in favor of Anglican Separate schools, was moved by Dr. Borell, seconded by the Rev. Mr. Darling. In moving his Resolution the former spoke to the following effect:—

"He would, in moving this resolution, make a few remarks on this most important question, which seems to have agitated, and is still agitating, the public mind, and on which various opinions have been expressed. His opinion was that we should have separate schools, for he thought it but right that the same freedom should be extended to a parent in this country as in England, of educating his child according to the tenets of his religion and the manner he thought best. A great deal has been said of the Irish school system, and of the benefits to be derived from its introduction into this country; but he assured them, they were very much mistaken, for there their very best men were divided in opinion on it. (Hear, hear), and were trying to get rid of it. But we need not go so far; just let us observe the feeling in the United States, where the common school system was pursued to a great extent. There we found the feelings of the people strongly against it, and they were now determined to have it done away with, having seen the disastrous results arising from it. As an illustration of the facts, he would just relate a conversation he had with a man from the States, belonging to a class who came to Toronto to sell vegetables, on the subject of the common school question. "Sir," said he, "you are trying to get here what we find the greatest curse in the States, and are determined to get rid of." Just let us look to the city of Toronto, and see the numbers of children idling, doing nothing, and growing up in vice, and not only that, but using profane language that was horrible and disgusting to the ears of a heathen, much less a Christian. There were latterly some parts where a female could not walk for fear of hearing lewd and blasphemous expressions from male infants. Well may the words of the Psalmist be applied to them. "As soon as they are born they open their mouths and speak lies, and the poison of asps is under their lips." If he spoke warmly, it was because he spoke with the feelings of a parent, and being a parent he considered it his duty to look to the future welfare of the children of others as well as to his own. (Hear, hear, and applause.)

It had been stated by some that it may do in a city to have separate schools, but it would not do in a village. Now, he assured them that he had it from the best authority, of clergymen living in villages, that they could be supported easily. In the country it was not as in the city, where the youth were tempted to deviate from the path of virtue every minute in the day; and where almost everything they saw tended to demoralize them and give them a greater contempt for the precepts of the Gospel of Christ, which must, sooner or latter, be the destruction of any young man's worldly, as well as spiritual prospects. But on the contrary, in the country, where Nature, wherever you turned, showed the hand of God, and everything tended to elevate the mind and bring them nearer to that God who alone could protect and watch over them, and bring them at last to that heaven where eternal happiness is alone to be found, their employments were of such a nature as to cause their minds to dwell on the precepts of the Gospel, for instance the caring of sheep, cattle, &c. Was there anything more likely to teach the young how God had provided everything for their use and benefit, when they observed the construction and use of these animals, of which they had charge. He then proceeded to say that he hoped the resolution would be adopted, feeling confident that the most salutary effects would accrue from it, when he took his seat amidst rapturous and incessant cheering and applause.

The Rev. Mr. Darling rose and said that, as a seconder of the resolutions just moved by his learned friend, Dr. Borell, he would like to make a few remarks. He could not do otherwise than listen to the remarks that had fallen from his learned friend, with the deepest interest, knowing from his own personal experience that they were true. The Rev. gentleman then exhorted the meeting most pathetically, not to then exert their voice to the introduction of a system of education that had proved a curse to every country into which it had been introduced, and would also prove the same if introduced here. (Hear, hear.)

The Rev. Messrs. Denroch, Beasdale and Morris, spoke in favor of the Resolutions. Here again we have evidence to precisely the same effect as that given by the Spectator; but by the reverend speakers at the Anglican Synod the evil complained of was traced, and attributed to its true source—to the "common" schools of

Upper Canada—to a system of education that has "proved a curse to every country into which it had been introduced," and whose effects in Toronto and the large cities of Upper Canada, are plainly manifested in the oaths, excretions and obscenities from the mouths of little children, which greet the ear at every turn, and almost drive the modest female from the streets of the cities where such abominations abound. Such are the fruits of a system for the support of which our rights as freemen are trampled under foot; and our most cherished privileges as parents—Christian parents responsible to God and to Him alone for the education of our children—are sacrificed to the prejudices of the swinish rabble of the Upper Province. And for what? that we may rear to a state of unnatural development a monstrous crop of juvenile blackguards and prostitutes! Look at the young boys and girls whom the "common" schools of the United States and Upper Canada annually let loose upon society; see those faces on which rowdy and blackguard are stamped in indehible unmistakable characters—listen to the oaths which pollute the air, and to those foul obscenities from young female lips, which corrupt the moral atmosphere; and having seen and heard these things, go home and ponder this strange fact—that these are the legitimate products of State-Schoolism; and that State-Schoolism is imposed upon us in this the XIX century, in the name of civil and religious liberty!

One other incident of the Kingston Synod, as reported in the Spectator, we deem worthy of notice; it is this—That the Hon. Mr. Cameron, who during the late Toronto election was recommended to the Catholic electors of that city as friendly to "Freedom of Education," and in favor of "Separate" schools for Catholics and the members of all religious denominations—"protested strongly against the Separate school system." "His religion," he added, "taught him to educate every man's child without regard to its creed"—though why Mr. Cameron should bother himself about the education of any children except his own, if he has any, we cannot for the life of us conceive; and he "concluded by hoping that the Synod would not pass the Resolution before it"—Spectator. Thus has the Orangeman come out in his true colors—those of a persecutor and a hypocrite. During the election, when he was eager for Catholic votes, the fellow allowed himself to be represented as the supporter of "separate schools;" the necessity for disguising his real sentiments having passed, he stands before us in all his naked deformity—a sneak, a persecutor, and to sum up all that is odious in one word—an Orangeman.

THE END OF SCHISM.—That schism, that rebellion against the lawfully constituted authorities of the Church, invariably leads to open heresy, we have another proof in the career of the unfortunate M. Chiniquy, who for some months has enjoyed an unenviable notoriety on account of his opposition to the authority of his legitimate Pastor; an opposition, however, accompanied as is the case with all heresiarchs in the commencement of their down-hill career, with professions of most ardent attachment, and entire submission, to the authority of the Catholic Church. Your schismatic, lewd and disorderly priest always accompanies his revolt against his Bishop or immediate ecclesiastical superior, with a noisy demonstration of the sincerity of his faith. Thus it was with Luther; thus also has it been with the unfortunate and degraded M. Chiniquy.

The man has however—and we thank God for it—consummated his iniquities by openly seceding from the Church of which for some time past he has been not merely an unprofitable, but a corrupt and, therefore, noxious member. As a priest of the Catholic Church, proclaiming himself in communion with, and ready to submit himself in all things to the decision of, the Holy See, he might prove dangerous to simple souls, by seducing them from their allegiance; as the openly avowed heretic and apostate, he can do no harm, but rather is of eminent service as a beacon to the unwary, warning them to steer clear of the rocks and shoals of schism, and opposition to episcopal authority. There was but one service, one in M. Chiniquy's position could render to the Church; and that service he has rendered her, by openly withdrawing himself from her communion.

The design of the unhappy man, it is said, to set up a new church, to become the founder of a new Protestant sect, by the name of "Christian Catholic." In this design, it is not likely that he will meet with much success. Already many of his friends amongst the French Canadians, the unconscious factors of his schism, have abandoned him, refusing to follow him as the avowed heresiarch. Besides, he stands revealed to the world as the self-convicted liar and hypocrite. He never was, he tells us, except during his childhood, really and truly a Roman Catholic; "it was only during his childhood that he shared the ideas which Catholic Priests and Bishops impart to the people concerning Protestants and Protestantism." From his childhood upwards, since the first day he ministered at the Altars, and from the chair of truth professed to expound to his hearers the Word of God, he has been, by his own spontaneously made confession, a liar and hypocrite; professing a faith which he did not hold, preaching a doctrine which he did not believe. That such a man should in course of time go over to the ranks of Protestantism, was inevitable; and for the honor of our Church, and for the interest of these immortal souls which he has seduced and led away to perdition, it is much to be regretted that M. Chiniquy's open