

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, SEPT. 26, 1851.

NEWS OF THE WEEK.

The last steamer brought us but little additional intelligence, with respect to the intentions of the Whig Ministry, towards the refractory Bishops of the Catholic Church in Ireland. The committee appointed at the Aggregate Meeting is continuing its labors, and the result will be laid before the public during the course of this month. The tone of the Protestant press has very much moderated; the proposal to hunt the Papists with bloodhounds, will hardly be adopted; in certain quarters, there seems to be a desire to let the whole matter drop—if possible. Upon the whole, we are inclined to think that the government will not prosecute, and that it will gladly avail itself of any opportunity that may offer, to escape from its very awkward, and certainly very undignified, position. To prosecute, and to fail in convicting, would make the government still more contemptible in the eyes of the people, than it is at present; to imprison Bishops, has always proved a highly dangerous amusement. The incarceration of a few sham Bishops, sent James from Whitehall to St. Germain's, and cost him three kingdoms. The example is not likely to be lost upon his successors. But prosecution, or no prosecution, fresh violations of the Whig Penal Law are threatened—more atrocious and glaring than that which occurred on the 19th ult. A Synod, or Council of Catholic Bishops, may soon be expected to be held in London. The *Catholic Standard* says, "Immediately after the return from Rome, of his Lordship the Bishop of Southwark, the Right Rev. Dr. Grant, the Bishops of the Catholic Church in England, will be summoned to meet in Synod, for the purpose, principally, of enacting such a code of regulations, and canons, as shall be deemed fitting for the advancement of religion, and suitable in every respect to the character and requirement of the Catholic Church in England." This is a pretty look out for the Attorney General; there will be no end of misdemeanors. Will there be a prosecution for each? Whig Ministers are not famous for their regard for consistency; but we do not see how, if they allow their Penal Law to be trampled upon, with impunity, in Dublin, they will be able to enforce it in London.

It is asserted, that the ranks of Protestantism have been strengthened, by the addition of an illustrious recruit—no less a person than the Curry Powder Duke. What particular form of heresy his Grace has adopted, we are not informed. It is yet a matter of uncertainty, whether he intends to edify by his virtues, and astonish with his wisdom, a conventicle of Jumpers or Independents, Methodists or Mormons, Shakers or Adventists. We do not think it likely that he can have become an Anglican, because his conversion is attributed to the preaching of Dr. Cummings, a Presbyterian minister, in whose eyes, Episcopacy is a twin sister of Papacy, both being the daughters of the scarlet woman, the great harlot, described by St. John in his Apocalyptic Vision, c. xvii. 4, and following verses. Mr. Cumming may have succeeded in persuading the Duke of Norfolk that the Catholic Church is false, but we think it very unlikely, that he would have taken the pains to prove, that the Church of England by Law established, is the true Church. At all events, the Catholic Church will no longer be disgraced by the presence of the writer of the Beaumont letter; and we must say, that we prefer the conduct of the man, who openly avows himself a Protestant, to that of the traitorous Judas, who calls himself a Catholic, in order to bring scandal upon the faith which he professes with his lips, but abhors in his heart.

On Saturday evening, the Governor General and suite arrived in town from Boston, and proceeded to the Hays' House, where he remained during his stay in town. On Monday, his Excellency received the addresses of the Corporation, and returned a very touching answer, both of which we give below, as reported in the columns of the *Pilot*:

To His Excellency the Right Honorable the Earl of Elgin and Kincardine.

MAY IT PLEASE YOUR EXCELLENCY:—

We, the Mayor, Aldermen, and Citizens of the City of Montreal, beg leave to approach your Excellency, to thank you that you have been graciously pleased to accept our invitation to visit this City, on your Excellency's return from the Boston Railroad Celebration. We most respectfully request your Excellency to accept our sincere congratulations and hearty welcome on your arrival in Montreal.

We witnessed with feelings of proud and grateful satisfaction the dignified and able bearing of your Excellency as Governor General of Canada, at the late memorable assemblage in Boston of the most distinguished statesmen of the American Union and adjoining Provinces. And we beg to offer to your Excellency our acknowledgments and thanks for your effective and eloquent representation of our country on that interesting occasion.

We beg leave also to express our sense of the deep obligations we owe to the Authorities and Citizens of Boston, for their cordial reception and most hospitable entertainment of your Excellency, and the Citizens of Canada, and the gratification afforded us by their enthusiastic manifestations of respect, for your Excellency as Governor General of British North America. We fervently hope that your Excellency's visit will

prove as agreeable to your Excellency, as we beg leave to assure you, it is grateful to us.

To which his Excellency the Governor General was pleased to make the following Reply; of which, having obtained a copy, we hasten to present it to our readers:—

MR. MAYOR AND GENTLEMEN,—

I thank you very sincerely for this cordial welcome to Montreal. It has greatly enhanced the pleasure which I have derived from my visit to our hospitable neighbors, that I should have been able on my return, in compliance with your invitation, to accompany you to this place. I think indeed that we should be justly chargeable with ingratitude if we were not prepared to acknowledge most warmly our sense of the kindness which we experienced while in Boston. In parting from the Mayor of that city on Saturday morning in the Railway cars to which he had obligingly conducted me, I made an observation to him which I fear he hardly caught, and which I am glad to have an opportunity of repeating now, as I feel confident it will meet your approval. I begged him to remember for himself, and to remind his fellow citizens that the admirable Railways which had brought Canada so near to Boston, and rendered it so easy for Canadians to go thither, had had a like effect in bringing Boston near to Canada, and making it easy for Bostonians to come to us; and I ventured to express the hope, that if he and his friends made the trial, they would find that the excellent virtue of hospitality which is included among the many virtues practised by the citizens of Boston, is one which we are glad to imitate.

I accept this Address from you, however, gentlemen, less as a mark of personal regard than as an emphatic declaration on your part of your loyal consideration for the office and position of the Representative of your Sovereign: I value it the more highly on this account. I believe that a proper respect for that office is one of the main pillars on which the fabric of social order, in the preservation of which you as members and representatives of a commercial community have the deepest interest, is supported; and I need not remind you, that the Constitution of your country has wisely provided means by which you are enabled to bring the course of Government into harmony with the feelings of the people without violating that respect.

You are pleased to express satisfaction with the manner in which Canada was represented by me, on a late interesting occasion. You express that satisfaction in terms far too flattering to me personally. But most assuredly I did not forget when I found myself in the presence of a great and friendly nation, that I too had the honor, in virtue of my official position, to represent a country, vast in extent, fertile in resources, and richer still in the possession of a rising, an active, an intelligent and noble hearted people.

For nearly five years, at the command of our beloved Queen, I have filled this position among you—discharging its duties, often imperfectly, never carelessly, or with indifference. We are all of us aware, that the period is rapidly approaching, when I may expect to be required by the same Gracious Authority to resign into other and, I trust, worthier hands, the high office of Governor General, with the heavy burden of responsibility and care which attaches to it. It is fitting therefore that we should now speak to each other frankly, and without reserve. Let me assure you then, that the severance of the formal tie which binds us together will not cause my earnest desire for your welfare and advancement to abate. The extinction of an official relationship cannot quench the conviction which I have so long cherished, and by which I have been supported through many trials, that a brilliant future is in store for British North America; or diminish the interest with which I shall watch every event which tends to the fulfilment of this expectation. And again permit me to assure you, that when I leave you—be it sooner or later—I shall carry away with me no recollections of my sojourn among you, except such as are of a pleasing character. I shall remember—and remember with gratitude—the cordial reception which I met with at Montreal when I came a stranger among you, bearing with me for my sole recommendation the Commission of our Sovereign. I shall remember those early months of my residence here, when I learnt in this beautiful neighborhood, to appreciate the charms of a bright Canadian Winter day, and to take delight in the cheerful music of your sleigh bells. I shall remember one glorious afternoon—an afternoon in April—when, looking down from the hill at Monklands, on my return from transacting business in your city, I beheld that the vast plain stretching out before me, which I had always seen clothed in the white garb of Winter, had assumed on a sudden, and as if by enchantment, the livery of Spring; while your noble St. Lawrence, bursting through his icy fetters, had begun to sparkle in the sunshine, and to murmur his vernal hymn of thanksgiving to the Bounteous Giver of light and heat. I shall remember my visits to your Mechanics' Institutes and Mercantile Library Associations, and the kind attention with which the advice which I tendered to your young men and citizens was received by them. I shall remember the undaunted courage with which the Merchants of this city, while suffering under the pressure of a commercial crisis of almost unparalleled severity, urged forward that great work, which was the first step towards placing Canada in her proper position, in this age of Railway progress. I shall remember the energy and patriotism which gathered together in this city, specimens of Canadian industry, from all parts of the Province, for the World's Fair, and which has been the means of rendering this magnificent conception of the Illustrious Consort of our beloved Queen, more serviceable to Canada than it has, perhaps, proved to any other of the countless communities which have been represented there. And I shall forget—but no! what I might have had to forget is forgotten already; and therefore, I cannot tell you what I shall forget.

His Excellency, at the conclusion of the Address, said to his Worship the Mayor, it is usual in accordance with official etiquette, to transmit the copies of addresses delivered on occasions such as this, through the Secretary. On this occasion, it pleases me to deviate from this rule; and therefore, Mr. Mayor, I present you with this, the original, as it came warm from my heart.

His Excellency delivered the Address with great feeling; his remarks were received with the most profound attention; and the beautiful and affecting sentiments as they were uttered, were greeted with the loudest and most enthusiastic plaudits.

His Excellency then invested his Worship the Mayor with the insignia of his office, consisting of the massive and elegant chain recently procured for him

by the Corporation—justly remarking, that the honor and credit of the city could not have fallen on worthier shoulders.

Three cheers, and one cheer more, were given for Lady Elgin.

Three cheers were also given for Lord Bruce.—When silence was obtained, Lord Elgin, addressing the audience said, with much feeling—"Lord Bruce is not only a Canadian, but a Montrealer," which elicited another burst of applause.

The gentlemen present on the occasion, in succession, shook hands with his Excellency.

The citizens of Montreal continue to flock to pay their respects to his Excellency, and he has been visited in the course of the day by all classes of every party. We congratulate the citizens on their unanimity on the present important occasion.

His Excellency, who left town yesterday afternoon at 4 o'clock, for Upper Canada, was numerous escorted to the boat, where he was becomingly received by numbers of our citizens, who were in waiting to bid his Excellency farewell.

STATE EDUCATION.

As it hitherto has been, so will it continue to be, the custom of the TRUE WITNESS to avoid all allusion to the purely political questions of the day. Whether one line of country, be more favorable for the construction of a rail-road, than another—whether Mr. X or Mr. Z, be the better entitled, to receive quarterly, a large salary from the funds of the Province—or whether, it be more advisable to paint, or to whitewash the exterior of the new pump, are questions, which, however important, do not fall within the cognisance of a professedly religious journal: they can be discussed with far more of ability, and with far greater propriety, elsewhere. With purely secular politics we have nothing to do.

But it does not therefore follow, that we consider ourselves bound to refrain from the discussion of all questions of Canadian politics; or that there are no questions of a politico-religious character—that is, questions, in which the secular, and religious elements are so intimately blended, that it is impossible to separate one from the other—in the proper solution of which the Catholics of Canada are highly interested. It cannot, in fine, be expected, that the TRUE WITNESS will abstain from criticising such measures of the Legislature, as are calculated to have a direct, and highly important influence, on the moral and religious condition of the community.

Foremost, and most important amongst these politico-religious questions—stands the question of National Education. It is a religious question, because education is a fact belonging solely to the moral, or religious order. It is a secular, or political question, in so far as the principle of compulsory payment is therein involved; taxation being a fact belonging solely to the secular, or political order. As a politico-religious question, it is one of the highest importance to Catholics; both as it affects their duties as children of the Church, and their rights as citizens; it is therefore a question to which we call the serious and earnest attention of our Catholic brethren, in order that by a timely and combined resistance to the insidious designs of the enemies of our holy religion, they, ere it be too late, may be enabled to defeat their plans, and thus secure to their descendants, the inestimable benefits of a sound, religious, Catholic education.

Of the necessity of education, we do not intend to speak. We might as well attempt to demonstrate the existence of a sun in heaven. Even the blind, if they cannot see, at least feel, the influence of its rays. It is our intention to speak of the duties of Catholics, and how they should exercise their rights as citizens, more especially, with reference to the coming elections, in order, most effectually, to fulfill their duties as Catholics.

If we may judge by the tone of a considerable portion of the Protestant press of Upper Canada, the question of Education, is to be with them, the question at the next elections. "No Sectarian Schools," is the cry with which they are prepared to go to the hustings; it is the right of Catholics, as citizens, to inquire what is the meaning of this cry; and if, upon examination, it turns out to be a cry of hostility against the Church—if it be a cry, the meaning of which, when put into plain English, is—that Catholics shall be compelled, by law, to pay for the support of a system of education which their Church condemns, and of which they, as dutiful children of the Church, cannot make any use—then it will be their duty, as Catholics, to use every means within their reach, to frustrate the designs of their opponents, to maintain the rights of the Church, and to obtain perfect freedom of education. As citizens, Catholics will have the right to insist that they shall not be compelled to pay one farthing for the support, either of a religious, or an educational system, which in their conscience they disapprove. As members of Christ's Church, it will be their duty to resist every attempt, upon the part of the State, to control the Church, or to interfere with her inalienable right, because her divine mission—to "teach." It will be their bounden duty, as Catholics, and their privilege, as citizens, to declare, in temperate, but firm language, that, whilst they have no desire to compel Protestants to pay for the support of their peculiar views, so neither will they allow Protestants to force their systems upon them, or compel them to pay for their support.

Let us, then, first examine what is meant by the cry—"No Sectarian Education."

It means the virtual repeal of the 19th section of the School Law of Upper Canada, that clause, by which provision is made, for securing to Catholics, the right of, having separate schools, supported out of the funds to which they are compelled to contribute. It means, that the demand of the Church to have control over the education of her own children, (for no control over the education of Protestants is dreamt of,) but over her own children, shall not be complied with.

It means, that whether they send their children to them, or not, Catholics shall be compelled to pay for the support of schools, conducted almost entirely under Protestant control. Such is the vaunted liberality of the XIX. century. But there go two words to the making of a bargain; and Catholics, into whose pockets, our Protestant friends so impudently attempt to poke their fingers, say—"these things shall not be." And how are they to be prevented? By Union and determination; by combined action, and the fixed, unalterable resolve, upon the part of Catholics, no longer to submit to the vile yoke Protestants would fain place upon them. It is because of their patience, that the Catholics of Upper Canada have been looked upon, and treated, in the matter of education, as fellows, who have no right to say a word for themselves—as *gens corvéables et taillables à merci et à miséricorde*—as Helots, to whom a great privilege is accorded, when they are permitted to pay for the education of the children of their Protestant lords and masters. But Protestants have pushed matters too far: the patience of the Catholics of Upper Canada is fairly exhausted. The Catholic Institute of Toronto has revealed the fact, that Catholics aspire to something higher, than to be mere hewers of wood, drawers of water, or beasts of burden, for their fellow-citizens. The *Mirror*, the talented organ of the Upper Canadian Catholics, has spoken out, and in plain English declared, what it is that they demand. "Not only shall the Catholics of Upper Canada have their own separate schools, when deemed necessary, but they must be authorised by law, to have their own Board of Examiners, such as the Protestants of Lower Canada have, and to receive their proper share of the taxation for the purpose, to aid them in building school houses, and furnishing them with the necessary apparatus." Such are the conditions, upon which alone, the system of compulsory taxation for educational purposes can be permitted to exist, viz., that the Catholic minority in the Upper Province, be placed upon the same footing, as is the Protestant minority in the Lower.

There are two methods by which Catholics can put this, their firm resolve, into execution. They can, for instance, copy the example set them by the Dissenters in England, in precisely parallel circumstances, that is, when the Dissenters were called upon to pay Church rates, in support of a church which they abhorred. These men, when summoned to pay for the support of the Anglican establishment, did not deem it necessary, to give their reasons for dissenting, or to prove that Episcopacy was the spawn of the old dragon. No; it was enough for them that their conscience condemned it, and so, stubbornly folding their arms upon their breasts, they submitted to spoliation and imprisonment; but pay they would not, and they did not. We do not altogether approve of the conduct of the Dissenters, because, in most cases, in acquiring property, they had tacitly agreed to pay the Church dues upon such property; there was, therefore, a breach of contract; but no such difficulty exists in the way of the Catholics of Upper Canada resisting the payment of School Rates. These latter, have an undoubted moral right, if their reasonable requests are not complied with, to refuse to pay School Rates altogether. "Fair Sirs," they may say to their liberal Protestant brethren, "our Church condemns your schools, as dangerous to the faith, and morals of our children; we cannot conscientiously avail ourselves of them, and we will not pay for them. You may rob us—steal our property—thrust us into jail; our holy religion bids us abstain from violence; we can oppose only a moral force, to your injustice; but as to paying one copper for the support of your schools, we will not, and no two words about it."

This is one way, and has, at least, the merit of being short and simple, and of going straight towards the object to be attained. There is another, more circuitous, and less certain, but which should be tried first; and that is, by acting upon the Legislature through the elections, and thus endeavoring to get the law altered. In a few weeks, or months, the electors of Canada will be called upon to make choice of their representatives, and to exercise that franchise which the law has conferred upon them—not as a privilege, because of their superior intelligence, or virtue, over the rest of their fellow-citizens—but as a trust, a most important trust, for the honest, and conscientious exercise of which, they will have to render an account, on that great day, when the Lord shall come to reckon with His servants. Catholics, especially, are bound to exercise their rights as citizens, in accordance with their duties as children of the Church: not according to the dictates of passion or caprice—not with any view to their personal profit or aggrandisement—but with the fear of God continually before their eyes, and in conformity with His holy will, as revealed to mankind, through the teaching of one Holy, Catholic, and Apostolic Church. It will be the duty, therefore, of the Catholic electors, a duty, for the neglect of which there can be no excuse, to take care that they give not their support to any candidate, who is not willing to give assurance, that he will, if elected, do his utmost to deliver the Catholics of Upper Canada from the grievance of which they complain; and employ his votes in the Legislature, and his influence upon the Government, to procure for all, freedom of education—absolute freedom, in the education of Catholic children, from all Protestant control. We hope that our meaning will not be misunderstood, and that it will not be thought, that we are insinuating that the votes of Catholics should not be given to a Protestant candidate; far from us be any such an absurdity. We well know, that many of our Protestant brethren admit the justice of, and are desirous to accord, the requests of the Catholics of Upper Canada, in the matter of education, and that with the greater alacrity, seeing that the Protestants in the Lower Province, enjoy all, that the Catholics in the Upper