

THE TRUE WITNESS

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES
FOR GEORGE B. CLARK, EDITOR AND PROPRIETOR,
At the Office, No. 4, Place d'Armes.

TERMS:

Town Subscribers.....\$ 3 per annum.
Country do..... 2 1/2
Payable Half-Yearly in Advance.
Single Copies, 3d.

The True Witness.

MONTREAL, FRIDAY, FEB. 12, 1858.

NEWS OF THE WEEK.

THE great topic of interest is of course the attempted assassination of the French Emperor, of which details will be found on our sixth page. From all parts of Europe one cry of indignation is heard to arise against the cowardly miscreants who, but for the interposition of Providence, would have consummated their crime, and plunged France into anarchy, and Europe into war. The conspirators as yet discovered are all Italians, and well known to the police for their infamous lives. Orsini one of the chief amongst them, was an active associate of the cut-throats of the Roman Republic, as was also Pierri, another of the prisoners. Both of these scoundrels have been for some time lurking in England where they concocted their hellish plot, and where Orsini seems to have distinguished himself by his evangelical proclivities, and ardent professions of attachment to the Holy Protestant Faith. The names of their accomplices are Goumez and Rudio, both Italians, and probably collaborators of the infamous Mazzini. Not a Frenchman, to the honor of France be it said, has as yet been implicated. There can be no doubt that the French Government will insist that henceforward these cut-throats, and plotters against the peace of the Continent, shall not be allowed to find refuge in England; and with this reasonable demand, sooner or later the British Government will be forced to comply.

It is amusing to see how this conspiracy—all the actors in which who have hitherto been detected have been long notorious for their violent anti-Catholic, or Protestant tendencies—is treated by a portion of the United States press. The *New York Courier and Enquirer*, whose absurd falsehoods are reproduced by the *Montreal Commercial Advertiser*, more than insinuates that it was devised by the Papists at the instigation of the Church, and "fortified with indulgences and absolutions granted in advance!!" by Italian Romish priests, and under the hellish plea that the end justifies the means." This is the kind of stuff which the Protestant directors of public opinion in New York and Montreal lay before their readers, confiding in the ignorance, and sound Protestant principles of the latter, for immunity from exposure as liars and slanderers. Fortunately in this case the names of the conspirators are known and given to the world; and it is patent to the most prejudiced that they are all, without exception, the friends, associates, and comrades of Mazzini, Gavazzi, and the other leading thieves and cut-throats of the Roman Republic, whom the Protestant world exalts as heroes, and upon whom Exeter Hall lavishes its warmest affections and its most stinking breath. Yet though these facts are notorious, the *New York Enquirer* and the *Montreal Commercial Advertiser* will no doubt like good sound Protestants, continue to affirm that the murderers of the Rue Lepelletier were staunch Papists, emissaries of the Pope, and fortified by "absolutions in advance" from the Cardinal Archbishop of Westminster. It is thus that Protestants write history.

The marriage of the Princess Royal with Prince Frederick William of Prussia was celebrated with great splendor at St. James Palace on the 25th ult. From Ireland we learn that serious riots had again occurred at Belfast, and had necessitated the reading of the Riot Act.—The iniquitous persecution of the Mayo Priests by the British Government is progressing. The great object of the latter is to change the *venue* to Dublin where it will be easier for the prosecutors to pack a Jury, and more difficult for the defendants to bring his witnesses. No efforts will be spared to ensure a verdict against the bold priests who have had the audacity to denounce Landlord tyranny, and to uplift their voices against the oppressors of their people; but no matter how the trial may result, its consequences will be to endear still more to the faithful Catholics of Ireland their noble hearted and truly patriotic clergy.

From India, we have little new to report. The rebels were in force before Allumbagh, and said to be meditating an attack. Sir Colin has evidently plenty of work cut out for him.

A blackguard row occurred in Congress the other day upon a protracted debate upon the Locomotion constitution. One honorable member insulted another honorable member; a free fight ensued in regular Yankee style; faty cuffs were exchanged, and one member got himself knocked down by a blow under the ear. These blackguard scenes amongst our progressive neighbors are of such common occurrence that they are hardly worth reporting.

BEAUTIES OF STATE-SCHOOLISM.—We commend to the attentive perusal of our readers the following communication to the editor of the *Toronto Colonist*, a Ministerial organ, and favorable to the maintenance of the existing order of things. The writer, it will be seen, gives his name to the public, as a guarantee for the truth of his loathsome revelations:—

COMMON SCHOOLS AND THE CAT-O'-NINE-TAILS
To the Editor of the Colonist.

Sir,—Justly or not, the Common School system of Canada is paraded before the public, here and elsewhere, as the paragon of perfection, and as a model which older countries would do well to copy. I cannot join the general ecstasy, which is so fashionable now a-days when the Common School System is the subject of discussion, much less do I approve of the mode in which the learning is knocked into our youth. The system I assume to be sanctioned by the General Superintendent of the department, and, therefore, I do not stay to discuss the propriety of herding together boys and girls of all ages, but pass at once to the attributes assumed and exercised by his Normal delegates. In some free and enlightened countries the most highly-valued privilege of the citizens is, "That every man may whollop his own nigger;" but they have hitherto failed of that forethought and refinement which provides parliamentary pedagogues for pitilessly pounding the young women and babes of their own kin. Good Heavens! can it be that our infants are beaten black and blue? Do we indeed pay taxes to educate Normal teachers in the exquisite artifices of torture and pain?

Flogging in the army has been condemned and abandoned, except in cases of enormous offence, and it is applied now in a very modified manner and limited degree; it is performed too, under supervision of superior officers, with a weapon that injures only the skin, and a surgeon stands by whose word stays excessive punishment. Readers and parents, who have the blood of men in your veins, judge of what I say, and cherish your system and its executive long as you will. Without mysticism let us state facts. Some four months ago, at a Common School, on Yonge Street, situate next door to the Gloucester House, a girl 14 years of age, received at the hands of the schoolmaster, (does he call himself a man?) a thrashing across her back, with a thick leather thong. The girl went home, but said nothing; her mother discovered her back to be black and blue; but thinking her daughter might have merited correction, bottled up her feelings, and maintained silence. I was called to attend the girl for sickness which followed, but it did not yield to treatment. A fortnight ago I was roused at night to see the girl, whom I found catatonic. In the moments when her will was not under her control, she dwelt on the beating given by the schoolmaster, and said she had never been free from pain in her back since she got the beating. Then as now she lies in bed, to get out of it, God knows when and how. The same said limb of legalized lashing belaboured the sister of the girl, so as to blacken her from her knee downward to the ankle; the said sister being of the responsible age of six years. The scourging schoolmaster also thrashed the brother of these girls till he will do anything rather than attend the school. One of the chief offences of the said children, is that they preferred their old school master. So it seems, that in this Upper Province of Canada, where the youth is said to possess superior readiness in acquiring learning, this extraordinary aptitude is enhanced by a governmental system of flogging, which is far more horrible and barbarous than the worst performances of military discipline.

I am, Sir, Yours, &c.

CORNELIUS J. PULLIBOX,
Fellow Royal College of Surgeons of England.

Who will presume after this to assert that the objections of Catholic parents against the Common schools of Upper Canada—where humanity and decency are thus outraged—are ill-founded? who now will have the impudence to talk about "unscientific scruples manufactured to order," or to endorse the slanders of the Rev. Mr. Ryerson against our Catholic Prelates and Clergy? Let us coolly examine the facts connected with this case, and see what light they throw upon the management of the vaunted common schools of the Upper Province.

First we notice the dangerous intermingling of the sexes in these schools. Boys and girls, not mere children, but boys and girls who have reached the age of puberty, there herd promiscuously together, under the superintendance of male teachers. Think of this, Christian parents!—ye who would preserve uncontaminated the morals of your children! who would have your sons grow up pure, and who set high value on the chastity of your daughters! Think of this; ponder well this fact, and all its possible consequences! Remember too, that from the education given in these schools,—(are we not almost entitled to say, these *State brothels*?)—the religious element is carefully eliminated, and that without positive religious teaching, there can be no sure basis for morality.

The next point worthy of our serious attention is the power claimed and exercised by the male teachers of the Rev. Mr. Ryerson's pet schools, over their female pupils, who, be it remembered, are in some cases of the age of puberty. We are not told whether these model conservators of the morals of the rising generation flog their female pupils in public or in private—before their male pupils, or in their own chambers; but in either case—to say nothing of the cruelty of the act—what must we think of the morality of the proceeding? The influence over his female negroes that the power of inflicting corporal punishment gives to the Southern slave master, has been often the subject of the virtuously indignant remonstrances of the Northern Provinces; we shall wait with some anxiety to see in what terms our Canadian press denounces the brutalising and demoralising influences of white-girl flogging by male teachers in the Common schools of Upper Canada.

And lastly we would insist upon the injustice of a law which compels parents to pay for schools, over whose teachers they have—as is the case with the Catholic minority of Lower Canada—no control whatever.

We contend—and this is the Alpha and Omega of our argument against State-Schoolism in every conceivable form—that to the parent, and to the

parent alone, belongs the right of selecting the teacher of his child—the person to whom for a season he delegates a portion of his parental authority, and parental obligations. What then shall we say of that system of legislation which compels the parents to pay for schools over whose teachers they—if in the position of the Catholic minority of Upper Canada—have no control whatever, and which may be presided over by lecherous beasts in human form like this Squeers of the Common School in Yonge Street?—what then shall we say of the injustice of a law which, compelling the parent to pay for a school to whose management and teacher he has conscientious objections, deprives him of the means of sending his children to such schools as he does approve of?

Let us then hear no more of "ecclesiastical despotism" and priestly ambition as the exciting causes of the Catholic agitation against the Common schools of Upper Canada—when even Protestants condemn them, because of the abominations therein perpetrated. Those schools are "dangerous to faith and morals," say the Fathers of the First Provincial Council of Quebec; and who that knows anything of human nature—who that remembers his own school-boy days—will dare to deny that the promiscuous intercourse in one common school of boys and girls of fourteen years of age is dangerous to the morals of both?—and that, whether the girls be flogged publicly before the boys, or secretly in the male teacher's private room, the effect must be equally brutalising and demoralising, to the inflictors and victims of such cruel treatment?

We would therefore call upon parents, Protestants as well as Catholics, to rise up against these dens of cruelty, bestiality, and, it is to be feared, of unbridled licentiousness, which the folly and anti-Catholic bigotry of our rulers have imposed upon us. And meantime, we would call the attention of our cotemporaries in Great Britain, Ireland, and the United States to the fact, that in the middle of the XIX. century, in the midst of a community which piques itself upon its civilisation, its liberty, its humanity, and its morality, a system obtains, and is enforced by law, under which the promiscuous intercourse of the sexes is encouraged, and white girls, of pure Caucasian blood, are brutally flogged at the pleasure of their white masters; and that these outrages are perpetrated not in the Slave States, and under the "Stars and Stripes," but in the dominions of Queen Victoria, and with the sanction of a Protestant Legislature, which boasts of its attachment to British principles. Seriously, we do hope that, for the sake of humanity, for the sake of decency, outraged by the Common School system of Upper Canada, the letter published above, or the substance of it at least, may be reproduced by the press of this Continent, that the world may be able to judge of the merits of the controversy betwixt the supporters of "State-Schoolism," and the friends of "Freedom of Education."

MR. MCGEE'S LECTURE.

On Monday evening, Mr. McGee delivered in the City Concert Hall his lecture upon the "Historical and Political Connection of Ireland and Scotland." Several thousands of persons were assembled upon this interesting occasion, and the loud plaudits which oft interrupted the speaker, were a well merited tribute to his eloquence and erudition. Major Devlin's and Captain Bartley's Companies of Volunteers, with Mr. Prince's Band, were in attendance, and played several Irish and Scotch national airs. The following report of the lecture—the proceeds of which are destined for the organ of St. Anne's church, Griffintown—is taken from the *Montreal Herald*:—

Mr. McGee on presenting himself, was received with loud applause. He said he came before them that evening to demonstrate the historical and political connection that had existed from an early period of time between the people of Ireland and the people of Scotland, as the subject was one of some interest in a community where there resided the representatives of both nations. In the first place, he would remark that the name Scotland was only applied to Caledonia, in North Britain, about the eleventh century; before that time it was called Scotia, or, in the language of the country, Albyn; but, from the fifth to the eleventh century, Ireland was known abroad as Scotland, and by this name was distinguished by St. Jerome, by Bede, and by the biographer of Charlemagne, the latter of whom wrote in the ninth century of the Christian era. Ireland, before the eleventh century, was called Scotia Major, as the greater island, and the term Scotia Minor, or the lesser Scotland, was applied to that Scotch Irish Colony in the heart of the present Scotland, which had given its laws, dynasty and religion to all the tribes of North Britain, and laid the foundation of that character of which the present Scotland was justly proud. (Loud applause.) In the language of the garden, the nursery or seed-plot of this Scotch-Irish Colony was Ulster, whence they had emigrated to Argyle; and they were known to the native writers of the country in which they settled as Irish Scots, and the same appellation distinguished them amongst foreign geographers for many hundred years after their plantation in their adopted country. This Colony though it paid no taxes to the mother country, was still attached to it by a common language, as was instanced by the poems of Ossian, which were never manufactured in "Auld Reekie" or by James M'Pherson, but by a bard or bard who proved to the world the inherent beauty, expression, and flexibility of the Celtic tongue, in the greatest intellectual bequest left the modern one of countries—the *Iliad* of the Celts of the North. (Applause.) Columbus, known by this name to the Scotch, and by Colum-Kill to the Irish, was also another bond between the colony and mother country; he did not sail for Iona, the Orkneys and the Scottish Highlands as Alfred did for the Saxons to the south of the *Number*, and when the colony was about a hundred

years old represented it at a convention held in the mother country, and prevented the imposition of a tax on the Scotch-Irish. In the valley of the Clyde there was yet another class of Celts, not of Irish extraction, but from Britain, whence they were expelled by the Saxons; in the places of the shores on the German ocean ending in "burg," such as Edinburgh and Musselburgh, dwelt the Picts; opposite the Orkneys the Danish or Scandinavian element found a home, and blent together by the Irish element, all those races entered into the composition of Scottish character and nationality. Robert Burns, sprung from Argyle, was as much a Celt as Daniel O'Connell while Dugald Stewart and Sir James M'Intosh belonged to the same race, and even Lord Macaulay's Celtic blood was undoubted. [Applause.] Out of the North of Scotland came the majority of great writers, orators and soldiers, and to a Celt from the North as much a Celt as if he had a "Mac" prefixed to his name, was entrusted at the present moment the banner of St. George, before the beleaguered cities of India. (Applause.) Another proof of the similarity of the origin of the leading race in Scotland with the Irish Celt was the fact that in almost all the battles of the time they were to be found side by side. The great Stewards of Lennox and Mar died fighting with the Irish when the Danes were defeated at Clontarf, and many a return was made by the Irish from the time of Bruce at Bannockburn, till the days of Montrose and "Bonnie Dundee." The Irish also elected Edward Bruce to rule three-fourths of their nation for three years and a half—what they never suffered to be done by any other monarch till after Elizabeth, and when Robert Bruce was hard pressed he found supporters in the Irish clans of the North, and when he triumphed bestowed upon them, for their service, a tract of Scotland, known on the old maps as Kincardine O'Neill. (Loud applause.) Those, with other circumstances, proved the connection of the races. When Henry the Eighth directed his ambassadors to assert as an addition to his titles, that of King of Ireland, James the Fifth of Scotland was the last prince in Christendom to acknowledge the assumption; this showed there was something like a fellow feeling between the Stuarts and the Irish; and, on the other hand, the Irish always warmed to this dynasty, and fought for its support at Killecrankie and at Culloden. Another instance of the relationship and identity of the races was their music, the same airs existing in both countries, under different names, for example "Robin Adair," was a tune known in Ireland as "Aileen Aroon." Scotland and Ireland numbered between them over two thousand national airs, and how inexpressibly superior were the strains of these productions of the Mozarts of the mountains to the roar and crash of the orchestra or the hissing of the opera? [Applause.] All these circumstances led to the conclusion that the Scotch and the Irish people were one—though in their modern fortunes separated. The separation of character occurred in this way—the proportion of the Germanic element in Scotland to the whole people was larger than the old Celtic element of Ireland to the whole people—the Scotch partook more of sympathy with the Germanic race than the Irish did. There was another reason, too, why in the latter end, the Irish and their brethren in the sister island were gradually asunder: the Tweed was not as broad as the St. George's channel, and having always to confront the enemies who lived upon their borders, the Scotch nation were prevented in a large degree of engaging in those frolics that too often occurred amongst the Irish chieftains; if the channel then, in some respects preserved nationality, on the other hand it prevented Irish unity. This separation of the Scotch and Irish, which, in some degree, originated in a junction with the German race, resulted in the circumstance that the Scotch nation became more worldly wise than the Irish nation; the result was manifested in their commerce, and in their social developments, as when, in the reign of James I. of Scotland, parish schools were instituted (and their establishment had done more for Scotland than her alliance with England,) though in Ireland education was prohibited at that date. The greatest cause of separation, however, was religion. The religion of Scotland opposed a barrier to an alliance with Ireland in that respect, and from this point of religious separation the destiny of the two nations diverged. Yet, with all the diversity, in their military annals, and in the learned, and scientific triumphs which both countries achieved, a consolation was to be found. (Cheers.) McIntosh, Thos. Campbell, Scott, and Burns, were in a large degree, if not wholly, sprung from the Celtic race; take the Celtic share from recent British literature, and what would remain? a large body, heavy and solid enough, perhaps, but totally unable to rise from the earth. (Laughter and applause.) He had been talking for some time back on the antecedents of the both races, but coming to the present, he must say, that, living as both did among the Anglo-Saxon race, and the French race, it would be unwise to permit a dogmatic nationality, in "this Canada," as the phrase now ran, there was a feeling current that there existed inferior and superior races. Now there was no absolute superiority in one race more than in another, for the Father of the world was no step-father to any of His children. (Loud applause.) Every race had its distinguishing characteristics, the African, Asiatic, and American—the Greek was the master of the plastic arts—the Roman was the architect of political power. In modern days France represented the continental civilization of Europe; England the commercial civilization of the world; while Germany had assumed the characteristics of scholarship, and almost confined herself to the field of human speculation—or, as a German said, God had given to France the land, to England the sea, and to Germany the air. (Loud laughter.) In this country the Anglo-Saxon must train his temper to look outwardly with a just and patient eye on that part of the population who here represent French civilization; and it was the duty of the Scotch and Irish to be mediators between the two. The ancestors of the Irish and Scotch race were at one time, allies of France; now there were neither historical hatred nor political necessities to intervene, and the standard of conduct of these representatives of the Celtic element should be that God had made of one blood all the nations of the earth. (Mr. McGee retired amid loud applause.)

PROTESTANT UNITY.—Of this unity, so loudly boasted of at the late "Anniversary Meetings" of our Montreal Swaddlers, we have an edifying illustration in the *Montreal Pilot* of the 3rd inst., in a communication to the editor of that paper over the signature of "J. Plimsoll, M.D."

Besides the *French Canadian Missionary Society*, whose members are for the most part, if not entirely, Calvinistic, and who retain the custom of infant baptism, there exists another anti-Catholic organisation known as the *Grande Ligne Mission*, composed of members of the Baptist denomination, who look upon infant baptism, or "baby-sprinkling" with abhorrence, as anti-scriptural, and savoring of Popery. In consequence, betwixt the two Societies above named there rages a deadly feud. They mutually ignore one another; and whilst both are actively engaged in doing the work of their common master, the Devil, not even for the sake of his Satanic Majesty's interests can they consent to lay aside, for one evening in the year, their jealousies of one another, and mutual hatreds. According to Mr. Plimsoll, the *Grande Ligne*,

or Baptist Mission, was not only first in the field, but has been far more successful in making proselytes and children of hell from amongst the French Canadian Catholic population, than has its junior rival, the *F. C. M. Society*; and yet at the Great Annual Meeting of the latter, no allusion whatever was made to the *Grande Ligne Mission*, and the great things wrought by that society were entirely overlooked. How is this?—asks the writer—"how is this strange anomaly to be accounted for?"

Two reasons the writer assigns. "One, because a far greater success has attended the operations of the *Grande Ligne Mission* than those of the French Canadian Society," which "is regarded with no small degree of jealousy by the agents of the latter mission;" and the other reason is—"because the *Grande Ligne Mission* is a Baptist Mission." Hereupon the writer—himself an evangelical Protestant, and therefore an unexceptionable witness against Protestantism—breaks out in the following strain:—

"Oh! if the people of the old world, of highly civilized and enlightened Europe, only knew how the Baptists in Montreal are hated—yes, I repeat and italicise the word—hated by the other sections of the religious community—by Pædobaptist dissenters, as well as Episcopalians—more so, indeed, by the former than by the latter. And why is this?—Because the Baptists are nearer the Truth, and the Pædobaptists know them to be so."

Mark well the reason assigned by a Protestant, for the intense "hatred" which the Protestant sects mutually entertain for one another.—It is "Truth," or a proximity even to the truth, which more than ought else excites that "hatred;" and what more convincing proof can there be of their satanic origin than this? To hate the truth, is the distinguishing trait of the children of that foul spirit who was a murderer from the beginning, and "abode not in the truth, because there is no truth in him."—Sr. JOHN, viii., 44. Without therefore any breach of charity may we apply to the members of the *F. C. M. Society* the awful denunciation of Our Lord Himself: "Ye are of your father, the Devil, and the lusts of your father ye will do."—*Id.*

Into the merits of the quarrel as betwixt the sects, we do not propose to enter; it is a vastly pretty quarrel as it stands, and to Catholics so edifying and amusing that we should be loth to disturb it. We notice it only as an apt illustration, furnished by a Protestant zealot against Popery, of the unity and brotherly love which obtain amongst the so called evangelical sects. Betwixt these and the "liberal" denominations, it is not even pretended that there is even an outward union; but it is of importance to adduce the testimony of an evangelical Protestant to the fact that, even the evangelical sects hate one another as cordially as they both hate Catholics, and that the sole bond of union between them is "hatred of the truth;" and so, coupling this fact with the gracious assurance of Our Lord that the house that is divided against itself cannot stand, we may laugh to scorn the puny efforts of the Swaddlers to overthrow that house which is built upon the Rock.

We are indebted to the *Montreal Witness* for the following paragraphs; the first of which is an extract from a late Irish paper, and the second, our Montreal cotemporary's comments thereupon:—

"DISTRESS AMONG THE WORKING CLASSES.—On Friday Mr. Nowdgate brought under the notice of the House of Commons, the distress among the operative classes, regretting that Government did not attempt to mitigate it. He very properly attributed this state of affairs to the existing commercial depression, and as properly he decried the fury of hunger if something were not done to appease it. In France, which we are wont to call a despotic country, the government would immediately set about some national works to alleviate national distress. Indeed, in that country, except under some extraordinary visitation, the law makes constant provision against either the cruelty of high prices or the lack of food. In England, which is a free country, every one is so free to speculate in cash and corn that the food may be any price and the supply regulated to any extent. According to this rule, Sir George Grey's reply was characteristic. He admitted the distress, and he went so far as to pity it, but he gave the working classes to understand they were not to look to Parliament."

We cut the foregoing from an Irish paper, to point out the absurdity of leading distressed people to look to Government for help. There are those who place the Government in the same relation to the nation as a father bears to his family, and who would destroy the feeling of self-reliance in the nation by leading it to depend upon Government aid. Suppose the Government were to undertake to find work for the distressed of all the cities, towns and villages of Canada, could it find the work or the means?—*Montreal Witness.*

Strange that the *Montreal Witness* cannot see how applicable his principles are to the "School Question" which at this moment distracts this country, as the "Food Question" does the semi-pauperised communities of the Old World! True, it is not the business of the State or Government to feed the people; because, as our cotemporary truly observes, it is an absurdity to suppose that the State, or "Government bears the same relation to the nation, as a father bears to his family;" and because, therefore, it is the duty of the father of a family, and not of the Government, to find food for its members.

Nothing can be more correct than our cotemporary's principle upon the "Food Question," and we ask only that he shall apply those correct principles to the precisely parallel case of the "School Question." Here as in Great Britain, our Government is not of the parental, but of the representative or constitutional pat-