

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 17, 1851.

NEWS OF THE WEEK.

The last steamer brings little additional intelligence of any interest. The Catholic Committee was pursuing its labors, and the Ecclesiastical Titles Bill was allowed to slumber, as it were, the sleep of death, in so far as the present ministry are concerned.

The men of Tipperary have given a grand entertainment to their representatives, Messrs. Maher and Scully, as a testimony of their approbation of those gentlemen's conduct, during the last session of parliament. The banquet was well, and numerous attended; the *Irish Brigade* were there in force, a great number of the clergy and gentry were also present. It is sad to relate, but it cannot be concealed, that a most violent outrage was perpetrated upon the Act of Parliament commonly called the Ecclesiastical Titles Bill. The proceedings in the banquet room, were suddenly interrupted by a glare of light, which illumined the horizon; this was caused by the people outside, setting fire to an immense bonfire, upon which, as a sign of the esteem in which Catholics hold Protestant legislation against the Church, the obnoxious Act was cast, amidst the cheers of the delighted populace, who, in no very unequivocal terms, expressed their contempt for the Whig Penal Laws, and their abettors. There was some tall speaking on the occasion, as the following extract, from the speech of the Rev. Dean Burke, will show:—

"Brother priests of Tipperary," said he—"and in addressing you I address our brothers of Ireland stand up, and say will you suffer the unmerited insult offered to your holy religion to pass unnoticed? (Here the whole body of the clergy arose, and loudly exclaimed 'never, never.'). Will you, when the opportunity offers, take signal vengeance on the men who causelessly offered this insult? (cries of 'we will, we will.'). Yes, we will soon enter on a crusade to free our religion, and each of us will act the part of a Peter the Hermit in his parish, and we will, if necessary, take the Crucifix in our hand, and call upon the people to follow us in the sacred but peaceful warfare for country, for religion, and free altars."

The letter of Dr. Sumner—the Protestant Archbishop of Canterbury—is causing no small stir in the Anglican establishment, and is probably destined to bring about some very important results. Mr. Denison, for instance, declares that either he, or else the Protestant Primate, is a heretic. The Protestant Bishop of Exeter seems to hold a very similar opinion; and from the midst of the din of battle, the voice of John Bull is heard, rather gruffly asking, "What the mischief is the use of Bishops at all?" John is clear-sighted enough when money is concerned; he reasons thus with himself: If Episcopal imposition of hands, is not absolutely necessary, in order to confer valid orders—if, without such imposition, a man may lawfully take upon himself the administration of the sacraments, Episcopal ordination is unnecessary; and bishops themselves may very well be dispensed with, particularly as they do come rather expensive. Where is the use, John asks, of paying about £150,000 a-year, to men in aprons, for playing at bishops, and pretending to do, what, after all, the parish beadle, or the district constable, can do just as well, and on far more reasonable terms? Economically, upon free trade principles, the people of England do not see, why a monopoly of giving the Holy Ghost, should be secured to Protestant bishops, when, by their own confession, the farrier, or cow leech, is just as much empowered to confer Grace, by laying on of hands, as is the Archbishop of Canterbury, with his fifteen thousand a-year. Serious men are also beginning to open their eyes to the monstrous impiety of these pretended Anglican ordinations, in which men, who openly confess that they have no spiritual power, lay their hands upon their fellow-creature's head, and, in the solemn language of the liturgy, say unto him: "Receive the Holy Ghost for the work and office of priest. . . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Bad, inexcusable as was the conduct of Mr. Gawthorne; infamous for its dishonesty, as was the trick which he played upon Dr. Sumner; we must confess that the damnable blasphemy, and infernal hypocrisy of the man, who can solemnly recite the above words, from the Anglican liturgy, whilst, at the same time, he fully believes, that by his act, no especial grace is conferred upon the kneeling candidate for holy orders, are, in our eyes, infinitely worse. And what will the Anglicans do? There are many honest, noble minded men amongst them,—men whose virtues, whose rare endowments, and unblemished integrity, have hitherto bolstered up, and given an appearance of respectability to the rickety establishment. What will these men do? What can they do? They are in the minority. Low Churchism is dominant—The Erastian party have completely succeeded in their efforts for asserting

the supremacy of the State; the honest men, the zealous, the earnest, the devoutly-minded, and such there undoubtedly are amongst the clergy of the State church, are outnumbered, and utterly helpless; few are left, who have the courage to proclaim their sentiments, or to stand up in defence of their liturgy. "Let us say nothing about it; let us keep quiet, and the affair will in time be forgotten;" such seems to be the actuating policy of the members of the Establishment. They feel that the Primate's letter has put them in a *fix*, and think it best to take no notice of it, "lest a worse thing come upon them." It is a *fix* indeed. If they disclaim the Protestant Primate's letter, in which he disclaims for himself, for the bench of bishops, and for the vast majority of the Anglican clergy, all belief in the necessity of Apostolic succession and Episcopal ordination—they know that they will give mortal offence to their evangelical allies—the Presbyterian, Wesleyan, and Baptist recruits, who have aided them to fight the battle of Papal Aggression; they dare not tell these sectaries that their ministers are but laymen, unauthorised meddlers with holy things. Still less do they like to recognise their Primate's letter, for, by so doing, they unchurch themselves, and proclaim to the world, that they are, what their enemies have long pronounced them to be—impostors. And yet they cannot keep silence; for, not formally to repudiate the expressed sentiments of Dr. Sumner, is, formally to adopt them; at all events, the Anglican Establishment is in a *fix*, and there we will leave it.

The colonial intelligence is interesting. At the Cape of Good Hope affairs wear a very gloomy aspect. A correspondent of the *Spectator*, who is said to have the very best information the colony can afford, writes as follows:—

"My own opinion is that the colony is lost. The British Government has lost the affections, the confidence, and the fear of all parties, Dutch and English, Christian and Heathen, Black and White. Taking Lord Grey as an element, fifty thousand men would not restore order and enforce submission in Southern Africa. The native tribes are thoroughly roused, and evidently acting in concert with one another, and with the hitherto humble and faithful natives within the colony. The Dutch Boers and older colonists speak openly of 'trekking' to join their friends, who now form an independent republic in the interior, where they may defy the whole British army; and the English on the frontier were speaking of abandoning their lands, and moving to New South Wales, even before the late news of gold-mines had reached them. That news will decide the case. The young and enterprising, the strength of the colony—and indeed all who have the means of moving—will at once abandon a settlement which has not strength enough left to resist the Colonial Office, for a group of settlements that will in a few months cut the connexion altogether. It breaks the heart to think what an empire Great Britain is losing—losing with disgrace not only to her policy but to her arms—through the crimes of a Minister and the apathy of Parliament. . . . Now all hope is crushed. The Cape colony, the Sovereignty, and Natal, are lost. Nothing that Ministers will do can save them. . . . By the time Parliament assembles in February, all this will be history; to a great extent it is history already."

Very different are the accounts from Australia; California is outdone in the ranges of the Blue Mountains. Late dispatches from Sydney, give the most flattering report of the state of the mines. The gold mania is as great, as it was on this continent, some years ago. Clerks, merchants, lawyers, and doctors, are flying from town to the bush. Sydney, with its sixty-four thousand inhabitants, is described as nearly deserted. "Every day," says a letter of the date of May 28, "brings more encouraging accounts of the quantity of gold to be obtained. It is found in pieces of one, two, three, and four pounds weight; one piece is reported to be eight pounds, which will be here to-morrow. Parties of eight and ten, have got from £150 to £300 daily." Others have obtained none, after working a week." The laboring classes are represented as fast leaving Sydney, and the seamen, as abandoning their ships. On the Hunter's River, to the northward of Sydney, gold is said to have been discovered. The *Times*, in speaking of this new source of prosperity, which has so suddenly opened upon the colonies, says:—

"The accounts just received from New South Wales equal, or even exceed, all the most sanguine could possibly have prognosticated with reference to the abrupt and unlooked-for discovery of almost boundless mineral wealth. It is computed that thirty thousand pounds had been realized at the beginning of June, from the spot first indicated as possessing auriferous strata; and at considerable distances to the north and south, discoveries of gold have been made in ranges of precisely similar formation. We seem to be reading over again the same narrative as that which astonished the world three years ago, with the disclosure of the riches of California; only with this agreeable difference, that PLUTUS has in this instance displayed his gifts on our own soil, instead of on that of a rival Power. There must have been some strong tendency towards a rise in the value of the precious metals at the time of the discovery of the Californian mines, for in no other way can we account for the very slight effect upon the exchangeable value of gold, which the addition of so large a quantity to that already in use, occasioned. That decisive effect, which neither the treasures of the Ural Mountains, nor the costly yield of California have produced, seems to be reserved for the gold regions of New South Wales."

Governor Fitzroy has issued a proclamation, (which we think he will not, with the small amount of troops, at his disposal, be able to enforce,) claiming all the gold mines as the property of the Crown, and forbidding the appropriation of gold, except under permission of a Crown certificate.

A meeting of the Committee of Management of the Montreal Catholic Institute, was held on Monday evening last, at which it was resolved to call upon those members, whose names have been put down on the list; but who have not as yet paid their annual subscription, and upon all others, who are desirous of being enrolled as members of the Catholic Institute,

to attend a general meeting of the society, which will be held on Monday evening, the 20th inst., in the office of the TRUE WITNESS, at 7 p.m. It is the intention of the society, so soon as the amount subscribed shall warrant the so doing, to commence operations, by hiring a room, and furnishing it with such Catholic periodicals as shall be approved of. In order, then, to enable the society to carry on its operations, a full attendance of members is requested.

THE VOLUNTARY PRINCIPLE AND NO SECTARIAN EDUCATION.

There is but one thing in which Protestants are always consistent, and that is in their inconsistency with their own fundamental principles. A Protestant never seems to be in a perfectly natural position, until such time as he has succeeded in accomplishing the rather extraordinary feat, spoken of by Lord Castlereagh, of "turning his back upon himself"; he never seems to be quite himself, that is completely a Protestant, unless when vociferously protesting against Protestantism. This consistent inconsistency is strikingly exemplified in the speeches of the advocates for National, and no-Sectarian Education. The very men who are most zealous for enforcing upon all, and compelling all to pay for a system of National or State Education, are the very men who are loudest in their denunciations of State Churchism, and most eloquent, in exclaiming against the abuses that result from an alliance betwixt the spiritual and the civil authorities. We fully agree with these men, when they protest against the injustice of compelling the Presbyterian, or Methodist, to pay for the support of the Anglican establishment; their arguments in favor of the voluntary principle, and against State Churchism, are unanswerable; and yet, with that singular inconsistency that we have pointed out, these very men, forgetting that there is not a single argument in favor of State Schoolism, that does not apply, with equal force, in favor of State Churchism; are the most vociferous in their demands for compulsory payment, for a system of State Education. We contend, that there is no single argument, that can be brought forward, to prove that the State should compel all men, of all denominations, to pay for one uniform system of education, that does not equally establish the duty of the State, to compel all men to pay for one uniform system of worship, or religion. If State interference is unjust and oppressive in the one case, it is equally unjust, and oppressive in the other.

There are two systems—which have both their advocates—for disseminating the blessings of religion and education amongst the masses. One is called the voluntary principle, because it recognises the legal right of every individual, to give as much, or as little of his substance as he thinks fit, in support of the religious, and educational establishments that he avails himself of—and which does not recognise the justice of compelling any individual to pay for the support of religious, or educational establishments, to which he is conscientiously opposed, and of which he cannot avail himself. This is a very good principle, and one to which Catholics in Upper Canada will certainly not object. Another principle is, the State, or compulsory principle, which recognises the duty of the State, to take a portion of the common funds of the community, or else to compel every individual of which the community is composed, to pay a certain sum—in order to support religious, and educational establishments, of which all may avail themselves. This principle also, if honestly worked out, may be made of great advantage to the social, and moral well-being of the community; it may also be made the instrument of gross injustice. If, for instance, the State, with the monies collected by means of the compulsory system, endows only one religious society, to whose tenets, all cannot agree, and in whose worship all cannot conscientiously join, a gross injustice is inflicted upon those who are compelled to pay for the support of a religious establishment; of which they cannot avail themselves. And so with educational establishments: if the State claims and exercises certain rights, it contracts certain duties; the right of taxation, in this case, entails the duty of affording to all the members of all the different denominations, religious, and educational establishments, of which all can avail themselves. This is so clear, that no man of common sense, and common honesty, can deny it. Either the State must refrain altogether, from taxing the community for religious or educational purposes—or taxing—it must offer to all, religious and educational establishments, of which all can make use—from which all can derive benefit.

The voluntary principle is, every day, gaining ground; but because the voluntary principle is decidedly the better principle, it does not follow, that under certain conditions, the State, or compulsory system, is never to be accepted. One condition is certainly absolutely essential; it is the *sine qua non*. It is this—that no matter how supported—the Church shall have sole, absolute, and undivided control over the religion and education of all her children—absolute control over every thing within her own order—that is, the moral and religious order. In the education of her children, it is essentially requisite that the Church, and the Church alone, shall have full power to choose masters, books, and to decide upon the manner in which instruction shall be conveyed; and that no other power on earth shall have the slightest voice in the matter. If, upon these terms, the State is willing to continue its assistance to a system of national education, there can be no reason why it should not be accepted; but if State assistance cannot be obtained; without a sacrifice of principle—if, in order to receive her share of the sums levied by general taxation, it be necessary that the Church should abandon her rights, or rather, should shrink from the performance of her duties—then, perish the national or State system altogether; the voluntary principle

—the principle of every man paying for himself, must be resorted to, and no Catholic can doubt the result. Sooner or later, we must come to the voluntary principle: So long as the world remains as it is, divided into two great denominations, essentially antagonistic, one to the other, so long will it be impossible to establish one uniform, religious, or educational system, or to tax alike Catholics and Protestants, for its support, without being guilty of gross injustice. Catholics desire not that Protestants should be unjustly taxed, for the support of Catholicity; they demand in return—they are determined—that they shall not be taxed to pay for the support and propagation of Protestantism. The cry therefore to oppose to the Protestant cry of "No Sectarian Schools," is—No State interference with religion, or education—Hurrah for the Voluntary principle. In a word, if Protestants do not grant to the Catholics of Upper Canada, all they ask, in the matter of separate schools, the remedy is plain—the State education system must be abolished—State-Churchism, and State-Schoolism must be consigned to one common grave; and every man allowed to pay what he thinks fit for his own religion, and the education of his own children, without being compelled to pay for the religion, or education of any one else.

Catholics need not fear for the result of the voluntary principle, when fairly carried out. If the Church has been sometimes unable to give her children the amount of education she would desire, it is because the voluntary principle has been, in so far as Catholics are concerned, grossly violated. Because Protestant legislatures, jealous of the growth—afraid of the influence of Catholicity, have always interfered with the free action of the voluntary principle, and have said that Catholics shall not give of their own, what they think fit for the support of the Church. Protestants reproach the Church with the ignorance of the laity—with the want of schools—with the imperfect character of the education therein imparted. These reproaches are false; but were they true, to whom would all this be owing? To the Church, or to the iniquity of Protestants? Take Ireland for example. Why, till lately, through the operation of Penal laws—by the act of 1695—Catholics were deprived of all means of educating their children at all, at home or abroad. In 1709, a reward of £10 a-head was offered for discovering a Popish usher; Catholic education was, by law, prohibited, and Protestants have the impudence to reproach the Church with the ignorance of the Irish, and the paucity of educational establishments in Ireland. In Canada it is much the same. What means would be now at the disposal of the Church, for the education of her children, if Protestantism and Infidelity had not led to the confiscation of the resources set apart by the foresight of former generations, for educational purposes? Had the Church not been robbed of the Jesuits' estates, would the Church in Canada require, to-day, any assistance from the State? About once every half century, the State, in violation of every principle of justice, seizes upon the funds of the Church, spoils her of the resources she had set apart for educating her children, and then, Protestants, and men of the world—men who desire to degrade the Church to the position of a humble hand-maid of the State—to the rank of a Police establishment—exclaim against the indifference of the Church to the welfare of the people; and under the pretence of enabling her to do her duty! seek to impose their laws—what they call salutary restrictions, upon arrogant pretensions—upon the Immaculate Spouse of Christ.

But, thank God, the Church needs no assistance from men—from Statesmen, or from Princes. She needs not, and she will not allow any impertinent Jack in office, to dictate unto her, how she shall act—what she shall teach—and how she shall teach it. Her commission is from the Most High God: to Him alone is she responsible—to Him alone will she yield obedience; from man—from government—the Church asks but one favor—Non-interference—"Keep your hands off the Ark of God," she says unto them, "you do but pollute it, whenever you touch it."

We assure the *Courier* that his statement in his issue of Wednesday last, to the effect that the "Book of Sports was greatly condemned by the Church," is as false, as was his statement that the TRUE WITNESS advocated the devoting of Sunday to bear-baiting and cock-fighting. The *Book of Sports* was a proclamation issued by the king, as Head of the Anglican Church—was publicly read from the Anglican pulpits—and was therefore, essentially different from James' *Counterblast to Tobacco*, which was not a proclamation, especially directed to the Church of which the king was head, and which was not commanded to be read from the Anglican pulpits. The *Book of Sports* was not condemned by the Church; it was approved of, and accepted, by the Church. By order of the Head of the Church—by order of the Primate, the Protestant Archbishop of Canterbury—by order of the bishops of the Anglican establishment, it was received by the great majority of the inferior clergy, and by them, read from their pulpits on Sundays, after morning service. So far from the Church condemning the *Book of Sports*, such of the clergy as refused to read it, were immediately suspended and deprived. "Thirty of them," says Hallam, the Protestant historian, "were excommunicated." Who excommunicated them? Was it not the Church of England? How then can the *Courier* have the presumption to tell us, that the Church of England greatly condemned the *Book of Sports*, when so many of the inferior clergy were excommunicated by that Church, for refusing to read the *Book of Sports* from the pulpit. The Church does not usually suspend, subject to ecclesiastical censures, and excommunicate, its members, for the crime of condemning, what the Church itself condemns.