

## THE TRUE WITNESS

## CATHOLIC CHRONICLE,

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## The True Witness.

MONTREAL, FRIDAY, SEPT. 17, 1858.

"ADDRESS OF THE PROVINCIAL SYNOD OF  
TUAM ON THE IRISH NATIONAL SYSTEM OF  
EDUCATION."—Nothing could have been more  
opportune for the friends of "Freedom of Edu-  
cation" than the appearance at the present juncture  
of the important and conclusive document  
whose title we have prefixed to this article, and  
some extracts from which we subjoin. Important  
and conclusive we call it; important because  
it relates to a subject—an assimilation of our  
Upper Canadian School system to the Irish Na-  
tional system—which has of late been somewhat  
warmly discussed amongst us; and conclusive,  
because therein that system is finally and emphati-  
cally condemned, as utterly unsuited to the ne-  
cessities of a Catholic population. What need  
have we of further enquiries as to the Irish Na-  
tional School system? It has been weighed in the  
balance and found wanting; by Archbishop and  
Bishops it has been irrevocably condemned, in so  
far as it contemplates a "common" or "mixed"  
system of schools for Catholics and Protestants;  
and having been thus fairly tried, and unequivocal-  
ly condemned, we do trust that we shall hear no  
more of its importation into Canada. What will  
not suit the Catholics of Ireland, will surely  
never be tolerated by the Catholics of this coun-  
try; who, whatever some may think to the con-  
trary, have in no wise abandoned the faith of  
their fathers, or lost their attachment to that  
Church for which those fathers bravely suffered  
many centuries of cruel persecution, of spoliation,  
exile and death.

Particularly would we direct our readers' at-  
tention to the concluding words of their Lord-  
ships' Address; wherein they distinctly lay down  
the rule that no mixed system of education—  
no matter how modified, or by what precautions  
surrounded—will ever give satisfaction to Catho-  
lics. On this point it is well that we be clearly  
understood by friends and by foes; by those of  
our Protestant fellow-citizens who profess them-  
selves favorably disposed towards us and our  
claims; as well as by those who make no secret  
of their hostility to "Freedom of Education,"  
and of their design to uphold the monstrous and  
loathsome fabric of "State-Schoolism." As an  
indispensable feature of any system to which we  
will give in our adhesion, we insist upon the total  
separation in school, of our children from those  
of our Non-Catholic fellow-citizens; and we  
will recognise no one as our friend, to no one  
will we give our support, who does not, at all  
hazards, maintain the "separate," as distinguished  
from the "common" or "mixed" system of  
education. On this point there must be no am-  
biguity of language, no talk even of concession  
or compromise. No matter what terms may be  
offered, or what prospects of modifications in the  
existing school laws may be held out to tempt  
us to give our support to the candidate for Par-  
liamentary or Ministerial honors—unless those  
terms and modifications provide for the complete  
separation of Catholic and Non-Catholic schools,  
we reject them with disdain; and look upon him  
who propounds them either as an open foe or as  
a traitor. Therefore it is right that we should  
insist first, and above all things, on a clear and  
explicit declaration of his opinions upon this all  
important point, from every candidate who comes  
before us to request our votes.

It will be seen then, that no adaptation of the  
Irish National School system to Upper Canada,  
could possibly give satisfaction to the Catholic  
minority. If in Ireland, where the Catholics are  
in the majority, that system works so badly as to  
have elicited from the Irish Hierarchy a formal  
condemnation, a *fortiori* must it prove inadequate  
to the wants of the Catholics of Upper Canada,  
where the Protestants are in such overwhelming  
force. This simple fact is conclusive; and we  
commend it, together with the subjoined extract  
from the Address above referred to, to the atten-  
tive consideration of those who are simple enough  
to deem that in an assimilation of our Upper  
Canadian school system to that of Ireland, is to  
be found the solution of the great problem of the  
day. His Grace the Archbishop of Tuam and  
his illustrious colleagues thus address the world:

Of the undisguised hostility of Protestant govern-  
ments to pure Catholic education, there is abundant  
evidence in all the projects for educating the youth

of Ireland even in the least noxious, from the time of  
the foundation of the charter schools to the present  
day.

Our business is with those that exist at  
the present moment; some of which have been merely  
tolerated without any formal approval, and watched  
with jealousy; and others so undignified in their ob-  
vious tendency to evil that they have been visited  
with the condemnation of the Church. Of the former  
kind is the National system, a denomination of  
such large and equivocal meaning, comprehending  
schools of such various complexions, that one cannot  
know or define it, except by that negative character  
of excluding all precise or dogmatic religious in-  
struction during ordinary school hours; and then al-  
lowing all the varieties of doctrine that ever disfigured  
Christianity to nestle under its shade.

Its dangers in its original state may be fully in-  
ferred from this fact, that, after a protracted term for  
consideration, the Holy See expressed on the Catho-  
lic Bishops the advantage of having the property of  
the schools vested in themselves or in the Parish  
Priests, and advised them to labour to obtain a bet-  
ter state of things from the government; and it fur-  
ther recommended to the Bishops of Ireland to take  
this important subject into their consideration in  
their Provincial Synods. But, far from obtaining  
any of the improvements required by the Holy Fa-  
ther, in the security of the property, or mitigation of  
the other evils and dangers to which he pointed, the  
system has become since so patently fraught with  
danger, and its agents at the centre and throughout  
the country seem so confident in the powers they de-  
rive from the Board, as to set at naught the authority  
of the Catholic Bishops and Clergy; which, at the  
earlier and more precarious stage of its existence,  
they so assiduously courted for its support. The in-  
cidents that illustrate this extraordinary change, and  
warn against the evils of so vague and so unfixed a  
system, are too many to be here enumerated. Suffi-  
ce it to observe, that they have led to the establish-  
ment of the Queen's Colleges and Model Schools—  
the congenial offshoots of the same system of Na-  
tional education.

Had these Model  
Schools been founded by any other agency different  
from the National Board, then these evils should not  
be directly imputed to it, as an aggravation of the  
religious difference of which the system is produc-  
tive. But when we find that the Model Schools  
are as much the creatures of that body, as the small-  
est rural National School in the kingdom, nay,  
still more, being exclusively under their control and  
management—we are at a loss to conceive that any  
confidence can be placed in a body which so avowed-  
ly and so wickedly sets the authority of the Catho-  
lic Clergy and their Bishops at defiance. We are  
at a still greater loss to know of what avail are its  
Catholic members in checking the evils of the sys-  
tem, when they are, it appears, either unwilling or  
unable to resist such unallowable encroachments on  
the right of the Episcopacy to guard the religion of  
the youth entrusted to their care.

In our anxiety to satisfy the thirst for knowledge,  
which, next to their devotion to the Faith, was ever  
the distinguished characteristic of the Irish people,  
we have been silent until these more recent attempts  
of the Commissioners of Education, and the report of  
Commissioners of Enquiry into the Queen's Colleges,  
leave no longer room to doubt that there is, in influ-  
ential quarters, an earnest disposition to carry on,  
or, extend further, a system of mixed education en-  
tirely divorced from any precise ideas of the Chris-  
tian religion, in opposition to the Catholic authori-  
ties. This is not a vague surmise. The project of  
such an extension is this clearly laid down in the re-  
port of the Commissioners of Enquiry into the Queen's  
Colleges. "But in addition to any changes that may  
be made in the existing system of intermediate  
schools, we feel called on to express our opinion that  
the advantages for obtaining a high education both  
in the Queen's Colleges and in Trinity College can  
only be realized for the great mass of the middle  
classes by the much wider extension of the means of  
intermediate education, which it is almost universally  
stated, have been enormously diminished by the  
operation of the schools under the National Board,  
in which although no classical instruction is given,  
yet the English education afforded is so superior as  
to have drawn off the scholars who have hitherto  
been the main support of the lower classical schools."  
We will not stop here to inquire into the assumed  
superiority of the English education of the National  
system, or to canvass its supposed influence in draw-  
ing the scholars from the classical schools.

But there is one position deserving your attention  
and ours, which is, the recommendation to found in-  
termediate classical schools, similar in principle to  
the National and Model Schools and the Queen's Col-  
leges, placed as those others, not only under similar  
but under Government commissioners; in which all  
religious instruction of a peculiar nature would be  
interdicted and proscribed, yet so richly endowed and  
so alluring by their pecuniary premiums, as to draw  
our youth—even the youth destined for the Priest-  
hood, if permitted, from our Diocesan seminaries,  
and from the remnant of classical schools, still suffi-  
cient to supply them, to mingle at the earliest, the  
most susceptible and perilous period of their lives,  
with young men of easy creeds and looser morals;  
and to come out with their intellectual and moral  
constitution so spoiled, as to be totally unfitted to  
become proper teachers of the Divine purity of the  
Catholic Faith, or to practice its exalted morality.—  
This is a state of things so revolting to contemplate,  
that we have no hesitation in declaring that we shall  
never suffer our young candidates for the Priesthood  
ever to be infected by an education so contaminat-  
ing. And not only as regards our young Levites  
but the entire of our youth, we will resist, by all  
means in our power, such a sweeping system of un-  
allowable instruction, and labour to save our flock  
from its further noxious influence. You will, we are  
sure, lead us every co-operation in carrying out this  
resolve, especially when you reflect that we have  
discussed this question of the National system and its  
unwholesome consequences, in obedience to the Holy  
See. We are alarmed at the evil fruits of its devel-  
opment in the model schools and the Queen's Col-  
leges, and at the probable worse fruits of its further  
development in the contemplated intermediate classi-  
cal schools. But above all, we recommend to your  
zeal and solicitude the passage of the Report of the  
Commissioners of Enquiry into the Queen's Colleges,  
which more than insinuates that the Bishops, and  
His Holiness in condemning the Colleges, were mis-  
led by their own fears, for which there was not any  
solid foundation. Whether you are to believe this  
insidious report that represents the Colleges as harm-  
less and safe, or trust and "obey your Prelates who  
watch as to render an account of your souls."—  
"Judge ye." We are fully sensible of the terrible  
sufferings inflicted by men dead to the feelings of  
humanity as well as of justice and religion, on several  
of our flock for their steadfastness in refusing to  
send their children to dangerous schools. But if your  
fathers evinced such heroic fortitude, with the sword  
impending over them, what are we not to hope from  
you in far more favourable circumstances, strong in  
the conviction of the victories already won over in-  
tolerance by a peaceful use of those legitimate and  
constitutional weapons which even the laws of your  
country put into your hands. If you wield those  
weapons as becomes good Christians, good citizens,  
and faithful subjects, with firmness, wisdom, and  
moderation, you must obtain not only the justice of  
not being forced from your dwellings for not sacrific-  
ing the faith of your children, but you will even  
share in the public funds that are granted for educa-  
tion, to which you are entitled by your numbers, by  
your contributions in taxes to the Exchequer, and by  
your fidelity in co-operation in every way to the de-  
fence of the state and the sustenance of all its bur-  
dens. We now further solemnly declare that NO  
SYSTEM SHORT OF AN UNEQUALLED SEPARATE EDUCATION  
FOR OUR FLOCK SHALL EVER SATISFY US; AND IN ORDER  
TO SUCCEED IN OBTAINING IT WITHOUT DELAY, WE RE-  
QUEST AGAIN OF OUR BELOVED PEOPLE TO USE ALL CON-

STITUTIONAL MEANS IN PRESSING THEIR RIGHTFUL CLAIMS,  
IN EVERY FORM OF PETITION AND REMONSTRANCE, ON THE  
GOVERNMENT AND LEGISLATURE; not shall we be want-  
ing in lending every aid in our power to them and  
their clergy in the furtherance of this complete lib-  
erty of education, so essential to the full discharge  
of our episcopal duties, and to the complete freedom  
of the Catholic Church. † John, Archbishop of Tuam.  
† George J. P. Browne, Bishop of Elphin. † Thomas  
Feeney, Bishop of Killala. † John Derry, Bishop of  
Clonfert. † Patrick Durcan, Bishop of Achonry.  
† Patrick Fallon, Bishop of Kilmacduagh. † John  
Macevilly, Bishop of Galway. † Lawrence Gillooly,  
Coadjutor Bishop of Elphin. † Thos. Machale, D. D.,  
Secretary.

St. Jarlath's Tuam, Aug. 16th, 1858.

The *Minerve* of the 9th instant presents a  
formidable Bill of indictment against the TRUE  
WITNESS. In justice to ourselves we will  
enumerate, and reply to the several counts.

(1.) We have been unjust towards the Min-  
istry because we argued that their opposition to  
"Representation by Population" could not be  
very serious; since it is notorious that if Mr.  
Cameron had succeeded in his contest for To-  
ronto, he would have taken office with Mr. Car-  
tier as Attorney General for Canada West; and  
it is equally notorious that he, Mr. Cameron,  
claimed the suffrages of the electors of Toronto,  
through the columns of the *Colonist*, because he  
was the staunch and uncompromising advocate of  
"Representation based on Population." To this  
charge we need only reply that, if the present  
Ministry are willing to make the equality of Re-  
presentation an open question in their Cabinet,  
if they were prepared to accept as their col-  
leagues one, whose chief claim to a seat in Par-  
liament was founded upon his firm resolve to up-  
set that equality—they, the Ministry, are not  
very likely to prove stubborn defenders of the  
rights of Lower Canada, when the defence of  
those rights would in all probability lead to a  
break up of the Cabinet from internal dissensi-  
ons.

(2.) We did not intend to insinuate that it  
was from dislike for Sir Edmund Head that  
the Irish Catholics of Montreal abstained from  
calling on him, when on his way to Quebec; but  
since we have been so unfortunate as to be mis-  
understood by the *Minerve*, we take this oppor-  
tunity of stating plainly and distinctly, that it was  
from personal feelings towards Sir Edmund  
Head—that it was from aversion to the man,  
an aversion founded on the patronage and en-  
couragement that he has constantly given to  
Orangeism in Canada,—that the great body of  
Irish Catholics abstained from visiting him, or  
paying him any marks of respect. By officially  
receiving the Orange Societies at his residence,  
and by replying in his official capacity to their  
Addresses, Sir Edmund Head was guilty of a  
gross, of an unpardonable crime against decency,  
morality and religion; of an offence which if it  
had been at once, as it should have been, report-  
ed to the proper authorities, would have procur-  
ed his dismissal from a post which he is unworthy  
to hold, and wherein he does but bring disgrace  
upon the office of Representative of our Sove-  
reign. Had a Lord Lieutenant of Ireland been  
guilty of similar conduct, it would have been  
made the subject of indignant comments in the  
House of Lords, and in the House of Commons  
by men of all parties. Not one would have been  
found vile enough to defend such a breach of  
propriety; and why should we in Canada tamely  
put up with official insolence, which would not  
be brooked for one moment on the part of an  
official in Ireland? Is it because we are really,  
as Sir Edmund Head politely insinuates, "an  
inferior race?" and because we have not the  
spirit and manliness to resent a gross and wanton  
insult?—an insult to every man in whose veins  
flows one drop of Irish blood—an insult to every  
man who recognises in the Catholic Church, his  
Spiritual Mother.

What would the *Minerve*, say, how would the  
compatriots of the *Minerve* act, under analogous  
circumstances? If, for instance, Lower Canada  
since the conquest had been treated as Ireland  
has been treated since the conquest of that coun-  
try by the Anglo-Dutch under the Prince of  
Orange—if the Catholic faith had been proscrib-  
ed in Lower Canada, and its ministers exiled,  
persecuted, and worried to death—if to commemo-  
rate these misfortunes a secret oath-bound society  
had been instituted, which annually on the 13th  
September celebrated the defeat of the French  
under Montcalm, with party processions, and in-  
sulting demonstrations, in which the nationality  
and the religion of French Canadians were con-  
signed to perdition—if these demonstrations were  
almost invariably attended with outrages upon  
the persons and property of French Canadian Catho-  
lics, and if the openly avowed object of those  
who took part therein was to assert "Anglo-Sax-  
on Ascendancy"—how we ask, would French  
Canadians feel towards a Governor General who  
should openly countenance and encourage such  
secret societies, by receiving their members at  
his official residence, and graciously replying in  
his official capacity, to their Addresses? If there  
was a spark of honor or manly feeling still burn-  
ing in their bosoms, they would resent the  
cowardly insult of the impertinent official as the  
Irish Catholics of Canada have resented it; and  
they would show by their conduct towards him,  
that the public officer who condescends to be-  
come a political partizan, has, no matter what his

position, for ever forfeited all claims to the re-  
spect and confidence of Her Majesty's subjects.

We do not insinuate then, but we openly, and  
with an intimate acquaintance with the facts of the  
case—assert that, in so far as the Irish Catholics  
of Montreal are concerned, their non-attendance  
at Sir Edmund Head's levee was intentional;  
and that whilst they carefully abstained, out of  
respect to his office, from offering any insult to the  
Governor, they as carefully and deliberately re-  
frained from any marks of honor to the man.—  
The office we are bound as Catholics—and as  
Catholics, good subjects—to respect; but we  
know of no law of God or man that requires us  
to prostrate ourselves before the feet of him who  
has grossly insulted us; or to refrain from mani-  
festing in a quiet and constitutional manner the  
feelings which we entertain towards one whose  
whole official career has been marked by an in-  
solence towards us, for which it would be diffi-  
cult to find a parallel in the Colonial annals of the  
British Empire. Towards such a man there is  
but one attitude which Irish Catholics can with  
a proper regard to what is due to themselves, as-  
sume; and that attitude was, we are happy to  
say, assumed by them. Had they either hooted  
the Governor, or given any welcome to the man,  
they would have disgraced themselves; they  
therefore purposely maintained a dignified silence,  
thereby showing that, if they knew what was due  
to the Governor General, they were not unmin-  
dful of what was due to themselves—as Irishmen  
and as Catholics, whom the Governor General  
had insulted by openly countenancing the irreve-  
rent enemies of their nationality and their religion.

3. We have never asserted that an alliance with  
the "Clear Grits" was preferable to an alliance  
with Orangemen. On the contrary we have al-  
ways asserted that an alliance with either was in-  
compatible with our honor and our interests as  
Catholics. It is true, however, that of the two,  
we consider the Orangemen the more dangerous,  
because of that perfect organisation, which is the  
sole feature that distinguishes the "Dear Bro-  
thers" of Attorney Gen. Macdonald, from the  
undisciplined rabble that howl in concert with  
Mr. George Brown.

4. The *Minerve* to the contrary notwithstand-  
ing, we assert that it is the duty of electors,  
when a new man, one who has no political ante-  
cedents to recommend him, presents himself be-  
fore them for their suffrages, to make themselves  
acquainted with that man's general character;  
and to ascertain whether he be honest, upright  
in his dealings, and faithful in the discharge of  
the duties of private life. More especially is  
this incumbent upon the electors of Canada;  
where the great difficulty is to find, not talented  
men, but honest men—men who will not take a  
bribe, and sell their votes for a mess of govern-  
ment pottage. Now we contend that the chan-  
ces are that the man who is dishonest in one re-  
lation of life, will be dishonest in all, and that  
the bad citizen will never make a good member  
of Parliament. Will the *Minerve* venture to  
deny this?

5. Of the originators of the disturbances at  
some of the preliminary meetings of the friends  
of the rival candidates, personally we know no-  
thing, and we, therefore, affirm nothing. The  
friends of M. Dorion attribute those disturbances  
to the friends of M. Beaudry; Mr. Beaudry's  
friends assert that the other party were the ag-  
gressors; and we, therefore, see no reasons what-  
ever for attaching more credit to the statements  
of one side, than to those of the other.

6. Lastly we would remark that as M. Do-  
rion during the last session not only voted against  
the Orange Incorporation Bill—for which some  
Ministerial "Kawtholic backs" had the almost  
incredible baseness to vote—but voted also  
against the motion for "Representation by Po-  
pulation." Judging M. Dorion, therefore, by  
his political antecedents during the past session,  
he was well entitled to a far better support than  
that which the *True Witness* was able to give  
him.

Having thus replied, one by one, to all the  
*Minerve's* charges against us, will our cotem-  
porary explain to us how it is that, whilst profess-  
ing to be a champion of religion and morality,  
the defender of the cause of order and good prin-  
ciples—"les bons principes"—it has undertaken  
to defend the infamous tampering with oaths,  
and the blasphemous invocations of God's Holy  
Name, of which its Ministerial patrons were  
guilty, what time they went hopping about—as the  
*Toronto Colonist* has it—from one office to an-  
other like a set of Circus performers, and at  
every hop taking a solemn oath on the Holy  
Evangelists? That such a zealous defender of  
the cause of religion and morality, that such an  
ardent professor of good principles—"les bons  
principes"—as the *Minerve* gives itself out to  
be, should permit such a scandalous outrage upon  
religion and morality, by men in high official po-  
sitions, to pass uncondemned, has excited no small  
astonishment and given occasion to sundry Sons  
of Belial to wag their heads ominously; and, if  
the *Minerve* were really an exponent of Catho-  
lic morality, would compel us as gentlemen to  
blush with shame for our Church. It is indeed  
sad to see how Ministerial patronage, and Govern-  
ment emoluments do tend to blunt the recipients'

moral perceptions; and how indulgent they make  
him to the frauds of the dispensers of official  
good things!

To those who differ from us in our estimate of  
the propriety of allying ourselves with Mr.  
George Brown, or of allowing our names to be  
in any manner coupled with his, we would re-  
spectfully suggest the following queries:—

1. Previous to the first of January of the pre-  
sent year, had Mr. George Brown by his ante-  
cedents merited the respect and confidence of  
Irish Catholics?

2. Since the same date, has Mr. George  
Brown done or said anything—expressed any sor-  
row for his past, or given any pledge for his fu-  
ture—that should induce us to put any confidence  
in the man, or to contract any kind of an alliance  
with him?

3. Has he not, on the contrary, continually de-  
clared his determination to maintain the "mix-  
ed" or "common" system of education in the  
schools of Upper Canada?—and are we not, as  
Catholics, bound to oppose every man, no matter  
what his pretensions, who will not pledge himself  
unequivocally, and irrevocably, to support the  
"Separate" system, as an indispensable condi-  
tion of any school system for which we will sub-  
mit to be taxed?

4. Is not, in short, Mr. George Brown the  
same in his hostility to the "separate" or "de-  
nominational" system as he was some six months  
ago? and are we not the same in faith, and in  
our political principles?

5. If he is still the same, and we are still the  
same, how is it possible that there can be any  
better reasons for placing confidence in him, or  
for giving him our support to-day, than there  
were at any other period of the man's political  
career?

We shall be told that Mr. George Brown is  
squeeze-able; that we should be able to wring  
from him, being in office, concessions that we  
shall never obtain from his political opponents;  
and that for our support, he is willing to pay any  
price at which we may be pleased to estimate  
our services. There may be, and is no doubt,  
some truth in this. Political exigencies, the neces-  
sity of conciliating us, and of disarming our hos-  
tility, would doubtless have compelled Mr. G.  
Brown to have said, and even done many things  
as a Minister, which he would never have dreamt  
of saying or doing in opposition. He would not  
indeed, even had he been allowed to remain in  
office, have brought forward any measure for the  
immediate relief of those grievances under which  
the Catholic minority of Lower Canada have  
long groaned; but neither would he have made  
any attack upon the "separate" school system  
as at present existing. He would have been  
puzzled; his object would have been to gain time;  
and whilst holding out to Catholics a prospect—  
but a prospect only—of a speedy redress of their  
grievances, he would have been very careful not  
to say or do anything which might provoke the  
suspicions or hostility of the ultra-Protestant, or  
anti-Catholic party whose champion he has hith-  
erto been. We should have had fair words  
from him perhaps, but at best little more.—  
We might have had, perhaps, some *logos* en-  
quiry, or promise of a *bogus* enquiry, into the  
working of the Irish National system—a system  
condemned by the Irish Hierarchy—with a view  
to its adoption here; and so we should have been  
like poor Dame Quickly, still "fubbed off, and  
fubbed off, and fubbed off from this day to  
that, it would have been a shame to think on!"  
but for any real substantial redress of our wrongs,  
we should have got almost as little from Mr.  
Brown as from M. Cartier.

When Mr. Brown comes forward publicly—in  
Parliament, at public meeting, or on the hustings  
—and there and then openly declares that he has  
abandoned for ever all design of attempting to  
impose upon his Catholic fellow-citizens a system  
of "common" or "mixed" education to which  
they are conscientiously opposed—when he open-  
ly and unequivocally declares himself the friend  
of "Freedom of Education"—when he recogni-  
ses the right of the parent to educate his chil-  
dren as he pleases, to select their teachers and  
their school companions—when he takes his stand  
as the champion of the "separate" or "denomi-  
national" school system—then, but not before,  
shall we be prepared to listen with a favorable ear  
to propositions of peace; then, but not before,  
will we sheathe the sword, and extend to George  
Brown our political support. But the first ad-  
vances must come from him. He has through-  
out been the aggressor; he it is, who has most  
prominently exerted himself to impose upon our  
necks the degrading yoke of "State Schoolism,"  
and to rob the parent of his heaven-derived right  
over the education of his children. We, on the  
contrary, have been ever on the defensive. We  
have never claimed to force upon our fellow-citi-  
zens of any denomination, a system of education  
to which they were averse; we have never at-  
tempted to interfere between the Protestant pa-  
rent and his child; or to dictate to the former  
how, by whom, and in whose company the latter  
should be educated. We are willing that in all  
these things Protestants should do as to them  
seemeth good in their eyes, without let or hind-