

The True Witness.

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he has paid up to August '63, and owes his Sub-
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MONTREAL, FRIDAY, JUNE 7.

ECCLIASTICAL CALENDAR.

JUNE—1867.

Friday, 7—St. Norbert, B. C.
Saturday, 8—Fast. Vigil of Pentecost.
Sunday, 9—Pentecost.
Monday, 10—Of the Octave.
Tuesday, 11—Of the Octave.
Wednesday, 12—Ember Day. Fast.
Thursday, 13—Of the Octave.

THE BAZAAR OF THE GESU.—This bazaar,
having for its object to raise funds to pay off the
debt incurred in raising this glorious sanctuary
of the Living God, opened on Monday evening.
Needless almost to say, that the arrangements
are perfect, and such as to elicit surprise even
from a community like ours, so long accustomed
to witness the wonder working power of divine
charity, wedded to the most exquisite taste.

On entering, you find yourself in a roomy hall,
clear in the centre, but decorated on the right
hand, and on the left, with tables, covered with
the most enticing objects, with the choicest
works of art, and presided over by young ladies
whose beauties and graces we must leave it to
some pen more eloquent than is ours, and one
more adequate to such a delicate theme, to
describe. Nor are the wants of our grosser ap-
petites neglected, as well furnished tables, laden
with choicest refreshments, testify; whilst, that
nothing may be wanting, a band from some one,
or other, of the regiments in garrison is in at-
tendance every evening by the kind permission
of the commanding officer, and discourses most
eloquent music.

To such attractions, so great and varied, we
are sure that the citizens of Montreal will not be
insensible: but rather are we sure that by their
presence and their liberality they will show that
they can both appreciate the efforts made by the
promoters of this Bazaar, and by the Ladies who
have taken so active a part in its management;
and, in some manner, requite the services to the
cause of morality, education and religion, that the
Reverend Father Jesuits daily render, and please
God will long render. In a word, we say to
every one:—Would you do a good work, and at
the same time pass a pleasant evening, visit the
Bazaar of the Gesu, *Salle Academique*, Bleury
Street.

NEWS OF THE WEEK.

The Reform Bill is dragging its slow length
along through the House of Commons whose
members will rejoice when what all regard as a
bore shall have been happily disposed of. An
amendment to the effect, that in the redistribution
of seats, no borough shall return a member to
Parliament whose population is less than 10,000,
had been carried against the Ministry. The
latter however seem used to defeats of this kind,
and bear them patiently.

The Executive have finally determined to ex-
tend mercy to all the Irish prisoners sentenced to
death at the Special Commission. We are glad
of it, and we believe that this leniency will do
more towards restoring peace, than would a policy
of severity. Several fresh trials have taken
place, resulting sometimes in verdicts of Guilty,
but Condon, tried at Cork, has been acquitted.
The Continental news is of little interest.

Loud complaints of the too harsh treatment of
the Fenian convicts, undergoing sentence at
Portland, having much excited the public mind
in England, which is certainly not in favor of
ever severity, the Government has deemed it its
duty to appoint a Commission, of which one
member is a distinguished medical man, to ex-
amine into, and report upon, the truth of the
charges brought against the authorities of the
Portland Convict Establishment. The report
will in due time be made-public; and till then it
would be foolish to assume either the truth or the
falsity of the very painful statements that have
appeared in some of the Irish papers. There
are two sides to every story; and it is always
the more prudent course to hear both sides, be-
fore pronouncing judgment.

Here in Canada parties are preparing for the
approaching electoral strife; and the discussion
of the personnel of the Ministry for the Central

government is also carried on with some warmth
in the journals. It is to be hoped that a con-
siderable reduction in the numbers of office-hold-
ers may be made; for we have far more of these
gentry than the country needs, far more than it
can afford to pay. In short we have too much
government, and our chief political complaint is
a plethora of salaried office holders. In a mul-
titude of Councillors there may be safety; but
there is neither honor nor profit in keeping up
such a large staff of Ministers as we have
hitherto gone. Two, or three at the most, from
each section of the Dominion would amply suffice
for all our political wants: and by reducing the
Cabinet to moderate proportions suited to our
population, and our means, a great benefit,
pecuniary and moral, would be conferred upon
the entire community.

From the Montreal Herald's language upon
the designs with respect to school matters, of the
Protestant minority in Lower Canada, we have
reasons to fear that an agitation upon this sub-
ject is about to be revived. We had fondly
hoped that this was set at rest, and that nothing
in this section of the country at all events, would
occur to disturb the good understanding that
happily obtains, and has long obtained, amongst
all classes of Her Majesty's subjects, Catholic
and Protestant. Speaking of the article in the
new Constitution relative to Education, the
Herald of the 29th ult. says:—

"It enacts that the Lower Canadian minorities
shall be entitled to as great facilities for establishing
separate schools, as the minority of Upper Canada
enjoy. But that is not what we suppose the Protes-
tants of Lower Canada want; and if that will content
them, they owe nothing to Mr. Galt, because they have
long had as great and probably greater facilities for
establishing separate schools than are enjoyed by the
minorities in Upper Canada." The italics are our own.

What then is it that the Protestant minority
in Lower Canada want?—since they have, and
long have had, thanks to the true liberality of
the Catholic majority, greater facilities to man-
age their own school affairs, than Protestant
Liberalism has accorded to the Catholic minority
of Upper Canada. Equality with the latter is
not what they want, so the Herald tells us; and
in the latter part of the article from which we
have already quoted, he a little more than in-
sinuates what it is that they do want, and with
less than which they will not be satisfied:—

What they really require is not the possession of
facilities for separating from the public schools; but
the equal right which belongs to every one in Canada
West, to use the public schools without molestation
from religious practices uncongenial to their creed.
Those of them who understand their true position
think that a national system of education should,
like a high road or the water supply of a city, be free
from positive practices which make it impossible to
be used by all; and they have no more idea that they
receive justice when they have permission to get up
schools of their own, if they do not like the public
ones, than they would have, if the highway or the
public reservoirs were made distasteful to them, and
they were offered the right to get up special roads
and fountains; it being notorious that in a great
many cases that would be utterly impossible.

We may be wrong; but, as we interpret the
above exposition of the wants of the Protestant
minority of Lower Canada, it seems to us that
their design is, to substitute for the "denomina-
tional school system" now existing, a system of
uniform State-Schoolism, obnoxious to the ma-
jority, and "uncongenial to their creed." Not
liberty from all restraint for themselves, but the
power to impose their will upon others, is, accord-
ing to our interpretation of the Herald's lan-
guage, the design of the Protestant minority.

The reasoning of the Herald, or rather his
sophistry, is in this wise:—Catholic conscientious
objections to non-Catholic schools are unfounded,
and cannot claim to be respected as a matter of
right; the conscientious objections of non-Cath-
olics to Catholic schools are well founded, and
therefore as a matter of right may the Protes-
tant minority of Lower Canada demand redress
from the Legislature. Here our contemporary
begs the question at issue; besides, who con-
stituted him the judge of the validity of con-
scientious objections? All that he can do, all
that the State can do is—having taken cogni-
sance of the fact that the conscientious
objections exist—to respect them;—for neither
he nor the State, is competent to sit as a
Court of Conscience. In fact, all religious per-
secution has been, and may be justified by the
assumption that the State is a competent judge
of the validity of conscientious objections, and is
not bound, if it deem them invalid, to respect
them. Thus the Tudors and Stuarts deemed
the conscientious objections of the Puritans in-
valid, of the Covenanters invalid, of the Quakers
invalid, and enacted against the obnoxious reli-
gionists the penalties of Acts of Uniformity, en-
forced by pillorying, ear-cropping, whipping, and
death. The same logic as that which discrimi-
nates betwixt the validity of the respective claims
to separate schools, of the minorities of Protes-
tant Upper Canada, and of Catholic Lower Can-
ada, would justify the most savage acts of the
English Star Chamber, or of the Scotch Council
at which a Landerdale presided.

The Herald must permit us to point out
another gratuitous assumption on his part,
another dangerous fallacy of which, by implica-
tion, he is guilty. Because "water supply" and
"roads" are legitimate subjects of the State's
jurisdiction, to which, when established by public
money every one has a right, it does not follow

that education is also a legitimate function of the
the same power. The first lie in the material or
physical order in which we admit the civil ma-
gistrate to be supreme; the other, Education,
lies in the moral order, wherein the State has no
legitimate jurisdiction of its own. In other words,
road making, and supplying water are legitimate
functions of the civil magistrate. Education is
not, neither is religion; and we will no more
submit to State interference in the one than in
the other.

No man has, or ever can have the right to
claim that his child shall be educated at the pub-
lic expence, or to insist that his neighbor shall
be taxed for that purpose. Every man, having
a child, and the moral responsibilities of a father
upon his shoulders, is bound, as he shall answer
to God at the peril of his soul, to look after the
education of his own; neither can he devolve
that duty upon others, neither can others deprive
him of those rights over his child which are co-
relative to those duties, or moral obligations.—
According to the theories of the Communists, of
the Free-Lovists, indeed, and other Protestant
sects, the child belongs to the public or State,
which therefore has rights over and duties to-
wards it. According to the doctrines of Chris-
tianity, and indeed for that matter, according to
the precepts of natural religion, the child belongs
to the Family, to which, therefore, all rights
over, and all duties towards, the former are at-
tached. Here is the point of divergence betwixt
us, and our opponents. They assume that a
system of "national education" is, not only
highly advantageous in many respects—which we
admit that under certain circumstances it may be
—but that in consideration of its advantages, the
State has the right—ignoring or trampling upon
the conscientious scruples of its citizens, and the
rival claims of the Family—to establish such a
national system as to the majority of its citizens
shall seem best. Here is what we deny; for
we insist that, however important, however ad-
vantageous in some respects may be a national
system of education, it is of more importance
still, and in the long run more conducive to the
well-being of society, that the conscientious
scruples of the citizen even though in a minority,
should be respected, and that the sanctuary of
the Family should be inviolably guarded. If we
were one homogeneous people, one in race, one
in tongue, one in creed, one in opinion as to the
chief object of education, and the manner in
which it should be imparted, then might it be
possible, without injustice to any, and with ad-
vantage to all, to lay the basis of one, uniform or
homogeneous national system of Education.—
But we live in Canada, not in Utopia; we must
take men and things, not as we would fain have
them to be, but as they are; and such being the
case, and the differences of opinion as to the
mode in which education should be given, being
so many, so great, and so irreconcilable, it would
be the height of folly and of injustice to subject
all the people of Canada to one common system
of teaching, to the same procrustean process of
schooling. Let us try and realise the fact that
we are of very different ways of thinking on the
matter of education; that what pleases the one
is repugnant to the other: and that therefore
the only way to peace and union is to be found
in the road of mutual forbearance, and mutual
concessions. A uniform system of education
that shall be satisfactory to Catholics, will neces-
sarily be offensive to Protestants; and on the
other hand, any uniform system that would
satisfy the latter, would "be uncongenial to the
creed," of Catholics. It is therefore evident
that, if we would be just to both, we must adopt
either the "Denominational," or the "Voluntary
System" of Education. Of the two, we prefer
the former; but rather than submit to the uni-
form system that the Herald hints at, we would
insist upon the other or "Voluntary System,"
thus casting the burden of feeding, clothing,
physicking, and educating the child upon the
Family.

PROTESTANTISM AND THE REVOLUTION.—
To the Catholic the mental blindness of Protes-
tants is, and must always be, a marvel. He
will acquit his separated brethren of the charge
of aiming at a complete overturn of Christianity;
he will take their word for it, that the object of
their proselytising efforts amongst Papists is the
good of souls, and the spread of the kingdom of
Christ amongst men: but what he cannot do, is
to absolve them of the charge of the grossest
impudence, and the grossest inconsistency, when
they themselves see, recount, and deplore the
direct, constant, and inevitable consequences of
the adoption of Protestant principles by a Cath-
olic community. The following, for instance,
which treats of the progress and the results of
Protesting principles, adopted unfortunately to a
great extent in Belgium, and held without excep-
tion by all the Liberal, or anti-clerical party, not
in that country only, but throughout Europe—is
from the pen of the Paris correspondent of the
British Evangelical Review; the organ of a
party which has done, and is doing its best, un-
fortunately sometimes with success, to propagate
all over Europe, Protesting and Revolutionary
principles:
The Congress of Students held last year at Liege

only translate, into plain and cynical terms; the pos-
sibility, the materialism, the pantheistic, the atheistic
doctrines of their elders. In the Religious order they
pleaded for the negation of God. One student spoke
of establishing a worship called atheism; another
said, "The discussion is between God and man; we
must burst the vault of heaven like a paper ceiling."
In the social order, they claimed the transformation
of property, the abolition of hereditary rights; and
in a meeting held at Brussels, one of them thus con-
cluded his speech: "If the guillotine be necessary, we
shall not draw back! If property resist the revolution,
we must annihilate property by a decree from the
people. If the bourgeois resist, we must kill them!
Citizens, you know that the bourgeois of our day
are assassins and robbers!
The revolution is the triumph of man over God; there-
fore war with God! hatred to the bourgeois! hatred to
the capitalists! Woman must not keep behind in the
revolutionary movement. It was Eve who uttered the
first cry of rebellion against God! We have spoken
of the guillotine; we only wish to overturn obstacles.
If a hundred thousand heads prove an obstacle, let
them fall; we only love the human race collectively."
The president then rose and said, "We have been
present at a fraternal feast," &c. This Congress at
Liege was inaugurated by the first magistrate of the
town, a man at one time in the ministry, who in his
opening address called these young men "the elite of
studious youth, the young apostles of liberty and
progress, the soldiers of civilization, the worthiest and
best authorized representatives of social conservatism."
The students of Liege held out their hands to the
working classes, and shortly after an international
congress of "working men" met at Geneva. They
abandoned no subject in their discussions except "God"
who was set aside "as a metaphysical and useless
hypothesis." This same congress laid down the question
of "La Morale Independante," and discussed a plan for
organizing thro' Europe "immense invincible strikes";
the intervention of any sort of "authority" or govern-
ment in the social question was repulsed. But we
are not yet at the bottom of the abyss. The public
papers have revealed the existence of a masonic lodge
in Paris, which, since 1863, bears upon its statutes
that the members engaged themselves to die out of the
pale of all religious worship (Art. 5). They propose
to practice their principles openly, and to propagate
them by "all the moral and material means" fitted to
attain their end (Art. 3). Revealed religions are
the negation of conscience (Art. 4). Their 10th
Article bears: "Considering that the free-thinker
might be prevented at the moment of death, by foreign
influences, from fulfilling his moral obligations to
the committee, he shall commit, to at least three
of his brethren, a mandate, the form of which shall
be thus determined: "I, the undersigned, do expressly
declare, that I wish to die and be buried without
any religious rite; and I charge the brethren (....)
to see that my wishes be executed."

Well! Is not this exactly what every intel-
ligent Catholic knows must be, what every Cath-
olic has always foretold would be, the conse-
quence of Protesting against the authority of the
Catholic Church? Do we not see going on in
Belgium before our eyes, just the same order of
events as those which took place beneath the eyes
of our horrified grandfathers at the close of the
18th century in France? Are not the sentiments
uttered, and are not the social and religious
principles avowed by the Liberals, or Protesters
of the Congress at Liege, identical with those
which, uttered from the tribunes of the Jacobin
Club some seventy-five years ago, convulsed the
civilized world, and drenched Europe with blood?
Is not the Revolution of to-day what it was in
'93? The same in Italy as in Belgium? Or if
differing at all, differing only in this, that in one
country it has advanced to a farther stage of its
natural development than in the other, thus dif-
fering only as the cub differs from the full grown
wolf? Wherein do the principles of Garibaldi,
the idol of Exeter Hall, the hero of the Revolu-
tion in Italy, the *devo*t of the "Goddess of
Reason," and the enthusiastic admirer of Vol-
taire, differ from those of these students, de-
nounced as infidels by the Paris correspondent
of the British and Evangelical Review? Why
are the latter stigmatized, anathematized? whilst
the latter, who holds the very same principles, is
by the most prominent members of the English
Protestant religious world lionized, and almost
worshipped as a demi-god?

And why too, may we ask, is it made a matter
of reproach to the Catholic Church, that she
ever presents a bold and uncompromising front
to the Revolution, wheresoever, or under what
soever guise, it may present itself? Whether
in Italy or in Belgium? or in Liege or in Rome?
By the mouth of the student, or by the pen of a
Mazzini or a Gavazzi! Still is it one and the
self same spirit that speaks, the spirit of anti-
Christ, for, as described in its own words:—

"The Revolution is the triumph of man over God."
In these words, true as Holy Writ, we have
the entire secret of the sect, and of all its allies.
But who is its best and most effectual ally?—
British and Yankee Protestantism we reply: and
we appeal in proof of this our statement, to the
reception given to the Revolution, and its cham-
pions by the two great Protestant nations of the
world—England and the United States. Who
again we ask is the most constant antagonist to the
Revolution; the most dreaded, and therefore most
hated by its partisans? Again we reply: The
Pope; and again we appeal in proof to the fact
that it is against him and his throne, that all the
artillery of the Revolution is directed, as against
the one great obstacle to its progress; which
removed, however, kings and their thrones, nobles
and their palaces, bourgeois, and their accumu-
lated capital, shall soon be overwhelmed in one
common ruin. This is why Garibaldi in all his
harangues concludes with the advice to crush the
"clerical party." No matter what the subject,
this is always the burden:—"And further I opine
that the Church must be wiped out—*delenda
est Ecclesia*," because "The Revolution is the
triumph of man over God."

And that such a man, and that such principles
should be countenanced, and propagated on the
Continent by Protestant England, is one of the
greatest wonders of the age; incredible, did we

not know that whom God would destroy, He
first deprives of reason. At home, England is of
all European Powers, the most Conservative;
abroad she is everywhere the fautor of Revolu-
tion; and even whilst stamping it out in Ireland,
she is encouraging and fostering it in Rome.—
The old familiar proverb about the danger there
is for the inhabitants of glass houses to throw
stones has lost its significance to the English
mind: and never does it occur to it, that the
evil that it teaches and applauds, may some day,
and perhaps at no very remote day, be applied to
those institutions of which it is rightly proud,
but which are almost as odious to the Revolu-
tion, as is the temporal power of the Pope.

The truth is, that England, owing to her
insular situation, and to her admirable medieval
Constitution, has been so long exempt from the
scourge of Revolution, that she dreams that it
can never come nigh her. Political revolutions
she has had, and revolutions dynastic: but these
scarce merit the name of Revolutions, and have
naught in common with that movement to which
the same name is applied in our days, and by the
party of modern progress. But a real Revolu-
tion, that is to say a Social Revolution, under-
taken with the object of erecting a new social
system, upon a new basis, and constructed upon
new principles, England, thank God, has never yet
seen: and therefore her children illogically con-
clude that she never shall see it. Other great
communities have laid the same flattering unction
to their souls, and have buoyed themselves by
similar arrogant hopes. So Babylon of old
boasted herself, that she was a lady; and would
be a lady for ever: dwelling carelessly, she said
in her heart, "I am, and there is none besides me.
I shall not sit as a widow, neither shall I know
the loss of children."—Is. 47. 8. But already
the sentence had gone forth, and the doom of the
great city had been pronounced:—

"But these two things shall come to thee in a
moment, in one day the loss of children, and widow-
hood: they shall come upon thee in their perfection
for the multitude of thy sorceries."—Is. 47. 9.

PAY TO MEMBERS OF PARLIAMENT.—Under
the caption *Dual Elections*, the Montreal
Daily News of the 29th ult. has some very
sensible remarks upon the practice we have fal-
len into here of paying our representatives in the
Legislature for their services, and of defraying
their travelling expences. Our contemporary
well and powerfully argues that this practice will,
especially should the plan of the dual election
system obtain, operate as a powerful stimulus
upon needy political adventurers to present
themselves at the polls. "Only let it go abroad
throughout Lower Canada," he observes, "that,
under the *Dominion*, the man who can mono-
polize two seats is safe to pocket \$2,000 a year
during the existence of Parliament, and we pro-
mise the public a display of patriotism such as it
has not been our fate hitherto to chronicle."

The Daily News here touches upon one of
the plague spots of our Colonial system of repre-
sentative government—we mean—the paying of
members of Parliament. The result of this sys-
tem is, that, instead of our Legislature being
composed as is the House of Commons in Eng-
land, of sturdy, independent gentlemen, with a
stake in the country, and by their social position
raised far above the suspicion, even, of being
amenable to corrupt influences; in the Colonies,
we too often put together as our law makers, and
the comptrollers of our revenues, a set of needy,
greedy adventurers, intent only upon enriching
themselves, and to whom the salary of an M.P.P.
is an attraction. And we wonder that the results
of representative government in a Colony, are so
essentially different from what they are in the
Mother Country! We profess to be astonished,
and horrified forsooth at the charges of venality,
corruption and rascality, which our Colonial re-
presentatives so freely, and perhaps so truly,
bandy with one another. Why! if we would
only look attentively at the class of men which
the Colonial system of paying members of the
Legislature attracts into public life, we should
wonder if the results were other than they are!
As well might we pretend to wonder at the at-
tractive power of carrion over blow-flies and
other obscene things, as to marvel at the very
low class of men which the salaries, and contin-
gent advantages of representatives, bring together,
to the great discredit of the Parliamentary sys-
tem in general, and to the great disadvantage of
the Colonies in particular.

There is but one remedy for this disgraceful
state of things: a sure and safe one—though we
fear, so little prudence is there, so little patriotism
and high sense of honor amongst those by whom
the remedy would have to be applied, that there
is small chance of its being resorted to for many
a long day yet. That remedy of course, consists
in the adoption of the English system of gratuit-
ous representation, which secures to England
this blessing; that her members of Parliament
are not by courtesy only, but in very deed, gen-
tlemen, independent gentlemen, who would spurn
the offer of a salary for their attendance in the
House of Commons with indignation, inferior to
that only with which they would spurn a bribe.
But if any Colonial constituency should deem
that its representative deserved so well of them,