

The True Witness.

CATHOLIC CHRONICLE.

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

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance; but if not paid in advance, then Three Dollars.

Single copies, three pence; can be had at this Office; at Flynn's, McGill Street; and at Pickup's News Depot.

All communications to be addressed to the Editor of the TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

MONTREAL, FRIDAY, APRIL 1, 1859.

NEWS OF THE WEEK.

By the Niagara we have hopes given us that peace may yet be preserved in Europe; though the Great Powers were still increasing their forces, and engaged in preparing for hostilities.

The Courrier des Etats Unis asserts that another piratical expedition against Cuba is on foot; and that the filibusters have all their preparations ready for a start.

The Provincial Parliament is—it is said—to be prorogued before Easter. The Ministry having carried their chief financial measures, can, of course, have no interest in prolonging the Session; and considering the high wages that members of Parliament have so generously helped themselves to, out of the pockets of the people, it is desirable that it should be brought to a close as speedily as possible.

The Persia from Liverpool, 19th ult., arrived at New York on Wednesday. Her news is of a decidedly warlike cast; and a secret treaty is said to exist between France and Sardinia, in virtue of which the former guarantees aid against Austria to the latter on condition of certain territorial cessions to France.

The jury in the case of the Phoenix conspirators in Ireland, had been dismissed, as unable to agree upon a verdict.

PROVINCIAL PARLIAMENT.

On the 24th ult., in the Legislative Assembly, the infamous measure known as the McLean Divorce Bill, was brought in from the Council by Mr. Morrison for a first reading. M. Cimon moved an amendment to the purpose that, as the indissolubility of the marriage tie, was the basis of Christian Society, it was inexpedient to pass the Bill before the House.

Our Toronto cotemporary, by referring to the TRUE WITNESS of the 11th ult., will see that that journal has already done that which the Freeman requests him to do; and that, in noticing the determination of the Irish of Toronto to refrain from an open air celebration of St. Patrick's Day, we explicitly stated that we believed that the Catholics of that City were more competent to judge what was best to be done—to preserve their own dignity as Irishmen—as Catholics, to show their charity towards all men—and as citizens, their ardent desire to maintain peace, than we, [of Montreal] could be, who live at a distance; and in a happier land, where the civil and religious rights of all classes of the community, are—thanks to the predominance of the Catholic element, and the comparative insignificance of Orangeism—scrupulously respected.

We recognise the competence of the Irish Catholics of Toronto to judge for themselves how to celebrate, or to abstain from the celebration of, their National Festival; we repudiate all idea of criticising that judgment, whilst we freely admit that it was dictated by Christian prudence; since, so powerful and aggressive is the foul demon of Orangeism, and so impotent the law, as administered in Upper Canada, to prevent outrage, to protect the innocent, and to punish the guilty, that an Irish National Procession would in all probability become in 1859, as it was in 1858, an occasion for tumult and bloodshed; an excuse for the murder of inoffensive Papists by the "Scarlet Brethren" of the Attorney-General; and the signal for an attack upon the dwellings and places of worship of Irish Catholics, by a mob of infuriated Orangemen. Under these circumstances, and listening to the Christian exhortations of their Pastors, we are convinced that the Irish Catholics of Toronto acted well and wisely, as good citizens and as good Christians, in refraining from their legal right, and a time-honored custom.

tion, voted against the first reading of the McLean Divorce Bill; thus by their acts giving the best possible refutation to their plea in defence of their ignoble conduct on the Orange Bill. As an explanation of the large Protestant majority in favor of Divorce in the Legislative Assembly, the Toronto correspondent of the Montreal Gazette (Ministerial) hints that there are several members of that House who are themselves desirous of obtaining accommodation of the same kind, as that which they have so liberally extended to Mr McLean.

On the same day the new Tariff was hurried through its three several stages in the Legislative Council; and received the assent of the Governor-General on Saturday, as did also several other measures; amongst which we notice one for "Prohibiting the sale of intoxicating liquors in Upper Canada, from 7 o'clock on Saturday evening, until Monday morning." Devised with the best intentions, no doubt, this measure will share the fate of all other sumptuary laws; and in practice, will be found to operate as a premium to the unlicensed dealers in liquor; whose business will be extended in precisely the same ratio as that of the licensed tavernkeepers is diminished. That men should be found in this enlightened XIX century, to believe, or to fancy that they believe, that drinking and grog-selling can be restrained by Acts of Parliament, is, if we rightly consider it, one of the greatest marvels of the age.

Besides we have the results of the "Forbes Mackenzie Act" in Scotland before our eyes.—That Act closed, or was intended to close, all public-houses and taverns on Sundays. The consequence has been, that the amount of liquor actually consumed in Scotland since, is nearly double what it was before, the passing of the restrictive law; and that increased consumption has occurred in spite of an increase of nearly 100 per cent. upon the duties on ardent spirits. These facts are asserted by the Scottish Press, and by the London Times; they are amply confirmed by statistics; and should, one would think, have some effect in inducing our legislators to pause ere they commit themselves to a course of policy for Canada, whose moral results have proved so disastrous in Scotland. We respect, we say, the motives of those who voted for a restrictive law, but we cannot but deplore their infatuation.

"We beg from our friends in Montreal and Ottawa, especially from the True Witness, the charity of a fair construction of our motives, and the justice of an occasional inquiry into the state of facts which really exists around us, and with which we have to deal as we find them. On the Ottawa and in the island of Montreal, they can hardly realize the conditions of our society West of the Rideau (but more especially West of the Trent); and we hope it is not asking too much of our cotemporaries, whenever they write on our region of the country and its affairs, that they may be, after all, the safest guardians of our own immediate interests."—Toronto Freeman, 18th ult.

"I seek"—says the writer in L'Ordre—"in the ranks of the Ministry for defenders, and I find but dumb deputies"—(dumb dogs, he might well have said)—"mocking at those who still hold to ideas of morality and religion; I look round for that man, who at the door of the Church made such noble declamations upon the fate of our holy religion; and lo! I see him, at the moment of voting, prudently running away, with his courage in his hands, and in his pockets, the defence, not of Catholicity, but of a question which endangers the future of society."

"On this hand" continues L'Ordre—"it is M. Moria who disappeared at the moment of voting; on the other, it is M. Dorion who implored the House not to be unmindful of its dignity; whilst again it was Major Campbell who votes with the Upper Canadian majority. In the Ministerial camp I notice the flight of M. M. Rose, Dunkin, Price, and Panet; in the Opposition, M. Piche asks of the Minister where he has bestowed his energy, and his mutton majority—majorite moutonnaire; who calls on M. Cartier to explain the reasons for his silence, when a question of high morality is before the House, and the future of society is menaced, and so stupidly compromised. 'How is it' adds M. Piche, 'that M. Cartier, who manifested such zeal to pass his Judicature Bill, and to secure the triumph of Ottawa, has not a word to say, when the question at issue is, whether God

wards the inauguration of the era of 'Protestant Ascendancy,' and of the absence of all semblance even of either civil or religious liberty for Irishmen and Catholics. We find therein signs that cannot be mistaken, of the growth of Orangeism, and the triumph of puritanical intolerance; and last, not least, we see but too good reasons to dread, lest from the forbearance and Christian prudence of our Irish fellow-citizens, the spirit of Orangeism derives encouragement to continue its career of cruelty, insult, and oppression. An Orangeman is, ex-officio, or in that he is an Orangeman, essentially a bully. Before the strong, he will fawn and cringe, and hide his ugly features beneath a mask; but where Catholics are weak, or where he thinks that he can bully with impunity, he exhibits himself to the world without reserve, and in all his deformity. Thus we fear that, encouraged by having put a stop to Irish National Processions, Orangeism in Upper Canada will proceed to further acts of violence; and that emboldened by success, it will become more intolerant and oppressive than it was before, and seek to extend its empire over the entire Province.

Yet do we not blame our brethren of Toronto. God forbid! rather do we admire the Christian spirit that they have exhibited. All would it become us, dwelling in a land of freedom, to censure, or criticize harshly, the conduct forced by untoward circumstances upon the Catholics of Orange-riden Upper Canada. Here the sons of St. George, and of St. Andrew can celebrate their respective National festivals with as much pomp, and as perfect security against insult or outrage, as can the sons of St. Patrick, or Saint Jean Baptiste; for Lower Canada is Catholic; and all therefore are free. For this we should thank God; but for our less fortunately situated brethren of Upper Canada, we have but our prayers to offer, that in His own good time, He will deliver them from the foul thralldom beneath which they now groan. This in substance is what we said on the 11th ult. We applauded the prudence of our Toronto friends; we regretted the adverse circumstances in which they were placed; and we trust therefore that the Toronto Freeman will feel satisfied, and do us justice by reproducing our words upon that occasion.

"On this hand" continues L'Ordre—"it is M. Moria who disappeared at the moment of voting; on the other, it is M. Dorion who implored the House not to be unmindful of its dignity; whilst again it was Major Campbell who votes with the Upper Canadian majority. In the Ministerial camp I notice the flight of M. M. Rose, Dunkin, Price, and Panet; in the Opposition, M. Piche asks of the Minister where he has bestowed his energy, and his mutton majority—majorite moutonnaire; who calls on M. Cartier to explain the reasons for his silence, when a question of high morality is before the House, and the future of society is menaced, and so stupidly compromised. 'How is it' adds M. Piche, 'that M. Cartier, who manifested such zeal to pass his Judicature Bill, and to secure the triumph of Ottawa, has not a word to say, when the question at issue is, whether God

was in error when he established the Unity and Indissolubility of Marriage?"

Alas! M. Piche, and the Catholics of Canada may well ask these questions of their unworthy representatives; but there is no reply. The latter are intent only upon their jobs, their schemes for making money, and their political aggrandisement. They leave their Catholicity behind them, when they pass West of the meridian of Kingston. Their "good principles" stand them in good stead down East, amongst their Popish constituencies; they obtain for them the reputation of "bons principes;" secure for them the votes of Catholic electors; and open to them the doors of official ante-chambers. But in Protestant Upper Canada those principles would be worse than useless; they would interfere with their worldly prospects; and so like true liberal Kautocholics, and good sound time-servers, they renounce those principles there and then, where and when, no substantial profits can accrue from the profession of them. Such are your Ministers, such your representatives, ye Catholics of Lower Canada! "Ecce dii tui Israel!"—and very vile gods they are.

We must add that, whilst the Ministerial Minever has not one word to say in condemnation of this base dereliction of duty on the part of its Ministerial patrons, it takes Mr. McGee to task for having been less eloquent than usual in his speech against Divorce. What then shall we say of the absolute silence of M. Cartier and his colleagues?

STATE SCHOOLISM IN THE UNITED STATES.—Amongst the blessings which our friends across the Lines enjoy in full perfection may be enumerated that of State-Schoolism; of which in some of our exchanges we find an instructive example under the caption of "Trouble in a Boston School."

THOUGHTS IN A BOSTON SCHOOL.—Some two or three hundred children of Catholic parents attending the Eliot School, in the north part of Boston, have caused quite a disturbance by refusing to join in chanting the Lord's Prayer and Ten Commandments, in conformity to the rules of the public schools. The School Committee and teachers remain firm, and a large number have been dismissed from the school.

Now when we remember that a true Catholic can as little join, or allow himself to appear even as joining, in any act, however slight, of religious worship with Protestants, as he can with Mahomedans or the worshippers of Mumbo-Jumbo; and that Catholics are compelled by law to pay for schools in which, under pain of expulsion, their children must join with Protestant children in acts of religion—we shall be able to estimate at its proper value the blessings which our Catholic brethren in the United States enjoy. We shall be able also to form some idea of what is in store for ourselves, if through apathy, or venality, through a base fear of offending our Protestant neighbors, or any other motive, we relax our efforts to destroy the monster "State Schoolism," and to maintain and extend the Separate School system. Humanly speaking, the existence of civil and religious liberty in Canada depends entirely upon the exertions of the Catholic laity; acting by the advice, and under the control of their legitimate Pastors. We have hitherto been remiss, far too remiss; but let us hope that the spectacle of the abyss of degradation into which the Catholics of the United States are plunged—compelled to pay for schools in which their children are, under pain of expulsion, compelled daily to commit mortal sin—shall arouse our people to a sense of their duty, and of the danger that awaits them. State-Churchism as it exists in Ireland is bad enough; but what is it when compared with the tyranny that in the form of State-Schoolism obtain amongst the people of the United States?

Nor is it merely in acts of robbery that this tyranny manifests itself; not merely in compelling Catholic parents to pay for the support of schools, in which the pupils are compelled to join in acts of heretical worship, and are trained to abjure the religion of their forefathers. This would be bad enough; but Protestant tyranny—there where "Protestant Ascendancy" obtains—and Yankee brutality, are not content with this.—Torture, to enforce apostasy, is resorted to in the "Common" schools of the Free Republic; and Catholic children are cruelly scourged by Protestant teachers, for refusing to commit mortal sin, and for yielding obedience to the precepts of their fathers and mothers. These facts are openly asserted by the Boston Pilot; who in an article appropriately headed "PROTESTANT TORTURE," lets us into some of the secrets of these accursed dens, known as the "Common" schools of the United States. We implore our readers, who have hitherto been lukewarm in the cause of "Freedom of Education" to peruse that article with attention; and having read it, then with a firm resolve, and steadfast purpose, to register a vow in Heaven, that never—so help them God in their utmost need—never will they tolerate the establishment of "State-Schoolism" in Canada.

"PROTESTANT TORTURE.—In the second edition of the Pilot of the 19th inst., we briefly announced that a Catholic boy had been cruelly beaten in the Eliot school, Boston, for refusing to recite the Protestant versions of the Lord's Prayer and the Decalogue.—Since that paragraph was written, some progress has been made in investigating the affair judicially. Thus far the facts elicited make out a case of barbarity to a far greater extent than we or the Boston public had any idea of, when it was first mentioned. The boy, Thomas L. Whall, is about eleven years of

age. Under the advice and instructions of Father Wiget, of St. Mary's Church; and of his father, the testant exercises required of him; and stated that his father had forbidden him to recite any other than the authorised Catholic versions. At the moment the poor little boy was commanded to repeat the Commandments, according to the false translation, he remembered the commandment which required him to honor and obey his parents. This was the position of the boy. He was engaged in no act of insubordination of his own proper force.—He was not setting up his own private judgment against the authority of the master. He had not undertaken to decide between the two versions, but was willing to use either, under the sanction of those who were responsible for his religious education, which the master was not. It was not a case of self-willed—of personal disobedience. If moral culpability attached anywhere, it was to the vigilant priest and to the justly anxious father. If the boy erred at all in refusing to comply with the order of the master, he erred from a sense of duty; as a Catholic child, subject to his father in all things lawful, and to the instructions of his spiritual director in all matters pertaining to religion. Clearly, it should have been ascertained before any attempt to inflict punishment was made, whether the boy had assigned the true reason for his conduct. Again and again the boy said, if my father will let me recite the prayer and commandments as you require, I will do it. The father was not sent for, nor was the boy sent home, or set aside until an investigation could be had, as would have been the case if he had been the child of some influential citizen, or active Know-Nothing ward politician. A different regimen was deemed good enough for the child of the Irish laborer. The rattan was called into requisition; and the inside of his hands were whipped until the blood flowed, and the palms had become shockingly swollen. Have we a reader, who has not been reached by the newspaper accounts, prepared to guess how long the punishment lasted? We think not.—On this part of the case, the evidence was, that the use of the rattan extended over the space of half an hour. The master stopped at intervals, to see if the boy would yield. At last the boy yielded, upon the solemn assurance of the master and torturer, that his father had countermanded the order under which the poor sufferer had acted. This the father utterly denies. He says he never intended that his boy should recite any other than "his own commandments," meaning by that expression, the Catholic version of the Decalogue. The master, or rather sub-master, who inflicted the beating, is named McLaurin F. Cooke, with whom the father had no interview upon the subject.

Now let us suppose that the facts of the case were inverted. That it was a Protestant child, the child of Protestant parents, who had been thus treated in a Lower Canadian school for refusing to repeat the "Hail Mary;" or to join in some other act of Catholic devotion. Let us picture to ourselves, if we can, the fury of the Globe, and the indignant denunciations of the Protestant press throughout the Province! And yet when it is a mere Popish Paddy child that is the victim of "Protestant Torture;" when it is in the "Free Republic!" that the thing is done, then that press is silent; or notices it only as an instance of refractory conduct, judiciously punished, and well merited by the hard-hearted and obstinate Papist who refused to disobey his parents, and to renounce his faith!

But the Catholics of Canada will we hope notice it in a far different manner; for to them it conveys a most important and invaluable lesson. We know now what we have to expect, should our Protestant enemies, in an evil hour, succeed in forcing their hell-begotten system of education upon us. We know now what our little ones have to expect from the "Common" Schools and their teachers. "Apostasy" or "Torture," are the alternatives presented to them, if in an evil hour, we relax in our hostility, our deadly hostility, to "Common" Schools, and State-Schoolism. If then we love our religion; if we dare assert our right as parents to control the religious education of our own children; and if we would not see those tender little ones, who look to us for love and protection, compelled, either to renounce their faith, or to suffer martyrdom under the hands of the brutal "Common" School teachers; if we would not deliver over the souls of our little ones to the devil, or their bodies to be cruelly mangled by other fiends in human form—we will at once unite throughout the Province; and declare to our rulers that, as the Lord liveth, never, come what may, will we submit to the accursed tyranny that, under the name of "Common Schools," is now attempted to be forced upon us. If, we say, the late outrage on humanity, on civil and religious liberty, in the "Common" Schools of the United States shall have this effect on the Catholics of Canada; if it shall inspire them with a stronger and more bitter hatred of mixed or "Common" Schools; if it shall encourage them to prosecute, with renewed zeal, and fresh courage their war against those Schools; and if it shall teach them to hold in contempt the professions of liberality and good will towards them, in which their treacherous adversaries occasionally indulge—then shall the sufferers of the young martyrs in the Common Schools of the United States, prove to us a most excellent lesson, and their blood shall not have been shed in vain.

The Montreal Witness has a paragraph complaining of the Cross that appears on the top of the Journal of Education for Lower Canada, as an outrage upon Protestants, whose feelings should be respected in a journal published for them as well as for Catholics. Both "have a right to a participation of the Government educational grant," says the writer; and therefore, he argues, an emblem so offensive to Jews, Mahomedans, and Protestants, as is the Cross of Christ, should be omitted from a journal to which Protestants are invited to subscribe. Considering that the Witness can see no harm in compelling Catholics to pay for the support of schools in which the pupils are also compelled to join in Protestant religious exercises, his scruples with regard to the Cross on the title page of a journal to which Protestants are solicited to subscribe, are really amusing. Perhaps he had better start a journal of education of his own; and if he wants an ornament for its title page, we would suggest to him a truly Protestant emblem, viz.—the gallows; one which would be most appropriate, and would not shock his anti-Catholic susceptibilities.