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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, OCT. 13, 1854.

The St. Patrick's Bazaar has been open since Monday, and is, we rejoice to say, turning out well. The show of articles is very handsome, the refreshment table is well provided, the ladies are—what the fair daughters of Erin always are—irresistible, and could coax the money out of a heart as hard as stone; whilst the object of the Charity is one which appeals to the warmest sympathies of the Irish Catholic. The Bazaar will be kept open until to-morrow evening, and we trust that it is unnecessary for us to recommend it to the notice of our readers.—They will never have a chance of laying out their spare cash more agreeably to themselves, or profitably to others.

PROVINCIAL PARLIAMENT.

The House met on Tuesday, Hon. members looking much the better for their pleasure trip to the Saguenay. Sir A. Macnab, Messrs. Cayley, Smith, and McDonald took their seats. A motion of M. Masson, for copies of all reports from the Superintendent of Education for Lower Canada, since January last, was lost. A message from the Legislative Council requested the attendance, before a Committee of their body, of Messrs. Langton, Brown, and McKenzie, as witnesses on the charges of corruption against several members of the late Administration; the Speaker replied, that the request would be complied with. A Bill to incorporate the St. Nicholas College, Toronto, was introduced by Mr. Boves. Mr. McKenzie complained of the delay in introducing a Bill for the settlement of the "Clergy Reserves."

Mr. Morin has given notice of a call of the House for the 27th instant, to take into consideration his Bill for remodelling the Legislative Council; also for the 7th November, to consider the question of the seat of Government. Mr. Drummond gave notice of his intention to introduce the Clergy Reserves Bill on Tuesday next.

The Europa has arrived with dates to the 30th ult. We have no details from the Crimea, but it seems that intelligence of successes gained by the Allies has been received, and has caused a rise in the Funds. We learn also that orders have been sent to Sir Charles Napier to bombard Revel before his return home. One report gives out that the Russians are again advancing in the Dobruscha, and intend trying a coup de main against Varna. There has been a slight rise in the price of bread stuffs.

RELIGION AND POLITICS.

Donoso Cortes commences his famous Essay on "Catholicity, Liberalism, and Socialism" with the following reflections:—

"M. Proudhon has written in his 'Confessions of a Revolutionary' these remarkable words: 'It is astonishing that, at the basis of our politics, we always come upon theology.' In this there is nothing astonishing except the astonishment of M. Proudhon."

The astonishment of M. Proudhon which astonishes a Catholic like the late lamented Marquis De Valdegamas seems the most natural thing in the world to the Non-Catholic, who cannot for the life of him conceive what connection there can be betwixt "Religion and Politics." And whilst the Catholic philosopher lays it down as his thesis, that "in all great political questions there is always involved a great theological question," c. i. the cry of the Protestant is—"Religion has nothing whatever to do with Politics."

Now this Protestant doctrine, does seem a little hard to bear when we remember how incessant and unscrupulous is the interference of politics with religion; and that at the present moment, throughout the Protestant world, the great object of the politician seems to be the overthrow of the Catholic Church. If, indeed, the Protestant legislator would avoid all interference, direct, or indirect, with religion; if he would but refrain from legislating against her, there might be some show of fair dealing in his demand that the theologian should abstain from meddling with politics. But, as it is, nothing can be more unjust than such a request; for the debasement of the Catholic Church being the object of the politician, the theologian is bound in self-defence to oppose his anti-Catholic legislation. Napoleon, when First Consul, is said to have remarked somewhat ungalantly to Madame De Staël, that he did not like women who meddled with politics. The lady's reply was, that when politics meddled with women and sent them to the guillotine, it was perfectly excusable on their part to meddle with politics to save their heads. We think the lady was right. But though the objection against the interference

of the theologian with politics is couched in general terms, it is in reality limited to a particular application. It is especially directed against the Catholic ecclesiastic, and for the very obvious reason that he only can speak as one having authority—that he only can claim a divine commission to justify his interference. Ministers of other denominations, deriving their authority from man alone, rarely, if ever, presume to speak in a tone of authority: if they do, they are at once laughed at for their inordinate presumption by their own flocks, and reminded in very significant terms of their proper position. Any half dozen Protestant laymen can make a Protestant Minister; it is not to be expected that they should entertain any very profound feelings of respect for an authority of their own creation.

Not so with the Catholic priest or Bishop. He, if he interferes at all, interferes as a divinely appointed teacher, deriving his authority from God, and claiming obedience in His name: his interference therefore must be effectual over all who admit the validity of his claims, and recognise the sacred character of his office. The statesman therefore dreads, and cries down the interference in politics of the Catholic priest, whilst he can well afford to disregard a similar conduct on the part of the mere Protestant Minister.

In Canada for instance, the Protestant clergy have always been amongst the foremost and loudest of the political agitators upon politico-religious questions. We blame them not for this; we merely mention it as a fact—pointing, in corroboration of our assertion, to the active interference of the clergy of Anglican, Methodist, Free-Church and other Non-Catholic sects; with the great political questions of the day—as for instance the Clergy Reserves and School questions. Why then should it be urged as a reproach against Catholic ecclesiastics, that they—in view of the many dangers which menace our Catholic Institutions from anti-Catholic legislation, and the openly avowed interference of Protestant politicians with the Catholic Church in Canada—have also interfered in self-defence, as have their Protestant fellow citizens in the Upper Province? There can be but one reason assigned—viz—that the former can interfere effectively, whilst the latter cannot.—It is the influence, not the interference, of the Catholic Clergy that is so extremely objectionable.

Some remarks of the Quebec Gazette of the 7th inst., upon "Ecclesiastical Interference with Politics," coupled with an appeal from our Protestant cotemporary to "put a stop to such interference, has elicited from us the foregoing vindication of the right of our Clergy to interfere when, how, and to what extent, they please, in any political questions of the day, in which the moral or religious interests of the people are concerned, and which, in their opinion, call for such interference. They are responsible for their conduct—so long as their interference is moral and not physical—to their Bishops, and to no one else. If they violate any law of the land, the majesty of the law is as easily asserted in their case, as in that of the layman. But until they shall have broken the provisions of some statute, which is not even pretended, until they shall have resorted to other than purely spiritual weapons in their political interference, we deny the competence of any, save a spiritual tribunal, to take cognisance of their conduct. We will now notice one or two of the particular instances of improper political interference which the Quebec Gazette reprobates in our Catholic Clergy:

"Bishop de Charbonnel caused an edict to be issued from the Roman Catholic Institute of Toronto, threatening the then Ministry with all the terrors of Popery if separate schools were not granted to the blessed followers of His Holiness in Canada."

The passage which we have marked in Italics contains the gist of this charge—that the Toronto Catholic Institute, at the instigation of His Lordship the Bishop of that Diocese, employed spiritual threats—"all the terrors of Popery"—against the late Ministry, in order to compel them to adopt a particular line of policy. To this our only answer is that the statement of the Gazette contains a deliberate falsehood. The Catholic Institute simply resolved to use its political influence at the elections against the Ministry, if they did not introduce a measure for putting the schools of the Catholic minority in the Upper Province, on the same footing as the schools of the Protestant minority in the Lower. To represent such a perfectly legal and constitutional exercise of the elective franchise as "threatening all the terrors of Popery," is a piece of dishonesty which would be astonishing, if any amount of falsehood or dishonesty from such a quarter as the Quebec Gazette could excite surprise.

Then we read:—
 "The same politic forsigner"—the Bishop of Toronto—"preached in this city a pro-ministerial sermon, and Le Canadien cited his language. . . . After the discourse had worked its effects . . . the cunning Italian gave a hint to the True Witness that he was to be exonerated from so noxious a charge."

It is true that the editor of the Canadien, who was not even present at the delivery of the sermon in question, and who therefore spoke without any personal knowledge of the facts to which he testified, did attribute most improper language to His Lordship; but it is false that the "cunning Italian" ever expressed to the TRUE WITNESS a hint that he—the Bishop—was to be exonerated from the charge; and the "soft-headed Englishman" must be again content to receive from us the lie direct. Mgr. De Charbonnel, neither used in his sermon the language attributed to him by the Canadien, nor was it at his instigation that the TRUE WITNESS contradicted it. His Lordship does not feel himself called upon to notice, or reply to, the impertinent sallies of newspaper editors.

The Quebec Gazette having, upon the authority of the Canadien, instanced one case of ecclesiastical po-

litical interference, in the very teeth of the same authority immediately proceeds to accuse the Catholic Clergy of having, at the late elections, "appeared at several polling places as advocates of the vilest Ministry that ever held place in Canada." It is a sufficient refutation of this calumny of the Gazette to refer to the fact, that, the then ministerial organ, the Canadien, complained during the course of these elections, and in no measured terms, of the active opposition offered by the Catholic Clergy of Lower Canada to the Ministerial candidates. Of these two counter-statements, one must be, and most likely both are, false. One destroys the other, and renders comment from us unnecessary.

The case of the reported interference of the Clergy of Kamouraska with the elections, was investigated by His Grace the Archbishop of Quebec. Had there been aught amiss in their conduct, he, as their immediate superior, and to whom alone, under God, they are responsible, would have speedily put matters in order.

We will but notice one other complaint against the alleged interference of our Bishops, urged by the Quebec Gazette; and in which our cotemporary, were he not blinded with bigotry, would have recognised the scrupulous delicacy of the Prelates of Canada, and their extreme reluctance to use for any political purposes, that powerful influence with which their sacred office invests them. The complaint of the Quebec Gazette, is, that:—

"A meeting of Roman Catholic Bishops was held not long since in this city, and at that meeting a protest was adopted, and afterwards presented to the Governor General, enjoining him to forbid the secularisation of the Clergy Reserves."

One passage we have ventured to mark in Italics; and we unhesitatingly pronounce the statement therein contained to be an impudent falsehood. A section of the press had long labored to make it appear that the Catholic Church generally, and the Bishops particularly, were in favor of the secularisation of the Reserves. In an address to the Governor, congratulating him upon his return to Canada, their Lordships took occasion to disclaim the sentiment of hostility to Protestant endowments which had been imputed to them. But from their anxiety to avoid the appearance even of any interference with the political opinions of their people, they determined to keep their address and its contents secret, in so far as they were concerned. For political purposes, and for the sake of having a fling at the undue interference of Popish Ecclesiastics, this protest, or disclaimer of the Bishops was made public; not however by the Catholic, but by the Protestant press, which must have received its information from some person connected with the late Cabinet for Upper Canada. That the Bishops had the right to disclaim for themselves any share in the anti-secularisation movement, we suppose nobody will venture to deny; that the manner in which they did so was best calculated to avoid any interference with the political opinions of others, is evident from the quiet unostentatious way in which their address was drawn up and presented; but that the document did, in any sense of the words, either directly or indirectly, "enjoin the Governor General to forbid the secularisation of the Clergy Reserves," is a monstrous lie, for which the Quebec Gazette is responsible, unless he gives up his authority for this extraordinary assertion.

The Quebec Gazette concludes with an advice to the Government "to make it no longer the interest of the Catholic Clergy to operate upon elections;" and thus their political interference will cease. This is the wisest thing the Gazette has said for many a long day. If the Government will but abstain from interference with the Church, or with her peculiar and inalienable functions—as for instance, the education of the people—and if the Legislature will but abandon its anti-Catholic legislation, politicians may make their minds easy; they will have nothing to dread from the interference of "Religion with Politics;" but as we hinted at the beginning of this article—for this Reform to become possible, "Politics must cease to interfere with Religion."

SEPARATE SCHOOLS.

We learn from our zealous cotemporary, the Catholic Citizen of Toronto, that great efforts are being made in certain quarters, to represent the movement in Upper Canada in favor of "Freedom of Education" as originating entirely with the Catholic Clergy, but as one in which the Catholic laity take little interest. In support of this view, the enemies of "Free Schools" for Catholics, point to the small number of separate Catholic schools in the Upper Province—of which, indeed, there are but eighteen. "Surely," argue our opponents, "if the Catholic laity were anxious for separate schools, they would, ere this, have availed themselves more extensively of the power accorded to them by the existing School Laws; that they have not done so, affords a strong presumption that they do not feel the want of separate schools for their children."

This is the constant argument of Dr. Ryerson's friends, and of the supporters of "State-Schoolism;" who, having by their artful restrictions, rendered almost impossible to us in practice, that which is conferred upon us on parchment, taunt us with the direct result of their legislation, as if it were a proof of our apathy, and not of their dishonesty and double dealing. No, no, gentlemen; we admit your premises; we confess the scarcity of separate schools amongst our poor and ill-used people; but we see therein evidence of your duplicity, and of our credulity in trusting you; we recognise therein—not our want of attention, to the admonitions of our spiritual guardians, and the wants of our children—but rather your utter disregard of truth and justice, and of our rights as parents and as freemen. From the results of which you boast, as conclusive to our indifference

to the importance of a sound moral and religious education, we conclude to the necessity of a prompt, united, and energetic opposition to you and your policy; in testimony whereof we call your attention to the following petition, which has already received the signatures of several thousand Catholics in Toronto; and is being extensively signed throughout the whole of Upper Canada:—

"TO THE HONORABLE THE LEGISLATIVE ASSEMBLY OF CANADA, IN PARLIAMENT ASSEMBLED.

"The Petition of the Catholic Inhabitants of the Diocese of Toronto, in that part of the Province of Canada formerly called Upper Canada,

"Respectfully Sheweth—That your petitioners are suffering grievous wrong from the operation of the laws regulating Education in this section of the Province.

"Whereas your Petitioners are, from religious conviction, unable to avail themselves of any system of Education not regulated in accordance with the Faith which they profess, they cannot consequently derive any advantages from the Common School system of the Province.

"In view of which position your Petitioners have sought to establish Separate Schools in accordance with their religious tenets; hoping that the Laws which apparently provide for the establishment of Separate Schools, would enable them to do so in an efficient manner. Your Petitioners, after repeated efforts, have found it utterly impossible to succeed in their expectations, owing to the many impediments offered by the imperfect state of the Laws appertaining to Separate Schools.

"Your Petitioners therefore with confidence apply to your Honorable House for redress in the premises: praying your Honorable House to assimilate the Laws relating to the Establishment, Maintenance, and Government of Separate Schools in this section of the Province, to the Laws which regulate the Establishment, Maintenance, and Government of similar Institutions in that part of the Province of Canada formerly called Lower Canada.

"Your Petitioners are convinced, from the successful and harmonious manner in which the Separate School System of Lower Canada has worked, that if the prayer of your Petitioners be accorded by your Honorable House, a fruitful source of discord will be removed.

"And your Petitioners, as in duty bound, will ever pray."

This is the answer given by our brethren in the upper section of the Province to the dishonoring assertions of their adversaries; and as the cause of "Freedom of Education" is one in which we of Lower Canada are just as deeply interested as are the Catholics of Upper Canada, we see not why a similar disclaimer of the apathy—falsely attributed to us by some dirty scoundrel—should not be given by the Catholics of Montreal. Our honor is interested in giving the lie to the infamous assertion—"that the movement for separate schools in Upper Canada is one in which the Catholic laity take no interest."

But who is the author, or propagator of this foul libel upon the Catholics of Canada? We know not of ourselves; but we see that the Toronto Mirror indicates him as a soi-disant Catholic, and as an Honorable (?) member of the Legislature. Our cotemporary says:—

"We may be allowed here en passant to express our opinion about the startling report, circulated, it is said in some quarters, by a member of the Honorable House, viz., that the move for Separate Schools is exclusively clerical. We are told that the originator of the slanderous report is a Catholic, who received his education in a Protestant school. We have no hesitation in believing the latter report. Had the Honorable member of the House been educated in a Catholic Institution, he would have been taught one important branch of Catholic education, which seems to have been sadly neglected—viz., his Catechism.—Catholic teachers would have impressed on his mind that lying is abominable in the sight of God."

The Mirror, however, will not believe that he is a Catholic:—

"We repeat it again, the originator of the report, that the move for Separate Schools is exclusively clerical cannot be a Catholic. If he has anything of Catholic, it must be the brand of the Apostate stamped on his brow; he must be one of those contemptible renegades, who, for a mess of pottage, would sell his soul to the devil. We hope his name will be made known to the public, and that Catholics will remember him at the next election."

For the credit of our religion, we hope that the Mirror is right in its surmise; and that the slanderer is not even in name a Catholic. At any rate, we must not be too much depressed or scandalised if the report given in the first extract from the Mirror contain the sad truth of the matter; even if it should turn out that it is to some miserable creature, unwarrantably assuming the title of Catholic, that this attempt to frustrate the generous efforts of the friends of "Freedom of Education" is owing. There are plenty of bad Catholics in the world; fellows who, without expressly separating themselves from the Church, yet live as if they were avowed Protestants; who never approach the Sacraments, never fulfil any of their religious duties; and whose whole soul is devoted to the sordid pursuit of wealth, and the worship of the "Almighty Dollar." Such men there are, ever have been, and ever will be, in the external, or visible Church; of such St. Paul speaks, warning us against them—"for many walk who are enemies of the cross of Christ—whose God is their belly, whose glory is their shame"—but—"whose end is destruction."—Phil. iii., 18, 19.

But leaving these wretched creatures to the scorn which they deserve, and with which every honest Catholic will treat them, let us, by our actions, and by our energy in the cause of "Free Schools" for Catholics, give the best of all contradictions to their falsehoods. It is time that the School question were settled; and settled it soon must be if Catholics will but show themselves active, and in earnest. The present Ministry, there is reason to hope, are not averse to our claims; and as there is every prospect that the country will, ere long, be again called upon