

The True Witness.

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MONTREAL, FRIDAY, MAY 23, 1862.

Mr. E. L. Snow, Collector, is authorised to receive subscriptions and give receipts for the TRUE WITNESS in the County of Ottawa, &c. We hope that any of our subscribers indebted to this office whom he may call upon will be prepared for him.

NEWS OF THE WEEK.

In the intense and wide-spread suffering indicated upon the operatives of the North of England by the civil war in America could justify the interference of the British Government in the internal affairs of the contending parties on this Continent, there can be no doubt of the right of that government so to interfere. Starvation stares the people of the cotton manufacturing district in the face, and for them hope of relief there seems to be none. The following figures of arithmetic furnished by the Times are more eloquent than all the flowers of oratory:—

"In the month of March, 1860, we imported from the United States 1,629,000 cwts; in March, 1861, 1,494,000; and in the same month this year 2,058.—But has not the rest of the world partly made up for the deficiency? Let us see. In March, 1860, all the world including the United States, sent 1,760,000 cwts; in March, 1861, 1,603,000; the same month this year 296,000."—Times.

The Times continues in the following highly suggestive strain:—

"We cannot help feeling that this is a question of greater gravity than the Americans, perhaps, will be ready to allow. Let us suppose a Civil War raging between England and Ireland, and the former in order to starve out Ireland, establishing a blockade or procuring an Act of Parliament, the necessary result of which should be the starvation of two or three million Americans. Let us suppose the Americans called on to endure and to sanction with equanimity some measure of an unusual and rather violent character, with an equally serious and fatal operation on themselves and the Irish, with whom at the very time they were feeling a great amount of political sympathy. It is natural to ask what the Americans would do in such a case. Would they sit down and die in quiet, being reconciled to death by the consideration that the blow was meant for the Irish, though it inevitably reached the Americans also? We are inclined to think they would not submit, but would require that, whatever is done to satisfy the exigencies of war, there must be measure of pure mischief, if they suffer themselves the larger mischief."

From the Continent of Europe there is little of interest to report. Affairs in Italy remained unchanged; and the struggle between the Piedmontese and the Neapolitans—for conquest on the one hand, for national independence on the other—is still continued with undiminished vigor. The constant arrivals at Rome of the Prelates of Christendom are looked upon with a jealous eye by the revolutionary and anti-Catholic party, who see therein a foul conspiracy against their sovereignty. The health and spirits of His Holiness are reported by competent eye-witnesses as most excellent, and from his people the Sovereign Pontiff continues to receive striking manifestations of affection and loyalty.

No great military events have distinguished the past week. The Federals have met with a serious repulse from the Confederate batteries on James River, and their gun-boats had been driven back in confusion and with great loss of life to their respective crews. The long looked for battle near Corinth has not yet come off, and the Northerners have made no progress in that quarter. Yellow fever is said to have broken out in New Orleans, which will tend to make the occupation of that city by the Yankees anything but agreeable to the unwelcome guests.

The chief political event of the week has been the disallowing by President Lincoln of an inflammatory abolition proclamation, issued by General Halleck, wherein that officer, *proprio motu*, undertook to declare the emancipation of the blacks in Georgia, Florida, and South Carolina. The President on this, as on many other occasions, has approved himself a wiser and honest man than any of his subordinates; and judging from his actions whilst in the Presidential Chair, we see no reason why the Southerners should have looked upon him as their enemy. Indeed he seems too good and too honest for the party with whom his lot is cast, and for whose deeds he—unfortunately for his fair fame—is held responsible.

The steamer *Sottia* brings us our latest European news. Rumours of the recognition of the South by France and Great Britain are again rife, and are most probably false. So also are the rumours that Rome is about to be handed over to the King of Sardinia, and that the Sovereign Pontiff is making preparations for a departure from his capital. The King of Naples had left Rome, but his destination was not announced.

PROVINCIAL PARLIAMENT.—The Ministry have been defeated by a vote of 61 to 54 upon the second reading of the Militia Bill. That the principle of a measure for the defence of the Province should have been so unceremoniously condemned we regret; for its rejection will have a bad effect on the other side of the Atlantic, by conveying the impression that Her Majesty's subjects in Canada are unwilling to contribute either in purse or in person, towards the protection of the Empire of which these Provinces form part, and which under the protection of the British flag enjoy a greater amount of rational freedom than has ever fallen to the lot of any people on the face of the earth. This impression is false—we believe. We think that the late vote was purely a party vote, and designed as a condemnation rather of the Ministry by whom the particular measure was brought forward, than of the measure itself, objectionable as it may have been in many of its details, which might however have been put to rights in Committee. Any party that comes into office as the successors of the Cartier-MacDonald Cabinet must make up its mind to deal with the question, unless it is prepared to advocate the infamous and ruinous policy of Annexation.

The latest reports from Quebec are to the effect that the Ministry have resigned *en masse*; and that the Governor General has called in Mr. J. S. Macdonald, who conjointly with Mr. Sicotte will attempt to construct a new Cabinet. Nothing however was certain at the time of putting to press.

"TWO PENCE MORE, AND UP GOES THE DONKEY."—In its last analysis, this is the substance of a piteous appeal for more cash, from the French Canadian Mission Society, to the public of Canada, and to Protestants throughout the world. "Only two-pence more," exclaim the reverend and evangelical showmen—"only two-pence more, and up goes the Protestant donkey;" or in other words, "down comes Popery."

The situation of the "Swaddlers," as revealed by the appeal above alluded to—and which appears in the Montreal *Witness* of the 15th instant, over the signature of Alex. F. Kemp, Corr. Secretary—is tantamounting to the extreme. They really were just about to do something great to show the results of their many long prayers, and watchings, and wrestlings, and soul-strugglings. The field, so they assure us in novel and unhackneyed phrase, is white for the harvest; but the crop cannot be reaped, or housed, because there is no cash in hand to pay the labourers of the harvest. Not only, so they tell us, have the office-bearers of the French Canadian Mission Society "felt much difficulty during the past twelve months in obtaining the funds necessary to carry on the important work of the mission"—but, they add:—

"The sources from which our income is usually derived, both on this Continent and in Europe, have to a large extent failed us. Adverse circumstances of trade, commerce, and agriculture, have operated everywhere to limit our receipts. The Treasurer has with his usual liberality, advanced upwards of one thousand dollars to meet immediate claims, and a further sum must it is feared, be borrowed to carry us through the remaining months of the summer."—*Witness*.

Not to put too fine a point on it, the "Swaddlers" are in a fix. Their cash is gone, their credit is gone, and their occupation is nearly gone also. "What," exclaims the Committee despairingly—"what then in these circumstances can the Committee do?" "Shall we close the School at Pointe-aux-Trembles?" they ask, and "recall the Missionaries and Colporteurs from their deeply interesting fields of labor?" This they fear will be the alternative forced upon them if the "two-pence more" be not immediately forthcoming. Already, indeed, the greater part of the boys attending school are to be sent home for the summer—and only a limited number of girls retained; whilst only a sufficient number of Bible and Tract pedlars have been sent out to retain the old ground occupied by the Society, and to prevent intrusion from the functionaries of other and rival "Swaddling" Societies.

This is a sad state of things—and the more to be regretted because the donkey was really about to "go up" this time—and no mistake about it. All that was wanted was the additional "two-pence." Thus we are assured:—

"At no time in the previous history of the Society have the various departments of their work been in a more promising and pleasing condition."—*ib.*

They really were just going to begin. Their schools at Pointe-aux-Trembles had "been manifestly visited by the Spirit of God;" and all the teachers are agreed upon this point—that "a most happy influence is working gradually and powerfully upon the minds of the pupils generally, but especially upon the girls." The boys are harder cases, often given over to an ungovernable spirit, which manifests itself in an aptitude for marbles, and a predisposition to poke fun at their samity teachers. Still even amongst the boys "interesting cases of spiritual awakening" have displayed themselves. "A spirit of prayer" or kind of evangelical measles, has broken out spontaneously "among even the youngest of the scholars; four young persons who had given evidence of a change of heart have been received by profession into the church; others are inquir-

ing the way Zion-ward; and on the whole nothing," says the Committee, "can be more encouraging than the fruits of our labors."

And to think that all this—these breakings out, or eruptions of a spirit of prayer—these visible manifestations—these anxious inquiries about Zion, &c., &c., &c., should be brought to an untimely stoppage for want of funds; just in the nick of time too, when the long looked for haven was so close at hand, when the reward of so much heroism and saintly devotion seemed actually within reach. "Shall we then leave them?"—the Papists of Lower Canada—"under the delusions of Popery," exclaim the Committee—"and to all the consequences both spiritual and temporal, which that system of error entails upon its people?"—and of which the effects are so strikingly conspicuous in the statistics of the Provincial Penitentiary. Forbid it, Heaven, or rather forbid it all the powers of hell and darkness!—"Two-pence more, gentlemen, of the Protestant churches, only two-pence more, and up goes the donkey"—pitifully, imploringly shriek our friends of the French Canadian Missionary Society. "For twenty years the Society has been engaged in the work;" for twenty years it has been vainly trying to redeem its pledges, to gratify the morbid appetites of the public, and to give the contributors towards its funds something for their money. And now, when everything was so promising, here it is brought to a stand still for lack of funds. Be generous then Protestants; open your purse-strings, and come down liberally with the dust. Two-pence more, only two-pence, and this time "up goes the great Protestant donkey."

We have often contended that mere secular instruction can have no beneficial moral effect upon the young; and have thence drawn the inference that, if we make the repression of crime the basis of our argument in favor of State-Schoolism, we must also, to be logically consistent, admit the necessity of moral, as well as secular instruction in the State schools. But if we admit this—and as religion is the basis of, or underlies all morality—it follows that we must also admit that religion cannot be entirely eliminated from State education, without thereby defeating the object for which State Schools were instituted—viz., the good of the community by the repression of crime. When it suits their convenience, even Protestants avail themselves of this line of argument—as for instance in the following which we take from the *Toronto Christian Guardian* of the 16th of April last:—

"Our Common Schools are undoubtedly a great blessing, and tend in a very great degree to lessen vice in the community; but their efficiency in this respect depends entirely on their character. If they inculcate moral principles, morals will be promoted; but if they depend on secular instruction alone, they may become schools of vice. Common Schools that do not watch over the morals of the young, simply afford an opportunity for children to corrupt each other. It is therefore essential not only that our schools should be extended, but also that the moral nature and design of education should be more and more recognized and kept in view, by all the teachers and trustees of our schools. This would go very far towards training up a virtuous community, and towards the prevention of crime. Let reverence for religion, obedience to parents, sacred love of truth, strict honesty, kindness towards all, be taught diligently, and our schools will indeed become the great safeguards of society. But if these lessons are neglected, the young will come together only to be corrupted."—[The italics are our own.—Ed. T. W.]

We are perfectly satisfied with our Methodist contemporary's views of what education should, or rather must, be, if it is to act in any degree as a preventive to crime. It must inculcate moral principles; it must teach "reverence for religion." All this is true; but how are these things to be done in "mixed schools" without, in some manner or another, interfering with the "religion" of the pupils? In purely "secular" schools, these things cannot be taught; and the opponents of separate schools always insist that the common or mixed schools are purely secular.

"Reverence for religion," the *Christian Guardian* recognises as a thing that should be taught in the State Schools. But for what religion is reverence to be taught? we ask. Is reverence for all religions, for false religions, as well as for the one true religion to be taught? and if it is not, who is to discriminate between the true religion, and all false religions?—but what that which—if the State schools are to exercise any beneficial moral effects—the pupils are to be taught to revere, and that which as false religions, they are bound to hold in scorn and abhorrence. Either the *Christian Guardian* must abandon his thesis as to the necessity of teaching "reverence for religion" in the State Schools, or he must adopt one or the other of the two following hypotheses:—

1. That it is the duty of school teachers to inculcate reverence for religion without reference to its truth or falsity. Or—

2. That it is the legitimate function of the school teacher to discriminate between the true and the false in religion, and to inculcate reverence for the former alone.

If our contemporary adopt the first hypothesis, he virtually admits that it is one of the objects of State-Schoolism to inculcate a disregard for the essential difference between the true and the false—and that morality will be promoted by this singular process. If he adopt the second, he makes the school teacher a teacher of religion; and

therefore furnishes both Catholics and Protestants with an unanswerable argument against mixed schools.

By no conceivable process is it possible for the same teacher, at the same time, and place, and by one process, to inculcate a reverence for two contrary religions—for of contraries one must be false. He may indeed by his liberal handling of his subject generate a spirit of religious indifference, or perhaps a contempt for all religion, amongst his pupils; but unless he teaches that, of religions, one only is, or in the nature of things can, be true, and that nothing which is not true is worthy of reverence, he cannot subserve the cause of morality, or promote a "sacred love of truth."

Here then is the problem which we propose to the *Christian Guardian*. Given a mixed school, that is to say, a school whose pupils are made up of Catholics and Protestants—how is the teacher to inculcate a "reverence for religion" without either by implication asserting the equal truth of both the Catholic and Protestant religions—or else discriminating in favor of either the one or the other? We put this question to our contemporary in all good faith, and shall be most happy to discuss the subject with him in a serious and Christian spirit.

AN ABOMINABLE OUTRAGE.—The Protestant and revolutionary press are greatly and justly indignant against "a noble Belgian bigot," as they style him—name not given in the *London Times*—who it seems has had the wickedness and the audacity "to place a sum of 100,000*fr.* in the hands of the Cardinal Archbishop of Malines for the use of the Pope." This act—so we learn from a paragraph in the foreign correspondence of the *London Times*—had aroused universal indignation in the Belgian capital—and we suppose that as friends of liberty, the revolutionary party will do their best to prevent a repetition of such an outrage for the future.

We may be sure, indeed, that, if liberal principles were once in the ascendancy, that if the social and political theories of the revolutionary party, or party of progress as they style themselves, could only be reduced to practise, such an abomination as "personal liberty," so incompatible with the pretensions of democracy, would soon be abolished, or put down as high treason against the "sovereignty of the people." And indeed it is as much because Popery is essentially favorable to individual or personal liberty, as because of its supernatural dogmas that it is looked upon with such implacable hatred by all revolutionists and demagogues. Popery naturally tends to foster and develop a healthy vigorous spirit of "individualism" amongst its votaries; whilst Protestantism, which is the handmaid of demagoguism, on the contrary, as naturally tends to *Communism*, or the denial of all personal or individual rights, and to the subjection of every act, of every thought almost, to the will of a brute majority. Thus for a Catholic to devote a considerable portion of his own private property to the support of the afflicted and despoiled Head of his Church, is an act which, amongst Protestants, "arouses universal indignation;" and to which if they had the power they would put a stop, just as they seek to throw obstacles in the way of the endowment of our religious institutions in Canada.

So in like manner the action of the Bishops of Christendom in accepting the invitation of the Sovereign Pontiff to meet in solemn assembly at Rome, has "aroused deep and universal indignation" amongst the revolutionary party, and its friends and abettors. They feel that it is an assertion of personal right on the part of the Bishops attending, and they resent it as an act of revolt against their favorite dogma, accordingly. All sections of the Protestant press, the ultra-evangelical, and the avowed infidel and anti-Christian—the *Edinburgh Witness*, approvingly quoted by its Montreal namesake, and the *Paris Siecle*—sympathise in indignation, and invoke the strong arm of the law against the contumacious Prelates who, "in defiance of kings," as the *Edinburgh Witness* has it, act as if they had a natural, inherent right to meet together and consult about the affairs of the Church without asking leave of King, of Emperor, or of mob.—True, the party which the *Edinburgh Witness* represents in Scotland has always been most clamorous for the right of Presbyterian ministers to hold their Assemblies when and how they please, without interference from the Civil Power; and most eloquent has that party been in its denunciation of Erastianism, or the ecclesiastical polity which asserts that the State has any legitimate spiritual or ecclesiastical jurisdiction. But then it has clamored for this right only in its own behalf; and if it has denounced the subjection of the Church to the State, it has done so only when its own interests were affected, and never dreamed even that Papists—more Catholic serfs—should be allowed to enjoy equal privileges with the saints. Our friend, the *Witness*, would of course contend that, if a Protestant minister in Canada was inclined to attend a projected meeting of Protestant ministers of the same denomination in the United States, he would have the right to gratify that inclination, and that it would be a

monstrous piece of tyranny were the State to interfere with him, and to prohibit his leaving the Colony. But if a Romish Bishop claims for himself a similar right; if a Catholic Prelate presumes to leave his country for Rome, without the consent of the Civil Power, our contemporary mourns over the inability of the magistrate to prevent, or at least punish, such contumacious conduct.

The anxiety displayed by the both sections of the Protestant press—by the *Witness* or evangelical section, and the *Siecle* or infidel section—about the approaching assembly of the Bishops of the Catholic Church at Rome, is complimentary and instructive. It is a high testimony to the vitality and power of Romanism; it is a sign that they fear Rome, though with a secret dread—as men fearing, yet knowing not what they fear. They may talk as they will about "Romanism being effete," but their anxiety, their nervous tremors prove that they do not believe that Rome is effete; that they still tremble before the thunders of the Vatican; and that the promise of the Holy One to Peter that whatsoever he shall bind or loose on earth shall be bound or loosed in heaven, is ever before their eyes, and is ever sounding in their ears.

It is highly instructive as well, for it shows us how Protestants would treat us if their power to oppress, were as strong as is their will to do so. Fortunately, however, it is impossible in the British dominions to encroach long or seriously upon the personal liberties of Catholics, because every such encroachment would be an encroachment also upon the personal liberties which Protestants have inherited from their Catholic ancestors. They would fain, no doubt, prevent the Archbishops of Westminster and Dublin from visiting Rome; but a law which should put it in the power of the Government thus to interfere with the motions of a Romish Prelate, would also enable the Executive to place restraints upon the travelling propensities of its non-Catholic subject; and however willing Protestants may be to oppress Papists, they are very averse to oppression of which they themselves may one day be the victims.

In so far as we are concerned, nothing would delight us more than to hear that it was determined to hold a Convocation of all Protestant ministers, from all quarters of the globe, and composed of the representatives of all Protestant denominations, at London or New York. So far from being dismayed, or apprehensive for the future of our own religion, we should rejoice in such a determination, and should feel fully assured that the scene of wrangling, strife, and mutual contradictions, in which such a Convocation or General Council of Protestants would inevitably terminate, would be provocative of mirth, and highly favorable to the cause of Catholics. Just as the spectacle of their drunken Helots is popularly said to have confirmed the Spartans in their abhorrence of drunkenness, so the disgust with which the worse than the Rebel confusion of a Protestant General Council would inspire every well-regulated mind, would naturally compel men to seek for truth, in the verity and harmony of the Catholic Church.

GOOD AND BAD BOOKS.—Under this caption, our contemporary, of the 9th inst., has a short paragraph which we transcribe:—

GOOD AND BAD BOOKS.—Kingsley has some good thoughts respecting books and periodicals, which are worthy of attention. After referring to the flood of books, newspapers, and writings of all sorts, good and bad, which are spreading over the world, and rejoicing over a press, he remarks:—

"Now, if ever, we are bound to remember that books are words, and that words come either from Christ or the devil; now, if ever, we are bound to try all books by the word of God; now, if ever, we are bound to put holy and wise books into the hands of all around us, that if, poor souls! they must needs eat of the fruit of the tree of knowledge they may also eat of the tree of life; and now, if ever, we are bound to pray to Christ, the Word of God, that he will raise up among us wise and holy writers, and give them words and utterance to speak to the hearts of all the message of God's covenant, and that he may confound the devil and his lies, and all that swarm of vile writers who are filling the land with trash, filth, blasphemy and envenomedness; with books which teach men that our wise forefathers, who built our churches and founded our Constitution, were but ignorant knaves and fanatics, and that selfish money-making and godless licentiousness are the only true wisdom; and so turn the divine power of words and the inestimable blessing of a free press into the devil's engine, and not Christ's the Word of God."—*Montreal Witness*.

Though we must acquit him of all sinister designs against that holy Protestant faith of which he is the uncompromising champion, we cannot but accuse the *Witness* of a sad want of discretion in admitting such a paragraph as the above into his columns. It is indeed a most bitter satire upon Protestantism, and a severe condemnation of that very literature in which its votaries do most delight, and which the "Swaddlers" circulate.

No doubt those books are bad, and to be held accursed by all truth-loving men, "which teach men that our wise forefathers who built our churches—(our Cathedrals, our glorious Abbeys and Chapels)—and founded our Constitution, were but ignorant knaves and fanatics;" no doubt those books are to be abhorred which teach "that selfish money-making and godless licentiousness are the only true wisdom"—that material prosperity and worldly riches are a sign of civilization, and of the possession of God's eternal truth. The *Montreal Witness* as a Christian does well to anathematise such books, such teachings—but as an evangelical Protestant