

The True Witness.

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MONTREAL, FRIDAY, NOV. 30, 1860.

Mr. Gillies, of the TRUE WITNESS, is now on a collecting tour throughout Upper Canada, and will visit all our subscribers who are in arrears. We trust that he may be well received, and that, in consequence, we shall not be compelled to adopt other measures for procuring the payment of our long outstanding accounts.

The Editor of the TRUE WITNESS throws himself upon the indulgence of his readers, and trust they will attribute any short comings in the present number to indisposition under which he is laboring.

NEWS OF THE WEEK.

Victor Emmanuel is prosecuting the siege of Gaeta, where Francis II. still stands at bay, but from whence it was daily expected that he would take his flight, since it is now evident that though the unequal contest may be protracted, its final issue can be no longer doubtful. Victor Emmanuel has been hailed King of the Two Sicilies, and has shown his gratitude to Garibaldi by quickly dismissing him, now that his services are no longer wanted, and that his prolonged sojourn at Naples would be but a cause of political embarrassment. The hero of the Red shirt has in fact been thoroughly snubbed, and if we might be permitted to use a wild Oriental metaphor, we would say that his "nose has been put out of joint." Garibaldi retires to the Isle of Capri to cultivate cabbages, and with ample opportunities for meditating on the text—"put not your trust in Princes." The Lazzaroni of Naples having indulged in a demonstration in favor of Garibaldi had been dispersed by force. This event would seem to augur ill for the future popularity of Victor Emmanuel. A report was in circulation that a conspiracy had been discovered at Gaeta against Francis II. Two officers and two men had been shot. The Piedmontese Gazette of the 16th says that the Neapolitans, under General Sabreay, had proposed to Fanti the surrender of the Neapolitan troops who remained outside Gaeta, consisting of 10 battalions; but a despatch announces that two merchant steamers, carrying French colors, had left Gaeta with troops, supposed for Civita Vecchia.

Austria is continuing her military preparations at Mantua; her vigilance has been still further aroused by the discovery of an attempt to introduce arms into her Hungarian Provinces, by means of ships, under British colors.

The Royal Squadron arrived in England on the 15th inst., after a long and rough passage.—When within a day's sail of the coast of England, they were blown off the land by a heavy gale, from the eastward, on the 6th inst., and His Royal Highness and suite were reduced to ship's provisions, salt and preserved meats, their stores having become exhausted. The British press is unannounced in its approbation of the Prince's conduct during his American tour.

The Empress Eugenie had been on a visit to England, maintaining however strict incognito; it was expected that she would pay a visit to Ireland. The Bank of England raised its rate of discount to 6 per cent.—on the 15th inst., the bullion in its coffers having decreased £582,000 during the previous week.

The Monitor reports that the latest reports from China give reasons to hope that further resource to arms will be unnecessary.

WHERE ARE THE MISSIONARIES WANTED?

—This is a question we have repeatedly put to the Montreal Witness, when insisting upon the absurdity and injurious effects of Protestant Missions to Romanists, and South Sea Islanders; and in the columns of our cotemporary we find at last an answer identical in substance with that suggested in the TRUE WITNESS. It is amongst our home heathens, amongst the thoroughly demoralised, and dechristianised masses growing up around us that the efforts of the modern Christian Missionary should be displayed. This truth the Witness at last recognises:—

"In this age"—so says a writer in the Witness of the 5th instant,—"*notwithstanding its enlightenment, vice and immorality seem to a great degree predominant. Thousands of our youth seem, by their actions, to pride themselves in the appellation of 'fast young men,' and grey hairs are guilty of*

acts foul enough to make a nation blush. Heralds of the Cross are sent to the remotest corners of the earth to search out and to save, whilst at home, at any time, and on the shortest notice, any number of veritable heathens may be congregated that would tax the united efforts of a half-a-dozen Missionaries."

Then why not, we ask, concentrate your Missionary energies upon this mass of putrescent domestic heathenism, instead of frittering them away in efforts to induce Papists to deny their faith? You know, you dare not, *totidem verbis*, deny that the Roman Catholic Church enjoins in her creeds all that any of you assert as necessary to be believed for salvation; you must admit that the Roman Catholic if he believes and practices all that his Church teaches and commands may be saved; and you know that the cant phrases about the "Man of Sin," the "mystery of iniquity," and the "mystic Babylon," as applied to the Pope, Popery, and the Roman Catholic Church, are but evangelical commonplaces, used to round a paragraph at Exeter Hall, but void of meaning, and defying any close critical examination. Why then not leave Papists undisturbed until such time at least as you shall have done something towards converting the "veritable heathens" of the Protestant world, and correcting the abuses of which you give the following hideous but faithful picture under the caption "PROFANE AND VULGAR LANGUAGE":—

"To such a degree has the prevalence of this vice attained, that many children are adepts in the practice before they have reached their teens. The meeting of two or three boys in the streets is the signal for commencement, and our ears are polluted with oaths and profanity which make us shudder. A few weeks ago the sons of a Minister and a Magistrate met, a few miles North of Toronto, to see which could outswear the other (the surrounding youngsters we presume were umpires)."—*Montreal Witness, 5th inst.*

Most properly the writer refrains from divulging the name of the Minister whose son was one of the parties to this blaspheming match; but if the truth were fully made known, we would lay a wager that the worthy man is an uncompromising foe of Popery, and an earnest supporter of "Missions to the Romanists,"—so intent upon the latter object as to have no time to spare for the conversion of his hopeful son, his own flesh and blood. For the same reason, probably, our modern philanthropists give no heed to the signs of the times, of which our cotemporary gives the following as a specimen:—

"Two young men meet, and he who crowds the greatest number of oaths in the shortest sentence is considered a pretty fair specimen of Young America."

And, we may add—a pretty fair specimen of that class which our "Common Schools," whether in Canada or in the United States incessantly vomit forth upon society. It is to these, to infidel educator, that must be attributed the disregard, the contempt for God and law which eminently characterize the youth of the present day. Out of the mouths of babes and sucklings these Common Schools have perfected blasphemy, and have raised blackguardism almost to the dignity of a science; would it not be worth the while of the Christian Missionary to make an effort to counteract their influences?

On one point then we, for once, find ourselves completely in accord with the Montreal Witness—on a matter of fact, viz—the fearful extent to which boastful and profane language obtains amongst the rising generation. From the mouths of little children scarce able to lip a prayer, you hear proceeding oaths, blasphemies, and turpitudes at which old convicts in Botany Bay a few years ago would have shuddered.—Like spitting, swearing is almost an American institution, which the youngest children rapidly acquire on this Continent. By his powers of blasphemy, as readily as by his talents for whitening may you recognise a genuine son of the American soil; his oaths and his saliva flow from his lips with equal facility and with the same inexhaustible fecundity—and to the Christian and to the gentleman both are ineffably disgusting. Why people should begin to spit and swear earlier in America than in Europe? why they should spit and swear more emphatically in the New World than in the Old? are questions which we cannot undertake to solve. But if hard pressed for an hypothesis we should of course suggest the "Common Schools" as a full and satisfactory solution of the difficulty in so far as swearing is concerned.

The Quebec Gazette of the 21st instant, murmurs, in a somewhat vague and mysterious manner, about the management of the Schools of Lower Canada, and the introduction thereto of Catholic books of devotion such as "Catechisms" and "Lives of the Saints." Our cotemporary strangely concludes his lament with the remark that it would be a patriotic act on the part of our public men to deliver Lower Canada from the sectarian influences, or in other words, to establish in this section of the Province, a Protestant or non-Catholic School system, supported by a compulsory levy upon the property of Catholic rate-payers.

This shows that it is not equality, not religious liberty, and Freedom of Education for themselves, that certain of our fellow-citizens, being Protestants, are aiming at, but that nothing less than Protestant supremacy will content them. In Lower Canada, Protestants have the full and

perfect right to the enjoyment of such schools as they can conscientiously avail themselves of, and no one grudges them this right, or would seek to throw impediments in the way of its exercise.— This, however, is not enough, so long as Catholics enjoy the same privileges, and can educate their children as they please, and in the precepts of their religion, and it is not any extension of the denominational privilege for themselves, but for its restriction in so far as applied to Catholics, that, through the Quebec Gazette, they now modestly claim.

"Would it not," asks our cotemporary, "be a patriotic act, or purpose, on the part of our public men, to seek the deliverance of Lower Canada from all sectarian influences in our District Schools?" To this, as is said to be the way of Yankees, we reply with another question, "Would it not be a more patriotic act, or purpose, on the part of our public men," to leave the charge of Education there where God Himself has placed it, in the hands of the Family, than to assume to themselves functions which they cannot exercise without a violation of paternal rights, and individual liberty? In other words, if Protestants are discontented with the present system in Lower Canada, would it not be more honest and rational on their part to advocate the application of the "Voluntary System" than to seek to impose upon their fellow-citizens a system of education to which they are conscientiously opposed, and to which, please God, they will never submit without a struggle.

Why should the State meddle in the matter of education, at all? State interference with Schools has never yet profited a people; and there where commerce and education are left free and unfettered, there where the sound principles of non-intervention are applied to the School and to the factory, there will trade best thrive, and education be best attended to. All we ask from the State is liberty, desiring that the same precious boon be accorded to all our fellow-citizens. This liberty of education is under the actual system of Lower Canada, secured to all, and if any have grounds for complaint against the administration of the system, they have but to make their grievance known in the proper quarter, to be assured of full and speedy redress. This system then we are willing to maintain and develop; but let the Gazette understand this clearly, that we will not submit to the despotism of "State-Schoolism;" that to the individual parent, and not to the public functionary, belongs exclusively, and as of divine right, the education of the child; and that if Protestants are intent upon pulling down the actual existing system of education in Lower Canada, the only alternative which we will accept is the "Voluntary System."

THE PRECEDENCE QUESTION.—A series of political banquets, with which however it falls not within our province to meddle, have been and are still being given to Ait. Gen. Macdonald, at which the question of "precedence" amongst Catholic and Protestant ecclesiastical dignitaries has again been raised. The Globe commenting upon those banquets, and their attendant speeches, very naively betrays the real cause of offence against the Prince of Wales' advisers; that cause was, that "at the levee held in the pro tempore palace, the Episcopal Bishops, and the Roman Catholic Bishops were placed upon terms of equality." This is the sore spot in the Prince's reception, this the drop of bitterness, which for the last three months has made the cup of existence to be distasteful in the mouth of Mr. George Brown and his liberal friends, the partisans and champions of religious equality. Catholic Bishops were treated with as much deference as was the gentleman whom the Globe, with its peculiar felicity, styles an "Episcopal Bishop." (We wish that our erudite cotemporary would attempt to describe a "new Episcopal Bishop," though we fear that his ideas upon the subject must be as vague as those of another celebrity who boasted that he could form an idea of "a general Lord Mayor," z.e. a Lord Mayor divested of his robes, gold chain, year of office, and all accidents of a Lord Mayoralty.)

Confused however as are the Globe's notions amongst Bishops, Romish Bishops, Episcopal Bishops and Bishops non-Episcopal, one strong definite idea he is possessed with—and that is that the reception of Catholics and their Clergy by high official personages with the same ranks of respect as those accorded to the non-Catholic clergy, constitutes a valid Protestant grievance, and a legitimate cause for raising the No-Popery cry in Upper Canada. What makes the business worse too, is that everything connected with the Prince's reception of the Catholic Hierarchy was strictly in accordance with law, and international treaty; that the Romish Bishops stood upon rights guaranteed to them by the act of capitulation, and to the maintenance of which the national faith of Great Britain is pledged. But if this be so—and indeed it is so—how and with what face can the Globe presume to attach blame either to the Prince's advisers for recognising those legal rights, or to the Catholic Hierarchy for modestly and constitutionally asserting them?

We are no apologists for the action of the Ca-

nadian Ministry in the premises. We believe that in so far as the latter are concerned, their conduct requires no apology, seeing that the Duke of Newcastle was sole and supreme judge as to whom His Royal Highness should receive, how he should receive them, and as to whom he should refuse to receive or publicly recognise; and that consequently the Canadian officials had no more power or right to interfere betwixt the Colonial Secretary of the British Empire and the Prince of Wales, than had poor dear Mr. George Brown himself—much no doubt as he would have liked to have been allowed to thrust his counsels upon the royal party. We say not these things therefore to exonerate the Ministry from blame, but to expose the absurdity, or rather wickedness of the attempts of the Globe to excite a storm of prejudice against Catholics because of so simple a matter; because we desire that all our coreligionists should know that George Brown and the "Protestant Reformers" are their "natural enemies" who grudge them that religious "equality" about which they are ever prating; and who, to make political capital for themselves, and to facilitate their entry into the Eden of office, are just as ready at one moment to stir up a savage Orange rabble to deeds of violence against Papists because of some trifling marks of respect shown to Catholic ecclesiastical dignitaries, as at another moment to court their favor by profuse expressions of liberality and good will.— It is when they present themselves under the latter aspect that they are the most dangerous, and therefore to be avoided. "*Non timeo danaos nisa dona ferentes.*"

The following article on "Separate Schools," from the Toronto Globe, will show how correctly the Toronto Freeman has at last judged George Brown, and condemned him as the enemy of these institutions. In justice to the Clear Grit leader, however, we should admit that he has never played the part of a hypocrite in this matter; that he has never disguised, or attempted to disguise his hostile intentions, and his design to deprive his Catholic supporters of the last existing vestige of educational liberty in Upper Canada; and that, consequently, his supporters amongst Catholics must have known when extending to him their hands, that they were engaging themselves to co-operate in their own subjugation, and degradation. Here is what George Brown through the columns of the Globe says upon the subject:—

SEPARATE SCHOOLS.

It is satisfactory to find among the multitude of quibbles in Mr. Macdonald's speech, a clear statement of his position on one important public position. In regard to Separate Schools he said in the St. Lawrence Hall, on Wednesday:—

"Upon this subject he (Mr. Macdonald) had stated his opinion, and whether it was popular or unpopular he had not tried to conceal it. The nineteenth clause of the School Bill, which established Separate Schools, had not been introduced by himself, but by an able and great man who was now no more, and of whose memory he would speak with all the reverence his great ability and patriotism demanded. He referred to the late Hon. Robert Baldwin. (Loud cheers.) That gentleman had introduced the clause, and when the present Government took office they found it on the statute-book. It was true that it might have been repealed; but it was one thing to confer rights and another to take them away. As far as he (Mr. Macdonald) was concerned, he was willing and desirous when a man had a right conferred upon him that the clause should remain. (Cheers.) That he was so willing was simply because he was a Protestant. (Cheers.) While as a Protestant he would not be willing to have his children educated by those whose views he believed to be erroneous, he could appreciate the feeling of a Roman Catholic who was averse to having his children taught by a Protestant, whose opinions he did concur in. (Cheers.) Therefore it was that he was in favor of Separate Schools, and therefore it was that the charge had been made against him by the Opposition, who, it must be remembered, had agreed through their leader, to allow things to remain as they were. (Cheers.)

We need hardly say to the readers of the Globe that the last sentence contains a false statement. The leader of the Opposition has never agreed to allow the Separate School question to remain in its present position. We are gratified at the definition of his own opinions given by Mr. Macdonald. He has hitherto avoided committing himself on the great issue of sectarian education. He now takes broad ground in favor of the clerical system of public instruction. We commend this fact to the Orangemen who have, according to the organs, been brought back to their allegiance by the speeches of the honorable gentleman. The Upper Canadian premier, being so favorable to the Separate School system will, we presume, be prepared to carry it out in an efficient manner, and next session will probably see revived the Bill to extend sectarian education which was demanded by the Catholic Bishops some years ago. Mr. Macdonald's open statement of the opinion he at present holds, is a high bid for Catholic support at next election, but it is not likely that the clergy will be content with mere words; they must have deeds, and Mr. Macdonald will, doubtless, be willing to gratify them by passing their measure. With the Legislature at Quebec, his task will be comparatively easy. It was at Quebec that Mr. Macdonald's former assault on the school system of Upper Canada was planned and carried out, under the direction of the hierarchy. A new attack seems to be impending.

A NUT FOR THE "GREAT BRITON" TO CRACK.—The sneers of the Protestant press at the "*foreign mercenaries*" of the Irish Brigade have been premature. These may have been unfortunate, but they did not disgrace themselves either as Soldiers, or as Christians. They fought bravely, and yielded only to overwhelming odds. Far otherwise has it been with the "*foreign mercenaries*" on the other side—with the British Legion raised in England to recruit the forces of Garibaldi. These too are now disbanded and dispersed, not however by the hard fortune of war but by their own bad conduct, which has brought disgrace on the very name of Englishman in the

Italian Peninsula. This is the testimony, not of enemies to the revolutionary cause, but of its friends of the Neapolitan authorities, and the British press—as conveyed in the following significant telegram, forming an item of news by the steamer *Palestine*:—

"The British Legion at Naples was dwindling away on account of the disgraceful conduct of its members." This is one of these facts upon which comment would be superfluous; and yet we would add this that we have no doubt but that the conduct of the British Legion, rascally as it has been, was at the least quite as worthy of respect as was the cause in which they took arms; and that when the "Great Briton" feels himself "in the vein" for sneering at the gallant men of the Pope's Irish Brigade, he should bear in mind the character given by its friends to Garibaldi's "British Legion."

Our evangelical cotemporary, the Montreal Witness, in noticing Mr. Giles's lectures, remarks that his—the lecturer's—"religious opinions may be considered objectionable in a public teacher," and rebukes as "unfair" the conduct of those lecturers on non-religious subjects who avail themselves of their opportunities, to insinuate, or promulgate their peculiar religious opinions. In plain English—the Montreal Witness deems all religious opinions contrary to those entertained by its editor, and his narrow-minded, illiterate clique, unsound, and challenges a monopoly of proselytism for its friends.

Why this should be so, we cannot see. Mr. Giles, morally and intellectually is, at the very lowest, fully equal to the Montreal Witness and its friends, at their best; he has as good a right to his religious opinions, as the former have to theirs, and is fully as well entitled to promulgate, and make proselytes to them, as are the members of the French Canadian Missionary Society to promulgate and make proselytes to their very "objectionable" religious views amongst the Catholics of Lower Canada. Mr. Giles is, it is true, a Protestant, and belongs to that section of the Protestant body known, we believe, as "Liberal Christians," and which reckons amongst its members all the most illustrious for talent, and scholarship in the ranks of Protestantism. We do not sympathise with his religious views, though we look upon them as far less dishonouring to God, and far less repulsive to the first principles of the moral law, than the Calvinism of the orthodox Witness; and we may also say, that, whether his theological opinions, Mr. Giles never brings them forward in an offensive manner, as do invariably the friends of the Witness, in season and out of season; and that the Catholics who attend Mr. Giles's lectures, run no risk of being pained by the obscene abuse of the clergy which passes current for argument amongst the patrons of a Garazzi, and are certain of having the pleasure of listening to a highly accomplished scholar, and a thorough gentleman—a pleasure which they would have no reason to anticipate from attendance upon the lectures of those public lecturers, whose "religious opinions" the editor of the Montreal Witness does not consider "objectionable," and whose intelligence is on a level with his own.— The latter should remember that Mr. Giles lives, moves, and has his moral and intellectual being, in a sphere far remote from, and immeasurably superior to, that to which an evangelical frequenter of "Our Zion" is habituated, and that thus it happens that his—the lecturer's—views are only "objectionable" because unintelligible to, his unpertinent critic.

UPPER CANADA'S LOYALTY.—The opinion which we have often expressed to the effect that the ultimate and inevitable tendencies of the "Protestant Reformers" of Upper Canada are towards "Yankee Annexation," and that their hostility to Lower Canada and Popery is intensified by their firm and reasonable conviction of the loyalty of the latter, is abundantly confirmed by the Montreal Gazette, who in a notice of a recent publication by a Mr. Hamilton, thus expresses himself:—

"Mr. Hamilton has hardly stated with sufficient force there great need there is for an active sympathy with this Union movement on the part of the British Government. He has not indicated with sufficient distinctness the active energies at work to amalgamate Western Canada and New Brunswick with the United States. The quiet under tone of selfish consideration which is drawing those Provinces away from their present connection to one with the great republic is not conceived by those who look no deeper than the surface of things as shown in a holiday rejoicing."

This is what we have always asserted and assigned as one reason for our opposition to the policy of the "Protestant Reformers." That policy is essentially mercenary and disloyal, and to sum up all defects in one word, it is essentially Yankee, therefore to be abhorred.

We have received with much pleasure, as a satisfactory index of the progress of Popery, the first two numbers of *The Record*, a handsomely printed, and evidently ably conducted periodical, published for the furtherance of Catholic interests at St. John's, Newfoundland. We heartily wish the *Record* a long and most prosperous career.