

The True Witness

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MONTREAL, FRIDAY, SEPT. 12, 1862.

NEWS OF THE WEEK.

The chief items of European news, brought by the last steamer, may be briefly summed up.—Pursuing his mad career, Garibaldi, with a band of brigands, effected a landing on the Calabrian coast.

What will Victor Emmanuel do with him? is now the question. The receiver of stolen goods can hardly presume to proceed to extremities against the thief to whom he is under obligations for the goods of his neighbors.

In the meantime we are happy to learn that the health of the Sovereign Pontiff is excellent, that he still displays an unwavering determination to uphold his rights as an independent Prince, and the rights of the Church; and that the ruler of France,—in so far as the words and acts of Louis Napoleon may be accepted as an index of his future intentions—is still resolved to protect Pius IX. against the revolutionists.

In the United States the Southerners still pursue their victorious career. A large force has invaded Maryland where they have been enthusiastically received by the population, by whom they are looked upon as their deliverers from the hated Yankee yoke.

HIS LORDSHIP THE BISHOP OF TORONTO.—The Right Rev. Dr. Lynch Bishop of Toronto has returned from Rome, and received an enthusiastic greeting from the Catholics of his episcopal city.

of the Cathedral. Here an Address, of which we subjoin a copy, was presented to His Lordship, in the name of the Hibernian Benevolent Society, by its President, Michael Murphy, Esq.:

May it please your Lordship.—We, the members of the Toronto Hibernian Benevolent Society, respectfully congratulate your Lordship on your safe return to your diocese, renewed in health and strength.

It was with much sorrow, previous to your Lordship's departure for the eternal city, that we noticed your Lordship's failing health, which needed quiet and repose, rather than the fatigue and excitement of a long and perilous journey; yet, at the call of our most Holy Father, Pope Pius the Ninth, that he might be surrounded and assisted, in the canonization of the Japanese martyrs, by the princes and dignitaries of the Church throughout the world, your Lordship hesitated not, but proceeded at once to lay the homage of yourself and flock at the feet of the Sovereign Pontiff.

Next to the Church, the love of country holds a place in the breast of the expatriated Celt; and it was with unfeigned pleasure that we learned of your Lordship's short sojourn in beautiful but unfortunate Ireland.

In conclusion, we beg to assure your Lordship of our unalterable attachment and devotion to the Church, and of the love and veneration which we entertain towards its Episcopal Head in this diocese; and that your Lordship may long be spared to administer the arduous and important duties pertaining to your exalted station, is the earnest prayer of your Lordship's dutiful children, the members of the Hibernian Benevolent Society.

(Signed,) MICHAEL MURPHY, President.

An Address was then presented by C. Robertson, Esq., in the name of the congregation of the Cathedral, to both of which His Lordship replied in suitable terms. He then entered the Cathedral, and gave to the assembled multitude the Papal Benediction, after which the procession dispersed. His Lordship is in excellent health and spirits.

THE COMMON SCHOOL SYSTEM.—From all parts of the Upper Province arises a cry of distress, a wail, a shriek as it were of despair, over the impending doom of State-Schoolism;—for it seems that, by their Synod lately held in Toronto, our Anglican fellow-citizens have demanded as a right, that to them as well as to Catholics be accorded a Separate School System.

It must be admitted that their fears are well grounded, and that the movement in favor of Freedom of Education is spreading. Anglicans first, Methodists and Presbyterians next, will naturally insist upon being placed on a footing of equality, in the matter of schools, with Catholics, and no valid reason can be urged why their demands should be refused.

We would go beyond this even, and would carry the principle of Separate Schools still further. Not only do we admit the right of Anglicans, as well as Catholics, to such schools; but we assert the right of every individual parent, no matter what his church or creed, to immunity from all taxation, direct or indirect, for the support of schools to which he, in the exercise of his absolute parental authority, does not see fit to send his children. As we have always insisted, it is not in our religious capacity that we demand Separate Schools, but in our character of parents, responsible to God, and to Him alone, for the education of our children.

We contend that the child belongs to the Family before it belongs to the State; that the claims of the former are anterior and infinitely superior, to any which the latter can pretend to show; that to the parent, and to him alone, be-

longs the right to determine how, by whom, and with whom his child shall be educated; and that until, in due process of law, and by the proved abandonment or dereliction of his duties as a parent, he shall have forfeited also all a parent's rights, no earthly power can claim directly or indirectly to interfere with him in the discharge of his parental obligations.

If however the Catholic parent sees fit to entrust the education of his child to the Catholic Church, or the Anglican parent to send his child to an Anglican diocesan school, these are matters with which no one has the right to interfere; but in opposing State-Schoolism our ostensible object should simply be to rescue the child from the grasp of the State; and as against "Jack-in-office" we should content ourselves with asserting, not the claims of the priest—legitimate though these be; but the absolute authority of the parent, which admits of no control, or interference on the part of any human authority.

To the individual parent, and not to the parents of the community in their collective capacity, does it appertain of right to determine everything connected with the education, with the moral, intellectual and physical training of the child. No man with a spark of dignity in his bosom, or the slightest consciousness of the awful responsibilities of a father, would condescend to allow himself to be dictated to in such matters by majorities.

We repudiate as thoroughly as does the Globe, the assumption that a State constituted as is ours, and professing that betwixt it and the Church there is and should be "no semblance even of connection," is bound, or has the right even, to support schools with the object of therein inculcating the peculiar tenets of any religious denomination; and were the arguments which the Globe and its compeers falsely attribute to us, those on which we rested our case, judgment, according to all the laws of logic, would have to be registered against us.

Yet should Catholics not lose courage. They form the vanguard, here, as everywhere, of the noble army of soldiers enlisted in the cause of civil and religious freedom, and fighting the battle of personal liberty against a tyrant democracy; and they should ever make it their ambition to approve themselves worthy of their high calling. Many are the foes whom they are called upon to combat; but at the present day, democracy, with its degrading and soul-destroying disregard of individual rights, when opposed to the will of brute majorities—is the enemy against whom, above all others, the soldier of the cross should be most on his guard, and should ever show himself most vigilant, valiant and uncompromising.

REPORT OF THE BOARD OF INSPECTORS OF ASYLUMS, PRISONS, &c. For the Year 1861.

The entire question of Secondary Punishments—their objects, and the methods for attaining those objects—is raised in this Report; and we may be pardoned if we decline at the present from criticising the various views of its authors upon so difficult and so important a question.

Discarding therefore for the present its theories as to the proper method of dealing with convicted criminals, we gladly avail ourselves of the facts presented by the Report, as strikingly illustrative of the moral condition of Upper and Lower Canada, respectively; and of the compa-

rative effects of Protestantism and Popery upon the lives and conduct of their several votaries. We are often invited by our separated brethren to compare the moral condition of the Popish countries of Southern Europe with that of those which have embraced the principles of the great religious revolution of the XVI. century; and in particular, the moral aspect of Protestant England is contrasted with that of Catholic Ireland, altogether to the disadvantage of the latter, by our Protestant contemporaries. To the principle involved in this mode of controversy, we certainly do not object; for there is no surer test of the merits of any religious system, than that which may be deduced from a careful examination of its effects upon the conduct of those who profess it.

But the principle is often misapplied by our contemporaries, because they attribute to religion, that which is the result of political and other disturbing causes, from whose operation Great Britain is at present free. In a country distracted with political revolution, as Italy for instance, crimes of violence such as outrages upon person and property, will—ceteris paribus—be more abundant than in a country in the enjoyment of perfect domestic peace.

Now the social and political conditions of Upper and of Lower Canada are identical. They differ, however ethnologically and religiously, in that the one is mainly Anglo-Saxon and Protestant—the other French, and Catholic. We will discard the ethnological difference; for we suppose that no one will contend that one race is not naturally as moral as the other—and the only difference which remains is that of religion; and therefore, if moral difference there be betwixt the two, as revealed by criminal statistics, difference of religion must be its cause, as the sole factor in the duly attested phenomenon.

And again we find by official statistics, that during the five years preceding, or from 1856 to 1860, Upper Canada furnished 1,004 convicts, against 289 from the Lower Province. The moral difference betwixt the two sections, is therefore both "great" and "constant;" and for this great

and constant difference there must be a great and constant cause or factor.

Nor is this all.—During the past year Lower Canada furnished to the Penitentiary 87 convicts, against 134 from the Protestant section of the Province; but of these 87, no less than 69 were furnished by Montreal alone—a district where the Protestant element is greatest. From all other parts of Lower Canada, with its hundreds of thousands, and where the Catholic population is in almost undisputed ascendancy, there were sent only 18 convicts.

These facts or figures show, that in proportion to its population the criminality of Lower Canada is far less than that of the Sister Province; and that therefore, as human nature is everywhere the same, and as the physical and political conditions of the latter are as favorable as are those of the former, there must be in constant operation in Lower Canada some great moral influence tending to keep down or repress crime, which is wanting in Upper Canada, or which there operates with much feebler intensity.—Such a great moral influence we find in the Catholicity of the former.

And again, our thesis is confirmed by the religious as well as by the national or sectional statistics before us; for if Protestant Upper Canada furnishes upwards of two thirds of our convicts, we find also that the great majority of these convicts are Protestants. Thus of the 764 inmates of the Penitentiary—there are returned:—

Table with 2 columns: Category and Count. Protestants: 464, Catholics: 295, Total: 764.

And this difference, great as it is, is also constant, for the same phenomenon repeats itself in all preceding reports. In the year 1860—the reports gave as the numbers of convicts from the entire Province 784; of these there were set down as Protestants 529, against 254 Catholics.

THE "COMMERCIAL ADVERTISER" AND THE CITY MISSIONARIES.—Our contemporary deserves the thanks of the community—of Catholics as well as of Protestants—for his timely and spirited exposure of the agencies employed by the City Missionaries, which he truly denounces as an insult and an outrage.

The City Mission of Montreal, whose operations are conducted by a Mr. John Willet, has lately employed the services of a Dr. Pennington as lecturer and evangelist. This Dr. Pennington was a short time ago arraigned before the Police Court at Liverpool on a charge of theft; and after a long and patient investigation, the case was clearly established, and the reverend delinquent was sentenced to a month's imprisonment.

The facts are these:—Dr. Pennington was examining books in the store of Mr. Stephens at the corner of Preston and Dale streets; while he was doing so, Samuel Patterson the salesman, described as a very sharp and intelligent lad, missed a copy of Pope's Homer's Odyssey, and asked Dr. Pennington if he had seen it; he replied that he had not, and immediately after left the shop. The lad suspecting, followed him, and in Peter street saw him put a book in his bosom; he immediately seized him, and charged him with the larceny. The Reverend Doctor offered, if the boy would let him go, he would bring back the book; and upon his refusing said he was only trying to see if the boy was sharp enough to find him out. The boy insisting on the book and the company of his prisoner, the latter broke from him, and attempted to escape, but was captured by the police. When he was searched at the Station another book was found on him, of which he could give no account, and a bookseller in Church street stated his belief that it had been stolen from him that morning, during a visit the Doctor paid him, but there was no mark on it by which he could positively identify it.

The only defence offered by Dr. Pennington was a general denial, and a lot of travelling certificates. Some friends pleaded for him that he must have taken the book in a fit of abstraction. The magistrate distinctly asked the accused whether he would have it sent to the Quarter Sessions, or would have it settled before him. Dr. Pennington said he would prefer it settled before the magistrate. He was then asked if he would like to speak as to his character; this too he declined, repeating that he would prefer that the charge should be disposed of there. The magistrate however did remand him for a week, and at the end of that time, found him guilty, and sentenced him to a month's imprisonment. The case was as clear as ever came before a Court of Justice; and the falsehoods and slanders volunteered by Mr. City Missionary Willet have thrown no doubt upon it. We would strongly advise the latter before he again rushes into print to falsify facts, and to allege perjury against witnesses, to take care that a record does not exist which will place himself upon the pillory. This is the second time that he has thrust himself before the public in