

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 18, 1856.

NEWS OF THE WEEK.

The Niagara, with dates to the 5th instant, arrived at Boston yesterday. Her news is generally uninteresting. The American difficulty seems in a fair way of settlement, should no unexpected difficulties occur. It was expected that the British Parliament would be prorogued about the end of the month. The weather was fine; harvest prospects excellent, and the tendency of breadstuffs downwards.

From France the accounts are favorable. A meeting betwixt the Emperors of France and Austria is fixed for the end of July. The state of Italy is very precarious, and it is said that the French government has addressed a note to Sardinia, recommending a less revolutionary policy to the latter. From the Crimea we learn that the embarkation of the troops continues with all possible speed.

"POLITICS AND CLERGYMEN."—Under this caption, the Montreal Herald of Monday last, favors us with some remarks upon the duties of clergymen in general, and of His Lordship the Bishop of Toronto, in particular, with respect to politics. As he evidently looks upon it as highly indecorous on the part of a Catholic Prelate to condemn, or visit with spiritual censures, the public acts of any of our Canadian statesmen, we will offer to the consideration of our cotemporary one or two suggestions, which may, we trust, have the effect of inducing him, if not to modify, at least to suspend his judgment, until all the facts of the case are before him. As it is, he has heard only one side of the story.

Our cotemporary will, we suppose, admit that the civil ruler, or legislator, is as much responsible to God for his public, as for his private acts; and if so, he must admit that it is as much the bounden duty of God's duly appointed Ministers to denounce, and visit with spiritual censures, the former, as the latter. Clergymen, we may be told, have no right to meddle with politics, and should strictly confine themselves to the discussion of spiritual subjects. But when politicians interfere with religion, when their public acts involve serious moral and religious consequences, it is high time that the priest should interfere to restrain the politician. The former however will never take up arms against the civil ruler, unless it be to repel the aggressions of the politician upon the sacred domain of religion.

Thus it is in the matter of the School or Educational question; a question which, we think, no one will venture to deny does involve many and most serious religious and moral consequences. But if involving such consequences, then has the priest the right, and it is his bounden duty, to interfere therein; and as God's Minister, speaking in His Name, to denounce and visit with spiritual censures all those who, from corrupt or evil motives, exercise their political privileges in such a manner as to jeopardise the interests of morality and religion, of which the priest is the divinely appointed guardian. Now, according to the showing even of the Herald, the Bishop of Toronto has done no more than this; and if so, he has done no more than what his duty compelled him to do—than what he could not have failed in doing without being guilty of treason to the Lord Who has made him ruler over His household.

It is to the manner, however, in which His Lordship of Toronto has performed this duty, that the Montreal Herald chiefly objects. Contrasting the language and demeanor of the Catholic Prelate, with that of the Protestant minister, our cotemporary finds that, whilst the latter contents himself, in analogous circumstances, with seeking to persuade, convince and influence his hearers—the other, the Bishop of the Catholic Church, speaks as one having authority, and not as the scribes. This, in the judgment of the Herald, constitutes the gravamen of the charge preferred against Mgr. Charbonnel.

"But here"—says the Herald—"arises a distinction which widely distinguishes the exhortation of Mr. Tyng—an American Protestant minister, who has distinguished himself by his political sermons upon the 'Slavery' and 'Free Soil' Questions which now agitate the neighboring Republic—from the denunciation of Bishop Charbonnel. The first was an appeal to the intelligence, the hearts, and the consciences of the hearers. The latter, the announcement of a condemnation in which the intelligence of the hearers had no part. Mr. Tyng's discourse could have no effect unless the judgment of his congregation went with the preacher. Bishop Charbonnel seems to have made no appeal to any judgment; but that which his deputy pronounced 'ex cathedra.'"

This is very true; and it is so, because the functions of a Protestant minister, and of a Catholic Bishop, are essentially different. Not to say it profanely, the one is at the best, but a kind of special pleader against the devil; and his hearers are, as it

were, the jury from whom it is his business, if possible, to get a verdict, with damages for his client.—Not so however with the priest or Bishop of the Catholic Church. He appears in Court, not as a pleader, whose business it is to convince, but as the judge, whose duty it is to pass sentence and to pronounce judgment. He propounds the law, finally and without appeal; for to him has this been committed by God Himself. He needs not to "appeal to any judgment," of his bearers; for it is his duty to lay down the law; theirs to accept it from him. And this is so, because the one—the Catholic priest—derives his power from God; the other—the Protestant minister—from his congregation, or from man.—That therefore which on the part of Mr. Tyng may have been highly decorous, and a laudable mark of modesty, would, on the part of the Bishop of Toronto, have been simply ridiculous, and utterly inconsistent with his pretensions as a Priest of the Catholic Church, to whom Christ has left power, not only to absolve sinners from their sins, but to retain the sins of the hardened and impenitent.

"The difference"—continues our cotemporary—"of these two modes of clerical interference under any popular government is almost too obvious to point out. In the first case, the influence is exercised like any other influence in swaying the decision of the person addressed, who may, after all, reject the advice tendered to him. In the other case, if the denunciation have any meaning at all, the person addressed must be the mere tool of the party who denounces him. This, if allowed, must, so far as Catholics are concerned, at once hand the whole government of the State over to the clerical class. Upon whatever subject churchmen may please to assume that religion is concerned, upon that they will be bound not to advise but to decide, and order their decisions to be carried out on pain of those spiritual penalties which they claim the right to inflict. A similar pretension, as we all know, was made in Piedmont, where a prime minister was denied the last ordinances of his Church, because he had refused to sacrifice what he considered the good of his country to Episcopal dictation."

The Italics are our own. In other words, the action, or interference of the Catholic priest, is a reality; that of the Protestant minister, a sham, like everything else connected with Protestantism. Our cotemporary would moreover, appear to insinuate, that the action of the former should be prevented, or disallowed; and seems to recommend the tyrannical conduct of the infamous Government of Piedmont as worthy of imitation in Canada. How, may we be permitted to ask, would our cotemporary set to work to effect his object? or by what legal process would he enforce the administration of the Sacraments to one whom the Church deemed unworthy of them? Before embarking upon the stormy sea of persecution, our cotemporary would do well to ponder these questions; and to remember that as the only weapons which the Church employs are purely spiritual, it is in vain for the State, which has no such weapons at its command, to expect victory in such an unequal contest.

AN ORANGE GOVERNOR.

From the British Colonist of the 14th instant, we learn that the Orangemen of Toronto marched in procession on the 12th instant to the Government House; and that they presented an Orange address to His Excellency the Governor-General, which was by him graciously received and replied to.

That Orangemen would never hesitate at offering any insult to their fellow citizens we never doubted; but we did not believe that an English gentleman, holding the important office of Governor-General of Canada, would so far forget, what was due to himself, to Her Majesty's faithful Catholic subjects, and to His Royal Mistress herself, as to countenance any such unseemly proceedings. In our simplicity we deemed that the Governor General, as the Representative of our Sovereign, was the Governor—not of a political party merely, not of any particular religious denomination—but of all Her Majesty's subjects, without distinction of creed or origin. We were mistaken however. Sir Edmund Head has by his unworthy conduct deceived us; and henceforward we must look upon him as a mere partisan; as the Governor of a faction only—of a faction composed of the bloodthirsty and brutal enemies of Irishmen in particular, and of Catholics in general. We see in him, no longer the Representative of our Queen whom we delight to honor, but the unprincipled and unscrupulous adversary of all that we most love and most deeply venerate, and one therefore who has no longer any claims to our respect.

And if thus we speak of the Governor, what shall we say of his responsible advisers? or what language can we find strong enough to express our disgust at the vile truckling of the Ministers, who to propitiate an infamous secret society, abhorred by all good Christians, and an object of loathing to every high minded gentleman, could counsel His Excellency to become a party to the insulting proceedings of an Orange procession on the twelfth of July? For it must be remembered that this thing was not done without due deliberation; and that in giving audience to, and in replying to the address of the Toronto Orangemen, Sir Edmund Head was but acting in accordance with the advice tendered to him by the members of his cabinet. If the conduct of Sir Edmund was unbecoming an English gentleman, a British statesman, and the Queen's Representative, that of our Canadian ministers has been, to say the least, unconstitutional, and will we trust not be allowed to escape without due censure at the next meeting of Parliament.

But where is this to end? If to-day the Governor-General receives a body of Orangemen, why should he not receive to-morrow, and reply to, a body of Ribbonmen, or of any other infamous secret society? In their address to be sure the Orangemen make a lying boast of their loyalty! forsooth—as if history did not record that they owe their origin to a successful rebellion and treason against their lawful sovereign; and that the chief events which they commemorate are, the degradation and subjugation of

their native land by foreign mercenaries; and two centuries of injustice and oppression towards their fellow-citizens of a different creed—who, because they were faithful to their God, were also, in the hour of his distress, faithful to their earthly sovereign; who, because they were not apostates in religion, were honest in their politics; and who, because they were good Catholics, were also loyal subjects and true patriots.

Sir Edmund Head has, we say, deliberately and wantonly insulted all her Majesty's Catholic subjects in Canada; he has proved himself unworthy to occupy the high position in which he has been placed; he has shown himself ignorant of the duties of a statesman, and sadly wanting in the feelings of a gentleman; he has lent himself to be the tool of a vile party, and prostituted the authority with which he has been invested, to the interests of a hateful and bigoted faction—whose boasted loyalty is a lie, and whose policy—as it once led them to goad their French Canadian fellow-citizens into insurrection, in order that they might have an excuse for pillage and bloodshed—so now it induces them to court annexation with the Yankees, as the last resource for regaining in Canada that ascendancy over Catholics, which they have long brutally exercised in unhappy Ireland. What then is our duty as Catholics? Shall we tamely, and like dogs, submit to this unworthy conduct on the part of the Governor?—or shall we not assert our right as freemen, and our loyalty as British subjects, by respectfully petitioning our Gracious Sovereign to remove from amongst us one who has proved himself so unworthy both of Her Majesty's confidence, and of the respect of Her Majesty's Canadian Catholic subjects, as has this Orange Governor, Sir Edmund Head?

ORANGEISM.—We are happy to have it in our power to announce that in the Lower Province the Twelfth passed off quietly. At Leeds there was a procession of a few ragamuffins, towards which we are happy to say that the Catholic Irish behaved with great forbearance. There was no procession at St. Sylvester.

At Rawdon some young puppies were visible occasionally, strutting about with an Orange lily, or ribbon in their hats, but there was no display. Some very irreverent persons got hold of an old sow, and tried to make a "Worshipful Grand Master" of the creature, by affixing Orange decorations to its neck and tail. The unclean beast, however, stoutly resisted the proffered honors, grunting and squeaking in a manner truly awful—and spurned indignantly the disgraceful badge which it was attempted to fix upon it; thus setting an example which it would be well if swine and other Orangemen were more generally disposed to imitate.

Our cotemporary, the Citizen of Toronto will, we trust, acquit us of any ill will towards him; and will, we are certain, credit us when we assure him that we should be well pleased to drop all further controversy with him, and together once more to make head against our common enemies. We regret to see Catholics fritter away their strength, by fighting with one another.

But our cotemporary must pardon us, if we assure him also, that—whilst we cheerfully acknowledge his talents, and former services—he has, in the opinion, not of the Mirror of Toronto only, not of the TRUE WITNESS of Montreal, alone—but of most sincere Catholics endowed with ordinary penetration, laid himself open to the most injurious suspicions, which we, for one, should be most happy to see cleared up.

Is it not a fact, for instance, that the Citizen, though still calling himself Catholic, is a staunch supporter of the present Ministry?

Has not the said Ministry, during the last session of Parliament, distinguished itself by its anti-Catholic policy? Has it not—not only done nothing for the Catholic minority of Upper Canada in the matter of Separate Schools—but did it not support Mr. Drummond's most insulting "General Corporations Bill?"

By its sins of omission and of commission, has not the said Ministry forfeited the confidence of the Catholic Prelates of the Upper Province, and therefore of all honest Catholic laymen?

And if to the above questions the Citizen must perforce give an answer in the affirmative—if he is a supporter and an apologist, of such a Ministry, and their measures—must we do not conclude that certain influences—which we need not particularise—have been brought to bear upon our talented and once respected and independent cotemporary? 'Tis true—'tis pity—'Pity 'tis 'tis true.

THE SEAT OF GOVERNMENT HOAX.—Some of our Quebec cotemporaries seem very indignant at the late action of the Legislative Council in the matter of the grant of £50,000 for the Government buildings at Quebec. It is indeed impossible—or nearly so—to believe that there is any one in Canada silly enough to believe that our Ministers were in earnest in recommending the appropriation of such a sum for such a purpose; or to doubt that the rejection of the proposed grant had been certainly anticipated, most probably arranged, and was undoubtedly thankfully accepted, by M. Cauchon & Co., as a means of extricating themselves from a very unpleasant position. We have seen enough of the conduct of these gentry during the past session to know that there is no act of duplicity or cunning to which they would not stoop, if thereby they might secure themselves for a space in the pleasant places which they now so unworthily occupy. Well well!—We trust the Catholic electors of Lower Canada will do themselves justice at the next elections.

DISTRIBUTION OF PRIZES IN THE SCHOOLS OF THE CONGREGATION OF OUR LADY.

On Thursday, the 10th inst., the annual distribution of prizes took place in the Montreal branch of this institution. A large number of clergymen were present on the occasion, as also a numerous attendance of the parents and friends of the pupils. Many of the young ladies distinguished themselves in the various branches of education; so many, indeed, that it would be invidious to mention the names of any in particular. The musical and other performances were as good as we have ever seen them, even in the same institution; and fully sustained its high reputation.—We were first favored with a grand march, executed by twelve young ladies; then followed some very fine vocal music, chiefly sacred; and after that came the French and English compositions of the more advanced pupils, embracing a great variety of subjects, and all of them remarkable for the elegance and purity of their style. Then followed a very pretty musical drama in French, founded on some incidents in the early history of Canada. This was a novelty, and contributed no little to the entertainment of the audience. The musical part was executed with much taste and sweetness. Various other pieces of music were afterwards performed on harps and pianos; concluding with a grand chorus of vocal music. After the distribution of prizes amongst the several classes, the prizes for excellence were bestowed on some four or five young ladies belonging to the upper classes. The gold medal was presented to Mademoiselle Trudel, who is, we are happy to learn, about to join the community, and thus devote her talents and accomplishments to Him Who gave them.

After the distribution, the visitors were introduced to another apartment, hung round with specimens of drawing and painting, many of them of rare merit, with the names of the young artists appended. Numerous pieces of plain and fancy needlework were also laid out on tables for the inspection of the company. From these specimens we were glad to see that the useful was attended to as well as the ornamental.

MARIA VILLA (LATE MONKLANDS.)

On Tuesday, the 15th inst., we had the pleasure of assisting—writes a friend—at the distribution of prizes at Maria Villa. So early as eight o'clock, A.M., the reception room was crowded with the parents and other relatives of the young ladies, all anxious to see what progress they had made during the past year. All was joyous bustle, and preparation; and at half-past eight o'clock, when the noble saloon was thrown open for our reception, the scene was pleasing in the extreme. Tears and smiles were strangely mingled on the faces of the pupils, as is usual on such occasions, for some had just completed their school career, and were about to bid a long farewell to the calm and blissful retreat wherein they had spent so many days, months, and years. Yet even with these, of course, it was not all grief, for they were about to return to the homes of their youth and to the society of tender parents.

The visitors were first shown into the exhibition rooms to examine the drawing, painting, and needlework, some of which was of surpassing beauty, and all of exquisite neatness and finish.

Then followed the instrumental music—pianos, harps, and guitars; in which all praise was due to the young performers, as well as to the devoted teachers who had trained them to such perfection. Valedictory addresses were then read both in French and English, many of them indicating a high degree of mental cultivation, together with the purest and most fervent piety. There were two dramas performed—one in French and the other in English—in both of which the young ladies acquitted themselves with ease and grace. Some of the performers really surprised the audience by their eloquence and good address.

Where so many young ladies were distinguished for various kinds and degrees of merit, we cannot pretend to particularise. The gold medal for excellence in all branches was awarded to Miss Thompson, a young lady from the United States, who has been several years a pupil of the Ladies of the Congregation.

A visit to Maria Villa is, at any time, pleasant, owing to the beauty of the surrounding scenery, and the charming situation of the house itself, embosomed as it is in thick foliage, and commanding an unrivalled prospect. Nothing can exceed the salubrity of the air in that elevated position; and all around the villa is one continuous scene of grace and beauty. Flowers, and fruit, and shade, are there on every side, and all the countless variety of foliage which makes the Canadian woods, so grateful to the eye. As an educational establishment, we know of none to exceed Maria Villa; and no Catholic parent can pay it a visit without receiving the same impression.

THE KEATING MURDER.—The trial of the Honorable Mr. Herbert for the brutal murder of the Irishman Thomas Keating commenced on the 9th inst. The facts elicited on the trial, and fully established by the evidence of several eye witnesses, are already well known to the public. It was clearly proved that Herbert, irritated by the delay in bringing up his breakfast, commenced abusing the servants, and accosted the deceased as a "d—d Irish son of a bitch." To this mode of address the deceased Keating, objected; whereupon, Herbert rushed upon him, and holding a pistol to his breast shot his victim through the heart. As the murdered man was a mere Popish Paddy, and his murderer a free-born Yankee, it was of course certain that a Yankee Protestant jury would never find a verdict of Guilty. If Irishmen will persist in taking up their abode in the model republic, they must learn to be very quiet, and must be content to eat "humble pie."