

adds; that though differing with us upon the question of the propriety of supporting the Catholic University, and thereby discountenancing the Godless Colleges, "it is a subject for discussion," and that many young Catholics (very young Catholics, indeed, we should think) agree with him in his opinions. He argues, that as "divisions, political and religious, have been the bane of Ireland," so, sitting on the same forms, hourly exchanging thoughts, and getting thoroughly to know and understand each others feelings, will produce unity, and be productive of unnumbered benefits. Young men, educated in the Godless Colleges, when grown up to man's estate, will not forget the liberality of their younger days; and he instances many young men, Catholics, and Protestants, who have completely forgotten the bigotry of their fathers, in their enthusiastic admiration of the Godless Colleges; and, in fact, have grown up such liberal devil-may-care set of fellows, on matters of religion, that it is to them a matter of perfect indifference, whether they attend Mass or Meeting, Church, Mosque, or Conventicle. Then, with a flourish about the "liberal ideas of an advancing world," a vile phrase, that smacks most villainously of the young men's spouting club, our liberal Catholic concludes, with an exhortation to the Irish Catholics of Canada, not to contribute towards the support of the Catholic University.

Now, with all this, we have no fault to find; we object only to the signature; to the appending the name "Catholic" even with the prefix of "Liberal," to such a letter. The person who really entertains such sentiments, "notwithstanding all the Bishops of the Catholic Church may say to the contrary," is not a Catholic at all: we do not mean, that he is an Anglican, or a Presbyterian, a Congregationalist, or a Latter Day Saint; but he is not the less a Protestant, because he protests against the formal decision of the Pastors of Christ's Church, upon matters deeply affecting faith and morals. He might have signed himself an "Indifferent Catholic," because he is one who evidently confounds "indifference" with "liberality," though no two things can, in reality, be more dissimilar. By Liberal Catholic, in its proper acceptation, we understand one, who loves his neighbor as himself, and who, with a heart overflowing with love, and good will to all his fellow-creatures, renders unto all men, as he would that they should render unto him. In this sense of the word, no one can be truly a Catholic, without being a Liberal Catholic. But in the common acceptation of the word, a liberal Catholic means one, who will never venture to assert, that it is of any great consequence after all, how much of God's revelation, men may accept, or reject, and whose warmest advocacy of the religion he professes, will never exceed a gently implied opinion, that though all forms of religious belief are true, his is truer; or, that though Protestants may be walking in a "right path enough," he is walking in a "righter." It is of no use attempting to argue with one of these men; they have yet to learn their alphabet, as it were, and to find out, that whatever is not true, is false.

Our correspondent errs also, in stating that the question of the Godless Colleges "is a subject for discussion." Opinions alone furnish subjects for discussion; as Catholics, we have nothing to do with opinions; we want facts, we must have certainty; but about facts, which we know with certainty, there can be no discussion. Now, this question, about the Godless Colleges, has been decided by the Church, speaking by the mouth of the Sovereign Pontiff—the only authority given unto men, whereby they may attain certainty, respecting facts in the moral and religious order. It is therefore a well established fact, and no longer a matter of opinion, that the Queen's Colleges of Ireland, are dangerous to faith and morals, and, as such, it is not a subject for discussion, in the columns of the TRUE WITNESS.

It being then a *fixed fact*, that the system of education pursued in the Queen's Colleges, is dangerous to faith and morals, our correspondent can hardly expect us to enter into any discussion, as to whether it be a system, to which Catholics can, consistently with the supreme allegiance which they owe to the Church, lend their support; or whether, for the sake of bringing about a doubtful political unity, it be worth the while to run the risk, of an almost certain moral and religious corruption. The union of which our correspondent speaks, could be brought about, only by compromise—by the sacrifice of principle; by the Catholic becoming less Catholic, or by the Protestant becoming less Protestant. We also desire to see destroyed those divisions, which have so long rendered Ireland the prey of the foreigner, and enabled the Saxon to trample upon the liberties of her people; but the union we long for, is a union, in zealous attachment to the Church, and not in indifference to all religion; the bond of that union, to be durable, must be Catholicity. We yield not to our correspondent, in ardent aspirations after the welfare, moral and material, of Ireland; but it is because we esteem her moral well-being, infinitely more important than her temporal prosperity, that we desire, above all, to see Ireland, remain Catholic Ireland, a glorious example, even in her sorrows, to the surrounding nations.

"Among the faithless, faithful only she;  
Among innumerable false, unmoved,  
Unshaken, unswerving, untrifled."

The Catholic Telegraph seems to entertain certain fears respecting the future teaching of the Irish Catholic University, fears which we venture to assert are utterly groundless.

"Is it to be a Royalist-establishment?" he asks. "Are its trustees to be continually plastering the public ear with professions of devotion to Queen Victoria, Prince Albert, and the rest of the Royal Family?"

The very name of the establishment should suffice to allay the apprehensions of our cotemporary. It is

to be a Catholic, not a Royalist, University; in it the youth of Ireland will be taught to "Fear God, and to honor the King," that is, to pay a due obedience to the legitimate authorities, in all things compatible with their first, and more important duty—their duty towards God, and their obedience to the precepts of the holy Church; but we may be assured, that the principles of a slavish obedience to the civil power, when that power opposes itself to the Church of Christ, will not only, not be inculcated, but will be expressly condemned, in a University established upon Catholic principles, and with the sanction of the Hierarchy of Ireland, and of the Sovereign Pontiff. With the remainder of our cotemporary's remarks, upon the little cause that Catholics, and especially Irish Catholics, have to entertain any very ardent attachment to the Sovereign, or to the government, of England, we so entirely agree, that we insert them in full:—

"Her Majesty has just signed the Penal Bill. When she visited Ireland, she was enthusiastically visited 'by her hereditary subjects.' They would have kissed the curb-stones had she told them so. Oh! how she loved her Irish people! She could scarcely tear herself away from Dublin. She stood on the wheel-house of the yacht, as the papers took care to relate, gazing through the mist, to catch a last glimpse of the shore! It was the general impression, in the green island, she was so all-fired fond, as the Yankees say, of the people, that she would throw her arms around the first Irishman she met in London, and kiss him, in the name of his country. Well, she hasn't done so yet; her affections have not run in that Irish channel; but she has just put her name to a *Billet-Doux*, informing her beloved subjects in Ireland, that if they dared to serve God without her consent, and approbation, she would fine, and imprison them. And she has further declared, that any rascal, who thought proper to act the part of an informer, should be at liberty to prosecute any Bishop, or Priest of the Catholic Church, who should dare to call himself by his own name. This is the way she shows her love."

Her Majesty may have very good reasons for "dissembling her love;" but then, our cotemporary seems to think, "that she need not have kicked her Irish subjects down stairs," and that she might have found some better method of testifying her satisfaction with the enthusiastic reception that she met with from Irishmen, than prohibiting the exercise of their religion. Well! after all, we don't think that there is likely to be much love lost, between sovereign and people: nor do we think that ministers will recommend another Royal visit to Ireland; should such an event occur, we sincerely hope, and firmly believe, that no insults would be offered; but we think that there would be as little probability, of Majesty's receiving any very noisy demonstrations of loyalty. The day for all such demonstrations, from Irish Catholics, is gone by for ever. A Royal visit to Ireland would be a very different affair now, to what it was before the passing of the Penal Laws. The shouts and acclamations with which she was then received, would all be hushed—

"No man would cry God save her,"  
"No joyful tongue, give her her welcome home."

because Irishmen have at last learned "not to put their trust in princes." It is a good, and salutary lesson. Henceforth they must rely, only upon God, and their own right arms.

ACCIDENT.—We read in the *Melanges Religieuses*, that, on Sunday last, at St. Gregoire, District of Three Rivers, while his Lordship the Bishop of Martyropolis was celebrating a solemn Mass, at which M. Jean Prince, his Lordship's nephew, was to receive the holy order of Priesthood, a melancholy accident occurred within the interior of the Church. The entire Church, pews, aisles, and nave, even to the outer doors of the sacred edifice, was densely crowded. About two hundred persons from a neighboring parish, and adjacent villages, occupied a kind of gallery, constructed for the occasion, and considered sufficiently solid; but, unfortunately, it proved otherwise, for in the course of the Introit, the supporters gave way, and, with a sudden crash, down tumbled the frail construction, with all those who were on it. The persons under this gallery, alarmed in time by the crackling of the supporters, rushed precipitately through the three front doors, which were, most providentially, open at the time, and escaped unhurt. But of those who were precipitated from the gallery, about fifty received severe contusions, and one man, a respectable inhabitant of St. Gregoire, has since died, (as has been asserted) in consequence of the awful pressure he suffered on this melancholy occasion. We shall not attempt to portray the fright and terror of the congregation, at the time of this unexpected catastrophe, their minds being then absorbed in prayer, and in the heavenly contemplation of the august and solemn ceremony then being celebrated.

On Thursday, the 28th ult., the Council of the Ecclesiastical Province of Quebec terminated its labors, and on Friday last, their Lordships the Bishops of Montreal, Toronto, Bytown, and the Administrator of the Diocese of Kingston, accompanied by a large body of ecclesiastics, returned to town in the *Jacques Cartier* steamer. His Lordship the Bishop of Martyropolis, has been unanimously selected to convey to Rome the decrees of the Council, and to lay them before his Holiness Pius IX., for his approval and confirmation, when, and not before, the decrees will be published, and come in force, as part of the Ecclesiastical law of the Province.

We read in the *Toronto Mirror*, an account of the destruction by fire, of two Catholic Churches, one at Port Hope, the other at London, C.W. The destruction of the latter was the work of incendiaries, and great excitement prevailed in consequence, amongst the Catholic population; the Rev. Mr. Ryan, by his eloquent addresses on two different occasions, succeeded in assuaging the intense feelings of his congregation. A correspondent of the *Mirror*, in alluding to this outrage upon the Catholics of Canada West, remarks, that it is obviously the result of broad Protestant principles. In the absence of any proofs, as to who were the guilty parties, we will refrain from

attributing it to the members of any particular religious community, and hope that it may turn out to have been occasioned by a desire of plunder, rather than by any sectarian animosities. We differ, *zoto caelo*, from our Protestant fellow-citizens, upon all matters connected with religion, but God forbid, that we should ever attribute to them, the acts of, perhaps, not more than one or two ruffianly individuals, who, calling themselves Protestants, are most likely of no religion at all.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.—At the Annual Meeting of this Society, held on Tuesday evening last, the following gentlemen were elected Office-Bearers, for the ensuing year:—

President—W. C. Cogan.  
First Vice-President—Thomas Redmond.  
Second Vice-President—L. Moore.  
Treasurer—J. A. B. McGill.  
Secretary—D. Carey.  
Assistant-Secretary—John Redmond.  
Committee—M. O'Keefe, M. P. Ryan, John Breen, T. Doody, F. Farrell, T. Donahoe.

A Subscriber in our next.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—It seems to me that the subject of my last week's letter is likely to become—as it should be—one of engrossing interest. The cause of the oppressed orphans, has as many friends as there are true Catholics; and it has been suggested, that a subscription be set on foot, to free that boy and girl from the iron yoke of the so-called "Guardians of the Poor." Several persons have already signified their wish to contribute towards an undertaking so meritorious; and as a very small sum will suffice to free the two children, and bring them forth from the house of bondage, I hope that in the course of a few weeks, they will be liberated. And will not this be a work well pleasing to God, who, having inspired these helpless creatures to confess their faith, in defiance of power and persecution, cannot but approve of the resolution we have taken, to bring them to a land where they can follow the dictates of that inward monitor, which is His own voice? Yes! we know that of old He blessed our Christian fathers, when they devoted their lives and fortunes to the ransom of Christian captives, from the hands of infidel tyrants—and why?—because they could not worship Him as He would be worshipped, and because the fearful weight of oppression, was thrown into the balance against their religious convictions. And assuredly these innocent victims of intolerance, are not the less worthy of commiseration and active sympathy, because they happen to live in the illuminated nineteenth century, instead of the dark twelfth; and because they groan in an Irish poor-house, governed by self-styled Christians, whereas the captives who were ransomed by Catholic charity in the old, old times—the *ages of faith*—were the slaves of Turkish and Mahometan taskmasters. Unfortunately for the self-lauding Christians, who hold sway in these horrid dens—the poor-houses of Ireland—the comparison in the treatment of the respective slaves, is anything but advantageous or honorable to them. Islamism itself compares favorably with assumed Christianity—the Christianity of the *sayers* of good, and *doers* of evil.

Let us show them, then, in God's name, that they shall not chain or flog Catholic children into sinful obedience, or trample on the souls (as they do on the bodies) of Irish Catholics, while the Church to which they belong, or would fain belong, is extended over all the earth, and while Catholics are numbered by hundreds of millions. Let us teach them, once for all, that the children of the Church are one, as their faith is one, all over the earth; and that the lash which lacerates the poor, starving, but still faithful Irishman or Irishwoman, in their accursed poor-law lazaret-houses, is felt by thousands—ay! millions—in every clime. Let us prove to their satisfaction, that those whom they regard as the vilest and most worthless of human beings, are by us, here in Canada, highly esteemed, and respected as the suffering members of Christ Jesus—members of His Church, and co-heirs of His kingdom.

I cannot close this letter, without alluding to the surprising number of Americans, (as we call our neighbors beyond the lines) who are sending their sons and daughters here to be educated. As one instance of this, you will be glad to hear that the Ladies of the Congregation, have had to prepare another large dormitory for their boarders during the vacation, in consequence of the immense influx of pupils from the States, not to speak of French Canadians. So it is with the *Sacre Cœur* at *Isle Jesus*, and the various colleges in and around Montreal. This looks well for the cause of religion in the coming time.—I am, Mr. Editor,

Yours truly,  
AN IRISH CATHOLIC.

Montreal, Sep. 3, 1851.

[We would call attention to the above letter, and to the recommendation which it contains. A small sum would suffice to rescue the children alluded to, from the brutality of Protestant poor laws in Ireland, and to transport them to this country, where, as yet, thank God, children cannot be flogged, or chained, for the crime of attending the Holy Sacrifice of the Mass. A list will be opened at Messrs. Sadlier's, Notre-Dame Street, in which, those who are willing to contribute to the delivery of these poor children, from Protestant persecution, can enter their names.—Ed. T. W.]

We learn from the *Huron Signal* that a requisition has been presented to the Hon. Malcolm Cameron, inviting him to come forward as a Reform candidate for that constituency at the general election; and that Mr. Cameron has signified his acceptance of the same.—*Toronto Examiner*.

## PROROGATION OF THE PROVINCIAL PARLIAMENT.

On Saturday, the 30th ult., the Provincial Parliament was prorogued by His Excellency, who delivered the following speech:—

Honorable Gentlemen of the Legislative Council—Gentlemen of the Legislative Assembly,

I thank you for the diligence with which you have performed your laborious duties during this protracted session, and I trust that the Province will derive benefit from the many important enactments which you have passed.

The grants which you have made for the erection of Light-houses, and for other improvements in the navigation of the St. Lawrence, and the relief which you have afforded to shipping, by the remission of Light dues, and the reduction of the Immigrant Tax, will no doubt prove advantageous to the trade of the Province. It is highly satisfactory that the favorable state of the revenue should have enabled you to adopt these measures.

The measures which you have matured with much care and deliberation for the encouragement of railway enterprise, will, I trust, be productive of very beneficial results to the Province at large, by attracting trade—enhancing the value of property—promoting the settlement of the country,—and leading to increased intercourse between the Sister Colonies.

Gentlemen of the Legislative Assembly:

I thank you for the readiness with which you have granted the supplies necessary for the public service.

Honorable Gentlemen and Gentlemen:

The satisfactory condition of the Provincial revenues, and credit—the progress of public improvements—the creditable appearance of Canadian Industry at the Exhibition of the works of Industry of all Nations,—and the harmony with which the three Branches of the Legislature co-operate for the public good, have attracted much attention to the Province, and removed prejudices and misgivings engendered by years of disquiet. At the close of the Parliament, I feel that I am entitled to congratulate you at the share which you have had in bringing about these gratifying results.—It is my firm resolution to continue to administer the Government in conformity with the wishes of the people of the Province, as expressed through the local Parliament, believing that this course of proceeding, on my part, is best calculated to secure contentment and peace, which are the foundations of national prosperity; and trusting that the religious principles and good sense of the people of the Province will induce them to eschew violent and extreme courses—to cultivate habitual respect for law and the rights of property—and to cherish towards each other feelings of mutual kindness and good will.

The Honorable the Speaker of the Legislative Council then declared that it was the pleasure of His Excellency the Governor General that the parliament should stand prorogued to Wednesday, the eighth day of October, 1851.

As the Steamer *Crescent* was coming out of Sorel last Friday night, on her way down, she came in collision with the steamer *Jacques Cartier*, and had the after part of her ladies cabin stove in, and a piece of her railing carried away. It is not known what damage the *Jacques Cartier* sustained, as she continued her course upwards.

ACCIDENT.—On Tuesday morning, a son of Mr. Paradis, Machinist, St. Joseph (Suburbs) Street, while attending the machinery, got entangled, and coming into contact with a circular saw, the arm was instantly severed above the elbow, and the remainder horribly mangled. His back was exposed to an escape of steam, and in consequence was badly scalded. Dr. Sewell, assisted by Drs. Wilsam, and Reddy, amputated the arm at the shoulder. The unfortunate sufferer lies in a very precarious state.—*Herald*.

SUDDEN DEATH.—On Friday night, while walking in Papineau Square, with his daughter, Mr. Tucker, for some years resident in this city, suddenly fell and immediately expired—we take it for granted, from some disease in the heart.—*Id.*

DROWNED.—On Saturday morning as a steamer for Upper Canada was leaving the Canal dock, one of the hands and a soldier who happened to be there at the time, were assisting in pushing her clear of the wharf. The wheel, being suddenly put in motion, carried her a yard or two from the wall, and the men fell into the water. The deck hand rose to the surface immediately, but the soldier sunk to the bottom. Before the grapping irons could be procured, a quarter of an hour had elapsed, and when the body was found, life was extinct, although the police in the neighborhood persevered to restore animation by friction, for upwards of an hour, after Dr. R. P. Howard had labored for the same end. The soldier was a corporal Gibbins belonging to the XXth Regt.—*Gazette*.

We regret to learn that the steamer *Fashion* Capt. Ryan, after proceeding with a vessel in tow from Montreal, on Friday last, took fire and was burned to the very water's edge. No lives lost.—*Courier*.

THE HARVEST.—From all parts of the Province East and West, the cheering news comes of a bountiful harvest. Thank God the husbandman can look with gratitude upon his well-filled granaries and stock-houses. May he enjoy their contents in peace.—*Id.*

## REMITTANCES RECEIVED.

Danville, A. Donnelly, 10s; Cornwall, Rev. Aeneas McDonald, 12s 6d; St. Raphael, Very Rev. J. McDonald, V.G., 12s 6d; Kingston, Rev. P. Dollard, £2; Lindsay, Rev. J. J. Chisholm, £1 11s 3d; St. Regis, Rev. Mr. Marcoux, 12s 6d; Riv. des Prairies, Rev. Mr. Aubry, 6s 3d; St. Aime, Rev. Mr. Lecours, 10s; St. Anne de la Pocatiere, Rev. L. A. Bourret, £1 5s; Lancaster, John A. McGillis, 12s 6d; St. Raphael, Duncan McPherson, 12s 6d; Pembroke, J. Beating Ward, 10s; Picton, Rev. M. Lalor, £1 15s; Allumet Island, Rev. Mr. Lynch, 12s 6d; St. Polycarpe, W. Kennedy, 10s; Percé, Rev. Mr. Gingras, £2; Cornwall, A. Stuart McDonald, £1 17s 6d; St. Andrews, Rev. Mr. Hay, £2 3s 9d; Calumet Island, F. X. Bastien, 5s; Hull, Ottawa, John Collins, Esq., 12s 6d.

## Died.

In this city, on the 3rd inst., after a short illness, Mr. James McAnlay, hotel-keeper, a native of the Parish of Lougharkin, County Antrim, Ireland. Mr. McAnlay was an old and respectable inhabitant, and leaves a family, and many friends to mourn his loss.—*Id.*