THE TRUE WITNESS AND CATHOLIC CHRONICLE.

excellence, and, with souls black with knavery, lick their lips, and lifting up their eyes to Heaven, give God thanks, that they are not as other men are-as those ignorant, dirty Irish Papists. "Oh God," we are almost tempted to exclaim, "where are Thy thunders?" but, He is patient, because He is eternal. Then, up jumped another Reverend, who is, we believe, a Yankee Minister, and, he too, must have his fling at Popery: "Oh! what a sad thing must Popery be. Such clumsy ploughs, as it toleratesso little commercial enterprise, as it evokes. Oh ! if we only could make Protestants of them, these poor French Canadians, might one day, become fine fellows, like us Yankees, and outrival us in 'go-abeaditiveness.'" Perhaps they might, but as we certainly do not desire to see the French Canadians become Yankees, we certainly do not wish to see them converted to Protestantism. The French Canadians are much better as they are, nay, we many noble qualities-there is an innate courtesy, a fine feeling of chivalry, and a sense of honor, they could be Yankeefied; the humblest French Canadian has got much of the habits, and manners, of a gentleman, about him; clearly, he would never make a good Yankee. When the French Canadians cease to be Catholics, they will become Protestants after the fashion of their brethren of Paris in 1793, and not after the fashion of the snuffling, canting, New England Puritan. But, seriously now, does our Reverend brother, really think that the Yankee character is so much estcemed all over the world, that we should be desirous of seeing copies of it multiplied? does he not know, that much as there may be in the American to respect and to admire, the New England Puritan-the pedlar of clocks-the dealer in horn gun-flints, and wooden nutmegs-has rendered the name of Yunkee synonymous with that they manage things very differently in Can- their hearts, for the reception of their Redeemerada, from what they do in that country, which he holds up to us as a copy, is very true. We don't repudiate our debts in Canada; for an explanation of this, we refer our Reverend brother to Sydney Smith's letters; we don't get up piratical excursions against our peaceful neighbors; we don't enjoy the blessings of divorce ; a man can't put away his wife in Canada, and take a concubine at pleasure; and, thank God, we have no Mad'e. R amongst us, to outrage decency and humanity, by their beastly advertisements. Yes, most assuredly, French, and Catholic Canada, is very unlike Protestant New England, and the French Canadians do not at all resemble the drab-coated gentry of Pensylvania. Of course, by Yankee, we don't mean Americans-we disclaim any intention to insult the noble American nation, for that would be unjust-we mean only, those sleek, sanc tified-looking, Puritans, whom our Reverend brother holds up as models of virtue, but, of whom, the learned Dr. Brownson-who knows them well-speaks in the following terms :---

"We claim to be an order-loving and a law-abiding people; yet no law here can be enforced that is not backed by public sentiment. What you call your neutrality laws are every day violated with impunity. Your Fugitive Slave Law, have you fairly executed it in a single locality where public opinion was strongly against it? Have you succeeded in convicting a single one of those who have notoriously conspired to resist its execution? Let us, my countrymen, cease basting and endcavor to see ourselves, for once, as we really are. Be assured that we have ample reason to humble ourselves collectively and individually, as really the most lawless and shameless people on the globe, that claims to be ranked among civilized nations. We have forgotten God, we have bowed low at the shrine of Mammon ; and in vain do we trust to our riches and our material prosperity. These will

themselves, up on platforms, as patterns of moral as teaching that Christianity consisted principally in heavy work for which he is by nature so admirably that Ireland has no such great cause to love England, as she speaks to them now :---

"Therefore, dearly beloved, it sufficeth not to have received the name of Christian, unless you bring forth respectable, he can never hope to be brilliant-that also Christian fruit. To him, it profiteth that he is called Christian, who always beareth in mind the precepts of Christ, and fulfilleth them—who stealeth not-who doth not bear false witness-who doth not lie or forswear himself-who is not an adulterer-who beareth malice against no man, but loveth all men even as himselt-who rendereth not evil to his adversaries, but rather prayeth for them—who stirreth up no strife, but seeketh after peace."—Spicil. t. v.

The other mode consists in attributing to Catholics, doctrines and practices which they repudiate, and which the Church expressly condemns. Catholics are said, by our Reverend opponents, to rely for salvation on something besides the atonement offered by Christ for man, upon the cross; to trust in the merits of the Virgin, and of the Saints for pardon, instead doubt very much, if they could be made Yankees of: of in those of Christ; to believe, that Confession to amongst the poorest, and most illiterate, there are a Priest, without a thorough hatred of all sin, and a complete change of heart, and without a firm resolve hast thou not left them to the enjoyment of their reto lead, with God's help, a holy life for the a me dours neip, a nory nie for the all which, would have to be got rid of, before future, and to flee from all evil—can procure remission of sins-to labor under the delusion that God looks to our outward actions, and not to our inward intentions, and that the diligent performance of certain rites, and ceremonies, can, in some degree, compensate for the want of the interior dispositions. Now, surely, the man who can so represent the teaching of the Church must be either a great blockhead, or a great villain-a great blockhead, if ignorant of Catholic teaching he presumes to criticise it-a great villain, if, knowing the teaching of the Church, he wilfully misrepresents it. If there be one doctrine upon which the Church lays stress more than upon another, it is-the merits of the Atonement of Christ ---whose blood alone can cleanse from sin---whose name alone is given unto man, whereby he may be saved. If there is one duty she urges more strongly cumning, roguery, and adroit villainy; his complaint, than another upon all her children, it is, to prepare Sursum corda-for God regardeth not so much our outward actions, as the motives which dictate them ; daily does Popery strive to impress upon us, that, though a cup of cold water, given to the poor in Christ's name, shall, in no wise, fail of its reward; yet, that without that Divine Charity, all our acts are nothing worth for heaven; that if, without Divine England's rule? What reason is there that Irish-Charity, if from any other motive than the love of men should forsake their homes and their country, to God, we give all our goods to the poor, our bodies to be burned, still, our offerings and our sufferings can, in no wise, merit for us Eternal Life. And yet, men have the impudence to stand up and tell us, that we are taught, and that we believe, that we can be saved by the "performance of a few idle ceremonies." What shall we think of these men, when they tell us too, that they have read much Catholic theology? Charity forbids us to believe them, and hids us rather to look upon them as ignorant and conceited puppies, than as wilful and deliberate slanderers.

But we have exceeded our limits; we have shewn, what are the means which Protestants employ to convert us. Declamation and misrepresentations-verily the means are worthy of the end, and of the men who employ them, and therefore we know that they can never succeed, except with the very ignorant, or the very depraved. The sensualist and impure, who desire to indulge their animal lusts, without being annoyed with the reproaches of an accusing conscience, may find, in Protestant argument, balm for their souls, and in Protestantism, a vice easy religion, which requires of its votaries only, that they should renounce something which is very disagreeable to flesh and blood to practice; however, we must defer, to another week, the consideration of the question-" To what do Protestants seek to convert us ?"

It appears, no doubt, as strange, as it is unpleasant to our Protestant cotemporaries, that they are not country's opportunity? allowed to have everything their own way; that Catholics should have the audacity to claim, as a right, to be heard in their own behalf, and should actually is willing to atone for the past, by binding up the presume to ward off some of the filth with which their Protestant lords and masters have so long thought fit to bespatter them. Welt, it may be annoyingfalsehood and calumny have ever been the favorite but still, our friends, if they were wise, would quietly weapons of Protestant controversialists. The men devour their chagrin, and, making a virtue of necessity, would learn to bear with patience, what they in spirit, what it was a hundred years ago. In the rance and guilibility of their hearers, and they put must perforce submit to, whether they like it or not. not their trust in vain; they know that not one in Especially would it be wise on the part of the Montreal Herald to eschew polemics, politico-religious controversy, and, indeed, all questions, which demand theology; that the decrees of the Councils are, to a little study-a little talent, natural, or acquiredmost of them, sealed mysteries, and that all their a little of the style, habits, and education of a gennotions of Popery, are formed from the study of tleman, on the part of those who attempt to discuss Anti-Catholic literature, and the perusat of "Awful them; unfortunately for cur cotemporary, he is pre-Disclosures," by some evangelical prostitute. Hence | eminently deficient in every one of these qualifications. He is all very well, and very respectable, so long as he sticks to his own peculiar line of business; in its perpetration, but in its manifestation .-... A blot he can twaddle, solemnly, about Mess-Pork and Free-Trade; he is prosy-very-but still we can endure him, upon Canals and Railroads-Drains and Sewers; these are topics upon which he is great, and can disattaching little, or no importance, to the performance course most eloquently; they are subjects, just suited to his intellectual calibre, and to which his style of and say again, that the best policy of the Irish is to The other, in attributing to them doctrines and prac-tices which the Church condemns. Of the first well adapted every animal for the peculiar work which tempt at insurrection would be sinful, inasmuch as it is called upon to perform: to the noble horse, she has given speed and courage; the sluggish ox, honest shed alone certain-for the hour of "Ireland's uppest purposes, deliberately garbled the writings of beast, is better suited for heavy drudgery; so with the Bishop of Noyon, in order to make it appear, our cotemporary; though destitute of wit, fancy, livethat, in the seventh century, the Church laid no liness, or anything bearing the remotest resemblance her long neglected soil, to build up her waste places, stress upon any thing, save the mechanical perfor- to genius, his plodding industry, though it cannot to recruit her diminished numbers, and thus to increase mance of a few external acts of devotion, and the make him great, may, at least, if properly directed, her chance of being one day restored to the dignity.

a few outward acts, which spoke to her children then, adapted, and to endeavor to form a correct estimate as that she should sacrifice the remainder of her of his own abilities; so shall it be unnecessary for us children, in her haughty neighbor's quarrels, merely to remind him a second time, that though he may be pompous duliness, and solemn rigmarole, are amongst the most estimable of his endowments-and that helis then most happy, when able to conceal the unamiable | Ireland-ask her what she has received from England, features of the swaggering bully, beneath the stolid aspect of the natural dunce.

Why, then, oh unhappy Herald, dost thou not content thyself in the placid realms of duliness, and tame mediocrity, over which thou so long hast reigned undisputed sovereign? Why cast away thy leaden sceptre, to grasp the unused sword of religious con-troversy ? What evil genius has persuaded thee to abandon thy own quiet domains, for the turbulent polemical arena ? Ah! luckless Herald, thou wer't so happy in thy twaddlings and thy prosings ; men read, or thought they read, thy lucubrations, and lo ! a soothing calm, an exposition, as it were, of sleep crept o'er them; and they, too, were happy-why pose ?

But our heavy cotemporary will not take good advice; evil counsellors have been at work with him, and have infected him with the notion, that the Herald is a kind of leading journal, valuable for something besides the number of its advertisements, and that the information of the editor is as extensive as the circulation of his paper-for it is a useful, and a very well conducted paper of its kind, and deserves to be supported-that we admit. It is a very good commercial authority, but of no authority whatever upon questions of theology, and Irish politics; for if it were, the editor would not have been surprised at our remarks upon the little cause that Trishmen have to love, or to shed their blood for, the Protestant Government of England. We have studied history, closer than our cotemporary, and though in the course of our studies, we have often seen good cause why the Trish should hate England, and rise in arms against her, we have never been able to discover-from the days of Queen Bess, to those of Queen Victoria; from the time of Cromwell, to that of Johnny Russell-any reason why Irishmen should love her, or look upon England as their country. That opinion we have expressed before, and we express again.

And what cause has Ireland to love England, or fight in England's quarrels? What are the fair courtesies, by England done to Ireland, for which the latter should now be expected to render humble service? Do broken treaties, does faith, pledged and violated, -do penal laws, and hangings, and quarterings, establish any claim on the part of England, to the love and gratitude of Irishmen, and Catholics ? or is it for the Ecclesiastical Titles Bill, that the Irish are now called upon to be thankful? In none of these things can we find any great cause for a very ardent affection on the part of Irishmen towards England. It seems to us, on the contrary, that no nation has ever suffered from another nation, what Ireland has had to suffer from England—that no nation has ever so barbarously----so unremittingly, persecuted another nation, as England has persecuted Ireland. Read the Protestant Penal Laws of last century-laws from which Satan himself might take a lesson in cruelty, and at sight of which the damned must blush to see themselves outdone in malignity by Protestant legislators-and then tell us what cause Ireland has to love the English Government. As Catholics, Irishmen are bound to forgive all their enemies; but as men, they have the right, and will, doubtless, do their best, to put it out of their enemies' power to need forgiveness again. They are ready to forget the past, but they must not neglect the future; they must not forget what they have often been told, "that England's difficulty will be Ireland's opportunity;" who shall blame them, if they pray, day and night, for their

because it suits England's convenience at the present day, to court where she has oppressed, and to fawn and cringe upon those whom she has long cruelly persecuted. Ireland love England, indeed.! Ask that she should love her, -- Alas ! she cannot answer ; grief stops her voice; she can but point to you white sail, sinking below the western horizon, and bearing in its flight her exiled children; she points to the pleasant valleys, and green mountain's sides, where lie the unburied bones of her sons, bleached by the summer's sun, and the winter's frost-to the piles of her mouldering dead, and to the accursed charnels of Ennistymon and Kilrush; she cannot answer-subline even, in her desolation she sits-

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We ask, and we receive no answer-or if a voice be heard, it is a sound of lamentation and great mourning-it is the voice of Rachel, weeping for her children, and who will not be comforted because they are not.

Queer treason this, which consists in exhorting men to stay quietly at home, and in provoking them to peace !---which deprecates violence, and the destruction by the sword, of the remnant that the famine, and the pestilence have spared ! Yes, we repeat it -if Irishmen are wise, if unto them it be given to know the things which belong unto their peace-they will stop quietly at home-they will avoid all outrage, all menaces even of outrage-they will obey the laws, in all things, in which that obedience does not entail disobedience to the Higher Law of the Church -then, indeed, they must despise and set at naught men's paltry enactments, and by this conduct they will approve themselves good citizens, because faithful Catholics. If this advice be treasonable, our opponents may make the most of it.

We have, we trust, fully explained our sentiments, with regard to Ireland, and the duty that Irishmen owe to their country, to the satisfaction, we hope, of our Irish Catholic readers, though, perhaps, not to the satisfaction of our cotemporary; but him we seek not to satisfy-we care not to appease his troubled spirit:

"He shall digest the venom of his spleen, Though it do split him; for, from this day forth, We'll use him for our mirth, yea for our laughter, When he is waspish."

IIe shall find that his bullying, and his blustering, are thrown away upon us, and that we have as little regard for his threats and abuse, as we have respect for his skill as a dialectician, or for his talents as a controversialist.

ST. PATRICK'S ORPHAN ASYLUM.

On Sunday last, after Vespers, the Orphan Asylum was filled with a dense crowd, anxious to assist at the ceremony of the Benediction and Dedication of this truly Catholic establishment. The sermon was preached by the Rev. Mr. Dowde, to whose untiring exertions so much is due, and was taken from St. James, i. c. 27 v .- After the solemn Benediction of the most Blessed Sacrament, given by the Rev. Mons. Billaudel, Superior of the Seminary of St. Sulpice, a collection was taken up in aid of the funds of the establishment—sum collected about $\pounds 25$. The same day, after early Mass, at the little chapel attached to the St. Patrick's Hospital, the sum of upwards of £20 was taken up by the Rev. Mr. O'Brien, for the support of that establishment.

DIED SUDDENLY.

We have received a letter from Mr. Kenneth McDonald, of Charlottenburgh, the object of which will be seen from its contents :----

"An Irishman called and stopped at my house on Sunday, 25th January, who complained of a sligh: indisposition, and requested to be allowed to remain, in order to rest for a couple of hours, when he hoped to be able to proceed to Montreal, where he had left his wife and children about two weeks ago, in order to go up to Matilda, in C. W., where he expected employment on the public works; but not having been successful, he was making the best of his way to town to rejoin his family. Soon after his arrival, his indis-position increased, and on Monday 26th, he expired in my house. I asked him his name shortly before he breathed his last, but the word Michael was alone audible. He was about five fact, ten inches in height, and had on a black dress coat and cordoroy trousers. He arrived in Montreal last autumn, having emigrated from Tipperary, and sailed in a ship from Waterford, in company with his brother-in-law."

not save us. The pride and selfishness, the insensibility to honor, the indifference to all lofty moral principle, because so universal, are dangerous enemies, not merely to our virtue, but to cur national existence."

Declamation against the superstition, dirt, and ignorance of Papists, is generally succeeded by misrepresentations of the doctrines of the Catholic Church. From Titus Oates down to Maria Monk, who make use of them put great trust in the ignoten thousand of their audience has ever read a line, or even turned over a page of any Catholic work on our adversaries hesitate not to lie, and to lie boldly, for in Protestant Ethics the sting of sin consists, not is never a blot until it is hit."

There are two modes of misrepresenting the faith of Catholics. One consists in representing them as of duties which the Church imperatively enjoins. mode, we have an admirable instance in the very Protestant historian Mosheim, who, to serve his dispayment of the Church dues. To effect his purpose, Mosheim, with true Protestant candor, purposely omitted from his quotations the whole of the conclud-ing paragraphs, for how could a Church be represented exhort him then, in no unfriendly spirit, to stick to the

· But, we may be told, that the worst parts of the Penal Laws have been repealed, and that England wounds she has inflicted, pouring in wine and oil. The events of the last session, tell a very different story. Protestantism still shows its ancient malice, by passing fresh Penal Laws, though, it betrays its present weakness, by not daring to enforce them; it is now. words of Cobbett, "The Reformation was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished by plunder, devastation, and by rivers of innocent English and Irish blood." What it was in the beginning, it is now, and ever will be; Catholics do well, to mistrust it.

And it is to perpetuate this foreign yoke, this gnominious badge of defeat and serfdom, that, under the pain of being branded as false to their country, Irishmen are expected to take up arms! What have Irishmen to do with England? England is not their country-they are aliens-at least Lord Lyndhurst said so ; and if the Irish are aliens to England, it follows that England must be alien to the Irish. We defy the Herald to controvert our logic, or successfully to tax us with treasonable purposes. We said, success would be doubtful, much misery and bloodopportunity" has not yet come; and "at home," because Ireland requires all her children to cultivate

We have received, but must defer publishing untilour next issue, a letter from the Secretary of the St. Patrick's Society, with reference to the proceedings of the " Peace Societies" in the United States.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Brockville, H. Walsh, £1; Prescott, Capt, Desselt, 12s 6d; Syracuse, N. Y., Rev. W. M'Callion, 12s 6d; St. Marie de Monnoir, C. O. Rolland, Esq., 12s 6d; St. John's, T. Sherridan, 12s 6d; St. Rose, Rev. Mr. Brunet, 12s 6d; Richmond; P. Cavanagh, 6s 3d; Rawdon, A. Daly, 15s, E. Corcoran, 12s 6d; St. Hyacinthe, B. Flynne, 6s 3d; St. Ambroise, P. Daly, 12s 6d; Flenryville, Rev. Mr. St. Aubin, 12s 6d.

Died.

In this city, on the 5th instant, Mr. James Grace, aged 30 years. Friends and acquaintances are re-quested to attend his funeral, without further notice, from,