

To the Editor of the True Witness.

Kempville, June 30, 1855.

Dear Sir,—In the Montreal Gazette of the 19th inst. I find the following account of the proceedings of the secretaries called Anglicans, in Clarenceville:—
A congregation of 280 assembled in St. George's Church, to whom his Lordship delivered a very able and logical sermon on the great Romish and heretical Dogma recently promulgated from the Vatican, which was listened to with absorbing interest, and on an occasion so important to the integrity of Christian truth, as the invention by man, in this 19th century, of a new article of faith authoritatively pronounced to be essential to salvation, though unsustained by any warrant of Holy Scripture, and based only on the assumed infallibility of the Papal Church. His Lordship is truly redeeming that solemn pledge of his consecration—to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word."

I have a few remarks to make on the above extract which may not be uninteresting to your readers. It would appear that the Gazette, after having taught some time back—that "religion is a matter of but secondary importance," is now trying to redeem its character, by persuading the public that it really has a regard for religion; or perhaps the *omednans* of the conventicle, seeing the false Witness fall into such disrepute, felt it necessary to take into their interest a journal of wider circulation. However it be, I have observed that the Montreal Gazette has, for some time, been talking piously, especially when it has anything to say against Catholicity; of course you and I call it impiety; but to the minds of a large class of Protestants nothing seems so pious as to assail the holy Catholic Church.

His Lordship, that is to say, the highest Government official for ecclesiastical affairs at Montreal, delivered (says the Gazette) a very able and logical sermon. Whether the sermon was either able or logical, I have no means of knowing, for I have not heard it, and I am not much inclined to trust the testimony given in the case; for I know that whatever is opposed to truth cannot be logical. It is evident, a priori, that the speaker who addressed the congregation at Clarenceville was in error. A system of doctrine condemned by a General Council in the XVI. century is as heretical and false, as a system condemned in the IV. or V. century; and the followers of Luther and Calvin, or Queen Elizabeth's Parliament, are just as impious heretics, as the disciples of Arius, Nestorius, or Elychies; because the anathema of the holy Council of Trent had just as much authority as those of Nice, Ephesus or Chalcedon. Who does not know that the doctrine of Anglicans has been anathematized in the holy Council of Trent? The believers as well as the teachers of that doctrine are therefore plainly in error; and the teachers are the more criminal, because they persist in maintaining and propagating error which has been anathematized by the Church of Christ. Neither can they teach aright but error, as long as they teach in the spirit and according to the principles of that heresy in which they have been educated; and in that sense it is true to say that whatever a Protestant says must be wrong. We of course attach no more importance to the word of an Anglican bishop, in matters of religion, than we do to the words of a police constable. The private judgment of the one is, I dare say, just as sound as the private judgment of the other. Neither will the blasphemy of the Montreal Gazette affect the unerring decisions of the Church. What surprises me most in the report of the proceedings at Clarenceville is, that so many fools could be gathered to listen to the words of a man who cannot tell whether he is speaking truth or error, and who, at best, can only say that, in his opinion, he is right. But in matters of Faith, certainty is required. To say that the Dogma of the Immaculate Conception is unsustained by any warrant of Holy Scripture, is a melancholy proof of the gross ignorance of the Bible which prevails amongst Protestants. As to what is said about a solemn pledge at consecration, the only reply I have to make is, that that pledge is violated every time Dr. Fulford opens his lips, or does any other thing to sustain what is called Anglicanism.

PADRUON M'GHAEL.

To the Editor of the True Witness.

SIR—It must be a source of satisfaction to all true friends of the temperance cause, to know the exertions which have been made in several parts of Canada to forward a subsidy to Father Matthew, who has been so instrumental in the good cause as to be styled its very Apostle.

The cause of temperance itself is one we must all feel interested in; not only from its special purpose of preventing intoxication and so many of its concomitant evils; but likewise from the principle it contains of making that proper use of God's creatures which is so necessary to keep our appetites under the control of our reason, instead of allowing our reason to be swayed by them. In proportion as this principle gains ground, will that harmony be restored between the animal and rational man, which was so unhappily severed and lost by his fall;—that harmony which we know can never be effected by man's own unaided endeavors, or without the joint co-operation and salutary remedies of grace. Is it fitting then that we should forget him who has done so much to recall men's minds—so apt to be taken up with worldly cares and distractions—to such a wholesome principle? This object Father Matthew admirably succeeded in achieving, not by the employment of coercion, or by having recourse to legal enactments, but by the power of moral suasion alone; thereby proving the goodness of the cause he was engaged in—for that certainly must be a weak cause which, having a point of morality to inculcate, casts moral argument aside, and has recourse to physical coercion. The moral impossibility of extirpating all abuses is founded on scriptural authority, which shows that God still allows the tares to grow along with the good grain, until a fitting time for their separation shall arrive; and thus dispenses, methinks, with the necessity of enforcing morality by means of the thumb-screw. The cause of teetotalism, Mr. Editor, I say again, is one we must all feel a deep interest in, both from the great amount of misery it has prevented, as well as from the obstacles to the susceptibility of God's holy grace which it has removed; and we are also anxious for the honor of its name, since it has been accused of being instrumental in overthrowing the necessary and useful, as well as in eradicating the baneful and prejudicial. When will heresy, with its hydra-head, understand and acknowledge the difference between the use and the abuse of things? Must our eye be evil because God is good?

To the great mass certainly of human beings, teetotalism has proved highly useful. But when I am asked if teetotalism is obligatory—I reply, it is one thing to be recommendable, and another to be obligatory. But as some are induced to adopt a life of Christian perfection and asceticism, in order to set an example to others, may it not be so with regard to teetotalism, which some may embrace, in order to encourage others in the practice of temperance?

In fine, Mr. Editor, in speaking of temperance, it is not fit that one should omit mentioning the name of the Right Rev. Dr. Phean, who has been so long and deservedly known for his exertions in favor of it in both parts of the Province; and who is equally free from any quaint or mistaken notion of rigorism which would taint withhold those natural aids which may be required to prevent our growing faint on the road to our heavenly country. If these thoughts, Mr. Editor, meet your approval, I trust you will afford them a speedy insertion.—Believe me, Sir, yours very truly and sincerely,

PHILOPOPOS.

Kingston, June 29, 1855.

We have been requested to insert the following—which we copy from the Prescott Telegraph:—

LETTER TO MR. PATRICK.

"The Catholic Priest in the place where he lived, wanted him to pledge himself to vote for a Roman Catholic Superintendent for their 20 schools, while the one they now had was enough for 3,000."—Extract of a Speech reported in the Montreal Herald of May 31, 1855, to have been made by Mr. Patrick, in the House of Assembly, in reference to the Upper Canada Separate School Bill? May 29, 1855.

Prescott, June 18th, 1855.

SIR,—As I had not seen till this late moment any dicta of yours in print, relative to the Upper Canada Separate School Bill, and as the Herald's report of what Mr. Patrick did say in his place in the House of Assembly on that very grave and most interesting subject, directs my special attention to the above statement which I have correctly taken from that report. To this statement I also call your attention, Sir, under the impression that you are the Mr. Patrick thus represented in the Herald. I incline to avoid as much as possible trespassing on the patience of the Editor, or diverting from the main point of consideration your mind, by the unavailing ejaculations of my astonishment at having seen this precious *warrant* attributable to you; I must say as briefly as propriety of language will permit, that in all its bearing, extent and significance, the above extract from the speech of the *Herald* Mr. Patrick is an egregious falsehood.

Sir, I the sole Catholic Priest of this place, never on any occasion, had had prior to your election, nor have I had since your election, any conversation with you whatever, purporting "to vote for a Roman Catholic Superintendent for their 20 schools." To say, Sir, that you misunderstood my purpose, or misinterpreted my words, or misconceived my ideas in our interviews, ("which have been few and far between") would not adequately express the falsity impregnating the above extract. It is a falsehood as black as its base as the heart that engendered it, and a foul polluted mouth alone could give it utterance. I can not know what 20 schools Mr. Patrick of the Herald means. He cannot allude to the separate Schools of this Town, for we Catholics have here but two. He does not allude to the Schools of the County, I hope, coming within his parliamentary scope, for I cannot say if there be one Catholic separate School within that sphere to superintendent; poor business this for a Catholic Superintendent! He does not, certainly, I am predisposed to believe, imply in his *oratorical* *farrago*, that I, "the Catholic Priest of this place" desired or designed to supplant the present local Superintendents of Schools, either of Town or Country, within the limits of his constituency, and substitute in their place a Catholic Superintendent. No, Sir, this cannot be the pith and sense of Mr. Patrick's words as reported. Let any misgivings should be in the minds of others on this point, I beg leave to express my opinion in relation to the present local Superintendents of Schools in this Town and County, as far as comes under my observation. I must, in justice to my own convictions, say, that these gentlemen are most impartial, most vigilant and indefatigable in the conscientious discharge of their duty; and in their surveillance over the Schools in their jurisdiction they have deported themselves with distinguished ability, as the unanimous approval of all parties, Catholic and Protestant attest. Therefore, Mr. *Herald* Patrick does not certainly mean that I, the Catholic Priest in this place where "he lives desired him to vote for a Catholic Superintendent" over these schools superintended by these worthy Protestant gentlemen to whom I allude. Does Mr. Patrick of the Herald include in the number "20" all the Catholic Separate Schools of Upper Canada? If he does so, "the Catholic Priest in his place where he lives," do solemnly declare that I have not known, nor do I know *definitely*, how many Catholic separate Schools have been or are in Upper Canada.—For the want of zeal by not enumerating accurately our Catholic separate Schools in Upper Canada, I may be taxed with carelessness, or what is worse with indifference to the progress of our Catholic Schools. To this imputation I reply, that so discouraging, so inefficient, rather so insulting to Catholic intelligence has been the *effice* School Act, supplementary School Act, and provisions of said School Acts, in our regard as Catholics, in every respect entitled to an exceptional administration of justice, that for my part, I never hoped in the imaginary success or advantage accruing to Catholics from these Acts, nor have I better hopes, to speak candidly, in the present School enactment, to impede the progress of which, Mr. Patrick of the Herald has vented forth in the Legislative Hall of the Province, as many vituperative assertions as discrepant with wisdom and incongruous with truth, as his reported speech contains simple sentences.

You cannot say, Mr. *Herald* Patrick, on honor, if any remain with you, that you misunderstood my purpose; I had no understanding with you on the choice of a Superintendent at any time, positive or indefinite, be he chief, local, or as you would designate him, *sectarian*. Nor could you misinterpret my words; I expressed no words to you on the subject, directly or indirectly. Nor can you plead in defence of your very unenviable position, a misconception of my ideas; I never communicated to you an idea, or thought, or desire, or velicity on the selection of a Superintendent for Schools, Catholic or Protestant, *sectarian* or common.

Though I have been so incommunicative with you on this point, I have not the less observed or felt the flagrant partiality on the part of the "one now enough for 3000" inclining towards all anti-Catholic sects of every denomination, his undisguised opposition in the plenitude of his adventitious power, against the just claims of the Catholic body, who have most constitutionally sought for the amelioration of the oppressive grievance which the School Acts have directly inflicted on us mainly through his instrumentality. Notwithstanding my reserve with you, Sir, I have seen [and who has not?] this blotted bigot, this "one enough for 3000," well gored as he is with the Provincial wealth, adapting and plying with admirable tact and dexterity his borrowed literary apparatus to the metamorphosing of *bad Catholics* and *good Protestants* into most accomplished "Yankee Know Nothings." This is evidently the result of his systematic wily scheme in "diffusing useful knowledge," which, eventually, if not retarded by some wiser and more independent legislation than hitherto we have had on the School question, without any interference on the part of the seemingly necessary Ministerial Engine, time and circumstances will more fully develop till its gigantic growth will appal the most intrepid and the most unconscious of its inherently evil tendency.

With this ominous vision before me, astonishment, *mirabile dictu*, I never in my life even hinted to you, Mr. Patrick, the sacred propriety of eliminating from office this barrier to the concession of our religious scholastic rights, the autocratic superintendent, "the man enough for 3000," or the expediency on your part "to vote for the appointment of a Catholic Superintendent for their 20 schools." But this, Mr. Patrick, is the unvarnished truth; its denial is an unqualified lie. To submit yourself to the very servile and unchristian profession of fabricating untruths, though you may find it convenient to serve your purpose, or compass your design, is an act of frailty unbefitting the poor, naked, godless, unenlightened Indian, who wildly wanders on the banks of the Niger, or the un-

christianized Tartar who adores for his God the invisible Lama.

Solliloquize on this, as you please, Sir, but examine the enormity of your untruthful statement as a Member of an enlightened Parliament—a *quondam* *Christian* *Escholar*, who must have perused, in *days gone by*, this infallible text—"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Believe me, Sir, the fabrication of lies is an arduous undertaking, however convenient; to maintain *one* three times twenty are required. Nor is impunity its privilege; however concealed, it bears with its own chastisement. What your motive has been to lie against me, I can, without any straining effort of the imagination, conjecture.

You have passed as an inert *drone* through the late parliamentary session, pocketing \$6 per diem, without having said or done any thing credible or in the least advantageous to your constituents. You have, I suspect, and vain would hope failed in your attempt to dupe the present ministry by enjoining them to nestle you beneath the golden wings with the other favoured fowl; but you have the mishap of being a very *fool* bird. They had timely seen the noxiousness of your individual species, of its nature capable to infect the whole aviary. They refused your patronage—they have done wisely. But you must seek some congenial atmosphere to breathe and live in. You have succeeded thus far in your flight; sneakingly you have attached your *individuality*, not (mind me well), the constituency you *misrepresent*, to the *nondescripts* who contemptible in their numbers can be recognized only by their bigotry and venality, and most especially by their ferocity against every thing Catholic. To be deemed a worthy member of this nondescript fraternity, it was required of you to prove your earnest zeal in the cause you espoused, particularly at so critical a juncture, the passing of a school bill in favor of Catholics! To prove your fealty you vented forth as a true zealot, the untruthful statement that hands this letter, against me, "the Catholic Priest of the place where you live." To what degree of excess parliamentary licentiousness is tolerated by the rules of the House, I cannot say; this I know, that good sense and common justice are not infrequently stifled by the politically profligate manoeuvres of members regardless of unswollen fame, but falsehood and scurrility are the weapons of a coward, the arguments of an unbecome, possessing, indeed, two extraordinary qualities, exhaustless at their source, and ever convenient. These Mr. Patrick has wielded against me with the gasconade of a busy, bustling bigot, to keep pace with the new order of the disappointed *expectants*, the contemptible *system managers*, the fanatic *clericalists* with whom he has enlisted. Had Mr. *Herald* Patrick any article of politic faith to guide him, any argument winter of a plausible complexion to advance in his late anti-Catholic tirade, he would not have recourse to such vile means as rancorous falsehood.

In the *Globe's* report of your *reluctant* speech at the crisis, you are represented, after having enumerated, with profound concern, the Catholics of Prescott, to have spoken of them in phrases conveying a great deal of the bitterness of unwarrantable sarcasm. As you have shown yourself a very meagre reasoner by adopting falsehood for argument, you have been very unwise in showing the numerical strength of the Catholic population, on whom you have been, serpent-like, casting your slough. Ah! Sir! you have none of the wisdom and prudence of the ancients. They never numbered their Roman slaves lest they would acquire knowledge of their strength and importance. But by the way you have counterbalanced this enumeration of the Catholics of Prescott, by showing in your own peculiar style, their comparative deficiency of intelligence and paralyzing poverty. It is true, alas! too true, that many of the Catholics of this town are but proportionally to their ability they have never failed to contribute their *ress* to the Corporation funds, and their labor to the improvement of the town, equally as well as those, in similar circumstances, of all other yield to none. There are some among them. Mr. Patrick, who are fully capable "to teach you the way in which you should walk."

As I have far exceeded the limits I first intended to confine myself to, I will merely remark, that I wish not to rattle old sores; but to probe them in order to evince the necessity of a cure; I therefore pass over many other points of a very provocative nature by reason of their ignorance and insolence, embodied in your very *remarkable* speech; hoping that you will not in any wise attribute to me embittered party feeling against you personally, in thus defending my character. With the true spirit of the Christiania precept, I pardon you for your unprovoked attack on me, though I must not forget it, in order that in proper time and place I may make due application of it.

Your obedient,

EDMUND PATRICK ROCHE,

C. C. of Prescott.

Wm. Patrick, Esq.

ATTEMPTED SUICIDE.—Joseph Langevin, shoemaker, of Bonaventure street, attempted to destroy himself, by cutting his throat on Monday morning last. He is yet alive.

The Superioress of St. Patrick's Hospital acknowledges with thanks the receipt of one pound five shillings (arbitration fee) from John Levy, Esq.

The Montreal Herald complains of the wanton mischief perpetrated upon the property of the contractors and others, interested in the public works of the Province. Many of the horses belonging to the contractors have been cruelly mutilated; and it would appear also that there is much drunkenness, and sly grog selling in the shanties along the lines. These abuses call for the prompt interference of the authorities.

SUN STROKES.—We regret to learn that sixteen men working upon the City water works at Gregory's farm, were sun struck on Saturday. Two died, and the others are under treatment, and likely to do well.—Commercial Advertiser.

THE WHEAT CROP.—The prospects of the wheat crop, to judge from the notices in our exchanges from various parts of the country, we are glad to say, seems to be improving. The Rochester Union says a fair yield in that district is expected, the effect of the cold weather having been to a certain extent to kill off the insect, whose ravages were so much dreaded. From the western part of the county it has information that the crops will be a full average. The Haldimand Independent says the crops in that vicinity look well, and that there have been no complaints of the Weevil or Fly injuring the wheat.—Toronto Globe.

COMMON SCHOOL EXAMINATION.—On Wednesday last we had the pleasure of attending the quarterly examination of the French Female Schools in Bye and Ottawa Wards. These schools are taught by the Sisters of Charity. The School in Bye Ward numbers upwards of one hundred scholars; in Ottawa Ward there is a much more numerous attendance. The appearance of the children was extremely gratifying, and the affection and zeal of the good Sisters was traceable in the neatness of the attire, the modest demeanor, and scholastic advancement of the children.—Among the visitors we observed the Rev. Superior of the College, accompanied by several Clergymen. A few of the School Trustees were present.—Ottawa Tribune.

CONSECRATION OF A CATHOLIC CHURCH AT OGDENSBURG.—On Sunday, the 17th instant, the new, beautiful and commodious Parochial Church, just completed in the flourishing town of Ogdensburg, N. Y.,

was consecrated to the service of Almighty God, by the Right Rev. John McClosky, Bishop of Albany, with all the imposing solemnity peculiar to the Catholic Church. The Church was dedicated to the name of the Immaculate Virgin Mary. A number of Clergymen assisted at the ceremony, including the Rev. J. Smith of Smith's Falls, C. W., Rev. Oliver Kelly of Brookville, C. W., Rev. Thos. Kevaney of Canton, N. Y., the Rev. Jas. Moore, S. J., and the Pastor of the Parish, Rev. James Mackey. The celebrant of Mass was the Rev. Mr. Moore, assisted by the Rev. Messrs. Kevaney and Mackey. After Mass the venerable Bishop ascended the altar, and preached the sermon of the day. The Right Rev. Prelate alluded, in grateful terms, to the praiseworthy exertions of pastor and laity in erecting so splendid a monument of their love for religion, and zeal for the glory of God. The true glory of Catholic Temples consisted not in external show,—for the greater honor of the Creator, external pomp and splendid display of this world's goods, the work of the hands of men, were offered as humble homage at the shrine of Deity,—but the true glory of our Temples consists in the presence therein of God himself. The sacrifice prefigured in the old law, the sacrifice consumed on Calvary, was daily offered up in the Catholic Church. His Lordship proceeded, at great length, and with fervid eloquence, to discuss the nature of the sacrifice, explaining, with singular clearness, the Catholic doctrine of the real presence, the powers delegated to the real priesthood, and traced the chief points of the Christian faith through the Prophecies to their fulfilment. His Lordship concluded his sermon by leading the minds of his hearers from the blessings which Christianity imparts upon earth, to the joys which await the true Christian as a citizen of that eternal home promised to the good and faithful servant by his Almighty Lord and Master. The Church is a substantial stone building, one hundred and ten feet in length, and sixty in width,—the style being Gothic. It is very tastefully finished. Too much credit cannot be given to the Rev. Mr. Mackey, whose unwearied exertions, amongst a comparatively poor congregation, have had so creditable a result. Having lately become by iron bonds a near neighbor to the flourishing town of Ogdensburg, it is our privilege to congratulate its citizens on this addition to their public buildings. It is a pleasing duty too, to say that in the arduous undertaking Christians of all denominations have lent a helping hand.—*Id.*

We have been informed that Thomas D'Arcy M'Gee, Esq., editor of the American Celt, intends visiting Perth about the middle of next month and giving one or more lectures. Mr. M'Gee has lately been in Ireland lecturing on Canada and its resources and recommending it as a home for Irishmen. His lectures there have been very highly spoken of by the press. He is now travelling through Canada for the purpose of gathering such information as he thinks necessary to convey through his paper to intending emigrants. From Mr. M'Gee's well known ability as a lecturer, we may expect for him a good audience in Perth.—British Standard.

NOTICE TO SUBSCRIBERS.

We beg to inform our subscribers on the Ottawa route, that Mr. John Meelan has kindly consented to act as our travelling agent, and will be amongst them shortly. He is fully authorised to receive monies and the names of new subscribers for the TRUE WITNESS.

Mr. David C. Hillyard, our travelling agent, is at present on a collecting and canvassing tour in Canada West, and we hope our friends will be prepared to receive him well. Mr. H. has a choice collection of Catholic books with him, which he will dispose of on reasonable terms.

REMITTANCES RECEIVED.

Trenton, J. Sullivan, 8s 6d; Fort William, W. M'Sorley, 10s; Gananoque, M. Melville, 11s; Alexandria, D. McDonald, 10s; Lochiel, M. Morris, 10s, D. Heith, 10s; N. Lancaster, A. Kennedy, 7s 6d; Point Claire, W. Carroll, 3s 1 1/2; Cornwall, Rev. A. McDonald, 12s 6d; Bath, F. McMullin, 1s 3d; St. Anicet, E. H. Smyth, 6s 3d; St. Hyacinthe, M. Buckley, 12s 6d.
Per Rev. E. Gordon, Hamilton—Self, £1; F. Logan, £1 11s 3d; M. Mahony, £1 5s; J. M'Cann, 5s.
Per Rev. N. C. Folier, St. Michael's—Self, £1 6s 3d; P. Ryan, 18s 9d.
Per P. Doyle, Toronto—Self, 10s; Gore, Rev. J. O'Reilly, £1 5s.
Per C. Baby, Sandwich—Self, £1 17s 6d; Rev. P. Point, 12 6d.
Per Rev. M. Brennan, Belleville—Self, 12 6d; Thentlow, P. Cox, 12s 6d.
Per D. C. Hillyard, Travelling Agent—Picton, J. Power, 6s 3d; J. Brady, 10s; W. Synnot, 5s; D. O'Shea, 10s; Mrs. T. Call, 5s; P. M'Mahon, £1 3s 9d; J. M'Donald, 5s; J. M'Callough, 5s; D. M'Cauley, 5s; J. Power, 5s.
Per M. O'Leary, Agent, Quebec—J. French, 15; R. M'Donoghue, £1; B. O'Leone, £1 2s 6d; R. Hanwood, £1 2s 6d; P. Wallace, £1; Rev. Mr. Beaumont, £1 10s; J. Nolan, 15s; D. Salmon, 15s; Valcatier, F. Conway, 6s 3d; Mr. Carrigan, 6s 3d; F. Martin, 6s 3d; Stoneham, P. Murphy, 6s 3d; Batis-can, Rev. Mr. Frechette, 12s 6d.

Births.

In this city, on the 1st instant, Mrs. W. G. Slack, of a daughter.
At Quebec, on the 30th ultimo, the lady of Judge Power, of a daughter.

Died.

In this city, on the 30th ult., Mr. Peter Reynolds, Printer, aged 21 years.
At Sillery, June 27th, Mrs. Patrick McIneenly, aged 62 years.
At Union Cove, on the 26th June, Mary Kervin, relict of Mr. Wm. Lambert, Culler, aged 27 years.

TEACHER WANTED.

FROM the 1st of July next, for one of the ELEMENTARY SCHOOLS in the Municipality of Lacome, County of Terrebonne, C. E.; salary £46.
Application to be made to the undersigned, at New Glasgow, C. E.; Wm. CAMPBELL,
Sec. & Treas. to School Commissioners,
New Glasgow, 11th June, 1855.