

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 6, 1852.

NEWS OF THE WEEK.

The English papers, per *Europa*, are almost entirely occupied with the details of the elections in the United Kingdom, to the exclusion of nearly every other topic. In England, no greater amount of rioting and debauchery than usual has occurred; but in Scotland and Ireland, the elections have, in several localities, been attended with serious disturbances, and human life has, in more than one instance, been sacrificed, a victim to the fearful passions excited by the No-Popery howl, and the Derby Proclamation. The citizens of the good town of Edinburgh have, in a great measure, redeemed their character, by placing at the head of the poll their old friend Macaulay, in spite of the severe castigation administered by the hon. gentleman, in his letter on the Maynooth grant, to the fanatics of Exeter Hall. In Dublin, we are sorry to say, the votes of the respectable citizens and proprietors have been swamped by the great unwashed of Orangeism, and Mr. Reynolds, the popular and Catholic candidate has been forced to succumb to Grogan and Vance. "It is well known," says an Irish paper, "that great numbers of freemen, by whom the election was turned in favor of Messrs. Grogan and Vance, had been taken out of the work-house, and shaved and cleaned in such a way as to make them presentable at the polling booths; and several of them who reside altogether away from Dublin, came from a considerable distance, some even from Scotland, for the purpose of voting. All this has naturally aroused a good deal of indignation amongst the liberal party." In spite of this defeat, Mr. Reynolds, who is well known as one of the most honest and energetic of the gallant band, honorably nick-named the "Irish Brigade," will yet have a seat in Parliament; he is too valuable a member to be lightly parted with. "In his case," says the *Dublin Weekly Telegraph*, "the King's County will repair the wrong that Dublin has done. In King's County there are about 2,300 electors; its Liberal and Catholic electors are to be reckoned by hundreds—its Tories only by tens. The Orange freemen voted Mr. Reynolds out of Dublin; but the votes of Catholics, as it has been observed by the *Freeman's Journal*, place Mr. Reynolds in Parliament." We learn from the same paper that arrangements for that purpose are being made, and that there is every reason to hope that Mr. Reynolds will long continue to be a thorn in the side of the Protestant administration of Great Britain.

At Limerick, the proceedings have been characterized by violent outrages. Under the heading—"The City in a State of Siege," the *Limerick Reporter* has the following details:—

"Artillery with lighted matches make an exciting display as they go through the streets with their guns of heavy metal. Dragoons parade the streets with drawn swords, and carbines loaded. The approaches to the city in every quarter are occupied by strong detachments of military and police."

It seems that the military were pelted, and somewhat roughly handled by the Limerick women, in consequence of a dragoon having nearly ridden over the Rev. Mr. Burke, P. P., St. Johns, and that he was only prevented from so doing by the courageous conduct of a true-hearted woman, who seized the reins of the unmanly rufian's horse, and held him fast until the Priest was enabled to get out of the way—an attack upon the military and the police was the consequence of this insult to a Catholic Clergyman. At Cork, Belfast, and several other places, serious riots had occurred.

The result of the election will, it is said, give to neither party a decided triumph in the future House of Commons. The question of Free Trade is however set at rest for ever, and the only chance for Lord Derby is, frankly to abandon Protection, and to stick to his Protestantism, because the nation—though it will not stand any restrictions upon the importation of foreign corn—has a strong objection to the promulgation of Catholic dogmas.

The inquiry into the Stockport massacre still continues, without eliciting any further information. Sufficient however has transpired to make it apparent to the dullest comprehension, that the Protestant rabble were countenanced, in all their proceedings, by the Protestant Mayor, Magistrates and Constables. No effort was made to put a stop to the riots; the Riot Act was not read, and, it is positively stated by one witness—though we are loath to believe his testimony against a gentleman holding a commission in her Majesty's service—that the officer in command of the troops—a detachment of the 4th—was guilty of gross dereliction of duty. We copy from a report of the proceedings of the adjourned inquest, on the body of the murdered man, Michael Moran:—

"Joseph Cartier examined—The Riot Act was not read in my presence; I did observe something peculiar about one of the officers."
"Mr. Gibson—What was it you observed? Here the Mayor interposed and informed the court that Major Kennedy "left the military and the authorities at a given point. Mr. Coppock (Clerk to the Magistrates) explained this singular circumstance by the fact that 'the officer was suddenly taken with a bleeding at the nose.'"

The conduct of Major Kennedy will, we suppose, become the subject of official investigation. The inquest was adjourned until Friday the 23d ult.

The *Telegraph* states, positively, that the riots at Stockport were but the premature explosion of a great Anti-Catholic conspiracy, which has been for some time maturing, and whose head quarters are at a certain office, which it indicates, in London. Arms of singular fashion, which remind one of the Protestant Flail in use in the days of St. Titus Oates, and St. Bedloe, were provided for the conspirators; The Liverpool correspondent of the *Telegraph* thus describes them:—

"These weapons are composed of a very hard wood, about four feet long, with a screw in the centre, which allows the weapon to be separated into two parts, and carried in the coat-pockets, or about the person, without observation; but, in a second, it is capable of being put together by means of the screw, and on one end is another iron screw, intended for a pike, which could be attached in a second or two. These 'tools' were made after a very ingenious model, given some years ago by an Italian to the English Chartists, and are most formidable weapons, especially if used in a crowd (as most certainly intended by the Orangemen) as the parts could be at once united, and the pike mounted, before the assailed party could have any notice of such proceedings."

It appears that a seizure of these Protestant implements of murder, has been made at Liverpool, by the police, upon the premises of one Jarvis, a turner, residing in William-street, Williamson Square; upwards of 400 pikes were captured, which had been prepared for the Orange processions of the 12th ult.

On our sixth page we have given the opinions, both of the Protestant press in England—"the fairest press in the world," a cotemporary observes—and of the Protestant press in the United States, upon the late trial of Newman and Achilli. It will be seen that there is, as there can be amongst honest men, but one opinion, as to the guilt of the lewd beast Achilli, the reckless perjury of the jury, and the dishonesty of the judge. The *Weekly Despatch* alone ventures an apology for the conduct of Lord Campbell:—The poor, silly old man is in his dotage, and his impertinent remarks are to be taken as the inane drivellings of a weak head, rather than as the expressions of a corrupt heart. The *Catholic Standard* has published the names of the jurymen, in order that the fellows may be held up to the scorn and execrations which they so richly deserve. The London correspondent of the *Oxford Herald*, a Protestant paper, says—"It is very confidently stated that both Lord Brougham, and Lord Lyndhurst, have taken no pains to conceal their disgust at Lord Campbell's conduct at the trial of Achilli v. Newman. It is considered that there is ample ground for the prosecution of Achilli for perjury, and it has been thought not unlikely that Dr. Newman would take that course."

One effect of this celebrated trial, as will be seen by an extract from the Austrian correspondent of the *Times*, has been to furnish the opponents of "Trial by Jury" with an unanswerable argument against the introduction of that system on the continent: with such a specimen of its results, honorable men must shrink, with disgust, from "Trial by Jury."

The surrender of the Irishman, Keane, by the authorities of New York to the British government, on a charge of attempted murder, has led to a serious riot. A large body, composed principally of Irish, attempted to rescue the prisoner on his way to jail, but were repulsed by the city police. Several persons have been seriously injured.

The *Boston Atlas* says, that despatches have been received at Washington from Mr. Webster, containing assurances that the difficulties upon the question of "Fisheries" would be promptly and amicably adjusted. On our first page will be found an article from the *N. Y. Freeman's Journal*, which we insert, as illustrative of the feelings entertained by Catholics in the United States towards the Penal Law-passing government of Great Britain. New York has already forwarded the sum of \$15,000 in aid of the relief fund, to which Madame Alboni has generously contributed the sum of \$200.

We have news from the seat of war at the Cape of Good Hope, up to the 14th June. Gen. Cathcart was making preparations for a grand combined movement against the enemy, who seem by no means daunted by their late reverses. Peace seems to be as far off as ever.

By telegraph we learn the arrival of the *Niagara Steamer*. Elections are almost over.—For the Ministry, 325; Opposition, 272; majority for Ministers, 53. In the above, 40 Liberal Conservatives are included as Ministerialists. Between thirty and forty places are still to be heard from.

PROCESSIONS.

So much has been said of late about the impropriety of tolerating processions of any kind,—so much bad argument, and good ink have been wasted on the subject, that we should not venture to revert to it, had it not been that, in several of our Canadian cotemporaries, an attempt has been made to establish an analogy betwixt the Catholic processions in honor of the Feast of *Corpus Christi*, and the Orange processions on the 12th of July, in commemoration of the conquest of Ireland by William the III; and to argue that both ought to be suppressed, both being equally offensive—the first to Protestants, the second to Catholics. Our object is to show that there is no analogy whatsoever betwixt the two processions, and that the arguments, in favor of the suppression of the latter, are perfectly inconclusive when adduced for the suppression of the former.

The arguments brought forward for the suppression of Orange processions are,—that their primary object is to insult the religious, and national, feelings of Irish Catholics, and that their almost inevitable results are, breach of the peace, and too often, alas! the loss of human life. If these objections against Orange processions are well founded, and borne out by facts, a good case for their suppression will have been made out; but, unless it can be shown that the primary object of the procession in honor of the Feast of *Corpus Christi* is to insult the religious, and national, feelings of our Protestant fellow-citizens of British origin, and that its almost inevitable results are,—breach of the peace, and destruction of human life; unless history and facts can be adduced to substantiate these objections, then it is very clear that the argument, though unanswerable against the toleration of Orange processions, is perfectly inconclusive when adduced against the Catholic procession of the *Fete Dieu*.

I. We say then, that the primary object of Orange

processions is to insult the religious, and national, feelings of Irish Catholics; that they almost inevitably lead to a breach of the peace, and the sacrifice of human life, and that therefore they ought to be suppressed.

II. We say, that the primary objects of the Catholic procession of *Corpus Christi* are, the honor and glory of God, and the commemoration of the institution of the Sacrament of the Lord's Supper, and that there is therein no intention to insult the religious, or national, feelings of our Protestant fellow-citizens of British origin; that it does not lead to a breach of the peace, or the sacrifice of human life; and that, therefore, the argument, in support of the propriety of suppressing Orange processions, is inconclusive, when adduced against the Catholic procession of the *Fete Dieu*. If we can make good our assertions, our conclusions are logically correct; we will endeavor to establish our premises.

We have to establish, first, that the primary object of an Orange procession is to insult the religious, and national, feelings of Irish Catholics; and that its almost inevitable results are,—breach of the peace, and, very often, loss of human life. To establish this we have only to revert to the history of Orangeism, and the events which Orange processions are intended to celebrate.

In the latter end of the XVII. century, Ireland was inhabited by two distinct races, differing from one another in origin, in language, and religion—by Celts and Saxons—Irishmen and foreigners—Catholics and Protestants. The first comprised a population of about one million; the second, a mongrel population—a sort of dirty cross, between low-country Scotchmen, and the camp followers or sutlers, of Cromwell's army—numbering about two hundred thousand.—Aided by the arms of England, partly by brute force, partly by chicanery and low cunning,—the characteristics of the "black north" at the present day—this small body of foreign colonists had managed, to despoil the ancient proprietors of the soil of their property, to trample upon the rights and privileges of the Irish aristocracy, and to hold the great mass of the Irish nation in a state of serfdom. In the language of Macaulay—

"The relation in which the minority stood to the majority, resembled the relation in which the followers of William the Conqueror stood to the Saxon churls, or the relation in which the followers of Cortes stood to the Indians of Mexico. . . . The ascendancy of the ruling caste was upheld by a standing army of seven thousand men, on whose zeal, for what was called the English interest, full reliance could be placed."

Such was the political, social, and religious, condition of Ireland upon the accession of James II. to the Crown of the three Kingdoms; and the sin of this monarch was, that he attempted to remedy, by hasty, and ill-advised measures, the wrongs under which his Catholic subjects labored. In the meantime, the arms of the foreigner, seconded by the treachery and rebellion of his English and Scotch subjects, had deprived James of the Crowns of England and Scotland; that of Ireland alone remained to him; for it must be borne in mind; that the union of the crowns upon one head was but an accident, and that, in the XVII. century, the Legislature of Ireland was as independent of that of England, or of Scotland, as in the reign of William the IV., the Legislature of Hanover was independent of that of Great Britain.—Now the foreign colonists, in the North of Ireland, beheld this state of things with great uneasiness; they feared, not without reason, that if the lawful king could maintain his authority, they would be compelled to reforge part of their plunder, and make restitution of their ill-gotten wealth; they trembled lest Ireland should be for the Irish, and not for the alien mongrel to trample under foot; this dread of justice to Ireland, far more than any religious consideration, prompted the foreign colonists to insurrection against the King of Ireland, and, as they knew that they were but a contemptible minority, neither loved, nor respected, by the Irish, they called in the assistance of Dutch and English troops to aid them, in their rebellion against their sovereign, and their conspiracy against the civil, and religious, liberties of Ireland. The rebellion was successful; foreign arms triumphed, and Ireland was conquered; yet not without a struggle. Abandoned by their sovereign, who proved himself all unworthy of the heroic devotion of his loyal Irishmen, the war was concluded by the treaty of Limerick—a treaty which recognised Ireland as an independent power, and not as a rebellious province—a treaty, of which it is sufficient to say, that hardly was its ink dry, ere, with true Protestant perfidy, every important provision in favor of Irishmen and Catholics was basely violated. Then commenced a series of persecutions, inflicted by the victors upon the vanquished, unparalleled in the annals of any ancient or modern nation; still, as if in mockery of the cruelty of their oppressors, the oppressed increased in numbers and in strength; the day of Protestant ascendancy could not last for ever, and, like a dog—muttering and growling over the half-gnawed bone, which it is compelled, by dint of kicking and lashing, to drop—the Protestant Government of Great Britain was compelled to abandon, reluctantly indeed, and sore against its will, one by one, the provisions of its much loved Penal Laws; for these concessions Irishmen know that they are indebted, not to any love of justice, but to the fears of their persecutors.

Now, it was to celebrate the conquest of Ireland, the persecution of the Catholic religion, and the ascendancy of the mongrel, Protestant, and alien faction above mentioned, that Orangeism and Orange processions were established; it is to remind the Irish Catholics of their defeat, of their wrongs, and of the desire of their adversaries to revive, and perpetuate the old Penal Laws, if they had the power, that Orange processions are continued up to the present time. In the words of Macaulay—the Orange ribbon retains, after the lapse of more than one hundred

years, the signification attached to it in the XVII. century. Whatever it may be to the Protestant Englishman, "to the Roman Catholic Celt it is still the emblem of subjugation and persecution."

So strong is the love of persecution in the heart of an Orangeman, that if deprived of the power to outrage Catholics, loyalty to the Hanoverian succession—the loyalty of which he boasts so much—loses for him all its charms. When the British Government was compelled to do a tardy justice to the demands of a people grown too powerful and numerous to be refused, rather than abandon his privilege to persecute, the Orangeman was prepared to throw off his allegiance; and if he did not engage in plots to take the life of her present Majesty—for there are doubts upon this point—he certainly conspired to exclude her from the throne, and to substitute for her, the Orange Grand Master, the most unpopular of the very unpopular family of the drivelling old idiot, George III.—a man, of whom the best that can be said is, that a Windsor jury did not find him guilty of murder.

Such was Orangeism in its origin; such is Orangeism at the present day. Have we not, then, fully made out our assertion, that the primary object of an Orange procession is to insult the religious, and national, feelings of Irish Catholics? That the almost inevitable results of these processions are,—breach of the peace, and, too often, loss of human life, requires no proof. We have but to look to the history of Ireland for the last fifty years—we have but to take up the journals giving an account of these processions to-day to find ample proof of the result of Orange processions. In the melancholy events recorded in the *Hamilton Spectator*, we see the almost inevitable tendency of these processions; indeed, so well aware are Orangemen themselves of the tendency of their displays, that they usually attend armed, and with a large supply of ammunition. Most certainly, armed processions should not be allowed in any civilised community.

With regard to our second proposition, respecting the objects and the results of the Catholic procession of the Feast of *Corpus Christi*, we might logically argue that, as no one can be called upon to prove a negative, it is for the opponents of this procession to prove, that its primary object is to insult the religious, and national, feelings of Protestants of British origin, and that its almost inevitable results are,—breach of the peace, and, often, the loss of human life. Not only, our Protestant objectors cannot do this, but we can prove that the object of this procession is not to insult our "separated brethren," and that its results are not such as to lead to a breach of the peace, or loss of human life.

To do this it is sufficient to remark, firstly, that the Procession of *Corpus Christi* was general all over Christendom centuries before the origin of Protestantism; that, therefore, its primary object cannot be to insult the religious feelings of a sect which did not exist when the ceremony originated. Secondly—that the forefathers of the present objectors—that Englishmen and Scotchmen before the great apostasy of the XVI. century, took part, and walked, with devotion to the Blessed Sacrament, in this same religious procession; and that, therefore, it is impossible that its primary object can be to insult the national, any more than the religious, feelings of our Protestant fellow-citizens of British origin. To prove that its tendency is not to lead to a breach of the peace, or to the destruction of human life, it is sufficient to remark, that no such results have ever yet occurred; and, above all, (and here, be it remarked, is another characteristic difference betwixt Catholic, and Orange, processions) that Catholics who walk in the procession of the Feast of *Corpus Christi* do not supply themselves with arms or ammunition; if they did, the law would do well to put a stop to Catholic, as well as to Orange, processions. We have now, we trust, fully substantiated our assertions concerning the primary objects, and the results, of the Catholic procession; if so, we have the right to conclude that the arguments in support of the propriety of suppressing Orange processions are inconclusive when adduced against the Catholic procession of the *Fete Dieu*.

In the above remarks we have endeavored to adhere closely to our thesis, which was, not that the procession of *Corpus Christi* should be allowed, but, that the arguments usually adduced against the toleration of Orange processions are inconclusive against the Catholic procession of the *Fete Dieu*. We will now venture a plea why the latter procession should be continued. Our Protestant friends must remember that the procession did not come to them, but that they have come, knowingly and willingly, to the procession; that the ceremony was in use ever Englishmen or Scotchmen became residents of Canada; and, above all, that the right of the Catholics of Canada to continue this time-honored practice was especially guaranteed to them in the treaty of peace by which France ceded Canada to Great Britain—the treaty, be it remembered, in virtue of which alone, the allegiance of Canadians is due to the British Crown, and Protestant Englishmen, and Scotchmen, can claim the rights of British subjects in Canada. Not only then it is the duty of the British Government to tolerate Catholic processions, and to offer no obstruction to them, but it is its duty to protect them, and to take care that no obstructions be offered to them by others. Into the religious question we will not go; we contend only, at present, for the civil rights of Catholics in Canada—rights guaranteed by international treaties. To the arguments of our opponents against these processions, grounded upon religious principles—"idolatry—desecration of the Sabbath," &c., &c., we will not enter at present, because they are perfectly irrelevant. They might have been adduced as good reasons for not signing the original treaty, but they are utterly worthless when brought forward as a reason for vio-