

men, whilst prating of liberty of conscience, sharpened the sword. The Irish were now called upon to fight, not only for their country, and their lives, but for their altars; and it is this contest which forms the subject of this evening's reflections.

The subject may be a painful one, though to the lovers of Ireland it has many bright and cheering aspects; and we must rejoice that in the defence of their ancient faith against the tyrant, they were successful. His object was to give a true picture of Ireland's church during her days of struggle; to prove that of her Prelates none had ever abandoned the faith; and to show how much Ireland's constancy in suffering, had done for the cause of truth. If compelled to speak sometimes harshly of the Reformers, his words should be attributed not to hatred, but to the nature of the facts which he had to lay bare before them. For when he saw the cruelties that had been perpetrated, he could not but express warmly his sentiments as to those cruelties. He spoke not against Protestants of the present day, for they have often shown tolerance to Catholics; and he had no design to make them responsible for the cruel deeds done by their predecessors;—nor should it be forgotten that, amongst the foremost defenders of Ireland's rights, were to be found men of a different faith from that of the majority of Ireland's people.

In his last lecture he had shown by what artifices the English had first obtained footing in Ireland; and perhaps for the cause of humanity it would have been well if their dominion had been at once established; for thus many a cruel struggle would have been prevented. The strife of races was however protracted for centuries.—The policy adopted by the invaders kept the races apart, and tended to make friendship impossible between them. When the Irish of the Pale requested to be governed by the laws of England, their request was rejected; for English laws impartially administered, would have stopped the plunder and extortion in which too many delighted. Sometimes in their career the English were repulsed; and when the invaders saw that they could not overcome the Irish by force, they set tribe against tribe, chief against chief; hoping that their foes would, by their mutual dissensions, do the strangers' work of destruction. The most cruel and arbitrary laws were enacted. It was made high treason to stand sponsor for an Irish child—to admit an Irishman into a monastery—to speak the Irish language—to retain a family name—to wear the national costume—to let the hair or beard grow in long flowing locks—may it was declared treason to graze an Irish horse upon Irish ground. Indeed some of the Statutes, horrible though they be, border on the ridiculous; but the spirit that dictated them may be understood from the laws passed for the suppression of the "mere Irish." By the laws of the Pale it was decreed that no punishment should be awarded for the killing of an Irishman, unless the latter was the subject of the Lord; in which case a fine was to be inflicted. The lecturer cited the case of the murder of an O'Driscoll by a Norman; whereupon the slayer, being indicted for homicide, pleaded that O'Driscoll was a "mere Irishman" and not in the peace of the Sovereign Lord. But it having been shown that the deceased was a subject, his slayer was sentenced to pay a fine of three marks—the value set upon the life of an Irishman. Facts like these show how bitter was the struggle in which at this period the Church was engaged. A system of separation was established between professors of the same creed. An Irish monastery might not receive Irish brothers, or give them an asylum; and it is no wonder that men, imbued with so little of the true spirit of Christianity as were the Anglo-Norman settlers in Ireland, so quickly and easily fell a prey to the heresies of the Reformation. Not but what there were faults of discipline in the Irish Church; and Irish Churchmen were sometimes to be met with in stations incompatible with their sacred functions; and thus though when the first blast of persecution sounded, she was not altogether without blame, yet the trumpet sounded but to purify her, and to call forth a display of unsurpassed heroism.

The Reformation was the signal for the new persecution. Till then there had been hatred of race; but now a new element of evil was to be introduced. Here the lecturer rapidly glanced over the main incidents of the great religious revolution inaugurated by Luther; and its adoption by the Sovereigns and Parliament of England. In the reign of Mary, the Catholic Church was again restored, and the Mass celebrated. But obedient to her successor, England soon relapsed into heresy.

The eighth Henry attempted to introduce the new form of worship into Ireland, but in vain.—The Irish people fought long, earnestly and successfully. Some Protestant writers attribute the strength of their opposition to their hatred of the English; but this is no satisfactory explanation of the fact of that opposition; nor is there in history another example of a people preserving their nationality and their faith, under such trials and persecutions. Some other feeling than mere hatred of English rule must have been at work; for hatred is a human passion; and as such must surely have been quickly overcome in the unequal conflict. Passion, or fear, or any other human interest would have prompted the Irish to pursue a different course from that which they adopted. It would have prompted them to obedience, to submission, and would have pointed out the uselessness of opposition to the tyrant. Actuated by human motives the Irish would have yielded to human motives; to motives of self interest, and material advancement. No; not hatred, but love of Him Who is Love, of their Father Who is in Heaven, inspired them. He heard their prayers; He it was who filled them with courage; and infusing His grace into the hearts of the people, enabled them to remain true to the faith once delivered to them by St. Patrick.

The lecturer then traced with a bold hand the progress of the Reformation in Ireland; the persecution of the Catholic Hierarchy, the plunder of the Churches, monasteries, and ancient shrines. It was the part of the policy of the enemy to destroy with one blow, Ireland's nationality and Ireland's faith; but occasionally fear of the great

chiefs, of an O'Neill in the North, and of an O'Brien in the South, compelled him to give the Irish a respite.

But Elizabeth determined on their ruin. Desmond was driven into rebellion. Cruel was the war carried on against the Geraldines; villages were set on fire; the humble cabins of the peasants were burnt to the ground, so that neither for man nor beast was there shelter. Men, women and children were put to the sword; and in the words of the historian, "such was the havoc and devastation perpetrated, that one might travel days together without seeing a single man or beast."

The princely house of Desmond was almost extirpated; and their hereditary lands were distributed amongst the greedy enemies of the Church. Chieftain after chieftain was goaded into rebellion, and similarly treated. At last the national standard was unfurled, and the Irish determined to strike one blow for their country and their Church. In Ulster, the Irish prevailed.—At Blackwater, the English were defeated, and again at Benburb and Yellow Ford. Repeated defeats roused to fury the Queen of England, and Lord Mountjoy was sent over to take command in Ireland. He introduced a new system of warfare; a system of warfare at which humanity shudders. The Irish, at last overpowered by numbers, succumbed. O'Neill was the last who submitted, stipulating however for the free exercise of his religion. The last flames of civil war were quenched in the blood of the martyrs, whose sufferings it would be at once painful, and yet consoling to record. The Bishop of Meath was cruelly tortured; his boots were filled with combustible matter, and he himself was smeared over with pitch, and then set on fire. Others were still more barbarously treated.

Under the Stuarts the persecution continued. Charles I. harassed the few remaining Irish landed proprietors with "law commissions" to inquire into titles; schools for the perversion of Catholic children were established. The Catholics petitioned for a relaxation of the penal code; offering large sums of money for the boon. The King took the money, but refused relief. The day of retribution came at last. Again the Irish flew to arms; and Catholic Ireland rose once more to do battle for the right.

To put down this brave effort of a persecuted people, the English Parliament sent a large army to Ireland. Sir Phelim O'Neill died on his march to encounter Cromwell, whose forces were everywhere triumphant; and whose name is doomed to an unenviable immortality by the treacherous massacre of Drogheda. The "curse of Cromwell" settled on the land; the living almost envied the lot of the slain; whilst over 40,000 of Ireland's best and bravest were sent like slaves to the West India Islands, there to die of toil and disease. The Irish were finally driven into Connaught; where alone the children of the soil, and the adherents of the Catholic faith could find a refuge. For the rest, the land was a wilderness. Houses, churches, the dwellings of man and the temples of God, were involved in one common ruin. No priests were allowed to remain; nor were there any to administer the consolations of religion to the sick and dying. Such was the desolation to which the Church was reduced in Ireland, and over which Oliver Plunkett presided with the glorious title of Primate of Ireland.

Thus step by step, have I traced, said the lecturer, from the abundance of materials presented by history, the fortunes of the Church in Ireland during the middle of the XVII. century. In another discourse it will be my task to show how after the long night of persecution, day dawned at last; how gradually the penal laws were relaxed, and link after link of the heavy chain was broken; until Emancipation was at last achieved, and the constancy and fidelity of the Irish people were at length rewarded.

The above is but a brief, and necessarily a very imperfect sketch or rather outline of the Reverend lecturer's discourse; which, listened to with profound attention by one of the largest audiences ever assembled in the City Concert Hall, was, at its close, greeted with loud and long-continued rounds of applause.

We have noticed with pain and surprise, that in the several articles devoted by the *Freeman* of Toronto to the discussion of "political alliances," he abstains altogether from any allusions to the most important question of the day—we mean of course the "School Question."

Our position is this. We contend that, with the Resolutions of their Catholic Institutes, and St. Patrick's Societies staring them in the face, the Irish Catholics of Canada cannot, without a gross dereliction of principle, and a shameful renunciation of their pledged faith, enter into a political alliance with any party, that will not, as a preliminary condition of that alliance, pledge itself to carry out a Catholic School policy for Upper Canada. The *Freeman*, on the other hand, tells us about—"economic principles of government; retrenchment and a final stoppage to public plunder; extended colonization; vast forests levelled and made tributary to man;" and adds that "these are principles which we have 'in common' with the Opposition."

Yes! but what about the School Question? for that after all is the question of questions.—What principles "in common" with the Opposition, have Catholics upon this great and all-important question? This is what we desire to know; and upon this point the *Freeman* observes a strange—(shall we call it a prudent?)—silence.

Show us a party, no matter by what name called, who on the School Question hold opinions identical with ours; and who will pledge themselves to exert all their political influence to carry out those principles, and to embody them in the Statute Book. With that party, but with no

other, will we, or can we without becoming pledge-breakers, and swallowing our own words, contract a political alliance.

Is there such a party amongst the Opposition members of Upper Canada? If the *Toronto Freeman* asserts that there is, the *onus probandi* rests with him. If he cannot prove that there is such a party in actual existence, we must conclude that there is no such party; and must therefore still adhere to our oft-expressed opinion that, until such a party be formed, the Catholics of Canada cannot, with either profit or honor to themselves, abandon the policy of "Independent Opposition."

The *Freeman* talks to us about purely secular questions, with which, as a Catholic, not a secular journalist, it is not our province to deal; and upon these questions there may be many principles in common between many Catholics and the Opposition. But upon politico-religious questions we contend that the case is different; and as the soul is of more importance than the body, so we contend that, until the *Freeman* can point out a party in the State, which, upon the chief politico-religious questions of the day—the School Question for instance, and that of Religious Incorporations—holds principles in common with us, he has no right to ask us as Catholics, to ally ourselves with men with whom upon all that is most important to us, we hold no "first principles in common." If the *Freeman* is a Catholic journalist, he should speak as a Catholic; he should give precedence over all other questions, to those questions which most immediately affect, not the material, but the moral and spiritual interests of Catholics. This he does not do. He insists upon the distribution of Government patronage; he waxes eloquent upon "vast forests" to be "levelled and made tributary to man;" he is in earnest upon matters of finance and retrenchment; but upon the great question; that which to us is, and to every Catholic should be, all in all—the question of "Freedom of Education," he, in his articles addressed to us upon the subject of political alliances, is silent as the grave.

What are we to understand by this? Is then the School Question to be thrown overboard, or treated as a question of secondary importance? Have the Catholics of Upper Canada forgotten so soon the resolutions of their Catholic Institutes—to oppose by all means in their power all men, all parties, who would not do them justice on the School Question? If the *Freeman* be the exponent of Catholic opinion in Upper Canada, it would almost seem as if such were the case; for as we have said above, he never so much as alludes to that question in his many articles upon "political alliances."

We ask from him then a plain, straightforward answer, to a plain, straightforward question.—"Are you prepared to contract a political alliance with any party, without making full and immediate justice to Catholics on the School Question, the essential condition of that alliance?" In a prominent article of every political treaty? In the infamous Brown-Dorion coalition, to which we were invited to become parties, that question was treacherously disposed of; we demand, therefore, and with reason, that before becoming parties to any political alliance whatsoever, full assurance be given us, that, as the terms, or essential condition, of that alliance, it be expressly stipulated: That the School Laws of Upper Canada be at once reformed according to the well understood, and clearly expressed wishes of the Catholics of that section of the Province; that the autonomy of Lower Canada be scrupulously respected; that equality of representation in the Legislature, between the two sections of the Province, be maintained intact; that our religious, charitable, and educational institutions be protected from all aggression; and that all secret politico-religious societies be discontinued by the State. When the *Toronto Freeman* shall have shown us the party in Upper Canada willing to accept and faithfully abide by these conditions, with that party, but with no other, will we ally ourselves.

And above all, on the School Question there must be no temporising, no ambiguity of expression; for upon this point "no surrender" is our motto. We must have no concessions we say; no more rascally propositions to make enquiries into the State School systems of Ireland, Prussia and Belgium; with the view of making provision for needy place-hunters, and slaving off, *sine die*, the discussion of a delicate subject. We must have a plain straight-forward "Yes" or "No" to our demands. With those who hesitate to answer "Yes"—or who more honestly answer "No," to those demands for justice on the School Question, we will not ally ourselves; for we cannot do so without falsehood, and gross dereliction of principle.

Look—we say to the *Freeman*; here are the very words of the St. Patrick's Society of Montreal; embodying the principles upon which they acted at the last election;—and setting forth the policy which they then solemnly adopted, and a faithful adherence to which they have the right to exact from their representatives:—

Resolved:—"That this Society considers the state of the Catholic minority in Upper Canada, to be a most unjust one with regard to State Schoolism; and that we refuse our support to any government, or to any individual at the hustings, that will not procure

or pledge themselves to grant the same privileges to the Catholic minority in Upper Canada, that are possessed by the Protestant minority in Lower Canada."

Resolved:—"That we will use all the constitutional means in our power to induce every lover of civil and religious liberty throughout Canada to unite with us in carrying out the objects of the foregoing resolutions."—Passed Unanimously, November 22nd 1857.

How then—if we be not pledge-breakers and liars—how can we ally ourselves with any party, or with any individual, that will not publicly pledge themselves, or himself, on the School Question? How then can we support any set of men who shall not have first given us their solemn assurance of their determination to do us full and immediate justice? The thing is impossible; and come what may, we at least will be faithful to our once plighted faith; we at least will not so far degrade ourselves as for mere secular or material considerations, to ally ourselves with any man or men, who shall not previously have approved himself, or themselves determined to promote our moral and spiritual interests; and to deliver us from the burden of an iniquitous and demoralising School law. Others may change; but we cannot, even if we were so inclined; we would not, even if we could. We leave the game of tergiversation and dereliction of principle to others; content to abide by our old principles, even when adherence to principle is considered old-fashioned, and is unpopular; and if all others around us change, still, please God, it shall be our boast that we are the same to-day that we were yesterday, and what we shall be to-morrow.

Finally, therefore, we would request of the *Freeman* to tell us clearly and unambiguously, what he has stipulated on the School Question with those to whom he wishes us to give our political allegiance?

THE "MONTREAL WITNESS."—Undeterred by the fate of his predecessors in the art of "pounding the prophecies;" and the contempt with which the crude and idle drivellings of Keith, Elliott, and other writers of a similar stamp, are treated by all intelligent and educated persons—our Montreal cotemporary in a late issue hazards some Scriptural interpretations of his own; and kind creature that he, she, or it is,—(for we are doubtful as to the editor's sex, though many assert confidently that the editor is an old woman)—applies the prophecies of Daniel, and those contained in the Apocalypse, to the events now transpiring in Europe; drawing thence the consoling reflection that the days of the Papacy are numbered; that the Man of Sin is about to be hurled from his seat; and that the Mystery of Iniquity is at last about to be unveiled. Her reasoning is unexceptionable, except in this one trifling particular, that it is based upon false data, and mere ridiculous assumptions. Thus she assumes that the "time, times, and half a time," the "three years and a half," and the "twelve hundred and sixty days," all signify the same thing, viz., a period of 1260 years. Next our amiable friend makes the important historical discovery that the Papacy was established "about"—(Protestants are not very particular as to a century or two)—"about the year 600; and thence, she concludes that, as 1260 added to 600, make 1860—so the period fixed for the destruction of Antichrist—i.e., the Pope—is nigh at hand. Wherefore she calls upon the daughters of Zion to break forth into singing, or such other nasal palmodies as they may deem most befitting the occasion; and excites the young men of the Little Bethel to rejoice.

Now considering that the Papacy was established, not about the year 600, but by Christ Himself, and in the year 33 of our era, we cannot but suspect that there is some error in our cotemporary's calculations which essentially detracts from the value of her results. May not—we suggest it with all diffidence to our cotemporary—may not the mystic figures by her extracted from the prophetic records, bear some mysterious and as yet inexplicable reference to the large sums of money out of which the saintly directors and managers of a certain fraudulent *Savings Bank*, now happily defunct, swindled the depositors therein? This hypothesis—for we only put it forward as an hypothesis—we respectfully submit to our cotemporary, and the saintly fraudulent bankrupts, her fellow-laborers of the Holy Protestant Faith.

THE REMOVAL TO QUEBEC.—The Upper Canadian journals do not seem well pleased at the speedy removal of the seat of Government to Lower Canada; and the spirited action of the Ministry—to whom all praise is due for their determination to keep faith with Quebec—has provoked a good deal of tall writing from the champions of Anglo-Saxon Ascendancy. The fact is, however, fortunately accomplished; and in the course of the summer the requisite preparations will be made for holding the next Session of Parliament amongst our friends at Quebec. Though not an ardent admirer of the Ministry we cannot but respect the firmness with which they encountered and defeated the factious opposition of the Legislative Council.

The Bishop of Toronto arrived in Montreal for his Episcopal City on Tuesday. Mgr. De Charbonnell is, we are happy to say, in excellent health, in spite of the many cares and labors imposed upon him by his exalted position.

A full report of the Rev. Mr. O'Farrell's concluding lecture, delivered yesterday evening, shall appear in our next.

The N. Y. *Tribune* contradicts the report that Sickles is engaged to lecture before the Bible Society, and the Magdalen Association.

A HOAX.—A silly trick was played off at the expense of the public on Monday last, through the instrumentality of the Vermont and Boston Telegraph Line. It was announced through this channel that the steamer *Persia* had arrived off Cape Race, with news of a battle betwixt the Austrians and Sardinians; a report which in a short time was discovered to be utterly destitute of foundation. The authors of the hoax are at present unknown.

TO CORRESPONDENTS.—Our Cobourg friend's letter too late for insertion this week, but shall appear in our next.

We (*Quebec Vindicator*) have much pleasure in transferring to our columns the following item from the *Londonbury Journal* of the 13th ult. This is one of the practical modes by which Irishmen can prove their love for the Old Land:—

ACKNOWLEDGMENT.—"The Rev. Mr. Stephens requests us to acknowledge the receipt of £5 from Rev. Professor Campbell, St. Anne's College, Co. Kilmorask, Quebec, C. E.; contributed by himself, Hugh O'Neill, Wm. Kirwan, Thos. McGreevy, Patk. Lawlor, J. O'Doherty, Jas. Rockett, John Lane, Lawn Stafford, John O'Leary and John Flanagan, to assist in the purchase of Stained Glass for the East window St. Basilian's Church, now in progress at St. Johnstone."

"We take great pleasure in calling the attention of those who may wish to procure New Garments to Mr. Gareau's Clothing Establishment, No. 271 Notre Dame Street, as being the best and cheapest, and where purchasers may rely on being served with punctuality and uprightness."

SMITH'S ACCIDENT TO DR. HINGHAM.—On Saturday afternoon, as Dr. Hingham was crossing a bridge over the Little River, near Robit's Sugar Factory, his horse fell, owing to a defect in the roadway of the bridge, and the Doctor was thrown. The consequence, we regret to say, was a very serious dislocation of the shoulder, which will require some weeks of confinement before a cure can be effected.—*Heald.*

Rev. D. P. Libermann, Editor of the *Chicago New Current*, says of Mr. Brown's Branchial Trachea:—"We have frequently had occasion to test the efficacy of Brown's Branchial Trachea, and have invariably found them to answer the purpose for which they are recommended. Through our influence, others have tried them, and always with the most beneficial results, and so from our own personal experience and observation, we know them to be a superior remedy for colds, coughs, and bronchial complaints. No family should be without them, and every public speaker will find them absolutely invaluable. The two distinguished divines of our country, Henry Ward Beecher and E. H. Chapin, bear testimony to their excellence, as our readers can see by getting a box of the Lozenges."

Married.

In the St. Patrick's Church, Montreal, on the 9th instant, by the Rev. J. J. Conolly, Mr. Patrick Lynch, eldest son of P. Lynch, Esq., late Alderman in the City Council, to Catherine Margaret, daughter of Mr. Angus McDowell, Glengarry, C.W.

At Baltimore, on the 10th instant, Robert J. Daragh, son of Hugh Daragh, Esq., Montreal, to Jane, only daughter of Thomas Dougherty, Esq., of Baltimore.

At Quebec, on the 9th instant, by the Rev. Mr. McGahey, Mr. Michael Graham, Celler, of New Liverpool, to Miss Margaret Sidley, of Quebec.

Died.

In this city, on the 12th instant, Mary Eliza Cecilia Mahony, the beloved wife of Thomas McGreevy, Esq., aged 32 years and 8 months.

Her funeral will take place on Saturday morning, at 8 o'clock, from her late residence, Mountain Street, and proceed to the Parish Church, from thence to the Catholic Cemetery.

At Cobourg, C.W., on Tuesday, 10th inst., Mr. Michael McKenny, aged 45 years. The deceased, who was a native of the County Fermanagh, Ireland, leaves behind him the reputation of a true Irishman, an honest citizen, and a sincere Christian, and his memory will long be fondly cherished by all who had the pleasure of knowing him. May his soul, through the mercy of God, rest in peace.

DR. ANGUS MACDONELL,
181, Notre Dame Street.
(Nearly opposite the Donaghai Hotel.)

ERIN GO BRAGH

A LECTURE will be delivered at the BONAVENTURE HALL, on TUESDAY EVENING next, the 17th inst., by Mr. P. W. BLACK, on "IRELAND and her NATIONALITY."

PRINCE'S BAND will be in attendance. Doors open at half-past SEVEN o'clock. Lecture to commence at EIGHT o'clock precisely. Tickets 25 cents; to be had at D. J. Sullivan's Bookstore, and at the door of the Hall the evening of the Lecture.

TO SCHOOL TRUSTEES.

MR. MATHEWS has been Teaching at the Model School, Montreal, for the last two years, where he has given universal satisfaction, and is prepared to stand an examination on any, or all of the following subjects: English Grammar, Geography, Arithmetic, Algebra, Book-Keeping, Geometry, Trigonometry, and Natural Philosophy. He can produce excellent Testimonials, and will shortly require a School. Apply to the Rev. Mr. O'Brien, St. Patrick's Church, Montreal, C.E.

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May 12.

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