

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, AUG. 27, 1852.

NEWS OF THE WEEK.

The elections are over. The Queen and family are gone a pleasing, and the country is fast settling down again into its ordinary quiet and business like habits. Political news from England there is none; even the politico-religious controversy which so long has kept the nation in hot water, has lost its charms; and with the thermometer varying from 80° to 90° in the shade, the Maynooth question is voted a bore. The opening of the Session is announced for the third week in October.

The sight of a real Synod of real Catholic Bishops, meeting together to deliberate upon the affairs of the Church, without asking the sanction of Queen, or Parliament, or First Lord of the Treasury, has roused to action the clergy of the government church, and elicited from the corpse of the state establishment a series of convulsive spasms, bearing a remote resemblance to life. "The Convocation," in the words of Dr. Wilberforce, "is to be awakened from its trance." "Convocation," repeats Professor Hussey, "can be no longer left dormant without serious evil." "Convocation," exclaim the Protestant clergy of the diocese of Exeter, "must be revived, and the chains which fetter the church must be stricken off." This sounds very fine; but we are too well used to the fine words of the Protestant establishment to attach any importance to them. "Convocation shall not be revived" is the answer given by the people to the demands of the Anglican clergy, and the voice of the people is the louder, and will be obeyed. Some little bluster there may be at the opening of Parliament: some humble supplications to her Majesty "to grant the royal license, that Convocation may proceed to business"—but the bluster will sink into silence; the humble supplication will be contemptuously refused—the long suffering divines will quietly separate, and the revival of Convocation will be as far off as ever. The High Churchmen who are now clamouring for Convocation, know this well; they know that there is no danger of the crown granting their humble request, and that the House of Commons will not abandon its absolute control over the church, as by law established; and it is because they know this, and are well assured that they will not be allowed to cut their own throats, that they are so loud in their demands for the knife. The re-assembly of Convocation would, as has been ably shown by Dr. Sumner, be the death blow of the establishment. "It will cause great disappointment, or great excitement"—great disappointment, and much laughter, if it does nothing—great excitement, irreconcilable animosity, and the secession either of High, or Low, Church party, if it does something. If Anglicans are wise, they will ponder well the reasons given by the Government Primate for refusing to use his influence for the revival of Convocation, and thank God that such a dangerous plaything is, by the wisdom of the House of Commons, kept out of their hands.

On our second page will be found a report of the inquest on the bodies of the victims of the Sixmile-bridge tragedy. We will refrain from any comment upon the proceedings until such time as the whole evidence is before the public. Mr. Delmege, the magistrate who accompanied the troops, positively denies having given the orders to fire.

The convention of the Northern powers, which appeared in the *London Morning Chronicle*, is generally pronounced a forgery. The *Univers* treats the subject as doubtful, and without affirming or denying the existence of such a convention between the great Northern powers of Europe, declares that the production of such a document "would be the most ready means of bringing about the event which it was intended to prevent"—the re-establishment of the hereditary empire, in the person of Louis Napoleon. The general feeling in favor of the Prince President would, continues the *Univers*, "be increased by foreign opposition, and many, who now hold aloof from him, would join with him if he were threatened by foreigners, and cry with the multitude—Let him reign, because foreigners do not wish him to do so." The conclusion of the same article, which bears the signature of M. Veuillot, the editor in chief of the *Univers*, is remarkable for the spirit of bitter hostility against England which it breathes—a spirit which it declares to be almost universal amongst Frenchmen, who look upon England, not only as their ancient hereditary foe, as their most dangerous military and commercial rival, but as the arch-enemy of Catholicity, and as the great fomentor of heresy and revolution on the continent:—

In France, notwithstanding all the misfortunes and all the bitter recollections of the invasion, there is no national or rooted hatred, excepting against England. Forty years of peace have not weakened that feeling which every Frenchman seems to carry with him in coming into the world. Louis Philippe labored for twenty years to soften it, and he only succeeded in increasing it. Among the people it is instinctive—among the

upper classes, wherever Protestantism and philosophism have not, so to speak, changed the nature of Frenchmen, it is a fixed principle. In more than one mind, and in more than one intelligence, which believed that it had conquered the feeling, it re-appears all of a sudden as ardent as it can be in the hearts of the old sailors of our coasts—the ancient captives in the English hulks. That feeling, too legitimate, alas! will some day or other change the face of the world. There is no nation, no sovereign, that ought not to fear that he might not turn it on himself. It is the destiny of France to be called upon sooner or later to fight hand-to-hand the great enemies of Christian civilization. Hers was the first sword raised against Arianism, the first against Islamism. England is the principal inheritor of all the hatred and of all the plans of the eternal heresy, and it is France which will give to that country the conquering blow. The European powers who would wish to avert that blow, to adjourn that justice, conspire against themselves.

The first session of the new Parliament was opened on Thursday the 19th, by his Excellency the Governor General. On Friday the Governor delivered the following speech:—

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

I have much pleasure in meeting you, in order that we may unite our endeavors to the promotion of the interests of the Province.

Notwithstanding the deep interest occasioned by a general election, the utmost tranquillity has, I am happy to inform you, prevailed throughout the Province during the period which has elapsed since the close of the last session of Parliament.

I am enabled, under these favorable circumstances, again to congratulate Parliament on the prosperity of the Province.

Provincial securities continue to rise steadily in value, and the returns of the census recently completed, furnish most satisfactory evidence of the advancement of the colony in wealth and population.

The estimated deficiency in the postal revenue has not been exceeded, although greatly extended accommodation has been afforded to the public by the establishment of additional Post Offices and increased postal service. There is reason to believe that before long the receipts of the department will balance the expenditure.

Another heavy calamity has, however, I am greatly concerned to state, befallen the Province, in the destruction by fire of a large portion of the important city of Montreal. I am confident that you will bestow your best consideration on any measures that may be proposed to you for the purpose of mitigating its effects.

The importance of placing the currency of B. N. America on a uniform basis, and of introducing the decimal system, has been frequently recognised by parliament. A measure will be submitted for your consideration, which will, I have reason to believe, promote the accomplishment of the object.

I shall cause such documents to be placed before you, as will put you fully in possession of the steps which I have taken during the recess, with the view of giving effect to the intentions of the Legislature, embodied in the Acts passed last Session for promoting the construction of Railways. I have endeavored in these proceedings, to act in so far as circumstances have permitted, in concert with the Lieut.-Governors of the Lower provinces.

In connexion with these works, and with the subject of public improvements generally, the position of bonds issued on the credit of the Municipalities of Upper Canada, merits attention. The security afforded to holders of such bonds under the Municipal Acts now in force in that part of the Province, is of a very ample and satisfactory description. It is not improbable, however, that your wisdom may devise measures, which, without materially altering their character, may tend to enhance their value in the market.

The importance of establishing direct Steam communication between Great Britain and the Ports of Quebec and Montreal, has been repeatedly pressed on the Government, by persons interested in the commerce of the Province.

The subject which has a material bearing on the prospects of Emigration, and the reduction of freights in the St. Lawrence, has engaged my anxious attention during the recess. A plan for the attainment of the object in view, which will, I trust, meet your approbation, will be submitted for your consideration.

I shall lay before you, a dispatch which I have received from the principal Secretary of State for the Colonies, communicating the views of the Imperial Government, in reference to the Clergy Reserves, and stating the grounds on which Her Majesty's Ministers refrained from introducing a measure into the Imperial Parliament during its last session, for the repeal of the Imperial Statute on this subject.

Gentlemen of the Legislative Assembly,—

The condition of the revenues is satisfactory, and indicates general prosperity among the consuming population of the Province. I shall direct the accounts for the past, and the estimates for the current year, to be laid before you, and I rely on your readiness to grant such supplies as may be necessary for the maintenance of the credit of the Province, and the efficiency of the public service.

Honorable Gentlemen, and Gentlemen,—

Various subjects of much importance to the interests of the Province will, no doubt, engage your attention during the session, which is now commencing.

An addition to the representation seems to be called for by the increasing population of the Province, and the rapid development of some of its more recently settled districts.

It is probable that, through the instrumentality of the municipal system, now in full operation in Upper Canada, and of the Assessment Law, you may be enabled to establish an efficient and inexpensive mode of registering Parliamentary electors in that part of the Province. In connection with this subject, I recommend for your consideration the claims of certain classes of occupiers now excluded from the franchise, on whom, there is reason to believe, it may be conferred with interest to the public.

The interests of agriculture are entitled to the special care and attention of Government, in a country where so large a portion of the community is employed in agricultural pursuits. The absence of any sufficient provision for obtaining correct statistical information respecting the productions of the country, and for diffusing knowledge which may be serviceable both to those engaged in agriculture, and to persons proposing to become settlers, have been long a subject of complaint. I do not doubt that you will bestow your best consideration on any unobjectionable measure that may be suggested for remedying this defect, and perfecting the more speedy settlement of unoccupied lands, in both sections of the Province.

It is probable that grievances, which are alleged to exist under the feudal tenure that obtains in certain parts of Lower Canada, may engage your attention. I am confident that, in dealing with this subject, which is one of great delicacy, you will manifest a scrupulous regard for rights of property which have been acquired and exercised in good faith, and with the sanction, tacit or declared, of the legal tribunals of the Province.

The arrangements now in force in both sections of the Province, for the maintenance of indigent patients consigned to the Lunatic Asylum, appear to be, I regret to observe, in some respects, defective. The care of these unfortunate persons, involves considerations of humanity of the highest order, and I confide in your readiness to bestow your best attention on any measure that may be submitted to you for the remedy of this evil.

In all the measures which you may adopt for the promotion of the Province, and the happiness and contentment of the people, you may rely on my zealous co-operation, and I shall not now further detain you from the important duties in which you are about to engage, only to express my humble hope, that the Almighty may render our efforts efficacious for the public good.

The Catholics of Upper Canada are going the right way to work to obtain a redress of the grievances under which they have long labored. A petition, which has been approved of by his Lordship the Bishop of Toronto, pointing out the injustice of the School Law as it at present exists, has been adopted by the Catholic Institute, and is now receiving the

signatures of the Catholics of the diocese. The *Toronto Mirror* has some very severe remarks upon Mr. Egerton Ryerson, the Superintendent of Education for Upper Canada, and the great advocate for the mixed or godless system. Of Mr. Ryerson we know nothing, further than that it is commonly reported that he belongs to some Methodist sect or another; but it does strike us a most monstrous anomaly, that a Methodist should be allowed to have any influence, directly or indirectly, over the education of Catholic children: an anomaly so monstrous that we hope that the Catholics of Upper Canada will not submit to it much longer.

We are glad to learn from our cotemporary that the indefatigable Bishop of Toronto has succeeded in founding, in his Episcopal city, two Catholic educational establishments. "The one a Lesser Seminary, corresponding to those in Catholic countries, and appropriated to the exclusive education of boys not under twelve years, who manifest any marked aptitude for the holy ministry. . . . The other is a Secular College for young men, similar to the Pensionate, under the charge of the Christian Brothers, which has given such unqualified satisfaction in New York." These establishments will be open for the reception of students in the month of October next: the terms are moderate.

The news by the *Atlantic* is of little interest. The troubles springing from the disputes about the rights of "Fishery" have caused a slight depression in the funds, but an amicable settlement of the question is pretty generally expected. A great meeting for the relief of the sufferers in Montreal by the late fire was to come off in London on the 11th inst. The *Propontis* steamer has brought news from the Cape of Good Hope up to the 26th of June; affairs are said to be looking well nigh desperate. The enemy was establishing himself in the strong ground near Uitenhage and Port Elizabeth, and disorder, danger, and actual war have become general for fifty miles or more on both sides of a border line some 150 miles in length. We read also of convoys intercepted, and ammunition waggons captured by the Caffres.

The account of another steam-boat accident, by which 200 lives have been lost, will be found in our Canadian news. By the officers of the *Atlantic* this calamity is attributed to the dense fog which prevailed at the time of the collision with the *Ogdensburg Propeller*, whilst the mate of the latter deposes before the Coroner's jury that steam-boat lights were visible for a distance of three miles; thus leaving us to draw the conclusion that this deplorable accident was the result of a lubberly look-out on the part of the crew of one of the vessels. At a meeting of the survivors of the passengers, a resolution strongly condemning "the gross neglect and criminal misconduct of the owners of the steamboat *Atlantic*, in not providing proper facilities to afford passengers on board the means of saving their lives," was passed. Amongst the names of those that perished we find that of Miss Duff from Montreal.

It would be a great mistake to suppose that the controversy between Catholicity and Protestantism is, at the present day, simply a religious controversy—that it takes cognisance solely of doctrinal differences, and articles of faith. It may have been so once, but it is so no longer; and the Catholic who should hope to overthrow the objections of his Protestant adversary, by any purely logical process, by convincing him of the unreasonableness of his objections to any of the characteristic dogmas of Catholicity, would find himself grievously mistaken. It is not against Catholicity as a religious—but against Catholicity as a great political and social—organisation, that the attacks of the Non-Catholic world are principally directed; it is as a political and social organism, claiming the right of regulating and controlling every action of man, in the state and in the family, and as a private individual, that Catholicity is especially obnoxious. Protestants could forgive us Papiasts our belief in the Real Presence, Purgatory, and the Invocation of Saints, if we would but refrain from asserting the supremacy of the spiritual over the civil, of the Church over the State, of God over man in every situation and condition of life.

"This controversy," says the *Times*, "is but a portion of, or an offset from, the eternal contest between the power of the law and the power of the Church—between civil rights and clerical authority—which rages without distinction of creed in all the States of Christendom. . . . Every where the battle is fought under the standard of clerical authority against civil independence. The question lies, not between this and that creed, but between national sovereignty, and Romish subjection—between the power of every State and people to govern and legislate as it thinks fit, and the surrender of that power to an occult but universal ascendancy, which aspires to convert all lands and nations into the provinces, and the slaves of its spiritual dominion. . . . The authority of Rome is directly opposed to the duties of legal obedience, as defined by the national legislature, and to the fealty of the subject to the State and to the Crown. That is the ground on which we are bound by the love we bear to the rights of national independence, to resist every form of Popish interference."

So speaks the Non-Catholic in the *London of Victoria*—so of old spoke and argued the Pagan philosophers and statesmen in the Rome of Nero. Catholics to-day, as Christians then, are represented as the enemies of the human race, as traitors to the State, because they will not join in the cry—"We will have no king but Cæsar!"—because they do recognise a Higher Law than the law of the State—because they do not admit the right of any State or of any people "to govern and legislate as it thinks fit;" but on the contrary, loudly assert, that it is the duty of every State, and of every people, to govern and legislate in accordance with the Will of God, which Will can be known only through the teaching of His Church, and that it is only when so legislating and so governing, that legislation or government has any claim to our respect or obedience. Popery is to be resisted because it preaches the duty of submission,

on the part of all men—kings and people—to the "Higher powers," and denies that the will, either of king or people, is to be accepted as the *lex suprema*.

We have quoted the *Times*, the great *Jupiter* *Tonans* of the Non-Catholic press, in support of our views of the purely political and social nature of the Catholic and Protestant controversy. It is but a step from the *Times* to the *Montreal Witness*; but in the one, as in the other, do we find the same objections urged against Catholicity, and springing from the same motives; put forward by the one, boldly and powerfully, by the other, covertly and feebly—but still in both, Catholicity is objected to, not so much as a false religion, as a powerful political and social organism; because of the influence which it exercises in the State and in the family, over the education of youth, the authority of husband and of father, at the hustings and in the Senate.

We will not seek to clear the Church from the reproach of possessing, and of exercising a powerful influence over our political and social system, over the State, and over the family. Influence, of itself, means nothing; indeed our cotemporary has no objection to influence in the abstract: he would desire only to substitute one influence for another—the influence of the conventicle for the influence of the Church—the influence of the Gospel, as he understands it, for the influence of the Gospel, as the Catholic Church expounds it—the influence of the demagogue, the infidel and tract-peddler, for the influence of the Bishop and Priest; and it is because he is unable to accomplish this that he rails with so much good will against the influence of Popery. Influence may be good; and if legitimately acquired, and rightly exercised—as, if acquired from God, and exercised under His direction, it must be—it is a blessing to the community which is subject to it, it is a cause of praise and honor, and not of reproach, to those who have so acquired, and so exercise it. To the reproaches therefore, of our cotemporary, against the influence of the Catholic Clergy in Canada, we think it sufficient to reply that, as influence is not *malum per se*, it behoves him to show that the influence of which he complains, is an improper influence—unduly acquired, and perniciously exercised. Until he shall have succeeded in so doing, he will excuse us for treating his declamations against clerical influence as what, in the vernacular, is called "blather;" the French Canadians would say "*blague*"—a word which we hope our pious cotemporary will endeavor to remember: it is short, but very expressive.

The *Boston Traveller* has the following rabid effusion against Popery, in which we know not which to admire the more—the writer's singularly Protestant notions of charity, or the impudent mendacity of his anonymous correspondent—"A Protestant Clergyman." Why does not the rev. gentleman, if there be such a man in Montreal, and if he be not a mere myth, why does he not give his name, and substantiate his charge against the Catholic Clergy?

"MONTREAL SUFFERERS.—Some fears have been expressed by our correspondents that the money sent from the States, for the relief of the sufferers by the late fire at Montreal, might be used to subvert the interests of Popery. Our own convictions, however, have been, that care would be taken by the Protestants of Montreal to prevent that. A private letter from Montreal, from a source entitled to the utmost confidence, compels us to fear that we have been altogether too charitable. It would seem, that the priests have got the handling of the money sent for the relief of the sufferers, and that, as usual, they manage the business so as to promote the interests of Mother Church. We are allowed to make the following extract from the letter referred to:—'The money for the relief of the sufferers goes through the hands of the Priests. They help whom they please, and thus increase their influence. Though much of this money is contributed by the Protestants, several instances have come under Mr. ——— [a Protestant Clergyman's] notice of Protestants applying for help, and the Priests refusing it, giving as the reason, that as Protestants they ought to be ashamed to come to them.'"

The *Montreal Herald* has some very pertinent and liberal remarks upon the above, which we have much pleasure in copying into our columns. We feel thankful to our cotemporary for his vindication of the maligned Catholic Clergy, and trust that the operations of the "Relief Committee" will continue to be conducted upon the same liberal basis as they hitherto have been; and that the spirit which would induce men to look narrowly into the religious opinions of a suffering brother, instead of relieving his pressing necessities, and make orthodoxy of belief the indispensable qualification for receiving charitable assistance in this season of wide-spread calamity, may be quickly frowned down by all honest men of all denominations:—

"We shall use no harsh language, although the provocation might justify a very severe rebuke. It is well known here that, from the system adopted by the Relief Committee, the 'several instances' which it is alleged, 'have come under Mr. ——— (a Protestant clergyman's) notice' could not possibly have occurred. Our friends in Boston may rely upon it, that the 'source' of the *Traveller's* information is utterly unworthy of any confidence whatever. They may also rest assured, that it is not the religious persuasion, but the losses and wants of the sufferers, by which the relief afforded them is regulated. All the clergy of the city, Protestant, Catholic and Jew, are on the relieving Sub-Committees, of which one is attached to each congregation. It is, therefore, as we have said, absurd to suppose that suffering Protestants should apply to Catholic priests for assistance, and slanderous to attribute the language to them quoted by the *Traveller*. We have no wish, however, to deceive our Protestant friends in the United States, and, if their sympathies are limited by their religious faith, and, before extending relief to a suffering fellow-creature, they must be satisfied of the orthodoxy of his belief—why, they had better keep their money in their pockets; for, as certainly three-fourths of the sufferers belong to the Church of Rome, probably 3s 9d of every dollar contributed to the fund—although much of this money is contributed by the Protestants—will go towards relieving their wants, and, so far, 'promote the interests of Mother Church.'"

Will the *Herald* join us in calling upon the "Protestant Clergyman" to come forth in the face of day, and make good, or else retract his charges against the Priests. Until this is done we can only conclude, that one of the "Protestant Clergymen" of Montreal is a lying and malignant slanderer. We hope, that, if the slanderer won't come forward, in justice to themselves, his brethren will repudiate the statements of the *Boston Traveller*.