

REMITTANCES

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 8, 1856.

TO OUR READERS.

With this number we bring to a close the VI volume, and the "First Series" of the TRUE WITNESS. It is our intention to present our readers, in our next issue with a considerably enlarged sheet; the terms of subscription remaining as they are at present.

To our subscribers—to such of them as have been punctual in discharging their obligations to the printer in particular—we return our hearty thanks. To those amongst them who are still in arrears, we would again particularly address ourselves; begging of them to lose no time in remitting to this office, or to the agents of their respective districts, the sums still standing against their names on our books.

We are urgent in this request for the prompt payment of all arrears due to this office. The alterations and improvements which we purpose making will necessarily entail considerable expense; and it is only through the promptitude of our subscribers in meeting their engagements, that the proprietor of a journal can expect to meet his.

Having thus given a word to our readers, we trust that our egotism may be pardoned if we say a word of ourselves.

Since the first appearance of the TRUE WITNESS, now six years ago, it has been our constant object to merit the approval of our Ecclesiastical superiors, and the confidence of the Catholic public, by our firm and consistent assertion of Catholic principles, and our unflinching advocacy of Catholic rights. We have endeavored to be of no party, to know no party save the Church—and to consult no interests save those of our holy religion. We have by so doing, perchance trod upon some corns, and perhaps shocked some morbid susceptibilities. If so, we have no apologies to offer, nor any regrets to express; but we trust that we have never exceeded the limits of a fair controversy, nor violated the rules of Christian charity. If then, by our past conduct we have in any degree won the confidence of any portion of our Catholic fellow countrymen, we think that we may safely promise them that our editorial career for the future, shall not belie the kind opinions that they are pleased to entertain of us. Our great ambition will still be, as it always has been, to make the TRUE WITNESS a thoroughly Catholic paper—for which end the first and indispensable requisite is, that it be perfectly independent, and, above all, free from all Ministerial or party influences whatsoever. This promise we held out to our subscribers at the commencement of our acquaintance; this promise we think they will allow that we have kept up to the present; and therefore we trust that we may, without vanity, claim their confidence for the future, and their support towards the Second Series of the TRUE WITNESS.

NEWS OF THE WEEK.

We have had several arrivals of vessels since our last; but, in so far as Great Britain is concerned, they bring us but little that is interesting. A pot house row, in which a party of English and Scotch soldiers quarrelled with some of the German legion over their beer, and from words came to blows, has been magnified into a "Mutiny in the Camp at Aldersholt." Next in importance, we learn that on the 19th ult. the usual Ministerial dinner came off at Greenwich; from which—taking a lesson from the Whitebait—we learn that the end of the Session is at hand, and that the British Legislature is about to rest from its labors. The 30th was the date spoken of for this great event, which is anxiously looked forward to by poor old Mrs. Spooner, whose nervous system has been much shattered since the demise of her little Maynooth Bill.

Much discontent still prevails in Ireland, caused by the summary treatment of the Militia. The men conceive, and make out a very good case for themselves, that they have been misled, cheated, and rob-

bed by the British Government, in the matter of their pay and allowances. The general opinion of the press, both in England and Ireland, is, that the Irish Militia have been harshly dealt with. Smith O'Brien is stopping quietly at home, and has hitherto firmly resisted all the efforts of his friends to induce him to embark once more on the stormy sea of politics.

On the Continent, trouble seems brewing. Revolutions in Spain are so common that revolution may be said to be the normal state of that country. But the last outbreak seems to have been more serious than the ordinary run of Spanish revolutions, and to have excited much uneasiness in France. In consequence, the Emperor has ordered the formation of an army of observation, to assemble near the Pyrenees, in case of an emergency. In Italy, affairs seem ripe for an insurrection; the probable result of which, if not checked, will be again to involve all Europe in war. It is said that the special commission appointed to investigate certain delicate matters connected with the Napoleon family, have reported in favor of the validity of the first marriage of Jerome Napoleon, youngest brother of the Great Emperor, with Miss Patterson, an American lady. This union was, during the lifetime of Napoleon I., never recognised by the head of the family; who also used all his influence, but without success, to obtain its condemnation by the Sovereign Pontiff. The decision of the select commission will therefore have the effect of raising the issue of Prince Jerome by Miss Patterson to the dignity of Princes of the Empire; whilst Prince Napoleon, Jerome's son by his second union, will be excluded.

The American difficulty is at an end. The proceedings for violation of the Neutrality Laws are, by order of the American Government, to be abandoned; and the Central American difficulty will either be shortly adjusted, or it will adjust itself. Mr. Walker, or General Walker, or Fillbuster Walker, is for the present firmly established as head of the Government of Nicaragua; he has taken all manner of strange oaths, and delivered himself of a speech in the Cromwell style, like a man that puts his trust in Providence, and in the Great Yankee institution of robbing one's weaker neighbors. From New York we learn that yellow fever had made its appearance in that city, and had carried off several victims.

MISSIONS FOR UPPER CANADA.

We are happy to learn that, thanks to the exertions of His Lordship the lately consecrated Bishop of London, that diocese is about to be favored with a Branch establishment of the Providence Convent of this city. The following are the names of the Sisters who will compose this important mission:—

1. Sister Katrine, formerly of the St. Patrick's Hospital, Superior.
2. Sister Olier.
3. Sister Marie Claire.
4. Sister Marie de Mont Carmel.

These good Sisters will start on their heroic mission about the latter end of the present month, or the commencement of the next. Arrived at their destination, they purpose to establish schools, to attend the sick, and generally, in so far as their limited means will permit, to perform those other works of mercy to which our Sisters of Charity have devoted themselves, and in the faithful performance of which they have won—on earth the love and respect of all who can appreciate generous devotion, and disinterested charity—and in heaven, a never fading crown of glory from Him Whose chaste spouses they are, and to Whom they have dedicated themselves and all their affections.

We would take this occasion to remind our Catholic readers that this mission has great claims upon their charity. The wants of the newly erected diocese of London are many, and its means but small. Favored as we are in Lower Canada, we can hardly realise the spiritual destitution of our brethren in the Upper Province, whose lot is cast amongst a semi-heathen population whose gross ignorance can only be exceeded by their diabolical hatred of our holy faith. It is amidst these that our brave missionaries are about to erect their schools, trusting that they will be seconded in their generous efforts by the generosity and liberality of their co-religionists of Canada. Particularly does this mission appeal to the sympathies of our Irish Catholic friends, for it is chiefly in behalf of Irish Catholics, and the children of Irish Catholic parents, that it is undertaken. Owing to the intolerance, and injustice of the Protestants of Upper Canada, and the dishonesty of our rulers and legislators, the Catholics of that section of the Province are heavily taxed and burdened for the support of a school system of which they cannot avail themselves, without failing in their duties towards the Church, without jeopardising their own souls, and those of their children. Upon the danger of mixed schools for faith and morals there can amongst Catholics be no two opinions; or rather, no opinion at all. That such schools are altogether dangerous, and therefore altogether to be avoided, is not a matter of opinion, but of faith; for they have been condemned by the assembled Prelates of the Church, whose decrees have also been formally ratified by the Sovereign Pontiff himself. If then, it be the duty of the Catholic father, in pursuance with these decrees, to keep his children altogether away from these hotbeds of vice and infidelity, it is no less the duty of every Catholic, in every part of the Province, and in every situation of life, to labor, incessantly and indefatigably—using for that purpose every means within his reach, and exercising with that end every privilege social or political with which he may be invested—for the overthrow of these schools of pestilence.

How can this be accomplished? The means are twofold: the one, by the proper exercise of the political power conferred on us by the form of Govern-

ment under which we live; the other, by seconding as private individuals, the never ceasing efforts of our Holy Mother the Church to establish in all parts of the country, Catholic elementary Schools, and other educational institutions under the superintendence and control of duly qualified teachers and professors. As citizens, as members of the body politic, it is our duty, as it is our right, to agitate unceasingly and to use all our influence for the abolition of "Mixed Schools"—that is for the repeal of all laws which compel Catholics to pay directly or indirectly for the support of such schools. As children of the Church we are also bound to contribute liberally, and of the abundance wherewith God has blessed us, towards the advancement and support of such schools as these which our Sisters of Charity are about to establish in London under the sanction of the Chief Pastor of that Diocese. If on the one hand it is our duty to pull down, on the other hand, it is no less our duty to build up.

We sincerely trust that the appeal now made on behalf of the Sisters of Providence to the liberality of our Catholic friends, may not be in vain; but that it may be, as on so many previous occasions, cheerfully and promptly replied to by all whom God has blessed with wealth—by all who know how to appreciate the blessings of a sound Catholic education for the rising generation, and its important bearings upon the future destinies of our common country. To these, and to all good Catholics, do our Sisters now address themselves. The smallest contributions—not in money only—but in books, clothes, linen, &c., will be most thankfully received by them at the Providence Asylum; and in return their fervent prayers will be offered up to the Throne of Grace on behalf of their benefactors—prayers that will assuredly be heard and answered by Him Who has told us that not even the cup of cold water given in His Name shall pass unnoticed, or go unrewarded.

The *Montreal Witness*, with his usual candor and good taste, favors us with a few remarks upon our last week's article upon "Orangeism":—

"The horrors exposed by our cotemporary"—says the *Montreal Witness*—"consist of *ex parte* statements about affrays which took place many years ago on the 12th of July."

It so happens, however, First—that these horrors took place not "many years ago," but so late as 1849; since when, "Orangeism" has been greatly repressed by the British Government, and Government officers have been dismissed for countenancing it; and secondly, that "these same horrors" are extracted, not from "*ex parte* statements," as the *Montreal Witness* would make it appear, but from the "Reports, of the Select Committee of the House of Commons," and of Protestant officials in Ireland, duly commissioned by the British Government to investigate into, and report upon, the Orange Societies of Ireland, and their effects upon the social condition of that country; together with the comments thereupon of the *Edinburgh Review*, one of the most celebrated, and most decidedly Protestant periodicals published in Great Britain, and one which numbers amongst its contributors most of the eminent Protestant writers of the present day.

But, because these authorities, official and undoubtedly Protestant though they be, are strongly and conclusively condemnatory of a Protestant institution, the *Montreal Witness* thinks to evade the force of their condemnation by qualifying them, and their statements, as "*ex parte*" and therefore unworthy of credit. This is bad policy on the part of the *Montreal Witness*. For, if Protestants be, as he would have us believe, such monstrous and incorrigible liars that their evidence, even when tendered in the most imposing manner, in their Courts of Justice, in the Halls of the Legislature, and in matters betwixt Protestants and Protestants, cannot be relied upon—the conclusion is inevitable that, in matters at issue betwixt Protestants and Catholics, their testimony is altogether inadmissible. It is however a universally recognised maxim, that every man is a good witness against himself; and upon this principle, though we attach no importance to the asseverations of Protestants against Catholics, we are ready to place most implicit reliance upon their veracity when they bear witness against themselves.

The *Witness* asks, if—"any one can deny that there is in Ireland a counter-organisation of Ribbonmen?" We admit and deplore the fact; and though this much may be said in palliation of "Ribbonism," that it is a counter-organisation, or organisation provoked and called into existence by the cruel tyranny of "Orangeism"—yet, as it is an organisation which the Catholic Church has always forcibly condemned, and participation in which excludes from her Sacraments, and virtually involves the penalty of excommunication, God forbid that we should say a word in defence of it. "Ribbonism" is as execrable as "Orangeism"; it is impossible to say anything stronger against it.

Again the *Montreal Witness* urges as another proof of the wickedness of Irish Papists that:—

"Had the Roman Catholics been the strongest in Ireland, the Protestants would long ago have been all driven away," &c.

No doubt of it. But wherein is this a reproach to Irishmen or Catholicity? Had the Greek Christians been the strongest in the East, the Turks would long ago have been all "driven away," just as the Moors were expelled from Catholic Spain because the Catholics were there the stronger party. Had the Irish loyal and patriotic Catholics in the XVII. century been the stronger, the Anglo-Dutch invasion of their native land would have been repelled; and the Protestant invader would no doubt have shared the fate of the Spanish Moslem. Had the Poles been sufficiently strong to resist the aggressions of the Russian schismatics, they would no doubt have done so; and no man would have blamed them. To the

Irish Catholic alone, are patriotism, love of fatherland, and stern stubborn resistance to the alien invader—(the alien in blood, in language, and in religion)—of his native soil, to be imputed as crimes! That attachment to national independence which is a virtue on the part of Greek or Spaniard, and which we honor in every other people on the face of the earth, is a sin, forsooth, if indulged in by an Irish Papist!—and whilst we applaud the efforts of the Italians to rid themselves of the German intruders upon their soil, we are called upon to condemn the Irish Catholic Celts, because if they could, if they had been the stronger, they would long ago have thrown off the yoke of, and "driven away," their Anglo-Saxon Protestant tyrants. Protestantism certainly recognises a very anomalous code of justice.

Lastly—our evangelical, and "ever-to-be-admired-for-his-strict-adherence-to-truth-and-sanctuary-privileges," cotemporary gravely informs us, that:—

"The worst outrages and riots on the 12th of July in Ireland are not after all so bad as the Romish Gavazzi riots in Quebec and Montreal only three years ago."

The facts being that—in these riots not one single Protestant met his death from Irish Catholic hands; that, at Quebec, they commenced with a brutal assault by a large body of Protestants upon an unarmed Catholic; and that in Montreal, though there were Catholics cruelly and cowardly murdered by Protestants, and though both Catholics and Protestants were indiscriminately killed and wounded through the unsteadiness of a detachment of the 26th regiment, composed indiscriminately of Catholics and Protestants, under the command of Protestant officers—not one single Protestant was killed or seriously injured by Catholics; and not a dollar's worth of injury of any kind was inflicted by the latter upon Protestant property.

If the *Montreal Witness* thinks fit to impugn the truth of these statements, we would beg of him to do so, not with vague generalities, but by definite statements. Let him, if he can, name one single Protestant in Montreal who was killed by Catholics in the aforesaid Gavazzi riots; or specify where, what, and to what amount, injury was, by Catholic hands, inflicted upon Protestant property in this city. We pause for a reply.

The *Toronto Mirror* has the following remarks upon Orangeism, and the countenance afforded to it by Sir Edmund Head:—

"There can be no doubt that one of the greatest evils in this country, is the existence of a Secret Society, sworn to maintain the predominance of one portion of the population over the other, such as Orangeism; there can be no doubt that any Governor belonging to this order would be justly regarded with such feelings of hostility by the whole people as to disqualify him for the post of Viceroy; nor can there be any doubt as to the sentiments which they will entertain towards him, when they see him in open day, and by an official act, recognizing the existence of this dark organization. If Sir Edmund Head had of himself, and without the consent of his cabinet, received the address of the Orangemen on the 12th of July, and responded to it graciously, he would earn the execration of the great body of Canadians who are accustomed to enunciate their opinions, political or religious, in the light of heaven, and not in the secret lodge rooms of an Orange Inquisition."

"We do not believe, however, that the responsibility of this Act was Governor Head's. He is not the man to make a prepared speech on State occasions without the advice of his ministers. He must have known that the Secret Society whose address he received, exists contrary to the laws of the Province; he knows that in Ireland to join in its displays is an indictable offence; and he surely could not have been so ignorant as not to be aware that Chartist Societies, and Orange Societies, and Ribbon Societies, are equally proscribed by the laws of England and Ireland. The Governor General, knowing all this, would never have ventured on a policy so diametrically opposed to that of Britain's most illustrious colonial statesman Lord Elgin, unless at the earnest solicitations of his constitutional advisers. Upon the heads of Cauchon & Co., then, be the blame of this, and of the many other acts calculated to perpetrate politico-religious dissension which we have seen perpetrated within a few months back."

"We cannot but applaud the action of our countrymen at Montreal in meeting together and protesting against this official act, recognizing the existence and predominance of this Secret Society; but we do not think it politic or just, or necessary, to appeal to the Home Government in the matter."

"We judge it *impolitic*, because it would fix the impression upon the Irish mind that Orangeism rules in Canada, with even more intolerance than at home, which would injure emigration to this country beyond remedy."

"We judge it *unjust*, because the ministry are responsible and not the Governor, unless we admit that he governs without their assistance which is not the case."

"We judge it *unnecessary*, because since the ministry, and not the Governor, are responsible for this misdeed, they must answer for it in Parliament and at the hustings."

"By the way, it incidentally occurs to us to ask how Mr. O'Farrell will justify before the men of Lottinere, his continuing any longer to support a government guilty of an offence thus heinous?"

"Not only for this, but for the rejection of Mr. Felton's motion, and for other iniquities and robberies which we shall shortly bring to light, the present compact are doomed, let who may succeed them."

In the above remarks of our cotemporary, there is much with which we cordially agree: a little in which we differ from him.

We agree with him that M. M. Cauchon, Cartier & Co. are responsible to the Catholics of Canada for the consent by them given to the ill-advised step taken by Sir Edmund Head on the 12th ult.; we agree with him that our Canadian Ministers are to blame, and have justly earned "the execration" of the great body of Catholic electors throughout the Province.

But we differ with the *Mirror*, in that we contend that the action of the Catholics of Montreal, in applying to the British House of Commons for redress—or rather in bringing the unprecedented conduct of the Governor General prominently before the notice of the British public, the British Legislature, and the British Ministry—is not "*impolitic*," not "*unjust*," nor "*unnecessary*."

1. It is not "*impolitic*" for the reasons assigned by the *Mirror*; because it is never "*impolitic*" to convey a true impression. Now, unfortunately, it is true—alas! too true—that in Upper Canada, at the