

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.
MONTREAL, FRIDAY, JAN. 25, 1856.

NEWS OF THE WEEK.

The telegraphic report of the Africa's news, is of little importance. No answer had been received from the Czar to the propositions of the Allies; but it was expected that he would meet them with counter-propositions.

The Protestant journals of Upper Canada have by this time, each had their fling at the circular issued by His Lordship the Bishop of Toronto on the subject of Separate Schools, to the Catholics of the Upper Province.

Among the more moderate of our opponents, we may make mention of the Bathurst Courier; whose strictures upon the Bishop of Toronto's Circular are apparently founded upon a misconception of that Prelate's meaning.

And first, we would premise that, upon the School Question, we take the same ground, and use the same arguments against State-Schoolism, as occupied, and employed by the opponents of State-Churchism.

Above all do we protest against taxing any man for the support of a School or a Church to which he is conscientiously opposed. We ask not whether his scruples be well or ill founded; that they exist is a sufficient reason why he should be exempted from all taxation in support either of the obnoxious School or the obnoxious Church.

Having thus defined our position, we will notice the objections that the Bathurst Courier urges against the demands of His Lordship the Bishop of Toronto. The first of these is against the claim, that Catholic schools be allowed to share in the Municipal funds appropriated to school purposes.

Catholics as well as Non-Catholics, contribute to the Municipal funds; these funds are composed of sums drawn from the pockets of Catholics, as well as of Non-Catholics; it is therefore but just that, if any portion of the said funds be applied to either educational or religious purposes, they shall be so applied as that Catholics as well as Non-Catholics, may, without violence to the conscientious scruples of either, be able to avail themselves of them.

placed at the disposal of the Municipalities; and are therefore made applicable to school purposes. Now, sums accruing from such a source are public property, in which Catholics have as good a right to share as have Non-Catholics; and therefore, if in part applied to the support of Non-Catholic schools, school-houses, and libraries, it is but just that a portion thereof be applied to Catholic schools, school-houses, &c.

The Bathurst Courier argues upon the assumption that Catholics do not contribute to the Municipal funds—and if this were true, his objection against the Bishop of Toronto's demand for a share in these funds would be valid. But the assumption is false; for the Municipal funds are obtained from Catholics, as well as Non-Catholic pockets; they consist in part also, of sums to accrue from the secularised Clergy Reserves. Catholics have therefore a right to demand their share of them for their schools, if any portion of them be applied to either religious or educational purposes.

The other demand of His Lordship—that Catholic be exempted from all taxation for Non-Catholic schools—that is schools against which they have conscientious scruples, and of which they cannot therefore make use—is also perfectly just and reasonable; because the State has no right to tax any of its subjects for the support of a religious or educational system to which they are conscientiously opposed. If it is unjust in Ireland to tax the Irish Catholic for the support of a State Church, it must be equally unjust to tax the Catholic in Canada for the support of a State School. Nor is it any reply—that—both in Ireland and Canada, the Catholic may, if he chooses, avail himself of the services of the State-Church, or State-School. It is true that he may do so, but he won't; because he has conscientious scruples against so doing.

The "Church Question" and the "School Question" are identically the same; the same principles are equally applicable to both; and every objection that can be urged against State Churchism, every argument that can be used in favor of the Voluntary Principle in religion—is equally valid as an objection against "State Schoolism," or in favor of the "Voluntary Principle" in education. We do not indeed advocate the "Voluntary Principle" as yet; but, if justice be not done us, if we be still compelled to pay for the support of Schools to which we are conscientiously opposed, we confess that, rather than submit to such a tyranny, we should desire to see abolished "all semblance" even of connection between State and School.

PASTORAL LETTER OF THE BISHOP OF MONTREAL.—A Mandement from His Lordship the Bishop of this Diocese, bearing date at Paris, the 27th August, 1855, has been received in town, and publicly read from the pulpit. From it we learn, that the Acts of the Second Provincial Council of Quebec, having been submitted to the consideration of the Sovereign Pontiff, have been approved and ratified; and that consequently, the Decrees of the said Council are binding upon every baptised person within the Province of Canada.

We have been favored with the sight of a copy of a very interesting letter from the Rev. M. Le Grand Vioaire Brouillet of Oregon, to His Lordship the Bishop of Nesqually, dated Nov. 11th giving a sad account of the Catholic missions in that country. It would appear that the Indians are every where in arms against the whites, and that numbers of the latter, including it is feared some of the Peres Oblats have fallen victims to their savage penny. The government was taking energetic means to repress the disturbances.

An "Eye Witness's" letter, in reply to some strictures which appeared in the Montreal Pilot of Friday last, over the signature—"A Member of St. Patrick's Congregation"—will be found in another column, and, saves us the trouble of exposing the cowardly malignity, and unscrupulous mendacity of the writer of the communication in the Pilot; of whom however we may remark that we do not believe him to be what he professes himself to be—"A Member of St. Patrick's Congregation;" and for two reasons. First; if ancient tradition may be relied on, St. Patrick long ago "banished all the varmint;" and secondly, no Catholic would have presumed to speak so impertinently of his ecclesiastical superiors. With these remarks, we shall let the matter drop, not thinking it worth while to take the trouble of enquiring the name of the miserable creature who scribbles calumnies against the Irish Clergy and people, in the columns of the Pilot.

"I will be hanged, if some eternal villain, Some busy and insinuating rogue, Some cogging cozening slave, to get some office, Have not devised this slander."

Mr. Casey's communication having been refused insertion by the Pilot, shall appear in our next.

The following gentle hints from the Tablet to Liberal Kaultholic toad-eaters are perhaps as well adapted for the meridian of Montreal as of Dublin. It is for this reason that we insert them here; hoping that they may bring forth good fruit:—

The present is a most interesting epoch of Irish history. Up to a recent period, whatever a man had or hoped for came from "the Protestants." They had all the good things, surrounded by cannon, and bayonets and hangmen, and they doled them out to us just as they pleased. We recollect this ourselves, and bless God we have survived it. They, the Parsons' followers, were tyrants, and they made us feel they were; seventy-five years ago we had not an acre of ground or a school. The very condition of things bred presumption on one side, and was a temptation to depression and humiliation on the other. The schools were opened, and we obtained a right to our own soil. We were patronised for a purpose, and we were deemed sufficiently debased to be instruments and innocuous. We began to associate with our "Protestant fellow-countrymen," to be invited to dinner, and to be honored by a "Protestant" taking our daughter's fortune, or our brother's hand. But patronage it was in every case and in every way. A man gained a character for "liberalism" by knowing us, or allying himself with us—in fact, by not being our enemy. It was still the same state of temptation to debasement on the Catholic part, and to tyranny on the Protestant. We felt ourselves well-treated by being noticed, and we had neither the commerce nor the literature to form any society of our own. O'Connell trampled this absurd condition of affairs under his feet, and endeavoured to reconstruct a Catholic social state with such materials as presented themselves. He made the country feel its power, and opened its eyes to its real needs. He turned the public mind from the contemplation of "what the Protestants would say," and taught it to look to itself for regeneration. This was a violent shock, and mightily alarmed two parties—the patronising Parsons' followers, and the expectant Catholic menials. Many a row and many a secession followed. Catholics who would talk like Protestants, and who read Hume and Gibbon, were "disgusted," and Protestants who "really anticipated somewhat more gratitude from Catholics" became Conservatives. The "disgusted" Catholics have been always as numerous as the mean-spirited, crawling, indifferent expectants among the Irish people; but, thank Heaven, the men who loved their faith, and who would not be below their dignity or behind their position, have ever been the country.

The "Protestant press," that is, the Parsons' newspapers, who call Ireland the "Catholic body," and the handful of Church of England people, "the Protestants of Ireland," are grievously hurt that we don't yield to the impudence which they inherit, and imagine that we are going to cut and trim according to the shape they would prescribe to us. We have a few of the "disgusted" Catholics yet also, who hold their dirty ancestry by the tail, and who endeavor to butter their bread by selling their decency, and who fling up their head like a mandarin doll when some doctrine of the spirit of God, or some noble Catholic practice, is complained of by heretics. But, besides the "gar-rison," and the heartless treason that feeds it, we have the Irish people, who know their power, and their rights, and their religion, and will preserve, cherish, and exercise all three of them. In fact, the Irish people will not violate the "law," because it would be inconvenient, but they'll keep their consciences, because no "law" can change them.

We firmly hope and trust that the young men of this country will see the necessity of the most "extreme" Catholicity. There is no Catholicity really so that is extreme; but circumstances obliged the country, for many a long and bitter day, to suspend various Catholic exercises and the same circumstances gave many minds an absurd, timid, undefined, undecided tone in Catholic affairs and pretensions. We must now have, no more of that, we hope. It is small, worthless, and contemptible, and brings no blessing with it, to say the very least. Catholics will remember that they are forming the Church of the future and correcting the condition of the past. They ought to disdain "Protestant views," shun "Protestant organisations," fly all merely "Protestant literature," have a mainly pride in every rite, symbol, expression, and opinion, which mark the Church of ages and the Church of Ireland, and make themselves felt and seen as a Catholic nation, for, as we have said above, they have to correct an absurd affectation of tyrannical superiority in the Parsons' followers, and to emancipate a portion of their countrymen from the absurd habit of caring a straw for the opinions of those who purchase souls by an offer of spurious respectability.

We have received the first number of the Protestant—a new anti-Catholic journal, to be published weekly in this city, to supply, we suppose, the intellectual deficiencies of the Montreal Witness; a paper which, it must be admitted, if it displays much No-Popery zeal, is not conducted with any great amount of talent.

Our new cotemporary takes for his motto, the unmeaning saying of Chillingworth—"The Bible alone, the religion of Protestants;" though he does not condescend to explain how a book, which in the last analysis may be said to consist of so much old rags, so much leather, and a certain quantity of lamp-black, and which may be bought cheap for cash at any second hand bookstore, can be "a religion."—Is the Protestant religion then something that may be bought and sold? and would not our friends themselves feel shocked at seeing an announcement over a bookseller's place of business, to the effect—"Protestant Religions For Sale Here?" This superstitious, not to say old womanish, mode of treating an inanimate object, a dead book, as it has been truly called—for it is dead until vivified by a living interpreter—reminds one of what Carlyle somewhere says of the sable worshippers of Mumbo Jumbo—"Does not the Black African," says Carlyle, "take of Sticks and Old Clothes (say exported Monmouth Street cast-clothes) what will suffice; and of these, cunningly combining them, fabricate for himself an Eidolon (Idol or Thing Seen) and name it Mumbo-Jumbo; which he can thenceforth pray to with up-turned awestruck eye, not without hope." The white Protestant mocks; but ought rather to consider, that the Mumbo-Jumbo-ism of the Black African is not a whit more absurd than the Bibliolatry of White Protestantism. This our editorial brother would do well to lay to heart.

For the rest, we need only remark that our new cotemporary is well printed and presents a very pleasing exterior. We would recommend him however to put a little more pepper into his cream tarts, or they will hardly please the great Protestant public for whose appetite he undertakes to cater. That appetite craves for obscenities a la Maria Monk, or startling revelations a la Josephine Bunkley; something spicy and smutty, in short. Unless the Protestant bears this in mind, his career will be but a short one.

It may be necessary to remind those who have not yet subscribed to the fund for defraying the expenses of the Delegates to the Buffalo Convention, that there is not yet a sufficient sum in the hands of the Treasurer. The Convention is to open on the 12th of February; so that there is no time to be lost.—Surely the people do not need to be urged to contribute each his mite according to his means, for a purpose in which all are alike concerned. The list is open at the book-store of the Treasurer, Mr. Sadlier.—Communicated.

In pursuance of a Resolution of the City Council of Friday last, an investigation will commence this day 2. P.M., into all the circumstances of the fire at the Congregational Nunnery on the night of the 27th December last; with the view of ascertaining whether the scandalous inefficiency of the Fire Department on that occasion is attributable to malice, or negligence. This determination of the Council is a satisfactory refutation of the statement in the Herald of last week—that a "thorough investigation" had already taken place. For it is impossible to conceive that our City Fathers would so stultify themselves as to Resolve to "thoroughly investigate" that which they had already "thoroughly investigated."

It will be seen that the men charged with the murder of Corrigan, have voluntarily surrendered themselves to stand their trial; thus effectually giving the lie to the mendacious libels so diligently circulated by the Protestant press of Canada. Upon the guilt or innocence of the accused we can of course presume to offer no opinion. We trust that they may get a fair trial; that if guilty they may be punished as they deserve; but that if innocent, their innocence may be openly proclaimed to the public, whose ears, for nearly the last six months have been incessantly dinned with all kind of horrors, about this affair.

A numerous signed requisition has been presented to H. Starnes, Esq., requesting him to allow himself to be put in nomination for the office of Mayor at the approaching Municipal elections for this city.

Dr. Robitaille has been elected Mayor of Quebec for the ensuing year, by a large majority.

John B. Robinson, Esq., was elected Mayor of Toronto on Monday last, by a majority of four, over the rival candidate, Alderman Hutchinson.

PETERBORO ELECTION.—Mr. Conger has been returned, by a majority of 280.

Owing to a press of matter, we have been compelled to defer the report of Mr. Devlin's lecture, delivered in Aylmer on Tuesday evening last, until next week. We understand that, in compliance with a request from his friends in Montreal, Mr. Devlin will deliver a lecture here some day next week.

Dean Kirwan's letter on the approaching Convention shall appear in our next.

Mrs. Unsworth's Concert on Tuesday last was numerously attended; and the loud and frequent encores with which she was greeted proved how well her talents, and those of her colleagues, were appreciated by the public.

We thank Mr. J. C. Becket for the handsome Counting House Calendar, received from him. We have seen nothing of the kind which for elegance and neatness of execution, can pretend to compete with them.

A correspondent—Kingston—is informed that the information he asks for may be found in a little pamphlet published some years ago by Mrs. Sadlier, in reply to some strictures from a Montreal Swaddler on Rome's opposition to the Bible.

We are happy to learn that the Irish Volunteers of this City are increasing rapidly in numbers, and are steady at their drill; in which they have already attained to a very respectable state of efficiency.

To the Editor of the True Witness.

Montreal, January 21, 1856.
DEAR SIR,—Having read in the Montreal Pilot of last Friday a letter signed "A Member of St. Patrick's Congregation" I beg leave to address to you a few remarks thereon. The animus which prompted the writer to publish the sentiments comprised in that letter, shews plainly enough that every member of St. Patrick's Congregation does not reduce to practice the lessons of holiness inculcated from the pulpit of our church, where we are taught to take, not reason blinded by passion, but reason directed by religion, for our guide. It is obvious to every reader that the Pilot's correspondent wrote in anger, and sought relief by giving vent to his passion in a way which does him little credit, and can inspire every true Christian with no other sentiments for him than those of sincere commiseration. He begins his letter by a brief account of the course pursued by the three or four dissentients subsequent to our meeting, and regrets a misunderstanding which had taken place at that meeting, but of which the dissentients were the sole cause; although it is attempted to fix the blame on the assembly. There was no misunderstanding, except on the part of those dissentients. He next complains of a letter in the True Witness bearing the subscription—"One of the Irish"—a letter which every reader must admit had been written in a calm and inoffensive spirit; yet the writer is designated by the Pilot's correspondent "an arrogant and self-sufficient scribe," by whom the dissentients are catechised. Indeed, Mr. Editor, it would have been a very foolish thought on the part of your correspondent to catechise so learned a gentleman.—They who are too wise in their own eyes, derive little profit from catechetical instruction. Again he observes:—"He also falsely states that the meeting was conducted throughout in the most perfect order." No, sirrah! "not falsely," unless he means to say that the loud cry of the meeting against the three or four dissentients be deemed disorder. When the writer in the Pilot compares his case with that of the late truly Catholic and deeply lamented Mr. Lucas, he reminds us of the frogs in the fable, who took it into their heads that it would