

REMITTANCES

TO
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Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, DEC. 5, 1856.

Up to the time of going to press the Steamer of 22nd ult., had not been telegraphed.

For hunting up "Mare's Nests," we will back the editor of the *Montreal Witness* against the country. It is his peculiar vocation: one which the honest man pursues with a zest peculiar to himself, and in which, as all must admit, he is eminently successful. The covers however in which he specially delights to beat, are Romish Convents, Nunneries, and the Pope's preserves generally. Starting of a morning, with a large supply of Protestant ammunition, in the shape of hatred, malice, and all uncharitableness, he rarely fails of a good day's sport; and no doubt at night he lays his head upon his virtuous pillow with the calm satisfaction of having well served his God and his country during the past day. The Little Bethel should be proud of such a man.

His last exploit in this line we find recorded in his paper of the 29th ult.; wherein, in the very largest type, he announces the important discovery that "Disloyalty and Treason are the Offspring of Romanism"—and that "the Reverend Gentlemen"—that is, the Catholic Clergy—are "ever ready to turn revolutionists and rebels whenever they find it their interest to do so"—facts which are so fully substantiated by history, as to render it quite impossible for Catholics to gainsay them.

It is, for instance, a well known fact that the "Great Rebellion" in England was exclusively the work of Papists; that King Charles was murdered by Romish priests; that Oliver Cromwell was a Jesuit in disguise; and that all sound Protestants were on the side of the loyalists. It is also uncontested—that the Revolution of 1688 was brought about by the intrigues of the same party—that Halifax was an emissary of the Pope—and that the Whig Lords of that day, whose venality, and treachery, make them a reproach to all ages, were all seminary priests. All these things, which so clearly establish the important fact, that "disloyalty and treason are the offspring of Romanism"—and that the contrary virtues are the legitimate issue of Protestantism—are so well known to every student of English Protestant history, that it is unnecessary to dwell upon them. In the same way, the history of Continental Europe shows that the Revolution of '89 was a great Popish uprising against Protestantism; that the prime agents therein were Romanists, and zealous sticklers for Romish doctrines, and the Papal Supremacy; that the "Reverend Gentlemen"—the French Catholic Clergy—instead of being the victims, were the instigators, of the "Reign of Terror;" that the guillotine was an instrument of torture invented by the Dominicans; and that the "noyades" and "fusillades" of that bloody epoch were the work of the Inquisition. And so in more recent times. The heroes of the modern European revolutions—the Mazzinis and the blood-stained ruffians of Rome, who drove Pius IX. from his capital, were all zealous Papists, devoted adherents of the Papacy, banded together for the oppression of loyal and orderly Protestants throughout the world; just as in this Canada, the "Rouges" and their allies are the most remarkable for their sincere obedience to the Church—whilst their organ, the *Avenir*, is well known to be edited by that violent demagogue, the Romish Archbishop of Quebec. Against such a fearful array of facts, it is useless for the Catholic to contend; he must quietly submit to the strictures of the *Montreal Witness*, the impartial and intelligent exponent of Protestant principles.

Hopeless however as the task may seem in such a cause, and against such an antagonist as the *Montreal Witness*, we will hazard a word or two in our own defence, against the charge brought against the *True Witness* in particular, of raising "an Irish-Yankee flag of rebellion;" and of exulting "in the vain dream of a dismemberment of the empire," which, by its "Penal Laws," its "Ecclesiastical Titles' Bill," and other *douceurs* of a similar stamp, has so many and strong claims upon the affection of Catholics.

The grounds upon which our cotemporary bases his accusation against us, are to be found in the remarks made by us in our issue of the 21st ult., when speculating upon the rupture of the Anglo-French alliance, and the consequences to Ireland of a war betwixt the two nations.—We said—1st—that, in case of such a war, it was not impossible that the present Emperor—profiting by the blunder which his great uncle

often acknowledged—would attempt a descent upon Ireland with an army of deliverance; 2nd—that such an army, landing in Ireland with the avowed object of aiding the Irish in asserting their independent nationality, would have the hearty sympathies of those whom it was intended to deliver from an alien yoke; and 3rd—that it would have the fervent prayers of Christendom for its success. Far however from rejoicing in this prospect, we candidly confess that, as British subjects, we deeply regret the fact, which a regard for truth compels us to admit, that the British rule in Ireland for the last three hundred years has been of such a nature as to justify the hatred which the great bulk of the Irish bear towards it, and to warrant the sympathy which Christian Europe feels for the victim of Britain's misrule; far from "exulting" in the prospect, as the *Montreal Witness* says we do, our prayer is—that even now, ere it be too late, the oppressor will endeavor, by a wise and liberal policy, to make amends for the wrongs which he has inflicted, to bind up the wounds which he has caused, and to earn a title to the love and loyalty of those to whom he has been hitherto known only as a cruel taskmaster. If this be "disloyalty and treason," our cotemporary is welcome to make the most of it.

And why—would we ask our cotemporary—should a desire for national independence and self-government be imputed as a crime to the Irish Catholic alone? In former days, whilst Scotland still held a place amongst the nations, and ere the last spark of Scotch nationality had been trampled under foot on the fatal field of Culloden, Scotchmen—even as late as the last century—oft turned many a longing, lingering look towards France for assistance against their powerful neighbor. The best, the bravest, and the most loyal of Scotland's sons were those who in '45 gave the old Lion Banner to the breeze, and to the last drop of blood resisted the merging of Scotland's nationality in that of the southern portion of the Island. How then can a Scotchman—as is the editor of the *Montreal Witness*—condemn in the Irishman that which, if he be not dead to every feeling of honor and totally absorbed in the pursuit of sordid gain, he must honor in his own countrymen?

Or why should it be a reproach to the Catholics of Continental Europe were they to offer up their prayers for the success of an enterprise destined to relieve their Irish co-religionists from a cruel and degrading yoke? Is it then a crime for a Frenchman—or say an Englishman—to sigh and pray for the restoration of Poland, and Polish independence? And yet, it would be a monstrous libel upon Russia to assert that Russian rule in Poland is one-half so cruel as has been that of England in Ireland; and an intolerable insult to Catholic Ireland to deny that its claims against England, are far stronger, far better founded, than are those of Poland against Russia.—The Irish Catholic Celt, and the Anglo-Saxon Protestant, are to one another *aliens*—(so at least we have been told by high authority in the House of Lords)—"aliens in blood, in language, and in religion." Betwixt the Russian Slave, and the Polish Slave there exists no such deep seated difference as this: they are to one another *aliens* in religion indeed—but not *aliens* either in blood or in language. If then it be no reproach to the Englishman that his sympathies are with the Catholic Poles as against the schismatic Russians, it can surely be no reproach to the Catholics of Continental Europe if they pray for the speedy deliverance of Celtic and Catholic Ireland, from the yoke of Anglo-Saxon and Anti-Catholic Great Britain. Such at least must be the conclusion of every honest man, who contents himself with one set of weights and measures; and who scorns to use one set for himself, and another for his neighbors.

This is enough fully to justify the language of the *True Witness*; but we cannot conclude these remarks without alluding in terms of unmeasured reprobation to the malicious, but we trust futile, attempts of our evangelical cotemporary to sow the seeds of discord betwixt our different Volunteer Companies. Of these Companies, it is true that some—the majority—are exclusively composed of, and officered by, Protestants; and that two are, for the most part, if not exclusively made up of, and officered by Irish Catholics. We are happy to say however that, notwithstanding this religious difference, and despite the puny efforts of the *Montreal Witness*, the very best understanding prevails betwixt all our military Companies; that officers and men are on the very best of terms with one another; and that the only rivalry betwixt them is as to which shall prove itself the most efficient guardian of the commonweal. Long may this good fellowship, so honorable to all, be maintained intact; and shame to him who, by his malicious and utterly groundless insinuations would seek to disturb it.

The Catholics of Lower Canada would no doubt feel flattered by the zeal manifested by their Protestant Anglo-Saxon brethren for their conversion, were the motives which actuate and stimulate that zeal, unknown to them. Could we really bring ourselves to believe that anxiety for the state of our souls, and an earnest desire to

promote our spiritual interests, animated the numerous proselytising societies which have taken in hand the task of spreading the principles of Protestantism amongst our French Canadian population, we should be willing to award to the members thereof, the credit of disinterested honesty; even though we could not but lament their total want of prudence, and ordinary good sense. If therefore we use the language of unmixed reprobation in speaking of those numerous "Missionary Societies" with which the Lower Province is infested, it is because we know that the one, vital principle by which they are animated is, not love of God, but hatred of the Catholic church; and that, provided they can induce men to abandon the latter, it is of no consequence to them, what becomes of the souls of their unhappy converts.

It is not—as we have often had occasion to show—any tender regard for immortal souls which prompts the proselytising efforts of the "Soupers" and "Jumpers" in Ireland, and of the Protestant Missionary Societies in Canada. Whatever he may pretend on the platform, there is no Protestant who will not in private admit that the Catholic, if he be really a Catholic—that is, a Catholic or Romanist in practice as well as in profession—may be saved. There is not one who in his heart believes that the Romanist will be damned because of his holding the doctrine of Transubstantiation—because he invokes the prayers of the Saints reigning with Christ—in Purgatory—and with humble sorrow confesses his sins to the Priest, as to God's Minister to whom is given the power to remit sin upon earth. All these things a man may believe and do, and yet be saved; this Protestants themselves must admit if pressed; and they cannot therefore pretend, that their one object in inducing Romanists to abandon this faith, and these practices, is to save them from the wrath to come.

Neither will they assert that either chastity or voluntary poverty—that is poverty cheerfully embraced for the sake of Him who for our sakes became poor—will damn a man; that asceticism, and mortification of the body are injurious to the soul; or that abstinence from flesh meat on Fridays, will necessarily entail exclusion from the Kingdom of Heaven. Nor, with the criminal statistics of Protestant and Catholic countries respectively—say, of Upper and Lower Canada—before their eyes, will they presume seriously to maintain that high toned morality is the inevitable, or indeed the ordinary, consequence of the repudiation of Popery. We may therefore safely conclude that the motives which actuate our Protestant proselytising societies, are neither religious nor moral, neither the love of God, nor the love of man.

What then are their motives? for strong motives there must be, to excite to such expensive and unproductive efforts. And upon what hypothesis can we reconcile the anxiety which English Protestants display for the deCatholicizing of French and Irish Catholics, with their indifference towards the depraved and heathen condition of the masses amongst their own Protestant countrymen? Protestantism with all its marvels of inconsistency, exhibits no more marvellous phenomenon than this.

We do not pretend to be able to solve this mystery, though we can find some explanation of it in the operation of human or natural causes. A love of notoriety has a deal to do with it, as has also a desire to obtain at a cheap and easy rate, a reputation for piety; and it can easily be understood how a fraudulent bankrupt, or dishonest tradesman of evangelical principles, with a strong constitutional aversion to just weights, and unadulterated goods, will readily put his name down on a subscription list, for the overthrow of Romish error. It is in short, much easier for these gentry to figure on the platform at an anniversary meeting, than it is for them to pay their debts, or to abstain from cheating their customers; whilst at the same time, their reputation for sanctity is thereby more fully and universally established, than it would be by a long course of honest unobtrusive conduct. When a great swindling transaction is brought to light, it is invariably discovered that some of the great leaders of the evangelical world are at the bottom of it.

And again in Canada, there exists amongst a large portion of the population of British extraction, a traditional and hereditary hostility to French Canadian nationality. To efface this distinctive nationality is the great object of their policy; and their design in giving the aid of their countenance and of their cash, to "French Canadian Missionary Societies," is rather to obliterate the offensive national characteristics of the population of this section of the Province, than to diffuse the blessings of the Reformed Faith. These men, it must be allowed, know well how to adapt their means to their ends. They see clearly that the distinctive French Canadian nationality, which they wish to destroy, is so intimately bound up with the religion of the French Canadians, that to get rid of the first, it is absolutely necessary to overthrow the other; their motives are rather political than personal; and their great object here, as

* The Mr. Redpath of whom so much is said, as the latest detected swindler, is a striking example of this fact.

in Ireland, is not so much a Protestant, as an Anglo-Saxon, Supremacy.—Hence it is that we never hear of Protestant missions to the Catholic of Upper Canada.

But even these, the natural and human causes, do not alone suffice fully to explain the phenomenon of Protestant missions to Catholics. We must still fall back upon the preternatural and diabolical. The devil also has his ministers upon earth; and we can easily conceive them animated with the same sentiments as those which the great epic poet of Protestant England puts in the mouth of his hero, when—perched on the tree of life, meditating the ruin of our first parents:—

"He sat, devising death,
To them who lived....."

These remarks upon Protestant Missions to Catholics, have been elicited by a *Report*, published in the *Quebec Gazette* of the 18th ult., of the proceedings of the "French Canadian Mission in connexion with the Colonial Church and School Society." In this *Report* we find all the peculiar characteristics of Protestant Missions—their barrenness—their appeals to the purses of their dupes—and at the same time, a consciousness of their natural tendency to provoke strife, and to do the devil's work upon earth. We are told of the school with its "twelve scholars" and of the "good which through the divine blessing, may be"—not is, but—"may be accomplished;" and are further comforted by the assurance that the "Sub-Committee," which of course fingers the money, "sees no reason whatever for discouragement." A Mr. Scott always considered that the Church of England was best calculated to Protestantise the French Canadians (what will the Presbyterians, Methodists, and *Jumpers* say to that?)—and called upon the meeting to hand out the money; and a Col. Fitzgerald, who called himself "a military man"—but who we think has mistaken his profession, and was intended by nature for a white cravat and a tub—informed the audience, with the orthodox evangelical snuffle, that "he had witnessed the progress made in Ireland, by the "Irish Church Mission Society" and was of opinion that if similar efforts were made here, the like result would follow."

No doubt of it; but—and here is the main point—can any one not actuated by the devil, not possessed by the demon of cant, seriously desire to see reproduced in Lower Canada, the scenes of strife, heartburning, fire and bloodshed which have marked the progress of the "Irish Church Mission Society" in Ireland? can any honest man really anticipate, without dismay, the possibility even, that Canada, like unhappy Ireland, shall be made the perpetual abode of religious discord, for the sake of a handful of miserable canting hypocrites? This consummation Col. Fitzgerald may desire to see; but we tell him that, in all Lower Canada, except amongst a clique of fraudulent bankrupts and their allies—the Directors of the Swindling Montreal and Provident Savings' Bank—fellows with whom no gentleman, least of all an officer in Her Majesty's service, would like to be seen in company, but who compose the strength of our Canadian Missionary Societies—he will not find a dozen persons to sympathise with him. The curse of Ireland is the "Jumper," or "Swaddler;" for heaven's sake let us keep him out of Canada.

"THE PURITAN HUMBUG."—British Jurymen are proverbially, it may be said, naturally thick-headed or fatuous. Indeed it seems to be indelibly impressed upon the mind of the Great Briton, that stupidity is an ingredient essential to the due administration of justice, and that a certain amount of stolidity is indispensably requisite on the part of its ministers. The Jurymen of Upper Canada, and the Grand Jurymen especially—to whom as a qualification for their important functions, a double portion has been providentially assigned—are no exceptions to the general rule that holds true of the Great Briton in his native land. Indeed the former manage so to combine, together with the imperturbable dullness of the latter, a certain quantity of unctuous cant—the oleaginous drippings from the pan of the conventicle—as to impart a peculiar relish to the mess with which as "intelligent jurymen" they are bound by ancient usage to regale the Court. As a specimen, we clip the following from the Presentment of the Grand Jury at the recent Stratford Assizes; in which these most grave and reverend seignors propose, as the best plan for diminishing crime, the enforcement of an absurd law which still disgraces our Canadian Statute Book—enacted by the Saints for the "Bitter Observance of Sunday," and for putting down all rational and innocent amusements on the first day of the week. Having laid their heads together, the "intelligent Grand Jurymen" of Stratford arrived at the following lucid conclusion:—

"The Grand Jury would also, in view of all practical matters, within the power of the people for good, urge that an obedience to the law of our country as to Sabbath profanation by overt or open acts, would help to further peace, quietude and improvement in our rural and village population, and be the means so far as to give less cause for crimes, and more cause for a light calendar of offences."

"Oh that one were here to write me down an ass"—was the pious wish of our old acquaintance Dogberry, the universal type of the "intelligent British jurymen." Our Canadian Dog-

berries have done that good office for themselves; and on the score of being so "written down," the curiously involved paragraph above quoted leaves them nothing to desire. They have fully vindicated their British descent and puritanical culture; and though it may seem presumptuous to call in question the wisdom of such men—householders no doubt—with every thing handsome about them, and as pretty specimens of flesh as any in Canada—we may be permitted to express our surprise that even, in Upper Canada, and amidst nineteenth-century Protestants, there should be found a body of men bold enough to put on record their deliberate opinion, that the best way to induce men to abstain from drinking, and from indulging in criminal sensuality on the Sunday, is to deprive them on that day of every rational and intellectual amusement, of every innocent and healthy recreation, betwixt and after the hours of divine service.

To reason, or to argue with such men on the absurdity and dangers of their proposed policy is useless; for they are callous to argument, and inensible to reason. Facts even make no impression on them; and to ply them with instances is as useless as it would be to fire cannon balls against the rock of Gibraltar. Their heads are fact-proof; and we do but waste our time and ammunition in attempting to batter them.

But all men, thank God, are not jurymen, or our hopes for the intellectual progress of the human race would be faint indeed. We trust therefore that, in spite of the Presentment of the Stratford Assizes Grand Jurymen, innocent Sunday sports—thet is, sports which would be held innocent on Tuesdays and Thursdays—which involve no necessity for servile work, and which do not interfere with the stated offices of religion, may long flourish both in the Upper and in the Lower Province. We say this, not only as a Protest against the canting Puritanism of the day, but because we believe that, humanly speaking, innocent Sunday sports are the best preservative against Sunday debauchery, and Sabbath desecration.

"Satan finds some mischief still, for idle hands to do." So says the sweet singer of the Protestant Israel; and more especially does this hold true of the enforced idleness of Protestant Sundays. Men must do something; and if they can neither work nor play, they will invariably do worse. As an Irishman, having nothing to do, takes naturally to fighting or courting—these being his national pastimes—and breaks a friend's head, or his own heart, with the same keen enjoyment of the fun, so does the Anglo-Saxon, if debarred from all innocent sports on the Sunday, take naturally and inevitably to drinking and making a beast of himself. It is his recreation—not of choice, but of necessity; the only amusement that Sabbath legislation has still left within his reach. And thus it is that the most drunken and depraved communities upon the face of the earth, are precisely those upon whom the severities of a Calvinistic Sabbath—for which there is warrant neither in reason nor in revelation—have been the most rigidly imposed. The crime of Sabbath breaking is altogether unknown in Catholic Europe; it is entirely confined to those countries which have embraced the glorious principles of the reformation. It thrives in England; and has perhaps reached the highest pitch of development in puritanical Scotland.

Not then by enforcing, but by repealing all Acts of Parliament prohibiting innocent amusements on Sunday, can we expect to produce any moral reformation amongst that numerous class, to whom Sunday is the only day of the week on which amusement of any kind is possible. Especially should this repeal of Sabbatarian legislation be the duty of that community which has solemnly proclaimed, as a portion of its political creed, that it is desirable to do away with all semblance even of connexion betwixt Church and State. Now, if the first day of the week is a day of rest at all, it is so only in virtue of the law of the Church which has enjoined that day to be kept as the Christian Sabbath; and if it be desirable that there should be no semblance even of connection betwixt Church and State, it is evidently the duty of the latter to abstain from all legislation upon a matter purely ecclesiastical, and which belongs exclusively to the domain of the Church. In its least objectionable form, Protestant Sabbath legislation is an impertinence—a tyrannical interference with the right of "private judgment" and the liberty of the individual; in practice it has been found to be invariably and grievously injurious to the cause of religion and morality.

How—asks the *Journal de Quebec*—can the *True Witness* pretend, that to refute the *Journal* of November 1856, it is only necessary to cite the *Journal* of May last?

Because, we reply, the *Journal* of November holds up M. Cauchon and his colleagues, to his Catholic readers as Ministers worthy of their respect and support. Now no Ministry, or members of a Ministry, whose policy was unjust, and in the highest degree insulting towards the Catholic Church, can ever again deserve the support of Catholics. But in May last, by condemning the "Ecclesiastical Incorporation's Bill" the *Journal*, by implication, condemned the

* See the character that Macaulay gives of these men.