

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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MONTREAL, FRIDAY, SEPT. 21, 1855.

The Baltic has arrived. We learn by telegraph that the Allies are making no progress, either in the Baltic, or before Sebastopol. The political news is nil.

THE ROGUE'S MARCH, OR, THE MARCH OF PROGRESS.

Mr. George Brown of the Globe, is down-cast apparently: at the little progress he is making in the said "march," so the Transcript strikes up a tune to encourage his drooping cotemporary.

"If Mr. Brown," says the Transcript—"refers to what is just now passing on the Continent of Europe, he will find much ground for gratulation and hope. First Sardinia throws off the yoke. In Spain also, he," the Pope—"is deceived. Church property is sold, and the jurisdiction of the Church in many ways denied. And so the march of progress is going on; and in Canada must share."

Strange grounds of "gratulation and hope" truly, to one who calls himself a Christian! Breach of faith—violation of treaties—deception—and robbery! In these the Transcript finds not only cause for gratulation, but sees—and here he sees clearly—indubitable signs of the Protestant "March of Progress"—known also in history as the "Rogue's March," to which the devil beats the drum, and his imps blow the files.

"And in this march Canada must share," so at least prophecies the Transcript, and so, no doubt, hope the great majority of our Protestant cotemporaries, and fellow-citizens—disguise it as they may under a mask of pseudo-liberalism. From time to time the truth leaks out in spite of them; and from their confessions, made in unguarded moments, we learn what is the ultimate end of all their policy—This—that the Government of Canada should imitate the conduct of the unprincipled tyrants of Europe—that Canada should "fall in" and keep step with Spain and Sardinia in that famous "March" which consists in lying and thieving—in deceiving the Pope, breaking treaties made with him, and stealing Church property. This is what Protestants mean by the "March of Progress."

It is a saying in the navy—older than the days of Benbow; perhaps current on board the Ark—that, "in his life time, every one must eat a peck of dirt; but that if he goes to sea, he must eat a bushel." As with individuals, so with nations. The history of the world seems to show that, at some period of their existence, the latter must all eat a given quantity of Protestant dirt; some more indeed, some less; but all, without exception, are doomed to swallow the unclean thing. Some, after a mouthful or two, reject the nauseous compound; whilst others, less delicately organised, lick their chops over it, and cry aloud upon their neighbors to come and dip their spoons into the mess. Some, like France at the present day, after a brief trial of "Protesting" or "Denying" principles, become disgusted, and return gladly to their ancient diet; whilst others again, with stronger stomachs, and with a natural liking for dirt, stick to it for centuries, though the stench thereof becomes yearly more abominable and insupportable. What, then, has happened to other countries, may also happen to Canada. We are not prophets; we have never taken out a license to practise in that line of business; and we will not therefore attempt to speculate as to the future. We cannot therefore undertake to refute the Transcript's prophecy; nor will we attempt to raise doubts as to the proximate realisation of those fond hopes which the Transcript cherishes in his gentle bosom; and with the prospects of which he essays to cheer up his comrade of the Globe in that arduous "Rogue's March," in which the latter is already a proficient—whilst the Transcript apparently has as yet got no further in his drill, than the "hanging," or "goose step." Canada may, it is true, join in this "March;" but if she does, we trust, we even think, that it will not be as a volunteer, but rather as an unwilling captive in the ranks of her enemies. At all events, Canada is not as yet sufficiently deprived, demoralised or Protestantised, to march willingly with such scurvy companions as the Liberals of Spain and Sardinia.

Before concluding, we would like to ask our cotemporary the Transcript one or two questions. 1. Is he really acquainted with the facts of the case as between Sardinia, Spain and the Holy See? 2. If he is, does he pretend to approve of their conduct towards the Catholic Church—and if he does, would he approve of similar conduct on the part of Catholic Sovereigns towards Protestants, Protestant ministers, and Protestant church and charitable property? Alas! all experience shows that Protestants

recognise one law for themselves, and another for Catholics—that they use different weights and measures according as they are called upon to decide upon the merits of Protestant or Catholic actions—and that, according to Protestant ethics, that which is practised towards themselves would be grievous wrongs, when Papists only are subjected to it, a matter of "gratulation and hope." Of this we have the plainest proof in the language employed by the Protestant press, when treating of the disputes between Spain, Sardinia, and the Sovereign Pontiff. The latter is always assumed to be in the wrong.

Without going too much into detail, these disputes resolve themselves into this, Is Church property, Church property? for, if it is, it is not State property, unless the State and the Church are one. Are treaties between two independent powers mutually binding; or can one of the contracting parties annul them at its pleasure? For if such treaties are binding, if no one party to them can set them aside without the consent of the other, then have the Sardinian and Spanish Governments, been guilty of gross breach of faith.

We claim when arguing with Protestants, neither for Pope nor for Church property any peculiar sanctity of character. For the Pope we claim the same rights as for any other Sovereign; for Church property, the same respect as for property of any other description, and accruing from similar sources. We contend that a treaty betwixt the Pope and any other Power, is as binding as a treaty betwixt England and France, so long as either party is willing to abide by its terms; and we contend that, if a number of ladies choose to live together, and devote their time and property to religious or charitable purposes—to feeding the poor, clothing the naked, tending the sick, and educating the ignorant—their property is as sacred as that of any other individual or body of individuals, and that the State has no more rightful control over it, or them, than it has over the property or persons of any others of its subjects.

betwixt Sardinia and the Papal Government, and betwixt Spain and the same Power, there exist treaties called "Concordats," which it is not so much as pretended that the Papal Government has in any one instance violated; but which both Sardinia and Spain now wish to cancel, because, in the words of the London Quarterly Review in a most bitter article against the Pope—"they find themselves compelled to declare to the Court of Rome, the incompatibility of the old Concordats and their new constitutions." The Court of Rome on the other hand, though willing to revise and modify these treaties for the sake of peace, argues, that treaties voluntarily entered into, and in good faith, are binding upon both contracting parties so long as either of them is willing to abide by the terms thereof; and that no one party to a treaty has the right to set it aside, without the consent of the other. "If the bond of a bargain" argues Rome "is to be respected in private life, it is sacred and inviolable in the life of States, and is accordingly so held in the jurisprudence of civilized nations." "No," exclaim Spain and Sardinia—"the bargain, though fairly entered into, it is no longer convenient for us to keep; it is incompatible with some new arrangements we have made, or intend to make; therefore we will break it." This is what Protestants laud to the skies, as an honorable, liberal policy which, in their "March of Progress," all nations having treaties with Rome ought to follow—for, according to Protestant principles, no faith ought to be kept with the Pope.

Into this one question of the "inviolability of treaties" do all the disputes betwixt Rome, and her opponents resolve themselves. The details are too long for us to enter into at present; but we may jot down some of the leading features of that progressive policy in which the Transcript finds so much cause for "gratulation and hope" and which he naturally desires us to copy in Canada.

Amongst many others, three demands are put forward by the Sardinian Civil Government to which the Pope will not agree. The former claims as its right, the education of the Clergy—absolute control over the administration of the Sacraments, and over all ecclesiastical property. Having assumed the entire management of all educational establishments, Government has decreed that no person shall be admitted to a benefice who has not graduated in one of its Universities—it has sent an Archbishop to jail because, in obedience to his instructions, the Priests of his Diocese refused to administer the Eucharist to one whom he and they believed to be an impenitent sinner; and it has seized upon the private property of Nuns and other Religious, breaking into their houses by force, and expelling the inmates at the point of the bayonet, amidst the curses and execrations of an indignant populace. For be it remembered, it is not so much the Nuns and Religious who are the sufferers by these brutal acts of spoliation, as are the people themselves; who are thereby deprived of their best friends and comforters in affliction, and robbed of the provision made, by charitable individuals, for their support in sickness, poverty, and old age. The property of the Church is emphatically the property of the poor, of which Nuns and Monks are but the administrators, but upon which the Sardinian Government has no more right to lay its hands, than has the Corporation of Montreal to confiscate to its own use the property of the Protestant "Orphan Asylum" or the Methodist Chapel in St. James Street.

Can it be that the Transcript approves of these acts, because perpetrated against the Catholic Church?—or that he desires to see them imitated in Canada? What would he then say, were he to see Dr. Fulford, the Anglican Bishop of Montreal, trundled off handcuffs to the Penitentiary at Toronto, for the crime of having used his own discretion in the matter of administering the Sacraments?—and for having withheld the Holy Communion from one whom he deemed not worthy to receive it, but to whom the

Government had ordered it to be administered?—Would the Transcript see in such a high-handed proceeding on the part of the civil power, grounds for "gratulation and hope?"—or would he not rather make the "welding ring" with his fierce denunciations of such brutal tyranny? It would indeed be a strange sight, and an instructive one, to see a Protestant Bishop, or even a Presbyterian minister, cooped up in a jail-yard whither he had been led by the March of Progress—outwardly, actively employed breaking stones; but inwardly, arranging the heads of his discourse for the ensuing Sabbath, upon the sacred text, "What is sauce for the goose, is sauce for the gander." We should much like to hear that sermon.

The Boston Pilot complains that the True Witness has taunted him with "nativism." "It will become the editor of the True Witness," he says—"to talk of nativism, when he himself is a 'canny Scot.'" We wish to see no distinction in the Church. It is contemptible for any Catholic, for the sake of making a little capital, to raise the cry of "nativism" against a fellow Catholic. The members of the Church, wherever born, should act as brothers."—Boston Pilot, Sept. 15th.

We take this opportunity of assuring our Boston cotemporary, that the editor of the True Witness has never made "nativism" a subject of reproach to the Pilot; nor are we aware to what article it is that our friend alludes. We have more than once discussed—in an amicable spirit we trust—the comparative advantages of Canada and the United States, as the home for the Irish Catholic emigrant; but we have never, intentionally, said a word in disparagement of "native" American Catholics—amongst whom the Church may reckon some of her most faithful and devoted children. In one issue of the True Witness only—that of August 17th—can we find any thing, in the slightest degree, to warrant the complaints of the Boston Pilot—and that article, we assure him, was not only, not written by a "canny Scot," but was inserted without the knowledge of the editor of the True Witness, who, from unavoidable circumstances, was obliged to entrust the publication of the number in question to other hands. So much for ourselves.

One word as to the question of "nativism" in general.

So far from making "nativism"—that is an ardent love of country—a subject of reproach to the Boston Pilot, or to any one else, we look upon it as, when not carried to excess, a highly laudable and honorable feeling—as a virtue, not as a vice. An Irishman loves his own "green isle" above every other spot on the earth's surface; and he does well. So also does the "native" born American—who prefers the land of his birth to every other country.—And why should he not love his native land? or why should he be reproached because he is zealous for her interests, and her glory? We should scorn the American Catholic who was not a "native" in this sense; that is, who did not bear an enthusiastic attachment to the land that gave him birth, and a sincere loyalty to her laws and institutions—in so far as the latter were not in opposition to the laws of God and His Church.

This spirit of "nativism" is, we conceive, blameable only when carried to excess—that is, when it is allowed to take precedence of that love and loyalty which every Catholic owes to his Church. The Church has the first claim upon us and our affections; and it is to her that our supreme allegiance is always, everywhere, and under all circumstances, due. "He that loveth father or mother more than Me, is not worthy of Me."—ST. MATT., x., 37. But within these limits, it is the duty of every man to love his native land, to seek her interests, and to be ready, if needful, to lay down his life in her service. If we honor this spirit of "nativism" in the Irishman, we honor it no less in the American; and we trust that the Boston Pilot will pardon it, even in a "canny Scot."

This is not however what is generally understood by the word "nativism." The term "native," as applied at the present day, is intended to denote that political party in the United States, who would deprive their adopted and naturalised fellow-citizens, of the civil rights and privileges guaranteed to them by the American constitution—and who, not content with loving America, think it their duty to hate Irishmen, and to persecute Catholics. In this sense, "nativism" is not "native," but imported; it is but a Yankee copy of Orangeism; and like its European prototype, merits the execration of every honest man, of every Christian, and, especially of every native-born American Catholic. It is in this sense only then that the TRUE WITNESS would be understood to condemn "nativism," or "natyve" principles.

We have not as yet been able to squeeze from the Boston Pilot an answer to the question repeatedly put to him through our columns. "How is it, if Catholics are as free in the United States as they are in Canada, that the latter have, whilst the former have not, separate schools, conducted upon Catholic principles, for the education of their children? Must we attribute this difference?" we asked—"to the apathy of the Catholics in the U. States; or to their abject condition?"

To this question, which the Boston Pilot has hitherto very prudently shirked, the Freeman's Journal gives a straightforward answer. He says that though "it is true that Catholics have foreborn to pursue anything like a regular warfare against the State-School system"—it is not because they approve of, or acquiesce in it; but because "Catholics are too many to keep up complaints and quarrellings with a system they cannot alter." This settles the question as to the comparative amount of freedom enjoyed by Catholics in the States and Canada; re-

spectively. In this Province we have been able to alter an infamous, tyrannical system, and to throw off the degrading yoke of State-Schoolism, whilst in the States four-collections are still obliged to crouch humbly and submissively beneath the lash of their Protestant masters, not daring to murmur, and too happy from time to time they are allowed to lick the hand that strikes, and to kiss the foot that spurns, them, so they may have their chains, as if they were of gold, and tell us that they are free, and that now, where in the world do Catholics enjoy greater freedom than in the country where they cannot alter a system of State-Schoolism which is "as insulting and degrading to them as freedom as it is enigma to the spiritual interests of their children."—May God in His mercy deliver us from such "freedom."

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

At the annual meeting of this body, held on the 13th inst., the following persons were elected officers-bearers for the ensuing year. President:—Bro. Devlin, Esq., re-elected unanimously. First Vice-President:—Charles W. Shapley. Second Do:—Frederick Dalton. Treasurer:—John Breen. Secretary:—Patrick J. Fogarty, re-elected. Assistant Do:—William W. O'Brien. Do. Committee of Management:—Messrs. Joseph Curran, Michael McShane, Timothy Finn, Samuel Jackson, James Walsh, re-elected; John Patton, and Joseph Curran.

THE BLAKES AND FLANIGANS.

A Tale illustrative of Irish Life in the United States. By Mrs. J. Sadlier. D. & J. Sadlier & Co., New York and Montreal. The design of the talented authoress of this charmingly told tale is to instruct as well as to amuse. "There is a moral contained in this story," she says in the preface; and one that should be deeply impressed on the minds of every father and mother on this Continent. The reader will not be long discovering it.

The "Blakes and Flanigans" is the story of the fortunes of two Irish Catholic families, settled in New York; one of which—that of the "Blakes"—is from the commencement exposed to the contaminating influences of the Common or Infidel State-schools; whilst the children of the other receive their first lessons in life from teachers approved of by the Catholic Church. The result of this difference of early training it is easy to foresee. The children of the one grow up good Catholics, and therefore dutiful children, who honor the father who begot them, and make glad the heart of the mother who bore them; whilst the others, soon learn to despise authority—first the authority of the Church, then that of their parents, whom they ridicule; of whom they are ashamed, and whose grey hairs they bring down with sorrow to the grave.

Out of these simple materials, Mrs. Sadlier has worked together a most fascinating story—unblemished with the mawkish sentimentalism of the day, and free from all suspicion even of exaggeration. Though professedly a work of fiction, "The Blakes and Flanigans" is alas! a but too true tale. We have all seen scenes similar to those therein recorded; there is not a Priest in America who has not had to weep over the loss of immortal souls, ruined by the influences therein described; whilst the alarming and daily increasing defections from their ancestral faith, amongst the second generation of Irish Catholic immigrants, and the consequent fearful increase of crime, blackguardism, rowdiness, or as it is commonly called, "b'hoysm," in all the large cities of the Union, shows how extensively and how effectually, the State-Schools of the United States are doing their devilish work. "We have generally met," says the American Celt in his notice of this book—"ten Blakes, for one Flanigan."

We heartily re-echo the sentiment with which our above-named cotemporary concludes a notice of the "Blakes and Flanigans." We earnestly hope it may find a place in every Catholic household, and that it may be carefully read by every Catholic father and mother, in the Province. From it they will learn, that—if they wish to make their children, children of hell—if they wish them to grow up, stubborn, stiff-necked, and disobedient—if they desire to stifle within them every honorable, every Christian feeling—if they wish them to become bad citizens, bad Christians, a curse to the community, and a disgrace to all connected with them—if they really desire that they shall live reprobates and die like dogs—the surest and most expeditious way of effecting that purpose is, to send them when young to the Common Schools.

BITS OF BLARNEY.

By R. Shelton Mackenzie, Editor of the "Life of Curran," "Sheil's Sketches of the Irish Bar," &c. Redfield, New York. For sale by D. & J. Sadlier, Montreal. Mr. Mackenzie has here given us an amusing collection of Irish Legends, Scraps of Irish Biography, with a more lengthy notice of two of Ireland's great men—Henry Grattan and Daniel O'Connell—under the quaint title of "Bits of Blarney." "Blarney," the writer defines as the "power of telling anything in the way of praise, with unblushing cheek, and forehead unabashed;" yet we may be permitted to doubt if Mr. Mackenzie's "Blarney" is always very scientifically applied to those who are intended to be the objects of his praise. This is especially noticeable in his sketch of the career of O'Connell. As an Irishman, and a warm-hearted Irishman, it is but natural that he should seek to do honor to the memory of the "Great Liberator;" but he adopts a singular method of effecting his purpose. For instance, he tells us at page 368 that O'Connell in his