

infallible, because a divinely appointed witness—then all other evidence is necessarily superfluous. "I believe, because the Holy Catholic Church believes and teaches"—is the last word of the Catholic, be he wise or simple. The most learned can assign no better reason for his belief than that which suffices for the poorest and most illiterate.

STATE-SCHOOLS.—The Municipal Council of the United Counties of Leeds and Grenville have petitioned to be relieved from the Common School Law of Upper Canada—"as arbitrary and oppressive;" as "unnecessary expensive, and unsatisfactory in its requirements, and fitted more for show than any purpose of practical utility." "The expenses," say the petitioners, "incurred in carrying it out are enormous; and, in fact, the whole system requires a complete simplification, or a total repeal." The petitioners are also of opinion that, if left to manage their own affairs, their schools "could be as efficiently managed and conducted by them, as by the mode practised at Toronto by the Chief Superintendent and his officers." The petitioners apparently forget that the present school system of Upper Canada is but a dirty political job, perpetrated at the expense of the community, and in defiance of every principle of honor and justice, for the especial use and behoof of a Methodist Chief Superintendent and a few other government hacks, whose opposition it is not deemed prudent by our Ministers to provoke. The plain fact of the matter is, that the Ministry are afraid of provoking the Rev. Mr. Ryerson and the fanatical clique to which he belongs. Hence arises their delay in doing justice to Catholics; hence too the singular anomaly of a Protestant Methodist minister acting as Chief Superintendent of Education in Upper Canada; and, in virtue of his office, controlling the education of Catholic children.

To the Editor of the True Witness.

Sir—"Popery and its mummeries are on the decline," is the saying from which the more moderate of our antagonists feign to draw consolation. Were such the fact some time since, it decidedly is so no longer, since this proscribed form of Christianity starts up in places least expected, and at times when it might be rationally presumed that there was a sufficiency of work already in hand. That this is the case can easily be recognised by the following few words of notice:—

Some months since, the locality of Glengarry, called Williamstown, was only known to the surveyors, or the amateurs of very primitive Upper Canada villages; as to the Catholic religion, no one troubled his head about it, but left it in the hands of its admirers to practise or dispose of, as best suited their inclinations. The village is still the same in respect of its buildings, with the exception that it now possesses a Catholic church and a priest to serve it. Well, there is nothing very thrilling, or calculated to draw forth ecstatic raptures in this information; it is the same story in hundreds of other places. This is true, but a word or two to the credit of the Catholics of Glengarry. This church was erected by the voluntary contributions of a few Scotch, and a of still smaller number of Irish, inhabitants. It is now complete in every respect, and was solemnly dedicated for public worship in October last, by the Right Rev. Patrick Phelan, together with an ample cemetery adjoining. "Where do the Catholics get the money?" or "Can they have ought to do with the great nameless one?" were probably the inquiries of many lookers on. In this instance the answer is simple. Mr. John McGillis gives ground, and no small share of money;—and the enduring "Sandy" gives a little too; and the immigrated "Pat" gives a little too, and the cheerful "Jean-Baptiste" gives a little also; and so all hands lay their shoulders to the work, and so at last the church gets along, and is completed to the surprise of our Protestant neighbors.

Never was witnessed more devotion, zeal, or religious feeling, than this same poor obscure village manifested during the celebration of Holy Week and Easter-Day. On Thursday, the Institution of the Holy Eucharist was commemorated in a manner not only edifying to the believer, but tending to remove those unchristian prejudices, which imperfect instruction is but too often calculated to create. Besides hundreds who had approached the Holy Table on the preceding Sundays of Lent, on this day the number of communicants exceeded 120; and notwithstanding the wretched state of the roads and other inconveniences, the congregation, in part, remained till an advanced hour of the night, in silent adoration at the altar of the "Presumptuous" to pay their devotional tribute of devout thanksgiving to the memory of their Lord's sufferings.

On Good Friday, and Easter Saturday, were performed those solemn and touching rites which have so often brought about the conversion of those whom curiosity has drawn to witness them. These ceremonies, although introduced for the first time into this church, were assisted at by a large congregation, who shewed by their attention and devotion the reverence and joy with which they beheld them. On Easter Sunday the Festival was solemnized by Divine Service, to the joy of the congregation, and with a grandeur far exceeding the expectations of the many strangers who were present. The altar and Sanctuary were decorated in a style which united taste, elegance and richness; and where is the Catholic who need despair of again reviving the obsolete glory of ancient Church services, when he learns that the hitherto unknown church of Williamstown, on Easter Sunday echoed to the harmonious strains of Mozart's celebrated Mass, No. 12? the performance of the choir being worthy of some of the Metropolitan churches.

This much have a few Catholics realized without "foreign aid." If such be the signs of the decline of Catholicity, it must be, doubtless, in that sense in which the crab is described to advance.

One word in conclusion on the Pastor of Williamstown. If zeal and labor in their practical results are an evidence of a good minister, the Rev. Francis McDonagh is worthy of his calling and his charge.

[All honor to the brave men of Glengarry and their worthy Pastor. They set us an example, of zeal which we shall all do well to imitate.—Ed. T. W.]

PERTH CATHOLIC INSTITUTE.

Perth, April 1855.

According to adjournment, the Annual Meeting of the Perth Catholic Institute was held on the 8th inst.,—the President in the Chair. The minutes of the previous meeting were read and adopted. The Treasurer and Librarian's account for the passed year was next read, shewing the affairs of the Institute to be in a prosperous condition.

The following officers were unanimously elected for the current year:—

Very Rev. J. H. McDonagh, President.
John Doran, Esq., J.P., Vice-President.
Wm. Gill, Treasurer and Librarian.
James Singham, Secretary.

COMMITTEE OF MANAGEMENT:—Thomas McCaffry, Esq.; Richard Bennett, Esq., J.P.; Michael Murphy, Esq., J.P.; James Noonan, Esq., J.P.; Michael Stanley, Esq., J.P.; Patrick Dowdal, Esq., J.P.; Messrs. Thos. Murphy, Wm. O'Brien, Daniel Kerr, Thomas Patterson, John Mitchell, sen., Angus McDonald, Peter Henratty, Patrick Sheridan, Lewis Grania, Philip McGowan, John McKinnan, John McEachar, Edward Byrne, John Mangan, M. McDowdal.

The Chair having been vacated by the President, and M. Murphy, Esq., J.P., called thereto, it was unanimously

Resolved—"That the warmest thanks of this meeting are justly due, and are hereby cordially tendered to the Very Rev. J. H. McDonagh, President of this Institute for his great ability and zealous exertions in promoting our interests as Catholics."

A vote of thanks was also deservedly and respectfully awarded to the Vice-President, Secretary, Treasurer, and Librarian, for passed services.

It was then moved by John Doran, Esq., J.P.; seconded by Angus McDonagh—

"That the proceedings of this meeting be forwarded to the TRUE WITNESS, Toronto Mirror, Boston Pilot and Ottawa Tribune, with a request to be published."

(Signed)

J. H. McDonagh, President.
Edward Byrne, Secretary.

To the Editor of the True Witness.

Sir—In looking over the New York Herald of the 23rd of March last, my attention was particularly drawn to an editorial article under the head of—*The News*; in which it was stated that,

"By advices from Canada the colony is verging fast to republicanism; and that the profound feeling of discontent created by the Militia Bill, is significant and unmistakable evidence of the growing determination of the Canadians to assert their independence."

And, of course, by asserting their independence (according to the N. Y. Herald) to annex Canada to the States—to the "Know-Nothing States;" where the faith of the Catholic is proscribed. We shall see.

In the same paper I find the following:—

"The fact of the existence and rapid extension of secret political societies throughout the two Provinces is confirmed; and from these and other indications, it would seem that the movement in favor of separation from the mother country is likely to assume such formidable strength and consistency as to insure that result at no very distant day."

Now, Sir, to speak seriously, I must admit that, from the reports which have appeared in the public papers, about the establishment of secret political societies, there is some truth in the above article. I do believe that there are parties in Canada who are very anxious to establish "secret political societies," and bring about a separation from the mother country; and that these parties (the "Know-Nothings" from the States) are supported by the Orangemen of Canada; because they (Orangemen) cannot fully carry out their villainous plottings and schemes against the Catholic Church, more particularly in Lower Canada. But, Sir, in this movement for annexation, the Orangemen, or the "Know-Nothings," will be sadly disappointed; for we (the Catholic population of Upper and Lower Canada) are a loyal and trustworthy people;—and although England has treated her Catholic subjects, both in England and Ireland, most cruelly, particularly in the latter place—because they worshipped at a different altar—yet still with all her (England's) faults—and they are many, I admit—we are prepared to shoulder our muskets in defence of the liberties which we enjoy in Canada—liberties which are not granted to Catholics in the boasted land of freedom—in the land where a Catholic will not be allowed to fill any Government office—where the Catholic religion is proscribed—where priests and nuns, whom we so dearly revere, are insulted—where our churches have been ransacked and desecrated—and where the emblem of man's salvation has been trampled under foot by a lawless rabble;—where, in a word, mob-lawism rules the country; and where neither the life nor the property of the Catholic is secure. But, thank God, here in Canada, we have none of these things to complain of. The laws of this country exclude no man from holding office on account of his religion; every man is eligible, who is competent and well conducted. True, I must acknowledge, that we owe England no thanks for possessing these privileges, for they were denied to us in our own native land; but here—in one of England's colonial dependencies—we are placed upon a footing of equality with every other class in the country.

And, let me here remark that, in taking up arms to oppose a foreign enemy, it would not be for any love we bear to England—for we have heard and read of her proscription laws—her confiscation laws—in fine, her persecuting laws—which were all aimed at the overthrow of the Catholic religion;—but to guard and preserve the rights and privileges which we enjoy, undisturbed, in this truly free and happy country. And it is consoling to the zealous Catholic to know that, notwithstanding the persecuting propensities of her Neros, of her Dioclesians, and, though last not least, of her Harrys—the Spooners and Drummonds, and the Massachusetts Legislators, yes, and the Browns, of the present day—the Catholic Church stands pre-eminently in a higher position to-day, than she has done for the last two or three hundred years. She has suffered unheard-of persecutions from the commencement of the Christian era down to the present time; and still she has come off victorious. If God be with her, it is vain for man to oppose her.

Sir, they do not understand the real feelings of the Canadians—French and Irish—who assert that Canadians are ready to annex themselves to the States. Certainly, I must say, that the time was when a great many in this country entertained such a notion; but it has faded from their memory—it has disappeared altogether. The "Know-Nothing" movement in the States has caused this change in the people's minds.

Sir, I was always (until within the last two years) under the impression that, in the States, there was perfect equality for all—for the Jew as well as the Christian; but I find that such is not the case. In almost every State in the Union, the "Know-Nothing" candidate—whether for Senator or Mayor—has carried the day. Exclusive dealing and death to "Papists" is the order of the day; and the proscription of the Catholic—because he is a Catholic—is the primary object of the "Know-Nothing" order. Surely, Catholics are not deserving of such treatment. They have sworn allegiance to the country of their adoption, and will observe it. But we, the Catholics of Canada who are living under a better Government, have likewise sworn allegiance, and we will faithfully adhere to it; and, if called upon, will be prepared to take up arms to defend our country against foreign enemies; and to protect our altars and our fire-sides. We are living under a good Government, thank God, and have no reason to complain or to be dissatisfied—provided only the School system of Upper Canada was changed.

It has often been said, that the Irish, at least, are a discontented people; but this is a false accusation;—and their conduct both in Canada and the States proves it to be unfounded. Where the Irishman is fairly dealt with, there is no one more ready to acknowledge it, and to feel thankful for it too. But, unfortunately, he is too often maligned. However, should he be required to defend his adopted country, he will be found at his post, and will prove himself a good soldier, as well as a trustworthy citizen.

Montreal, April 18, 1855.

IRISHMAN.

MR. DOHERTY'S LECTURE.

(From the Transcript.)

On Thursday evening the 12th inst., M. Doherty, Esq., delivered to the members of the Young Men's St. Patrick's Association, a Lecture on the subject:—"The Spirit of a Nation never dieth." He introduced the subject as follows:—

In accepting the invitation of the Young Men's St. Patrick's Association to lecture before them, three considerations naturally claimed my attention—I was in need of three things.

The first was the subject; the second the mode of treating that subject; and the third was the importance, to me, of an indulgent audience.

The first and last of these desiderata to a lecture, I trust I have found, and as to the second I will not promise much; "perhaps it may turn out a song, perhaps turn out a sermon; and I may add, that if the relations of Ireland and Scotland be according to our best historical information, my audience will not find fault with my reference to the Scottish Bard in the words I have just used from him.

Of the great variety of subjects for a lecture, which the lecturing propensities of these times suggest, I have chosen one intimately connected with the cause of this one, and one which, when enunciated by itself, is, although adopted as a motto, far from being entitled to the credit of an axiom. I have selected the expression, "The Spirit of a Nation never dieth." This is an idea beautifully expressed, flattering to humanity; I would it were necessary or even generally true. It is pleasing to the ear, flattering to the vanity, and therefore, it requires no argument or extraneous inducement to induce each of us nationally as well as individually, to adopt and cherish it as being peculiarly appropriate to us. This is but one of the many vanities we learn to look upon with favor—a pardonable vanity, if you please, but still a vanity, founded upon the fitful, fleeting, and ever changing phenomena of human passion and prejudice. But here as elsewhere, "what can we reason; but from what we know." Experience is the great master, and it teaches many humiliating as well as many useful lessons—and it has taught me that the present subject of my remarks, though beautifully expressed as an idea, is to a great extent only ideal, for it will be found upon reflection that all that is merely national, all that owes its existence to particular combinations of society in national existence, to state polity and civil constitutions: in fact, in all that gives rise to this motto, in so far as its general application is concerned, it is not one of those "truths that wake to perish never." Of this position in reference to this sentiment the history of the past furnishes full and melancholy proof.

The land and quarter from whose history we learn much, from whose apparently, at one time, irresistible power, and mighty progress, it would have seemed that there was at bottom the spring and ever living principle of national perpetuity; that land and people whose very name was a terror or a safe-guard to the nations, as it was pronounced for or against them.—Royal, republican, proud imperial Rome in her growth and progress, apparently laying the deep foundations of lasting empire in her imposing display of material pomp and power, one might have expected permanency—to have found that national spirit that would live. Yet the politic Romulus, the assiduous, kind-hearted Numa, the lascivious Appius, and the imperious Tarquin, have passed away, leaving in the record of their lives, completed by the mysterious or striking manner of their deaths or depositions, incontrovertible proof that national spirit in Royal Rome was but the feeling of the moment,—the breath in the nostrils of her kings. Nor does the peculiar constitutions of states or modifications of the people alter essentially the rule—that rule is the law of national life.

Were the elements of perpetuity—of the continued existence of national spirit more consonant with the Republican form of Government—then might the spirit of the venerable Senators, and of the Decemvirs, appointed to guard the life and extend the Empire of Rome, her Consuls and Triumphs, and Tribunes of the people, whose individual tendencies must have been more or less modified by that spirit,—if, indeed, it there existed—have outlived the fleeting moment of their several roles—yet the victories achieved by Roman arms, directed by her Consuls, and the consequent subjugation and transplantation of conquered people, together with their Gods to Rome, thereby increasing its power and enriching its magnificence, live but in history; and her pantheons, circuses, aqueducts, and roads, admired by the world, and magnificent even in their ruins, have fallen before that ever changing, varying spirit, which is, at all times, and with most people, characteristic of an ever changing national spirit. Cæsar left Rome to extend her power, and earn her laurels, ovations and triumphs upon his return; and, yet, Cæsar having accomplished his mission, influenced by that ambition in the individual generally injurious to the State, turned victorious Roman arms against Rome,—he crossed the Rubicon, "and Rome was free no more." Cassius

and Brutus conspired against him, and the Republic was extinguished—went out in a despotism, the natural consequence of which was the annihilation of all that was valuable before its time. The concentration of power in the individual, excited his ambition, and Rome—proud, imperial Rome—became herself the ovation, her own contending Generals had their triumphs in her desolation, and each in his turn, her Galbas, Othos and Vespasians, returned from the command of her Provinces to triumph in the desecration of her temples, and the execrable Nero attuned his "fiddle" to the flames of Rome—and finally northern barbarism closed over the tottering remains of self-exhausted Rome, who had, up to that time, dictated laws to, and ruled the destinies of almost a world, she passed away—and powerful pagan Rome, as such, hath left no spirit but what dies.

It requires but a substitution of name, and what has been said of Rome, holds true of Greece, and there the mortality of national spirit is the more evident, in proportion as Greece was more enlightened, polished, and refined than pagan Rome; and yet, where lives the patriotism of Lysurgus, Miltiades, and Leonidas? Where the spirit and pomp and polish of Athens,—the heroism of the Spartans, and the world admired valor of the Thebians,—the impulse and spirit that subdued the hosts of Persia? Where that mighty spirit that impelled the victorious Lacedæmonian to weep for want of other worlds to conquer?

Marathon, Thermopylae, Salamis, Plataea,—where is the spirit that consecrated these places, the boast of the Greek the theme of her poets, and the admiration of the world? That spirit has fled, and Greece, the land of Greece, her splendor; magnificence and name, all prostrate and trampled upon by the stolid, senseless, enervate Ottoman. And, thus, were that which most resembled immortality was cultivated—cultivated by Socrates, Plato, Demosthenes, and Æschines, whose genius and patriotism merited well of their country.

The same national mortality is clearly manifested in the progress and decline of the Phœnicians and Carthaginians—Carthage, the compeer and rival of Rome—her magnificence and splendor, her maritime and commercial powers and relations, her Hannibals and Hanibals—all have yielded to time and circumstance—every thing is changed—the spirit that made her great is now forgotten; and Marius proscribed and banished from Rome, finds shelter from Roman vengeance in the Ruins of Carthage—yes! Scipio, in the desolation of that beautiful City, prepared for Marius a hiding-place from Roman fury. "Tell your master," replied he, "that you saw Marius siliing among the ruins of Carthage."

To carry further, and more fully illustrate this great law and limit of human action and human effort, I need not follow Tims to Jerusalem, nor the consequent dispersion of the Jewish nation; suffice it upon this point, that, whereas the Jews were mighty, they do not now nationally exist, nor does the spirit of their existence, as a nation, live.

And now to return towards home; to retrace our steps back through Europe, without stopping to examine minutely indications of national premature decay, or the manifestations of temporary premanency; we may, perhaps, with profit, glance at Norway, Sweden, and England. Sweden, that contested for empire with Peter the Great; and England, Great Britain, the nation of modern power, intellectually, politically and commercially—what is the present prospect for her future history, as manifested or foreshadowed in the signs of the times? Is there any thing, fixed, unchanging, permanent, spiritual, in the political and social organization of England?

This question must be answered, if answered nationally and consistently in the same light, and with the expectation of the same results as we have experienced in other nations; unless indeed, we find some manifestation of life, some conditions of national perpetuity here, differing essentially from those of the other nations, whose history, whose rise, and alas! whose fall we have been contemplating.

Are there, then, any elements, principles or conditions in the British organizations, civil, social, or political higher than, and different in their natures from those! Is there, in fact, any thing beyond, or above personal or national interest; any thing more sacred, and more venerated than physical and political power? If there is not, and I believe I am justified in assuming it, then to reason rightly, we came to the conclusion logically that like causes, in like circumstances produce like results; and that, as a consequence, England's power must decay, and even perish, as other nations similarly constituted have done.

The lecturer proceeded to show at length why such an opinion held good of England; and then came to the chief part of his subject. That the spirit of a nation never dieth, he held out was true only of Ireland. Through trial and prosecution, and suffering, she had kept her faith, and had within her the elements of true national greatness politically and socially, as abundant as in any country upon the globe. And it was cheering to the cause of humanity, and flattering to Irishmen, that after so many years of unremitting wrong and outrage, the spirit of that nation, full of life and hope and immortality, again manifested itself through the noble and unworthy instrumentality of an Irish Catholic University.—He exhorted the young members of this society never to forget the motto with which its banner was adorned, but to consider it as a sacred legacy, and remember that its transmission was expected unsullied from their custody.

Our best thanks are due, and tendered, to Mr. McCabe, our Peterboro' agent, for his good offices in behalf of the TRUE WITNESS.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

A SPECIAL MEETING of the above named Association will be held on MONDAY EVENING next, the 23rd inst., at EIGHT o'clock, in the Room adjoining the Recollet Church.

A full and punctual attendance is requested, as business of importance is to be submitted.

By Order,

P. J. FOGARTY,

Asst. Secretary.

HAMS! HAMS!! HAMS!!!

THE undersigned begs leave to inform the Public, that he has on hand a large quantity of Hams, which he will dispose of on reasonable terms, either by wholesale or retail.

THOMAS MOORE,

43, Bonsecours Market.

Montreal, April 19, 1855.