

shall therefore refrain from saying anything upon this part of the subject.

As to the connection of the TRUE WITNESS with the *Ottawa Tribune*, the explanation is easy, and will, we trust, mitigate the surprise of our Montreal cotemporary, even if, in other respects, it should not prove satisfactory. Of Mr. Burke's career we know nothing; we have formed our opinion of the merits of the journal he intends to publish, solely from the prospectus in which he has announced to the world the principles on which it will be conducted. Relying on the good faith of the writer, we have congratulated the Irish upon the prospect of having, at last, an independent press; one honest secular journal, able to represent their wants, and fearless to advocate their interests. We did the same when the *Montreal Freeman* appeared; and if, like the *Freeman*, the *Ottawa Tribune* should belie the expectations which his prospectus holds out—if, like our Montreal cotemporary, he should barter away his independence for ministerial pap, subsiding into a quiet docile tool of the Government—we shall, in his case, as we do now in that of the *Freeman*, candidly confess our error, and acknowledge ourselves to have been egregiously mistaken. In our frankness, in thus confessing the mistake we committed in wishing "more power" to the *Freeman*, our cotemporary has a pledge that we shall be equally frank with the *Ottawa Tribune*, if the conduct of the latter should, at any time, deserve it. Let us should be misunderstood, we beg leave to add, that we do not endorse Mr. Burke's political views, in all their details; we strongly doubt, for instance, the propriety of an elective "Executive."

TORONTO CATHOLIC INSTITUTE.

The "Resolution" of the Catholic Institute of Toronto, in which that Society pledged itself to oppose, with all its influence, the re-election of the supporters of the present Ministry, if—"at the next Session of the Imperial Parliament, full justice be not done to the Catholics of Western Canada, with regard to the free working of their separate schools"—has gone the rounds, and provoked the comments, of the Protestant press of Upper Canada. By the *British Canadian*, and others, a false interpretation has been placed upon it; as if the Catholic Institute had thereby proclaimed its readiness to purchase the support of the Ministry on the school question, by the abandonment of Catholic principles on other important questions, which will soon be submitted to popular consideration. We do not think that the *British Canadian* understands the purport of the "Resolution"; which certainly does pledge its promoters to oppose the Ministry, if it does not grant Catholic demands for free separate schools; but which does not pledge them to support the Ministry on the "Clergy Reserves" question, even if the school question be satisfactorily adjusted. The Catholics of Toronto are, we well know, incapable of being consulting parties to a bargain, such as that hinted at by the *British Canadian*. They will act, as they always have acted, upon principle; and if hitherto they have not made any public declaration of their intentions with respect to the "Reserves," they have, no doubt, good and weighty reasons for their reticence. We certainly agree with the opinion expressed in the following article from the *Hamilton Spectator*—that the "School Question"—in so far as the interests of Catholic Separate Schools are concerned—and the "Clergy Reserves" question, are so closely connected, that the success of the first depends upon the "non-secularisation" of the Reserves. To imagine that the Catholics of Upper Canada would be able to make good their right to separate schools, against a triumphant democratic majority, flushed with victory over the Reserves, and whose avowed object is to assimilate our School system to that of the neighboring Republic, where not a vestige of "Freedom of Education" for Catholics remains—is absurd. But, on the other hand, if that party be defeated on the "Reserves" question, the settlement of the School question, on a satisfactory basis, will become of certain and easy attainment. By no other policy is it even practicable.—This is clearly seen by the Conservative Protestant press, as indeed it must be evident to every person possessed of the smallest modicum of political penetration. Thus, the *Hamilton Spectator* says:—

"We cannot see why the members of the Catholic Institute of Toronto should confine themselves solely to the subject of separate schools, so closely is it identified with the vexed question of the Reserves. It is true they would gain more from the former; yet why separate two questions bearing so closely upon each other? If the one fails, so must the other; and we are surprised to find that the Institute has not come out boldly, and declared, itself opposed to the secularisation of the Reserves."

The Catholic Institute knows what it is about, and is the best judge when, and how, to declare itself. When it does, we have no doubt, that the surmises and insinuations of the *British Canadian* will be found utterly destitute of foundation. The Institute has not sold, nor is it prepared to sell itself, to any Government, or to any party; and from the character of its President, we may be sure that all its decisions will bear the impress of the highest honor, and the highest wisdom. Seeking Catholic ends by Catholic means, the Toronto Institute may rely upon the sympathy and co-operation of their Lower Canadian brethren.

On Sunday last, the Bishop of Montreal, with his Adjutor, the Bishops of Toronto, Bytown, and the Administrator of Kingston, assisted at the celebration of Vespers at St. Patrick's Church. An appropriate discourse was delivered by Bishop Phelan. He reminded his people how often, and how long, he had labored amongst them, seeking to promote their spiritual and temporal welfare. As their pastor in

former years, he had ever exhorted them to union; union amongst themselves, and with their Catholic brethren of all origins. To-day he stood amongst them again, and gave them still the same fatherly advice. His Lordship alluded to the St. Patrick's Hospital, and to the solemn ceremony about to take place; he pointed out the advantages which that Institution held out to the sick and needy Irish immigrant; nor to him alone, but to every man—no matter of what country, or of what creed—whose sufferings demanded relief. In the poor, the Church knew only the suffering members of Jesus Christ; and in ministering to them, she knew that she was ministering to Him. Who for our sakes became poor, and abject amongst the children of men.

The preacher then explained the intention of the Church in her ceremonies, and in her benedictions; wherewith all creatures were sanctified. The benediction about to be pronounced upon the St. Patrick's Hospital was for all who in any way were connected therewith. For the Priest who visited, for the Nuns who tended, and especially for the sick, who so greatly stood in need of the spiritual consolations which the Church alone knows how to dispense to her children, in health, in sickness, and at the last dread moment when the soul is about to appear in the presence of its Judge. Finally, His Lordship concluded his forcible address by calling upon his hearers—as many of them as conveniently could—to accompany him, and the other Prelates, to the St. Patrick's Hospital, and to assist at the religious ceremonies.

After Vespers, the Bishops proceeded to the Hospital, where the Bishop of Toronto delivered, in French, a short, but touching address. "Happy Montreal!" said his Lordship—"happy Catholics of Montreal, who can reckon up in your midst so many excellent charitable, educational, and religious institutions; in which the wants of the body are provided for, and the higher wants of the immortal soul are carefully watched over. Happy people of Montreal! how many thanks do you not owe to your venerable Bishop, to whom, and to whose untiring zeal, you are indebted, under God, for all these noble specimens of Catholic charity."

After this discourse, the ceremony of Benediction, according to the ritual, was proceeded with, and a collection for the poor was taken up. We are happy to learn that great additional accommodation for the sick has been provided; that new wards have been opened up, and that the Nuns are making great exertions to meet the demands which, in a short time, will be made upon them.

On Monday evening, at 5 p.m., the pealing of the bells from the Churches announced that the above-mentioned Prelates, to whose number we must add the Bishop of St. Hyacinthe, were about to embark for Quebec. Their Lordships visited first our Lady's Chapel of Bonsecours; whence, having offered up their prayers, and craved the protection of her whom the Church delights to call upon as "*Auxilium Christianorum*," and having assisted at the Benediction of the Blessed Sacrament, they proceeded to the wharf, which was crowded by numbers of our citizens, anxious to see, and receive the parting blessing of their venerated Pastors. At 6 p.m., they started for Quebec in the *John Munn*.

On our first page we publish Mr. Duffy's admirable, and truly eloquent letter to Mr. Meagher; we are not without hopes that such an appeal, coming from such a man, the ancient ally, the bosom friend with whom he was wont to take counsel, may yet have its effects upon the talented, but misguided young man to whom it is addressed. It will be a pleasant sight to see Meagher once more enrolled amongst the Catholic patriots of Ireland. What has he to do with the foul demagogues who bring disgrace upon their country, and do foul wrong to her holy cause?

With one voice, the friends of Ireland, her true patriots, denounce democracy, and proclaim the Church as the sole hope for Ireland's restoration. It is as Catholics, and not as Irishmen, that they have been persecuted; it is their faith, not their nationality, which draws down upon them, to-day as in the days of Elizabeth and Cromwell, the unquenchable hatred of the Protestant; and therefore is it that only by their constant adherence to their faith—which is the great national idea of Ireland—can Irishmen hope, either at home or abroad, to promote that cause whose interests they profess to have at heart. Without her Church, without her faith, Ireland—Protestantised Ireland—would be but a geographical expression; so many acres of arable land, mountain and bog.

This is the burden of Duffy's lament over the defection of the ardent, talented, but sadly misguided Meagher. The Catholic Church is the only truly national institution which yet remains to Ireland; supplying the want of Ireland's ancient Courts of Parliament. The Bishops of the Church are Ireland's true senators; her Priests, Ireland's legislators, statesmen, and chieftains; and to them it is given to be the regenerators of their country. And thus we see, that conscious of the secret of Ireland's strength, and of her apparently indestructible vitality, the first effort of Protestantism is always and everywhere directed against the influence of the Catholic Priest over the politics of his people. It would leave us our religion for Sundays, and Festivals of Obligation; but it would prohibit its influence over our daily lives and actions. It is the same here in Canada. "Be Catholics if you will," is the insidious cry of Protestantism, "but let not yourselves be Priest-ridden. They may baptise you, and administer to you the rites of your religion; but they must not guide you, nor direct you as citizens." By the voice of Meagher, it bids us "exclude the Priest from politics"—knowing well that the Catholic who boasts that he allows not his religion to control his politics, will very soon allow his politics to control his religion, and will finish by having no religion at all, either to control, or be con-

trolled. The tactics of Protestant democracy are the same all over the world.

As then, Irishmen have the same foes to combat, here, as in their native land; as here they are exposed to the same hostile influences as at home, so also by the same weapons with which, in Ireland, the cause of Ireland must be fought, must victory be won here. He indeed must be wilfully blind who cannot see that, in Canada, the religious element enters largely into all the political questions of the day; and that, amongst our opponents, all political combinations are formed on an anti-Catholic basis. Hostility to Popery is the sole bond of union amongst them; and to gratify that hostility, there is no sacrifice—we do not say of principle, but—of old political hatreds, that they are not prepared to make. We can only hope to oppose them successfully, by rallying round the Church, and by unanimously consenting to waive all minor differences. The old party watch words of—"Reformer"—"Liberal"—are obsolete, mere unmeaning cries, wherewith our adversaries would seek to distract our counsels, and to sow division in our ranks. Let us not heed them, nor be made the dupes of such shallow artifices. We are numerous, and, if united, powerful to repel all attacks that may be directed against us; but above all powerful, nay, irresistible, if, turning a deaf ear alike to the clamors of factious demagogues on the one hand, and to the blandishments of office-holders, and office-seekers, on the other, we take the Church for our guide in politics; and, in all our actions, and in the exercise of all our civic rights, with singleness of heart, make her interests our object, directing all our energies to one end—the good of the Church, and "*Ad Majorem Dei Gloriam*." So mote it be.

Hitherto the war has been popular in England.—John Bull has seen only one side of the medal, but he is now called upon to look on the reverse; its appearance is not so pleasant, for the tax-gatherer is the prominent device thereon. We have had too, very pleasant accounts of the sailing of fleets, of naval reviews in the presence of Majesty, with kissing of hands, salvos of artillery, three cheers, red coats, flying colors, and brass bands discoursing most eloquent music; now we are called upon to listen to the voice of a Chancellor of the Exchequer, enumerating, one by one, the cost of the different items. We copy from the *London Times* of the 5th inst.; it will be seen that war is a very expensive amusement:—

"The present war is a people's war, and the people will not object to pay for it. Pay for it, however, undoubtedly they will, and that very heavily indeed. Soldiers and sailors on all sides are warning us not to risk our wooden walls against stone fortifications. There is danger in shallow waters, and wear and tear in stormy seas. So we are advised to do the work with a strong but quiet and patient hand,—to blockade and starve out the foe, and produce all the effects of war by a mere exhibition of power, but with hardly striking a blow. All this will be expensive, and is very expensive already. The estimates are now before the House, and will astonish our readers, unless they have taken the pains to follow up every paragraph of "Preparation for War" with some little calculation of their own. We say the Estimates, but we should rather say the Supplementary Estimates; for an advance of about three millions on the expenditure of the previous year has already been voted. The Supplementary Estimate of the charge of the Army for the year 1854-1855, over and above the augmentation already voted, is £300,000. That for the Navy, including the transport of troops, horses, and ordnance, is no less than £4,553,731. That for Ordnance is £742,132. The total is £5,595,863. This is only an estimate, which in war, and especially in such a war as that we are waging, always falls far short of the actual cost. Including what has been voted, here is not far from ten millions, which the British public are cheerfully putting down as one year's subscription to the great work of international police, to the protection of the weak, and the chastisement of the aggressor."

"When the time for action comes, the Reformers of Upper Canada will be fully prepared to stand firmly by the 'Voluntary principle,' and support no man who will refuse to pledge himself to the secularisation of the Reserves."—*Bathurst Courier*, 19th inst.

Whatever the "Reformers of Upper Canada" may be prepared to do, we trust that Catholics will remember, that they cannot, without setting themselves in opposition to their Church, avow themselves supporters of the "Voluntary principle" *par excellence*; and that by asserting that "principle" in Upper Canada, they assert a "principle" which if true, should be of universal application. That it is only upon this principle—that all State assistance in aid of religion is wrong, and should be discontinued—that the propriety of "secularisation" can be maintained, is what we have often insisted upon; and we are glad to see that all the ablest of the advocates of that measure openly put it forward as the principle of their whole policy in the Reserves question. We would also remind our Catholic readers, that the advocate of Voluntaryism in religion, is, in Upper Canada, invariably the supporter of a compulsory system of education; and that to his confession of Faith—"No Church Endowments"—he subjoins this also—"No Separate Schools for Papists."

The Millerites have fixed the 26th of May, (to-day) for the downfall of Antichrist and the commencement of the Millennium. Wouldn't George Brown and the Angel Gabriel assist with joy at the consummation? The pagan descendants of the pilgrim fathers at Boston are engaged in preparatory movements. They have made an attack on a Catholic Church and demolished the Cross. The convent burners will not be alone in their glory. This the *Globe* calls "liberty of speech." The idea is its own. There is no plagiarism, as there is no known source whence it could be stolen. Its originality is evident.—*Toronto Mirror*.

The Archbishop of New York promises a rejoinder to Mr. Senator Cass' attack upon him in the Senate House. It will be anxiously looked for, as is all that comes from that illustrious Prelate's pen.

Wednesday being the Queen's birthday was observed as a holiday. In the evening, there was a procession of Firemen, with torches and music, followed by a display of fire-works on the island wharf.

We have to thank Mr. McKay for a copy of his carefully prepared, and interesting work, "*The Strangers Guide*." It will be found, a most useful little book for the tourist; containing within a small compass a large amount of historical, and statistical information. We have also a map of Canada, showing the lines of canals, and railroads, and views of the principal cities with their public buildings, in both sections of the Province.

We copy with regret the following announcement of the death of Mr. T. O'Brien, the father of one of the clergymen of our St. Patrick's congregation:—

Died, on the 26th ult., in the 88th year of his age, Mr. Paul O'Brien, of Aughagary, County Tyrone, father of the Rev. Charles O'Brien, P.P. of Aughacloy, and of the Rev. Michael O'Brien of the Society of St. Sulpice, Montreal, C. E.

The deceased—an enterprising and successful farmer, and cattle merchant—had for nearly seventy years carried on his extensive business, with profit to himself, and to the advantage of his neighborhood. Few men were better known to, or esteemed by, the public; and it is singular that, during the many years of his long and active life, he was never in Court—never took an oath, and never had an enemy. By all who knew him, he was respected in life, and in his death regretted, as one who had always given a bright example, of strong faith, and practical charity. Fortified in his last moments, with the rites and Sacraments of the Church, which he received with fervor, recollection and devotion, whilst his good confessor still pressed the emiclix to his pallid lips, his spirit passed away without a struggle. Reader, pray for the repose of his soul.—*R.I.P.*

Acknowledgments in our next.

RAWDON AND ITS VICINITY.

To the Editor of the *True Witness*.

Sir—Permit me, through your valuable journal, to draw a little attention to this part of the country and its resources, so near to the great mart of Canada, and so advantageously situated for settlement by men of small capital, desirous of making a home for themselves and families in the woods of Canada.

In the rear of this Township, and that of Wilkenny, lie the Townships of Chertsey, Wexford, Chilton, and Doncaster, much of which are already surveyed into lots, and open for sale; the two former have been very well settled within these three years past, chiefly by the surplus population of the neighboring Townships and Parishes. There are already in the neighborhood, numerous saw and grist mills, to supply the growing wants of the settlement. A splendid little Church has also been erected last year, in the Township of Chertsey, by the indefatigable exertions of the Rev. L. L. Poinningville, P.P. of Rawdon, with its steeple and bells complete. These advantages, added to the liberal grant of one thousand pounds by the Government, to be expended in opening out new roads, will be expended on about 20 miles of road leading in the direction of Chilton and Doncaster, and terminating in a fertile tract of good land.

The colonizing views of the Government have lately been met by the liberality of the Municipal Council of Leinster; in this township the Council has adopted the expenses necessary to be incurred in having roads surveyed, and put under Municipal regulations, the roads leading from the village of Rawdon, to meet the Government roads in Chertsey and Wexford, which will be proceeded with this summer, and which will open out a direct communication of 35 miles back from the Rawdon Railroad Depot, branching out in different directions.

These Townships are diversified with beautiful lakes, which abound with red trout of a large size, and watered by the rivers Lac Quatre and North River, and the tributaries of the river L'Assomption; on all of which extensive lumbering operations are going on at present, and through which traverses the Industry Village and Rawdon Railroads which yielded last year a profit entirely unexpected.

The fertility of the soil, the proximity to the best market in Canada, together with the facilities to be derived from the Railroad, leave no doubt of the advantages to be derived by settlers with small means, as well as by men of large capital who might take advantage of the numerous water privileges existing on the different rivers.

It is found by experience that the very low rate at which the Crown Lands have been sold for some time past, has added to the increased demand for the same; thus an unusual quantity of those lands have been disposed of lately to settlers.

The new Representation Act will still further add to the prosperity of this part of the country; as its Townships (with a few of the neighboring Parishes) will form the new County of Montcalm, with St. Patrick of Rawdon for the County town. When that law comes in force, the people will have the right to send to Parliament a representative who will forward their views, and add to the growing prosperity of the country.

A RAWDON MAN.

Rawdon, May 20, 1851.

CHOLERA AT GROSSE ISLE.—The *Primrose* which arrived at Grosse Isle on the 20th instant, had lost, as we learn from the *Quebec Observer*, twenty-five passengers from cholera. No deaths had occurred since the 25th of April; and there are now no symptoms of the disease on board. The passengers have been landed at the healthy end of the island for the purpose of purification. Some children have also been sent ashore, sick of the measles.—*Montreal Herald*.

Died.

In this city, on the 23rd inst., Mr. John Mahony, aged 52; long a respected resident of this city.—*R.F.P.*