

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JULY 23, 1852.

NEWS OF THE WEEK.

The Imperial Parliament was prorogued on Thursday the 1st ult., by her Majesty in person, with the view to an immediate dissolution; we give the speech from the Throne, below. As the last act of the Parliament, which re-enacted the Penal Laws, and which has pledged the nation to return to the old paths of cruelty, and persecution against Catholics, there is in it nothing very remarkable. The Derby ministry, during their tenure of office, have done their best—and, upon the whole, they have not succeeded badly—to make her Majesty's government odious to Catholics; and in the solemn rignarole which they compelled her, parrot like, to repeat from the Throne, they have done their best to render royalty itself contemptible. With the shrieks of the victims of the Stockport massacre still ringing in her ears—whilst the glare of the burning churches and houses were still visible on the horizon—and the walls of the metropolis, placarded with the Proclamation which forbids the Catholic Priest to wear his ordinary attire, or to celebrate the mysteries of Christ's holy religion in public, and which makes it penal for the Catholic layman to follow, with the last sad marks of affection and respect, the body of a deceased friend or relative to the grave—whilst from one end of Great Britain to the other, the demoniacal howl of "No Popery," raised by the Derby ministry, is gonging the vile rabble of the conventicle to deeds of bloodshed and incendiarism—the Queen of England is made to declare her determination to uphold that hell-begotten system, to which, with an impudence that would be simply ludicrous, if it were not in such painful contrast with the brutal scenes that are being enacted around us—she is made to attribute the "civil and religious liberty of the country." And so, with this lie from the throne, with this solemn mockery of truth and justice, of God and man, terminated the session of 1852. Would to God that the evil that it has done—the angry passions it has aroused—the contempt for the British Courts of Legislature that it has engendered—could perish with it, and with it pass away, and be forgotten. But this may not be; the storm that has been evoked will not be so easily allayed; neither does it seem to be the intention of our present rulers to desist from the offensive conduct towards Catholics, which they have, hitherto, pursued themselves, and encouraged in others. On the contrary, it seems likely, that every effort will be made, by appealing to the ignorance, and savage passions of the populace, to influence the coming elections in England and Scotland, and to ensure the return to Parliament of men who, in their thick headed bigotry, and contempt of truth and decency, shall eclipse the anile drivellings of the pious Spooner, and far outdo the obscene rhapsody of the gentle Drummond. In Ireland is our hope—that the men of Ireland will be true to themselves, to their country, and to their Church—that they will return men who, disregarding all minor questions, will devote themselves to procuring the repeal of all laws which infringe upon the rights of Catholics, or which inflict disabilities or degradation upon any man on account of his religion—and who will do their utmost to procure for the Catholic, the enjoyment of every right and privilege that is enjoyed by his Protestant brother: more Catholics do not ask—with less they will not be content.

THE QUEEN'S SPEECH.

MY LORDS AND GENTLEMEN,

I am induced, by considerations of public policy, to release you at an earlier period than usual from your legislative duties. The zeal and diligence, however, with which you have applied yourselves to your parliamentary labors have enabled me, in this comparatively short session, to give my assent to many measures of high importance, and, I trust, of great and permanent advantage.

I receive from all foreign powers assurances that they are animated by the most friendly dispositions towards this country; and I entertain a confident hope that the amicable relations happily subsisting between the principal European states may be so firmly established, as, under Divine Providence, to secure to the world a long continuance of the blessings of peace. To this great end my attention will be unremittingly directed.

I rejoice that the final settlement of the affairs of Holstein and Schleswig, by the general concurrence of the Powers chiefly interested, has removed one cause of recent difference and of future anxiety.

The amicable termination of the discussions which have taken place between the Sublime Porte and the Pacha of Egypt, afford a guarantee for the tranquillity of the East, and an encouragement to the extension of commercial enterprise.

The refusal on the part of the King of Ava, of redress justly demanded for insults and injuries offered to my subjects at Rangoon, has necessarily led to an interruption of friendly relations with that Sovereign.

The promptitude and vigor with which the Governor-General of India has taken the measures thus rendered unavoidable, have merited my entire approbation, and I am confident that you will participate in the satisfaction with which I have observed the conduct of all the naval and military forces, European and Indian, by whose valor and discipline the important captures of Rangoon and Martaban have been accomplished, and in the hope which I entertain, that these signal successes may lead to an early and honorable peace.

Treaties have been concluded by my naval commanders with the King of Dahomey and all the African chiefs, whose rule extends along the Bight of Benue, for the total abolition of the slave trade, which is, at present, wholly suppressed upon that coast.

I have had great satisfaction in giving my assent to the measure which you have adopted for the better organization of the militia, a constitutional force, which being limited to pur-

poses of internal defence can afford no just ground of jealousy to neighboring powers, but which in the event of any sudden unforeseen disturbance of my foreign relations would, at all times, contribute eventually to the protection and security of my dominions.

GENTLEMEN OF THE HOUSE OF COMMONS,

I thank you for the liberal provision which you have made for the exigencies of the public service. The expenditure which you have authorised shall be applied with a due regard to economy and efficiency. The recent discoveries of extensive gold fields have produced in the Australian colonies a temporary disturbance of society, requiring prompt attention. I have taken such steps as appeared to me most urgently necessary for the mitigation of this serious evil. I shall continue anxiously to watch the important results which must follow from these discoveries. I have willingly concurred with you in an act which, by rendering available to the service of those colonies the portion arising within them of the hereditary revenue placed at the disposal of Parliament on my accession to the throne, may enable them to meet their necessarily increased expenditure.

MY LORDS AND GENTLEMEN,

I have gladly assented to the important bills which you have passed for effecting reforms long and anxiously desired in the practice and proceedings of the superior courts of law, and generally for improving the administration of justice. Every measure which simplifies the former and diminishes the delay and expense of legal proceedings, without introducing uncertainty of decision, impairing the authority of the courts, or lowering the high standard of the judicial bench, is a valuable boon conferred upon the community at large.

I hope that the measures which you have adopted for promoting extramarital interment of the dead, and for improving the supply of water, may be found effectual for the remedy of evils the existence of which has long been a reproach to this great metropolis, and may conduce to the health and comfort of its inhabitants.

The extension of popular rights and legislative powers to my subjects resident in the colonies is always to me an object of deep interest, and I trust that the representative institutions, which, in concert with you, I have sanctioned for New Zealand, may promote the welfare and contentment of the population of that distant but most interesting colony, and confirm their loyalty and attachment to my crown.

It is my intention to dissolve, without delay, this present Parliament; and it is my earnest prayer that in the exercise of the high functions which, according to our free constitution, will devolve upon the several constituencies, they may be directed by an all-wise Providence to the selection of representatives, whose wisdom and patriotism may aid me in my unceasing endeavors to sustain the honor and dignity of my crown—to uphold the Protestant institutions of the country, and the civil and religious liberty which is their natural result—to extend and improve national education—to develop and encourage industry, art, and science, and to elevate the moral and social condition, and thereby promote the welfare and happiness, of my people.

As a specimen of the equal justice that is meted out to Catholics and Protestants, by our precious Protestant "civil and religious liberty" loving government, we recommend the following extract, from the proceedings in the House of Commons on the last day of the session, to the attention of our readers:—

"Mr. H. Berkley wished to ask, whether the act in force against Catholic processions could not restrain proceedings by clergymen of the Church of England in imitation of Catholic processions; and if it could not, whether it was the intention of her Majesty's government to frame such an act as should put a stop to all religious processions, or public demonstrations of religion?"

"Sir F. Kelly said—that the act had no relation whatever to religious processions in which clergymen of the Church of England had a part. The act applied solely to processions composed of Catholic Priests, or Catholic persons. Government had no intention of proposing, either in this, or any other parliament, a bill of the nature suggested by the question."

This is Religious Equality with a vengeance. One law for the Catholic, and another for the Protestant. Lord deliver us from Protestant "Civil and Religious Liberty!"

The Derby proclamation has produced the results that it was intended by its authors to produce, and the demon of Protestantism has been again permitted, nay, encouraged and exhorted—to gratify its love of persecution, and insatiable thirst for blood. On our sixth page will be found an account of the Protestant riots at Stockport, and the consequent loss of life, sacrilege and destruction of property, for all of which the Derby Government are responsible, in the eyes of God and man. It is they who, by their speeches in Parliament, by their addresses to the electors, and impertinent proclamation, have goaded on the Protestant savage populace to the perpetration of the outrages which we have this day to deplore; the blood of the slain is upon their heads, and will, in due time, bring its curse, the curse of innocent blood, upon them, and their supporters.

From the account, as given by the Protestant journals, it appears that the little girls of the Catholic schools at Stockport—dressed in their ordinary school-dress, wearing little crosses round their necks, such as most Catholics usually wear, and headed by the Catholic clergyman in a plain black coat, but without any religious insignia, or marks of his sacerdotal character—walked in procession to the Catholic Church on Sunday, the 27th ult. In this procession of little school girls, there was nothing contrary to the provisions of the existing Penal Laws against Catholics; the only thing that could be construed into a violation of the law was the appearance of one person with a staff, ornamented with a gilt ball and dove. However, the Protestant rabble of Stockport knew that they would be supported by the Protestant magistrates, and officials of the district, in any excesses of which they might be guilty, provided only, that Catholics, and especially Irish Catholics, were subjected to them. They took advantage, therefore, of this harmless procession of little school girls, to insult and provoke their fellow-Catholic citizens; then came, as a matter of course, reprisals, for an Irish Catholic is not a dog that he should be beaten, kicked, and spat upon, with impunity; Irishmen, though Papists, still are men; and, as men, it was but natural that they should try to defend themselves from their persecutors. But the Irish Catholics at Stockport were in the minority, and the Protestant bullies knew this well, and were very bold and valiant in consequence. Animated, both by their hatred of the Catholic religion, and their hatred of Irishmen, they gave full scope to their malevolence against the alien religionist; they pillaged the peaceful dwellings of the Catholic clergy—broke into, fired, and desecrated the Catholic Churches, and, forcing open the Ciborium, trampled the contents under foot—reminding us, in their sacrilegious fury, of the Donatists, and

Circumcellions of the IV. and V. centuries, of whom it is related, by Optatus Mileritanus, quoted by Gibbon—"that if they obtained possession of a Church which had been used by their Catholic adversaries, they burned the altar, melted the consecrated plate"—(their Protestant descendants are not so simple, they are more given to stealing, than to melting, the plunder of Catholic Churches)—"and cast the Holy Eucharist to the dogs, with every circumstance of ignominy,"—so closely do heretics of all ages, and of all countries, resemble one another.

Having glutted their rage against the Church, the fury of the Protestant rabble was then directed against the Irish residents; especially do they seem to have taken delight in maltreating the women and children. The following is from an English newspaper, and will give some idea of the manner in which the poor Irish were treated:—

"In Black-row and Petty's-carr, which were notorious Irish districts, the houses have been completely gutted; the scanty furniture was lying across the roads, and the pavements was strewn with the fragments of bedding.

"We visited one house in which eleven wretched women were huddled in half-nudity. The windows were destroyed, the roof partially removed, and not a particle of furniture or bedding had been left to them. Houseless children in scant night-dresses ran about screaming for lost fathers, brothers, and mothers, whom they sought in vain."

To this vivid description we will not add another word. Surely, the cry of the wretched, half-naked women, of the houseless, fatherless children, will not be uttered in vain. If there be a God, and if He be a just God, surely He will avenge their cause.—Vengeance is His, and it is not for man to execute it. Yet, Irishmen cannot be expected to forget brutality such as this. A day will come, perhaps it is not far off, when their hands shall be strengthened against their old oppressors; in that day the cry of Irishmen should be—"Remember Stockport!" "Remember Stockport!" should be painted on all their banners.

Many of the London journals have been congratulating the country on the diminution of pauperism, as shown by the Poor Law Returns. "These returns," says the *Spectator*, "are fallacious; they show us the diminished cost—they do not show us the comparative numbers." They show, in fact, not that there are fewer paupers, but that less money has been expended upon them; truly, a fine subject for boasting in a nominally Christian community. The *Spectator* continues—

"Mr. Pashley has proved, in his painstaking volume, that the official method of taking the numbers on particular days is wholly deceptive; and by the careful collation and collection of evidence, he convinces us that the number receiving relief should be taken at an amount immensely exceeding the official statement,—that probably as many as 3,000,000 persons come, at one time or other within the year, under the relief; the children alone probably amounting to 1,000,000. The most recent statistics showing a diminution in the expenditure, do not materially modify the calculations of Mr. Pashley."

On our first page will be found the account of the installation of His Grace, Paul Cullen, as Archbishop of Dublin, in virtue of the authority of the Holy See, and in defiance of the Ecclesiastical Titles Bill.

The agitation in Ireland, on account of the anti-processions and clerical-dresses, Proclamation, is increasing rapidly, and is looked upon, not without anxiety, by many who, at first, hailed its appearance with savage joy. The Dublin correspondent of the *Times* says—"The steam is rapidly rising, and there is no doubt but that, by the united efforts of orators, lay and clerical, with the efficient aid of public writers, a good hustings cry will be fully ripened." Many thanks to the folly of our adversaries. The following are from addresses of Irish Catholic clergymen to their flocks, and afford unmistakable signs of the feelings entertained in Ireland, both by clergy and laity, to the present British Ministry. The first is from an address of the Rev. Dr. O'Brien, of Limerick, to the "Young Men's Society" of that city. He said,—speaking of the Proclamation—

"But this law is not likely to be obeyed. (Loud cheering.) In fact, those who made it never intended it should be; and even the 'Proclamation' Ministry are not so stupid as to be ignorant of the impossibility of enforcing its provisions. (Cheers.) It would not surprise me if there were processions all through this Island during the Month of August—in every town, city, hamlet, and on every hill-side. 'Twere difficult, indeed, to prove a breach of this so-called 'law.'—And besides, how many dresses can a priest wear besides the dress of 'his order?' Nay, why should it be necessary for an excellent Catholic procession that he should assume vestments at all? Suppose you, brothers, have your procession, with your 'symbols' and 'banners,' and all those insignia that scandalize 'our people' so very deeply, the Majesty of the rite will not be much affected if the clergy walk at your head, attired like one of yourselves. (Cheers.) Your chant will swell as grandly in unison, and your souls will expand as proudly, and your homage will be as acceptable to Heaven, while 'our people' will have as much reason to writh and cry 'scandal!' as though cope and surplice, stole and chasuble varied the pageant of the day. (Loud cheers.) Lord Derby ought to beware. He holds our churches while we are begging from door to door for means to shelter our congregations. (Hear, hear.) We are feeding numberless strange gentlemen and ladies from beyond the sea, for the no very desirable consideration of being belied and abused. We give coaches to persons who malign us, and silks and satins to their wives and daughters, with no spiritual result, only 'suffering persecution,' nor temporal reward, only the gratification of fattening our flocks. It is quite possible that we may be 'scandalised,' by and bye; and though he need not dread a 'breach of the peace' in such an encounter, we may—the priests may—evoke a spirit that Lord Derby's magic shall not be able to master, and which may sweep the church establishment to the kingdom whence it came. (Loud cheers.) This is no time to be laboring at the work of division. Lord Derby ought not to be unwise. The statesmen of England, just now, are 'pretencees' and diplomatists on the continent may be

working problems in which the infatuation of Prime Ministers may be a very known quantity indeed.—Louis Napoleon has disappointed few of his friends, and he has made his enemies play his game more than once, since his star came into the ascendant. (Cheers.) His policy is named, but not known. In the event of a war with England, why should Lord Derby run the hazard of awakening an interest in this country for England's foes? (Cries of 'Hear, hear,' and cheers.) Recent events in America, too, are quite sufficiently significant to render sound politicians cautious. Some hundred thousand men might, in an hour of desperate enterprise, join any foe of English sway. Such combinations might tempt the disaffected, and arm the hostile with a desperate determination to redeem the past, and rescue the future. (Cheers.)"

The second is from an address of the Rev. Mr. Corkron to his flock, exhorting them to put no faith either in the Whig or Tory—"For," said he—

"Your blood as Celts, your creed as religionists, in the words of old Shakespeare, 'stink in their nostrils.' Recollect 1847, when our Celtic millions perished of starvation, while the exchequer of Britain was stuffed with gold, and the key in Russell's pocket. (Cries of 'We recollect it too well.') English gold could be had to rescue the dark Indian from the lash of his task-master, but nothing could be granted to rescue the mere Irish from the agonies of starvation. Recollect the anti-titles bills, which would unmitre your bishops and dishonor your clergy. (A groan for the Whigs.) Out goes the scorpion Russell—in comes the double scorpion Derby, with a coercion act in one hand and his anti-Maynooth and anti-Nunnery programme in the other—while the last supplement of his remorseless bigotry is exhibited in his proclamation against ecclesiastical processions and dresses. (Cries of 'Oh, oh, oh.') It sickens the heart to contemplate these things. Now, we, the people of Ireland, must conquer them, or they will conquer us; and if they conquer us, they will exterminate our faith and our race. (Hear, and cries of 'True,')"

We read also, that the Catholic clergy of the Diocese of Limerick have adopted the following resolution against the arbitrary Derby Proclamation—they say:—

"That whilst we bear her Majesty all the allegiance which in temporal matters is rightly due to the Sovereign by the subject, we recognise in the Government no right to forbid to the Catholics of this empire the peaceful observance of the usages of their church, or the use in public as well as in private, of their distinctive robes by its bishops, priests, and religious. That a law, directed against the free exercise of the Catholic religion, has no binding force, and, like all other penal enactments against the Church, must be disregarded."

We copy from the *Transcript* the following important intelligence, per steamer *America*:—

"The Parliamentary elections were occupying the whole share of public attention. Most of the English Borough Members had been returned, but the Counties had still to elect. The result so far was not encouraging to the government, but their prospect may improve in the counties. A return of the results in the *Daily News* to Friday, classifies the members elected as 133 Liberals, and 80 Derbyites. The *Times* has it 158 Liberals, 58 thorough Ministerialists, and 28 liberal Conservatives."

Advices had reached England from the frontier of Cape Colony to the 25th of May. The news is indispositive.

"No casualties of moment have occurred during the preceding month, but there are several indications of the unsubdued position of the Caffres."

ORANGE PROCESSIONS.

We hoped, though we hardly expected, that the anniversary of the conquest of Ireland would have passed over without any considerable breach of the peace. We knew that his Lordship the Bishop of Toronto, and the other Catholic Prelates, throughout their respective dioceses in Upper Canada, had been unceasing in their exhortations to their flocks, to offer no obstruction to, and to take no notice of, those public exhibitions which the law permits, and by which Protestants intend to insult their peaceable fellow-citizens of a different religion, and to taunt Irishmen with their sufferings, and the overthrow of their nationality. In Bytown, Toronto, and in several other places where these processions took place, the truly Catholic, and Christian efforts of the Bishops and Clergy were crowned with success; but the 12th of July was not to pass over without the shedding of human blood. At Hamilton, the Orangemen, as if in anticipation of the tragedy that was to be enacted, had provided themselves with arms and ammunition: after the procession was over, an attempt was made to seize one of the drums belonging to the band; a riot occurred; one man was shot dead, and another, who, we believe, is expected to die of his wounds, was stabbed in the groin. There is considerable discrepancy, in the accounts that we have seen as to the origin, and circumstances of the fray. Some say that the fatal shot was fired by the man who was stabbed, after he had received the wound, and that the man who was shot, was the very man who inflicted the blow—the verdict, on the coroner's inquest, seems to favor this account. Others however say, that the stabbing occurred subsequently to the firing of the fatal shot. Amidst these conflicting statements, we do not pretend to decide which of the two is the more correct; we give the following account as we find it in the *Hamilton Spectator*:—

"THE TWELFTH OF JULY.—ONE MAN KILLED, AND ANOTHER DANGEROUSLY WOUNDED."

There was no public celebration here on Monday, if we except a procession, with flags and music, to the lake, where the party, accompanied by brethren from Brantford, Ancaster, and Caledonia, embarked for Toronto. We perceive by the papers from the sister city, that a very large procession was formed there, and that a dinner followed. Everything went off quietly. Here there was no disturbance, but during the night several persons—Orangemen, or supposed to be Orangemen—were dreadfully beaten. A great deal of anxiety was manifested yesterday for the safe return of the party from Toronto, as it was understood that a large number of the laborers on the railroad were idle for the day; and when the noon boat had arrived, though without any of the returning Orangemen, many of the laborers were congregated along the beach.

Upon writing the preceding paragraph, we decided upon leaving the article open for the arrival of the evening boat.