

REMITTANCES

TO

ENGLAND, IRELAND, SCOTLAND & WALES

SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on
 The Bank of London, London.
 The Bank of Ireland, Dublin.
 The National Bank of Scotland, Edinburgh.
 By HENRY CHAPMAN & Co.,
 St. Sacrament Street.

Montreal, December 14, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON,
 At the Office, No. 4, Place d'Armes.

TERMS:

To Town Subscribers. . . . \$3 per annum.
 To Country do. \$2½ do.
 Payable Half-Yearly in Advance.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 25, 1856.

NEWS OF THE WEEK.

The *Persia*, from Liverpool the 12th inst., arrived at New York on Wednesday. She brings little political news; and the excitement on the American Question was rapidly subsiding. The British Government seems willing to concede every thing; the great commercial and manufacturing interests, the dominant interests in the country, are decidedly opposed to war, and willing to accept peace on any terms, however dishonorable, however humiliating, so that their profits be not jeopardised; and we may therefore safely conclude that there will be no war betwixt Great Britain and the United States—the former having evidently made up its mind to submit to any amount of kicking that the latter may deem fit to administer. In Ireland there had been a rather serious disturbance, arising out of the disbanding of the militia at Nenagh. They refused to give up their arms and clothing, and were not subdued until a large military force had been brought against them. Three of the militia, and one soldier, were killed. From the Continent, there is nothing new to report.

THE MINISTRY AND SEPARATE SCHOOLS.

We publish on our first and second pages an interesting correspondence which, during the last three years, has passed betwixt the Bishop of Toronto—the other Bishops of the Province—and several members of the Canadian Ministry—upon the subject of Separate Schools, and "Freedom of Education." We recommend it to the attentive perusal of our readers.

It will be seen that, from the beginning, the Prelates of Canada have been united and urgent in demanding for the Catholic minority of the Lower Province, the same legal rights as are enjoyed by the Protestant minority in Lower Canada. The justice and moderation of this demand, it will also be seen, have been fully acknowledged by Protestant members of the Cabinet; whilst promises have been constantly held out, that the grievances of which the Catholics of Upper Canada have but too good reason to complain, should be immediately and effectually redressed. No one has as yet had the impudence to deny the justice of our claims to "Freedom of Education," and to the full enjoyment of that liberty which the Catholic majority of Lower Canada has ungrudgingly conceded to their Protestant fellow-citizens.

At the same time it is but too true that, whilst in theory admitting the justice of the Catholic claims, it has in practice been the constant object of every successive Ministry to throw obstacles in our way, and to prevent us from obtaining that full measure of justice which we demand. It was with this intent that the Ministry of the day, passed in '53, their Amended School Bill—a measure which from the first we pronounced to be "a snare and a mockery;" because—intentionally—so ambiguously worded as to leave it in the power of our enemies to give to it an interpretation totally at variance with our clearly expressed views upon the subject. But whilst the seat of Government was at Quebec, and whilst it was the interest of the Ministry to court the Catholic voters, the former were still most friendly in their professions, and most liberal in their sentiments towards us. Justice, we were told, should be immediately done, and satisfaction should be given us without delay.

We were never silly enough to believe these fine promises. We knew that, if the Ministry had been sincere in their intentions towards us, they might easily, and long ago, have settled the School Question. That they did not do so, but still continued putting us off from day to day with fair words, assured us that they were far more afraid of offending the Protestant fanatics of Upper Canada, than anxious to do justice to Catholics.

At Toronto however, the Ministry breathe a Protestant atmosphere; and there they are entirely subject to anti-Catholic influences. From the opening of the late session this was manifest in their conduct, and in their determination to give no redress to the Catholic minority whose opposition they had ceased to fear. Our demands for justice were treated not only with coldness, but with studied contempt; our petitions for "Freedom of Education" were spoken of by Government hacks as "some such rubbish;" the remonstrances of our Clergy were slighted; and, secure in the support of their Orange allies, and baying by the abundant means of corruption at their command, purchased the silence of others to whom the Catholic public had foolishly given their confi-

dence, the present Ministry have been enabled, to set at defiance our reiterated demands for justice, and to perpetuate the iniquitous and oppressive system of "State-Schoolism" upon the Catholics of Upper Canada.

Under these circumstances, what should be the policy of Catholics? By long and bitter experience we have learned that we have nothing to hope from the policy we have hitherto pursued. Neither from their "abstract" love of justice, nor from their favor towards Catholicity, have we anything to expect from any Ministry; never shall we succeed in obtaining from any Government anything but what we can extort from it by force. Every successive Cabinet will, no doubt, admit the justice of our claims, and as did the Hinck's Ministry, acknowledge the moderation of our demands. They will no doubt make us many a fine promise, and give us abundance of fair words; and if with these we are still content to be put off from day to day, we have but to pursue the policy of the last three years. But if we want facts as well as words, deeds as well as promises, we must show ourselves in earnest, and put forth all our energies. We must rely, not upon the good dispositions of any set of public men, but upon ourselves, and upon our own exertions. Above all, we must make ourselves feared; then, and then only, will Attorney-Generals, and Government officials, pay attention to our remonstrances. "Independent Opposition"—opposition to any and every Ministry that will not make "Justice to Catholics" and "Freedom of Education" for all, part of its official programme, must be our policy. We must purge our ranks of the miserable place-hunters, and of the whole tribe of office-seekers, who have so often betrayed us. We must disabuse our rulers of the idea—which with but too good cause they at present entertain—that the Catholic vote is a marketable commodity, and that the Catholic electors of Canada can be bought and sold like a drove of pigs; and we must convince our rulers that, if they do not concede our demands—which they have themselves admitted to be just and moderate—they will have to encounter the united, unflinching, and uncompromising hostility of the Catholic population of the Province. In fine, we must act like honest men, and devout Catholics; with whom the interests of religion and morality take precedence of every other consideration. So only, and with the blessing of God and His Church, can we expect to triumph over the malice of our enemies, and to secure for ourselves and our children the inestimable advantages of civil and religious liberty—"Freedom of Religion" and "Freedom of Education."

And as it is always well to be clear and explicit, we would here define what we mean by "Freedom of Religion" and "Freedom of Education." We mean, in the first place, the right of every man, as against the State, to worship God and to educate his own children as he will;—in the second place, that every man shall be exempt from all taxation, direct or indirect, for the support of a religion or education—of Church or School—to which he is conscientiously opposed; and in the last place, the non-interference of the secular Government with either Church or School—religion or education—for neither of these belong to the domain of secular Government, and over neither of these has it the slightest legitimate control. "No State-Churchism—No State-Schoolism" is our "*Cri de guerre*."

SIR EDMUND HEAD, AND THE "IMBECILES" OF LOWER CANADA.

We read in the *Kingston Daily Whig* of the 17th inst:—

"The loyal Orangemen of Toronto, with marked good taste, congratulated themselves on the fact, and toasted His Excellency, at their public dinner, as being the first Governor-General who recognised the Loyal Orange Institution, by receiving and replying graciously to an address from that body. In like manner, and with similar good taste, the inhabitants of Kingston, in their address to him on his visit to this city next week, would do well to testify their sense of his great good sense and discrimination in being the first Governor-General who had the manliness and independence to discover, assist and maintain the marked difference between the energetic Anglo-Saxon race of Upper Canada, and the imbeciles of Lower Canada."

The Italics are our own.

It is not alone to the marvellous and incomprehensible grammar of the above paragraph that we would call the attention of our readers; but to the deep significance therein attributed, and no doubt justly, to the conduct of Sir Edmund Head—(we cannot bring ourselves to style him Governor-General)—upon which we offered a few remarks in our issue of last week. We recommend, we say, to the serious consideration of every Celt, and of every Catholic—of every man of French Canadian or of Irish descent, the above paragraph; and we do trust that it may yet attract the attention of some of our Irish and Catholic friends on the other side of the Atlantic, so that the "great good sense and discrimination" of Sir Edmund Head may ere long be made the subject of discussion in the British Parliament.

Whatever differences of opinion may exist as to the "good taste" of the Governor-General of a British Colony, who identifies himself with an exclusive politico-religious party, and who hesitates not to insult a large portion of Her Majesty's loyal subjects, there can be none as to the fact that the formal recognition of the Orangemen by the Governor-General in his official capacity—indicates the inauguration of a new era in the history of Canada. It is thus that it is looked upon by the Orangemen themselves; and it is thus that it has been accepted by the "IMBECILES OF LOWER CANADA." We may be permitted to doubt however if it will tend much to promote the prosperity of the country, or to allay those feuds which have so long disturbed its peace.

Nor do we think that it is one of these acts for which Sir Edmund Head will have much cause to

congratulate himself; as perhaps during his tour in the Lower Province, and amongst those whom he has already had the "good taste" and politeness to qualify as "an inferior race," he may yet find to his cost. By abandoning the "dignified neutrality" of his predecessor, and by identifying himself with a faction justly obnoxious to every Irishman, to every French Canadian "Imbecile," and to every Catholic, Sir Edmund Head has for ever forfeited all claims to those marks of respect, which it is our delight to tender to the representative of our Queen. And though we trust that no Catholics will so far forget themselves as to offer any insult, or any act of violence towards the man who has so wantonly and unpardonably insulted them, we must be permitted to remark that they owe it to themselves, carefully to withhold from him every mark of respect or courtesy, during his sojourn amongst them. As Sir Edmund Head seems not to know what is due to the exalted position that he occupies, he must not be surprised if the Irish Catholics of Lower Canada, should occasionally betray a similar amount of ignorance; and as he has thought fit to identify himself with our bitterest enemies—with the blood-thirsty murderers of the unfortunate Tierney—with the authors of the massacre of Dolly's Brae—and the perpetrators of countless outrages both in Canada, and in Ireland—he must expect to be received and treated by Irishmen and Catholics, not as Her Majesty's Representative, but as an Orangeman—that is, as an enemy.

But above all we hope that the ungentlemanly and unstatesmanlike conduct of Sir Edmund Head, may meet with its due reward from the British Government. In this hope we are encouraged by the precedents of 1849, in the case of Lord Roden, and other Orange magistrates, the particulars of which are we suppose still fresh in the memory of most of our readers.

Lord Roden it will be remembered, was by the British Government of the day—Lord Clarendon being Lord Lieutenant of Ireland—dismissed from the magistracy, for the countenance given by him to a body of Orange ruffians in Tullymore Park on the 12th of July, 1849. From Tullymore Park these Orangemen—Sir Edmund Head's friends and political allies—marched to Dolly's Brae, where they immortalised themselves by the wholesale massacre of old men, women, and children. An inquiry was instituted by Government; and after a long and patient investigation, to the satisfaction of every honest man in the three kingdoms, the names of Lord Roden, and a fellow of the name of Beers, were erased from the list of Magistrates—upon the principle that it is inexcusable that one whose duty it is to preserve the peace, and to administer justice impartially to all Her Majesty's subjects, should himself be a member of a secret and exclusive politico-religious Society.

But whatever the conduct of Lord Roden, that of Sir Edmund Head has been infinitely worse—a far more glaring infraction of the spirit of the British constitution; and far more, even than that of Lord Roden in 1849, demands the active interposition of the British Government. Why!—if a simple subaltern in Her Majesty's service were guilty of taking part in, or in any way countenancing, an Orange procession, he would be brought to a Court Martial, and dismissed the service for conduct unbecoming an officer and a gentleman. And shall it be tolerated that the chief of the Administration in Canada, the Head of all the departments of Government—military as well as civil—shall go unpunished for an offence for which a mere subaltern would be cashiered? No; we cannot believe it. And we trust that the Catholics of Canada will see to it that the infamous conduct of this Sir Edmund Head be properly represented in the proper quarter, so that justice be done both to them and him, by his prompt recall from a post which he can no longer hold without disgrace to the British Government, and injury to the Province.

CATHOLIC MEETING.

In pursuance of a previous notice, a Meeting of the Catholics of Montreal was held in the St. Patrick's Hall of this City, on the evening of Tuesday last, to take into consideration the unprecedented, and grossly insulting conduct of the Governor-General, in giving a public and official sanction to a most offensive politico-religious demonstration in Toronto, on the 12th inst.

M. Doherty, Esq., was called to the Chair; and Alex. Herbert, Esq., was requested to act as Secretary.

The meeting having been called to order, the Chairman proceeded to offer a few remarks explanatory of the objects of the assembly. That object was not to offend, but to ward off offence; and to enable the Catholics of Montreal to give expression to the feelings of disgust which all Catholics must naturally entertain at the partial and insulting conduct of the Governor-General. He had not a word to say about the propriety or impropriety of tolerating Orange or other party processions. But to tolerate was one thing: openly to encourage and officially to recognise such party demonstrations was another. He knew many men, most exemplary in their private lives, who were Orangemen; and he had therefore no design of saying anything personally offensive. But it was the duty of every man who valued the blessings of civil and religious liberty, and who desired to perpetuate the enjoyment of these blessings in Canada, to abstain from encouraging the formation or growth of secret, exclusive, politico-religious societies, the disastrous consequences of which were still too plainly legible on the blood-stained page of the history of Ireland. A heavy responsibility attached itself to him, who assisted in, or encouraged, the establishment of such societies or politico-religious organisations in Canada.

Now this was precisely what the Governor-Gen-

eral had done, by receiving, in his official capacity, a deputation and address from the Orangemen of Toronto—a body which, if not illegal, was at all events unknown to the laws or constitution of the land; and which therefore should not be officially recognised by a person filling the important and exalted position of Governor-General of Canada. More than any other causes, Orangeism and the counter organisation which Orangeism had provoked—Ribbonism—had been the curse of Ireland; and it should be the object of every good citizen to discountenance the growth of these noxious weeds upon our Canadian soil.

Having resumed his seat, the meeting was addressed by B. Devlin, Esq., at some length. He dwelt upon the indelicacy of the conduct of which the Governor-General had been guilty—upon the impropriety of a public officer becoming a mere partisan, allying and identifying himself with an exclusive, and to a large portion of the citizens of this country—an odious politico-religious faction. The speaker dwelt upon the miseries which Orangeism had inflicted upon his native land; and indignantly asked of his audience whether it was to be tolerated; that the foul demon should be fostered in this the land of their adoption. It was not enough for the Orangemen that they were tolerated—that no one interfered to put a stop to their insolent public displays, their processions, and annual celebrations of the conquest of Ireland by the Dutch; they now demanded the formal and official sanction of Her Majesty's Government to the wanton and cowardly insults by them annually offered to all Her Majesty's loyal Catholic subjects. It was against this impertinent, and most intolerable demand that he protested; and it was to take into consideration how best to give publicity to this protest on the part of the Catholics of Montreal, that this meeting had been called.

Mr. Clerk craved the Chairman's permission to offer a few remarks to the meeting as to the mode of action which it would be more decorous and the more prudent to adopt. Two modes presented themselves. The one already alluded to—that of calling a public meeting of the Catholic citizens of Montreal to give expression to their sentiments of indignation against the unstatesmanlike, and he would say unconstitutional conduct of Sir Edmund Head.—The other, that of petition or address to the British authorities, by whom Sir Edmund Head had been appointed to the Governorship of Canada; calling their attention to the monstrous impropriety of which he, the Governor, had been guilty, and praying for redress in a firm but temperate manner. It was not for him to dictate—but it seemed to him that, of these two modes of action, the former was open to the objection that it might provoke opposition, cause excitement, and even lead to a breach of the peace. As citizens, as Catholics, they were not only bound to abstain from violence themselves, but in so far as possible from anything that might provoke violence. It seemed to him then that the second mode of action which he had indicated was, of the two, to be preferred—as not liable to the objections which might be urged against the other—and as fully as well calculated to effect the great object of the meeting, which was, if we understood it—to prevent for the future—the giving by the Government of this country any official sanction or encouragement to any exclusive politico-religious party whatsoever—whether Orange or Ribbon—Catholic or Protestant—Whig or Tory. We were here all Her Majesty's subjects; and therefore all equally entitled to the countenance of Her Majesty, and of Her representative, whose duty it was to be of no party—to know neither Orangeman, nor Papist—but simply, Her Majesty's loyal subjects. Mr. Clerk then cited several precedents, with the view of showing that, of late years, it had been the invariable policy of successive British administrations to discountenance the giving of any official sanction to demonstrations of a politico-religious character in general—and to Orange demonstrations, in particular. He cited the case of Lord Roden, Mr. Beers, and other magistrates in Ireland, dismissed from the Commission of the Peace, for conduct far less indecent than that of Sir Edmund Head. He dwelt also upon the singular anomaly of a clerk in a public office in Toronto being discharged from his situation for walking in a procession, received by the Governor-General in his official capacity. Mr. Howe—the clerk alluded to—had been thus summarily treated in accordance with a wise, and standing rule of our public departments in Canada; and—concluded Mr. Clerk—conduct which is reprehensible in an Irish Justice of the Peace, which calls for the dismissal from Her Majesty's service of a humble clerk in one of our public offices—cannot surely be proper or decent on the part of him who represents to us the source of all civil authority, and the fountain of all justice.

At the request of a gentleman present, the extract from the Toronto paper, giving an account of the public reception of the Toronto Orangemen by the Governor-General, and of the active and prominent part taken by the latter in the Orange proceedings of the day, was then read by the Secretary.

It was then moved by Alex. Herbert, Esq., seconded by G. E. Clerk, Esq., and resolved unanimously:—

"That a petition to the British House of Commons, complaining of the unconstitutional, and indecorous conduct of Sir Edmund Head, be drawn up, and entrusted to some of the independent Irish Members of the House of Commons, for presentation upon the meeting of Parliament."

It was then moved by J. Sadlier, Esq., and seconded by Mr. Casey:—

"That the under-named gentlemen be appointed a Committee, with instructions to draw up, and procure signatures to, the said petition, and to take all other steps necessary for securing its proper presentation in the British House of Commons—Messrs. B. Devlin, M. Doherty, A. Herbert, G. E. Clerk, and J. Sadlier."

Mr. Phelan was then called to the chair; and the