

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. MONTREAL, FRIDAY, DEC. 7, 1855.

NEWS OF THE WEEK.

The America, from Liverpool, the 24th ult., arrived at Halifax on Wednesday. Her news is not of great importance; consisting for the most part of rumors said to be premature or unfounded.

"A.D. 1855 Nativism, assuming the name of 'Know-Nothingism,' is sweeping like a tornado."

These are the words of a contributor to the N. Y. Citizen, describing the present state of political parties in the United States; and in these words we find a full justification of the conduct pursued by a considerable portion of the Catholic press, in discountenancing any further Irish Catholic emigration to a land ravaged by a "Know-Nothing" tornado.

It is no use to deny facts patent to all men; it is impossible any longer to conceal the fact that, as a political party, the "Know-Nothings" rule the destinies of the United States.

Were this "Know-Nothing" movement but the result of a temporary excitement, or the desperate resource of a handful of needy politicians and place hunters—i.e. patriots—as is asserted by some of our American Catholic contemporaries, who, we regret to say, seem to love Yankeeism more than Catholicity, and to be more zealous for the "Stars and Stripes" than the Cross of Christ—were this Anti-Catholic fury but a transient madness, indicative of an abnormal state of the social organism, opposed to the usual habits and traditions of the American people, we might indulge the hope that, in a few years the storm, or—"tornado," as the N. Y. Citizen calls it—would blow over; and that the great body of the people, heartily ashamed of their brutal excesses, their bloody orgies, and their cowardly persecution of their inoffensive fellow-citizens, would strive to atone by their subsequent moderation, for injuries inflicted in a moment of strange and sudden excitement.

tic of the genuine Yankee native as are spitting, swearing, and a nasal snuffle. Individual exceptions may be met with of course; just as in society we meet with well bred American gentlemen. But as a general rule, the free-born Yankee, the genuine "native," expectorates freely, and blasphemes Popery through his nose.

And how should it be otherwise!—or why should we expect that the descendants of the old Puritans,—the sons of the men who fled from the shores of England, because there they enjoyed not to its full extent the Scriptural privilege of flogging Quakers, and burning Papists, and whose sole claim to be considered martyrs rests upon this, that in the Old World, unlimited power of persecution over the idolatrous Romanists was not always accorded to them—why, we say, should we expect that the descendants of these men, and the inheritors of all their traditions, should be less hostile to the Church, less the children of the devil, less the enemies of the servants of God, than were their fathers? May we not rather address them, in the words of our Lord to the Pharisees and hypocrites—the Puritans of old? "Ye are of your father the devil, and the lusts of your father ye do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." The devil it is plain from this was the first "Know Nothing;" and that his children are well worthy of such a parent is equally evident from their daily acts in the United States.

But—it has been asked triumphantly, and as decisive on the Emigration question—how can any one, pretending to be a friend to Irish Catholics, and knowing how they have been treated by the British Government, advise them, instead of making their home in the United States, to place themselves again under the British flag; and again to subject themselves to British law? The answer is simply this—Because the British Government with all its faults towards Catholics—and God knows that they are many and grievous—is innocence itself compared with that of the United States; because the flag of the British Empire which has, it is true, waved over many a bloody field, and been foremost in many a dark and brutal deed, does in Canada, afford ample protection to Catholics who sit beneath its folds—protection which in vain they should look for from the "Stars and Stripes" of the United States.

These reasons should suffice. But one other consideration would we offer to those who, from having had it incessantly dinned into their ears, that, in the United States, because a Republic, there exists perfect freedom, religious and political, for all men of all creeds, and of all origins—and who never taking the trouble to inquire into the truth or falsity of what is told them—hastily conclude that democratic, or rather non-monarchical, and non-aristocratical forms of Government must be, by their very nature, peculiarly favorable to religious liberty, and freedom of conscience; and that the Catholic incurs no danger of persecution or proscription because of his faith in the United States, because there, there are neither Kings nor Nobles, neither monarchy nor aristocracy. This conclusion is, to say the least, rash; nor does the history of the world tend to prove that democratic institutions are one whit more favorable to religious freedom, than are those forms of government which obtain in the Old World; or that the "rights of conscience" of a minority will meet with a more tender treatment from a democratic majority, than from a Henry the VIII., or an Emperor of Russia.—On the contrary—if the protection of the weak against the strong be one great end of all good governments—and if, as a general rule, in democracies the minority be the weak, and the majority the strong—it would follow that one great end of all good governments must be to protect the minority against the majority. No such provision exists in the Government of the United States. The majority for the time being, are the absolute and irresponsible lords and masters of the minority; and, unfortunately, in the United States, the Protestants form that tyrant majority—the Catholics, the weak, helpless, and unprotected minority.

Neither is it true that kings and nobles are naturally more hostile to Catholicity, than are the people. In Great Britain, the cry for Penal Laws against Catholics has always proceeded from the people; it is amongst the middle classes of British society, that the Protestant, or anti-Catholic feeling is strongest and soundest; and the Sovereign and the aristocracy are but the tools, and sometimes the unwilling tools, which they use to enforce their decrees against the obnoxious Papists. The great Protestant champions, Achilli and Gavazzi, when in England, felt this keenly; often they complained of the apathy of the British aristocracy; and when denouncing their lukewarmness in the Holy Protestant cause, they turned for encouragement in their crusade against the Pope, to the sound, staunch, and fervid Protestantism of the manufacturing districts, and of those classes to whom the term aristocratic is not applied. Here, and amongst these only, were their toils, their vigils and fastings, their mortifications and their labors of love, properly appreciated; and it is from them, almost entirely, that the ranks of the anti-Catholic fanatics of Great Britain are recruited. Now what is there in American society, that we should expect

from it any more favorable sentiments towards Catholicity, than from society in England? The society of the United States is, to all intents and purposes, the society of Great Britain, minus the Royal Family and the Aristocracy. It certainly contains all the elements that, in England, are most hostile to the Church; it would not be easy to indicate one, upon which the most sanguine could found any reasonable expectations of Religious Freedom for Papists.

The merits of the respective candidates for the suffrages of the electors of Peterboro'—Messrs. Ferguson and Conger—are freely discussed by our contemporaries of Upper Canada. Both the Mirror and the Catholic Citizen give the preference to Mr. Conger over his opponent, as the more liberally disposed towards Catholics, and Freedom of Education; though the Citizen adds that, "in the matter of Separate Schools, he—Mr. Conger—is far from being as explicit as we would wish him."

With all due deference to the judgment of the Citizen, we think that Mr. Conger is explicit enough in all conscience; and that, in his address to the electors, he approves himself to be as hostile to justice to Catholics in the matter of Education, as does his opponent Mr. Ferguson; although it must be admitted that the latter speaks out still more boldly and plainly.

What is it that the Catholic minority of Upper Canada demand as a right—as a matter of justice, and not at all as a concession or favor? It is this—that, in the matter of Schools, they shall in every respect enjoy, without let or molestation, everything that is enjoyed by the Protestant minority in the Lower Province, where the Catholics are in an immense majority. Therefore the Catholics of Upper Canada demand—not that they shall be at liberty to establish schools of their own, and that they shall be free to educate their children as they will—for this is a right of which no man, of which no legislation, shall ever deprive them; and which, in spite of, in defiance of, all human enactments—Statutes—or Acts of Parliaments—they are determined, at all hazards, to defend,—yea, even, if necessary, to the shedding of blood. Now, Mr. Conger is explicit enough towards the Catholic electors whose votes he solicits; for he tells him that this is all that he is prepared to accord them. But this we have, and mean to retain, in spite of Messrs. Conger, Ferguson, George Brown, and the devil to boot. Small thanks to Mr. Conger then for his liberality.

The Peterboro' Review—a journal that espouses the interests of Mr. Conger—of the 30th ult., makes this quite clear and explicit:—

"Upon Separate Schools, Mr. Conger tells you that he will permit them to exist; but insists that they shall be self-supporting, and says that he will oppose every attempt to have them supported by Government aid. They are now supported by Government aid, and that is the only objectionable feature about them."—Peterboro' Review.

Now, this "objectionable feature" is the only thing that we would condescend to petition the Legislature for. Catholics would scorn to ask any man, or set of men, for permission to establish and support their own schools; and any laws that prohibited the establishment of such schools would be treated by Catholics with the contempt that they deserve.

This then is the whole extent of Mr. Conger's liberality. We still copy from his warm advocate, and the expounder of his policy, the Peterboro' Review:—

"No man—that is, no liberal man—can object to any class of the community, if religious prejudice or other feelings prevent them from taking advantage of the general school system, educating their children where they please, provided they pay for that education with their own money—AND THIS IS ALL THE PRIVILEGE MR. CONGER WOULD GIVE THEM."—Ib.

Surely the Catholic Citizen must find this explicit enough; and surely such a concession, such liberality, does not entitle Mr. Conger to one single Catholic vote.

No! What we ask—not as Catholics, but as freemen, asserting, as against the State, the sole and absolute right of the individual to educate his children as he will, and denying to the State any, the slightest, right to control the education of the child—is, that, if upon the pretence of making material provision for either education or religion, for either Church or School, the State taxes us, and takes one farthing of our money, it shall give us back our money's worth in the shape of such Schools or Churches as we, Catholics, conscientiously approve of, and of whose ministrations we can avail ourselves without violating our religious prejudices—if you like so to call them. Mr. Conger is explicit enough to tell us, that this he will not accord. On their side, Catholics should give him plainly to understand, that, as sure as there is a God in heaven, this they will have—or else—break up the whole system of State-Schoolism entirely. If this be not accorded, we trust that it may soon be as impossible to collect School rates from Catholics in Upper Canada for the support of Non-Catholic schools, as to collect tithes for the sustenance of a Protestant church and a Protestant clergy.

We would call attention to the approaching series of Lectures to be delivered before the St. Patrick's Society of this city. The first of these will be delivered on Monday evening next, by H. F. Clarke, Esq., on the "Past History, Present Position and Future Prospects of Canada." The subject is an interesting one, and we trust that the St. Patrick's Hall will be well filled on the occasion.

ANNUAL SOIREE.—We understand that the Young Men's St. Patrick's Association, intend celebrating their annual soiree, on Tuesday the 15th of January next, at the City Concert Hall. The Committee are making the necessary arrangements, and we have no doubt will be successful in their undertaking.

To the Editor of the True Witness.

Montreal, Dec. 4th, 1855.

MY DEAR SIR—On Sunday last, the 2nd instant, a most interesting ceremony took place in the Quebec Suburbs of this city. This was the consecration and dedication of the new church recently erected by the Seminary of St. Sulpice for the Irish population of that district. The church was very appropriately placed under the patronage of St. Bridget of Kildare, the illustrious patroness of the Irish race. The ceremony of consecration was performed by the Rev. Mr. O'Brien, assisted by the Rev. Messrs. M'Calla and O'Farrel. The consecration sermon was preached by the Rev. Mr. M'Calla, who selected for his subject, the Dedication of Churches. The rev. gentleman gave a lucid explanation of the reasons for which the Church instituted this ceremony, founded on the vi. and vii. chapters of Paralipomenon; 2nd, the respect due to the Temple of God; 3rd, the application of these truths to the Christian; showing the respect with which he is bound to treat his person which is called in Scripture the temple of the Holy Ghost; the care with which he ought to adorn the interior of this temple, purifying it from the defilement of sin, and enriching it with the ornaments of all the Christian virtues. The sermon was both instructive and interesting, and well adapted to the time and circumstances.

The erection of a church in honor of St. Bridget is the capital of British North America, may be considered an era in the history of that faithful race who have for thirteen centuries cherished the memory of that glorious virgin. The children of Ireland have borne her name to the four quarters of the globe; and wherever they can put up a second church, it is generally dedicated to St. Bridget. Of all the glorious multitude of Saints who shed lustre on the name of Ireland in ages past away, a brilliant constellation has been especially chosen for the imperishable homage of the Irish people: St. Patrick, St. Bridget, and St. COLUMBKILLE. These names have come down to us as watchwords of our faith from our pious fathers; and shall we not transmit them as carefully and lovingly to those who shall succeed us in the Christian camp? Every Irish heart will answer "yes;" for we glory in the Christian traditions which we inherit from countless generations of saints and martyrs.

Let us then with one accord piously exult in this new favor accorded to our long-oppressed people; and while thanking God who is the bountiful Giver of all good things, let us not forget the gratitude which we owe to the munificent charity of that excellent society, the Sulpicians of Montreal, whose revenues are expended for such purposes. This is another noble gift to the Irish of Montreal; and, it is to be hoped, that the congregation of St. Bridget's church will be mindful in their prayers of those who provided them with a handsome and comfortable church in a quarter of the city where the Irish people were much in need of such accommodation.

On Sunday week, a handsome new set of the Stations of the Cross were put up in St. Ann's church, Griffintown; and solemnly blessed by the Rev. Mr. O'Brien;—the fourteen stations being borne by the same number of orphans from the St. Patrick's Asylum, Griffintown, with St. Ann's, and the Rev. Mr. O'Brien—and the Quebec Suburbs, with St. Bridget's, and the Rev. Mr. M'Calla—are now as well provided for as any other portions of the city. St. Patrick's is now respectfully flanked by these two strong outposts; and we only require a few more Irish priests, in order to satisfy the spiritual wants of the Irish people of Montreal, now numbering from sixteen to twenty thousand souls. But this, too, will come in good time; for the Beneficent Father of all "disposeth all things sweetly."—I am, Sir, &c., &c., AN IRISH CATHOLIC.

At a meeting of Irishmen, held at Aylmer on the evening of the 6th November last, for the purpose of organising a St. Patrick's Society—Mr. George M'Guire being called to the Chair, and Mr. James M'Arthur requested to act as Secretary—it was unanimously—

Resolved—"That, in order to ensure unity of thought and action amongst Irishmen, in all matters which affect their civil and religious rights, it becomes necessary for them to organise and form themselves into a Society, to be called the 'Aylmer St. Patrick's Society,' having for its object the above laudable purpose, as well as the social elevation and mutual instruction of its members."

The following gentlemen were elected to serve as Officers of said Society for the ensuing six months:

- President—George M'Guire. Vice-President—Martin Oullin. Treasurer—Patrick Malarkey. Recording Secretary—M. C. Healy. Corresponding Secretary—James M'Arthur. Committee of Management—J. J. Roney, Thomas Mooney, Michael Draper, Michael Hogan, John Mahon, Patrick Kelly, John M'Mahon, and P. Fitzgerald. Committee to form Rules and Regulations for the guidance of the Society—J. J. Roney, George M'Guire, James M'Arthur, P. Fitzgerald and M. C. Healy.

It was then Resolved—"That the proceedings of this meeting be sent to the Ottawa Tribune and Montreal True Witness for publication."

(Signed) GEORGE M'GUIRE, Chairman. JAMES M'ARTHUR, Secretary.

Aylmer, Dec. 4, 1855.

We are happy to learn from the Catholic Citizen of Toronto, that the buildings for the St. Michael's College in that city are advancing rapidly towards completion. It is to the exertions of their excellent Prelate, Mgr. De Charbonnel, Lord Bishop of Toronto, that the Catholics of Upper Canada owe this splendid success.

We learn from the same source that, on the 27th ult., a large and respectable meeting of Irishmen was held in the Mechanics' Institute of Toronto.—D. K. Feehan, Esq., was called upon to preside as Chairman; and Messrs. Hayes, and Mulvey, as Vice-Chairman, and Secretary, respectively.

The Chairman announced the object of the meeting—to form a "Young Men's St. Patrick's Association." The following Resolutions were then unanimously adopted:—

On the motion of Mr. C. Muldoon, seconded by Mr. John M'Closkey, it was

Resolved—"That the assembly of Irishmen present do now resolve itself into a Young Men's St. Patrick's Association."