

REMITTANCES

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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.

MONTREAL, FRIDAY, FEB. 13, 1857.

Up to the time of going to press no tidings of the Steamer had been received.

THE CATHOLIC CATHEDRAL.

Pursuant to notice, a meeting of the Catholics of this City was held on Sunday evening last in the chapel attached to the Bishopric. The attendance, considering the state of the weather, was large, and but one spirit pervaded the entire assembly. The business of the evening was opened, in French, by His Lordship the Bishop of Montreal, in the following speech; which was also read in the English language by His Lordship the Bishop Coadjutor of the Diocese, for the benefit of the members of our St. Patrick's congregation:—

"Gentlemen—As we are here all citizens, all animated by the same religious and patriotic sentiment, this Meeting should be presided over by the first Magistrate of the City. I have therefore much pleasure, in conveying to His Honor the Mayor the general feeling of this assembly, and begging him to take the Chair."

His Honor the Mayor having been voted into the Chair by acclamation, he proceeded to address the meeting, in both languages, upon the importance of the object for which they were assembled—an object important, as His Honor truly remarked, to all classes of the community. It was a truly patriotic, as well as a religious and Catholic undertaking, he observed, for which they were gathered together. As Catholics, it was our duty to replace the Cathedral destroyed in 1852, by an edifice worthy of this City—which has been justly styled the "Rome of North America"—worthy of the commercial capital of Canada, and of the important Diocese of Montreal.

As citizens, we were all interested in the success of an undertaking which, when completed, would be an ornament to our City, and an attraction to strangers; and which, in the course of construction, would cultivate a taste for the arts, and give abundant employment to our native artisans, of whom, so many unfortunately, were annually obliged to expatriate themselves for want of sufficient encouragement in Canada. Having ably and eloquently shown the advantages, spiritual and material, which would result to the Diocese in general, and the City of Montreal in particular, from the carrying out of our revered Bishop's project, His Honor resumed his seat amidst loud applause.

His Lordship of Montreal then continued:—
Gentlemen—With the permission of the Chairman, I will explain to you, in a few words, the object of this meeting. We have met to consider what are the best means to adopt for the rebuilding of the Cathedral church of this Diocese. I have two plans to lay before you—a liberal subscription, and a loan without interest.

As to the subscription, it is already opened by the appeal made to the Diocese, inviting every family to tax itself to the amount of One Pound, one with another; the rich making up for the deficiencies of the poor. I receive personally the subscriptions of residents of the City; calling every Tuesday upon those who have informed me that they are prepared to pay the above-named sum; and the reverend Pastors of the country parishes have taken upon themselves to collect, in like manner, the contributions of their respective parishioners.

Upon this head therefore, only one thing, as it seems to me, can engage the attention of this Meeting—that is to say, how to extend more generally, in the city and in the rural districts, the system of subscription. For my part, I should tell you that several of our citizens, whose contributions I have already received, have found this mode so easy, so little burdensome, that they have expressed to me their desire to invite me to repeat annually this, not uninteresting, visit, for so long a time as the work shall be in progress. If then, as I hope, God be pleased to spare me health and life, it will be my happiness to repeat my annual visits; but only upon request. For I must assure you, that it is my earnest desire to be burdensome to no one.

And now with respect to the loan; here, in a few words, is my view of the matter, and here is how I would express my thought.

Those of the citizens who are willing to lend, for the purposes of the Cathedral building, a certain sum of money without interest, will themselves state the amount; so that I may know on what sums I may rely; but they have Ten Years given them wherein to pay it. Thus, he who is willing to lend One hundred pounds, will have to pay Ten pounds a year, for ten years. For it is to be supposed that the building of the church will take ten years.

Upon this hypothesis, if there are five hundred citizens, willing, each, to lend the sum of One hundred pounds, we should have at once a sum of £50,000.—This simple exposition will sufficiently explain to you the nature of the loan that I propose. It is scarce necessary to remark that, any one, if so disposed, may go beyond the sum of One hundred pounds; or, if he likes it, fix his loan at a lower figure. Thus, if disposed to lend the sum of Twenty-five pounds, he will only have an annual payment of Ten dollars to make. What is of essential importance, however, is, that the Bishopric may be enabled to reckon with confidence upon the annual payments, so that it may be able faithfully to discharge its obligations towards its laborers.

And now Gentlemen, the question that presents itself to your consideration, is—how shall the borrowed capital be replaced? Here is what I have to suggest to you on this subject.

So soon as the future Cathedral shall have been opened for Divine Service, its revenues shall be set apart, and distributed amongst the creditors, in proportion to the amount of their respective loans; because, the Bishopric by submitting to some sacrifices, will be able to meet the expenses of worship, without encroaching upon the funds accruing from the Cathedral. If, for the good works, to which in the interval it may be called upon to contribute, the Bishopric should be obliged to look for assistance, it is to be expected that the charity of the public will not be wanting.

I have yet one word to say upon the interest of the loan, which interest, as I have already told you, it is not my intention to pay, but which, most assuredly will be repaid to you by others. For, in the first place, you will here, on earth, receive from God, the interest of your money a hundred fold, since it is for the glory of His Divine Majesty, and the honor of religion, that you advance this loan; and in the world to come, you will receive that reward of life everlasting which He has promised to all who serve Him faithfully upon earth.

I cannot, it is true, reckon upon the manifold modes which are at the disposal of Divine Providence for repaying you on earth that hundred fold which is promised to you. But there is one thing that is patent to the eyes of the whole world—and that is, that every city enriched with handsome monuments, and in which, during the course of the year, the splendid ceremonies of religion are celebrated with due pomp, necessarily attracts crowds of strangers; who naturally leave behind them a great deal of money, from which, as you know better than I do, every body profits.

Such then Gentlemen, are the means, the most effectual and at the same time the least burdensome, as it seems to me, to be adopted to attain the end proposed—the building of a Cathedral church, worthy of the Catholics of Montreal.

I propose then to you in all confidence; as I know your good will, of which your attendance at this Meeting is an ample proof, even if you had not previously shown your zeal for this good work whenever it has been brought before you. Therefore I have no reasons to lay before you, to recommend this plan to you.

I will merely state my impression; which is, that I am firmly convinced that by these means, or by others which may be adopted, there will arise in Montreal another splendid church. Many reasons induce me to rely upon an entire success, but this is neither the time, nor yet the place, to insist upon them. I may however be permitted to mention to you that one of these reasons, and one which has deeply impressed me, is the zeal for this great work which has seized upon your little children. The touching scene which, on Sunday last occurred at the Bishopric, and on Thursday last week at the Congregational Nunnery, in which such ravishing things were said and done by little children, have inspired me with renewed confidence; since experience has often revealed to me the promptings of the Holy Spirit, in the inspirations of those pure and innocent souls.

The meeting was then addressed in French and English, by the Reverend the Superior of the Seminary and by the Rev. Mr. Connolly, pastor of the St. Patrick's congregation. The following is a brief sketch of the Rev. Mr. Granet's eloquent discourse:—

A noble thought has this day united us in this assembly. We are here to respond to the appeal made to us by our revered and beloved Prelate. His Lordship having desired to gather around him the faithful of his episcopal city of Mary, to enable them to take counsel together respecting the great and glorious task of building a Cathedral, worthy of this great city, you have come forward with a hearty good will.

Union is strength; in perseverance is success. To cement the union of all classes, and to maintain the perseverance necessary to the success of the great work for which we have met together, let us consider what important motives have led to its undertaking, and should encourage us to bring it to a happy issue.

It is proposed to erect a Cathedral, and a handsome Cathedral. Many and weighty reasons should encourage the faithful of this city and Diocese to contribute generously, each according to his means, for the accomplishment of this holy work.

The chief pastor of every Diocese should have for his special use, a church wherein to perform the functions of his pastoral office; this requires no argument to prove. Amongst Catholics it is a first, and incontestable principle; and thus, throughout Christendom, every Bishop has his Cathedral church.

The Cathedral church, is, under the discipline of the Roman Church, the chief and mother church of all the other churches in the Diocese. It is meet then, that it should be as distinguished above all those other churches for its grandeur, as it is by its chief dignity.

True—the same God is worshipped in all our temples; and for this reason religion requires that everywhere all things should be done in good order; but above all, in the chief and mother church of the Diocese, is it proper that the sacred offices of religion be performed in all their magnificence, and with every aid that the arts can afford; so that all may redound to the greater glory of Him, who is the Sovereign Lord of the universe.

Our glorious ancestors from the Old World, have signalled their passage upon earth by many noble monuments; but especially in those sacred edifices wherein their descendants may still behold the greatness of their souls, and the strength of their faith.

These proud family reminiscences should awaken in our own souls a pious emulation; lest haply we should be found to be but the degenerate children of such glorious forefathers. Let us then preserve the traditions of their glory, as our most precious heritage.

Citizens of the "City of Mary," Catholics of the Diocese of Montreal, we should bear in mind that to this city, to this colony, belongs the singular glory of having been founded chiefly in a feeling of devotion to the interests of humanity, civilization, and the Catholic faith. This has been amply demonstrated by one who, though a stranger, is a warm friend of Canada, and whose writings deserve to be popular amongst us.

And here even where we stand, in this vast field of

the dead, repose the bodies of these noble colonists, our ancestors, who well counting the cost, left home and country; crossing the seas for the love of God, and their unhappy brethren—known to them only by their sufferings and barbarism. Their ashes are insensible I know; nor can these be aware of what we are saying and doing here. But the noblest portion of their being still survives; and now, from on high, their immortal souls look down upon us in this solemn assembly. Oh, valiant men, generous Christians, we trust that, in the present circumstances you may have no occasion to blush for your children. That cross which you firmly planted on the soil of Canada, by your courage and with many a sacrifice, your sons and daughters, under the guidance of their Bishop, intend to fix upon the summit of a temple, which shall be alike a credit to the fine arts, and our holy religion.

Let us also consider that in this flourishing city, the head of industry is executing many a noble work upon which the stranger gazes with admiration. Shall the arm of religion then, not be as powerful as that of industry? and is it not meet that, from this sacred eminence, a glorious Cathedral should look down upon the proud Victoria bridge?

Yes, it shall be so. It is the ardent desire of every one of us; for it is for the glory of God and our holy religion that it should be so. It shall be so, for the credit of our city, and for the love of our pious Bishop, whose days and nights are devoted to the best interests of his numerous flock.

Yes. Thus with the blessing of God shall it be— if with one heart we wish it, if we desire it with a strong and hearty will. For union is strength, and in perseverance is success.

The Reverend gentleman resumed his seat amidst loud and long continued marks of approbation; and was followed by the Rev. Mr. Connolly, who in a few pithy sentences appealed to the well known, oft tried, and never failing generosity of the Irish congregation.

Gentlemen—The Bishop of our Diocese is without a Cathedral—he has been without one since the 8th of July 1852—a day not to be forgotten, when one-third of our city was swept away before a devastating element; and the Cathedral church and the splendid Episcopal Palace were reduced to a pile of smouldering ruins—to a heap of ashes.

The assembly I have now the honor of addressing has been convened for an object of great moment.—We have met to devise the means of carrying out the noble project of our beloved and venerated Prelate—to devise the means of erecting a Cathedral worthy of our city, which is deservedly styled the "Rome of America"—worthy of this vast Diocese, and of our entire Province.

Within our city we can already boast of several fine monuments, of several splendid churches, of several excellent institutions. We have our colleges, our boarding-schools, our asylums, for the poor and suffering members of Jesus Christ: these the stranger and the visitor are wont to admire and to laud; but when they ask for the Cathedral, naturally the mother and mistress of all the churches of the Diocese—when they seek for the church of that first Pastor, to whom the Sovereign Pontiff, the Vicar of Jesus Christ has confided a large portion of his flock—we have none to point to.

This Gentlemen, is a real want—a want that can no longer be tolerated in our midst. We must have a Cathedral; the time is now come to have one, and it must do us honor;—it must crown all our other religious institutions;—it must be worthy of the fair and far-famed City of Mary;—it must be a new ornament added to those with which it is already embellished;—it must be a public, an authentic, a lasting monument of the faith, piety, zeal and liberality of those to whose noble generosity it will owe its erection.

The work is great, I may be told; it will demand many a sacrifice; but should this deter us from the undertaking? Have we not learned already more than once how to make a sacrifice? What are we—Catholics—possessed of, for which we have had no sacrifice to make? Let it be remembered that the Cathedral is, and ought to be, the work of the entire Diocese. Let every diocesan then come forward and do his part, and the required sacrifice will not be so great as to alarm us; and ere many years a new and stately monument will rear majestically its front towards the heavens, and attest, Gentleman, your faith in Him to whom all honor, and glory, and adoration are due. It will speak to future generations of your attachment to your holy religion—of your devotedness to its cause—of your zeal for its propagation.— And may here present to-night will live, I hope, to see the day when they may assemble and worship together in the future Cathedral, and adore Jesus upon its altars.

The applause with which this address was received having subsided, and M. Le Blanc, and M. Ryan, Esqrs., having been requested to act as Secretaries, the following "Resolution" was proposed—in French by C. Cherrier, Esq., in English by G. Clerk, Esq.—and was seconded by the Hon. Louis Renaud, and by A. Williamson, Esq.:—

"That the Bishop of Montreal having been deprived of his Cathedral Church by the disaster of 1852 which so painfully affected the citizens of Montreal, it is incumbent upon all the Catholics of the Diocese, and for the interest of religion, to furnish His Lordship with the means of constructing a suitable building to replace that which he has lost." Carried unanimously.

The second Resolution, which was proposed in an eloquent speech by the Hon. Mr. Chauveau, Superintendent of Education for Lower Canada, and was seconded by O. Bertholet Esq., in the French Language—and by Dr. Howard, President of the St. Patrick's Society, seconded by Mr. John Kelly, in English—was to the following effect:—

"That in order that the new Cathedral may be a monument worthy of the size and wealth of this extensive Diocese, it should be built so as to meet not only the actual wants of the Diocese, but those which may arise in the future, from the rapid and constant increase of the population, both in the city and in the rural districts."

The third Resolution was proposed, in French, by A. A. Dorion, Esq., seconded by H. Fare, Esq.; and in English, by John Collins, Esq., seconded by W. Coffin, Esq.:—

"That a Committee of nine persons, with authority to add to their numbers such persons as they may deem fit, be named; for the purpose of taking steps to raise by subscriptions and by a loan, the funds required—and to assist His Lordship of Montreal to carry out the designs embodied in the previous Resolutions."

The above Resolutions having been carried unanimously, a Committee was named composed in about equal numbers of the French and English speaking portions of our community. It was then moved by J. L. Beaudry, Esq., seconded by V. Hudon, Esq.:—

"That a subscription list be opened on the spot, so as to enable persons present to put down their names, if so disposed."

This having been carried, it was moved, and agreed to, upon the motion of A. Laframboise, Esq., seconded by D. Pelletier, Esq.:—

"That the proceedings of this Meeting be published in the City papers."

A vote of thanks to His Honor the Mayor was then passed, upon the motion of O. Frechette, Esq., seconded by A. Laberge, Esq.; after which the Meeting broke up.

The gentlemen named upon the Committee, in accordance with the Third of the above Resolutions, will receive a circular informing them of the fact, and appointing the place and hour for their first meeting.

Hagan who was tried last week at Quebec as accessory to the murder of Corrigan at the St. Sylvester cattle show, has, after a long trial been acquitted; the Jury apparently not believing the witnesses for the prosecution, so gross and palpable were the discrepancies amongst them.* This is, we suppose, the last of several cases growing out of a very disgraceful and brutal row—the chief actors in which have, we regret to say, hitherto escaped the punishment due to their offences.

Without attempting however to justify the verdict of the Jury, which—after making every allowance for the discrepancies above alluded to—was not, in our humble opinion, a verdict of which any honest man can conscientiously approve, we would remark that the accused owes his acquittal to the over anxiety of several of the witnesses for the Crown to make out a case against him. They were too willing witnesses; and they had, in several instances, very "short memories." This, no doubt, had some effect on the minds of the jury; though we are far from admitting that it justifies their verdict of "Not Guilty"—a verdict, in our eyes, almost as bad as that rendered in the celebrated case of *Achilli v. Newman*, tried in a Protestant Court of Queen's Bench, before a Protestant Jury; and which verdict, though approved of by a Protestant Judge, even the *London Times* was obliged to condemn. We look upon all such verdicts as public calamities.

What is still worse, if possible, is, that by some of our cotemporaries, the occasion has been seized upon to stimulate the religious animosities already but too prevalent in our midst. This conduct is, we say, worse even, and more brutal than that of the assailants of the deceased Corrigan—more injurious to society than the verdict which we condemn.

The facts of the case, as elicited on the trial are these. Corrigan was one of the judges of fat sheep at the St. Sylvester cattle show; and in the execution of his office of awarding the prizes to the different stock-exhibitors, seems to have given offence. A row occurred; Corrigan was set upon and beaten; when on the ground, some cowardly hound—for no one but a brute and a coward would strike a man when he was down—kicked him and stamped upon him; and from the effect of these injuries, he shortly afterwards died. The deceased was a Non-Catholic; his assailants are supposed to have been professedly Catholics—though their practice was decidedly that of Protestants and Orangemen;—and taking advantage of this suspicion, some of our cotemporaries are doing their best to raise a "No-Popery" cry in the Lower Province.

There is this, however to be noticed in the Corrigan case—that by no Catholic journal has the brutality of the assailants of the unfortunate man been denied or excused; and that Judges and Magistrates have all done their best to bring the guilty to justice. If hitherto they have been unsuccessful, no one can pretend that they are to blame. But how different was it—as the *Quebec Colonist* remarks—in the case of Tierney, a Catholic brutally murdered by a body of Orangemen near Bytown last spring; and where as the *Colonist* says:—

"The County Magistrates refused to grant warrants for the apprehension of those against whom affidavits were made; and still more lamentable, the Grand Jury, who could only take cognizance of the testimony of the witnesses for the prosecution, and which testimony was strong enough to ensure a conviction before any impartial Petty Jury, ignored the Bills. The failure of justice as regards Tierney was infinitely more glaring than as respects Corrigan. We trust, therefore, that the murder of Tierney, and of Henderson at Port Hope, will not be forgotten in the proper quarter; and that the persons who sat as Grand Jurors in Tierney's case, as well as the Magistrates who refused to act, will never get another opportunity of violating their oaths in the same way."

* One of the most important witnesses for the Crown, a French Canadian of the name of J. B. Nopper, acknowledged himself to be a liar, and that, on a previous examination, he had wilfully suppressed the truth from "fear," adding that he "would rather do so than risk his life." The Jury were right in rejecting the evidence of such a contemptible wretch.

However, two blacks do not make a white; and to every good citizen, of whatever denomination, it will be a matter of deep regret that the death of Corrigan has gone unavenged. We trust, however, that the angry feelings which have grown out of this disgraceful circumstance may soon subside; and that our Protestant fellow citizens will do us the justice to believe that the cowardly outrage upon Corrigan is as abhorrent to every honest Catholic, as it can possibly be to the most zealous Protestant. There are amongst those who call themselves Catholics many, of course, who do not conform their lives to the teachings of the Romish Church—who Protest by their daily actions, if not by their words, against her—and who, though they are ever ready to drink and fight for their religion, are always loath to follow its dictates. It is by Catholics of this stamp—Catholics whom it would be difficult, if not impossible, to distinguish from Protestants—that outrages such as that which we have to deplore, are committed; but it would be hard indeed if the Church were to be held responsible for the acts of her disobedient children; or if Catholics generally were to be suspected of sympathy with ruffians who disgrace the sacred name of religion.

The *Toronto Times* of the 3rd ult., has an able notice of a recent work by an American Protestant Clergyman, entitled—"Does the Common School System of the United States Prevent Crime?" "We must confess ourselves,"—says our *Toronto cotemporary*—"to have been much struck by this remarkable little book; not only of course as regards the United States, but because of the force and directness of its application to our own colony." And he then proceeds to dilate upon the actual effects of State Schoolism, as displayed in Upper Canada in general, but in Toronto in particular:—

"The system of Common School Education which prevails here, is, we believe, modelled upon a great degree identical with that which prevails upon the other side of the lake—it is at all events, wherever it originated, the same in principle—and if we may judge of what it will ultimately effect here where it is still an experiment, from what it has already effected there where it has for years been bringing forth its legitimate fruits, we must acknowledge the prospect to be truly disheartening.

"We have ever been anxious to give what measure of influence we possess, towards the advancement of the people in everything likely to raise them morally and intellectually; but the writer of this pamphlet shows by stubborn facts the folly of hoping to attain this end by the cultivation of the mind, apart from the careful training of the conscience and the heart. "If the present school system has been tried and found wanting, let us not waste time that is most precious in trying it again. Let us not be frightened by the cry of 'Sectarianism' from doing our duty to the rising generation. That something should be done for them without delay, cannot be doubted by any one who knows anything of the youth of this most moral and well conducted city. You can hardly walk along one of our pig-steeing streets without meeting with a host of boys who, even if they could get water, seem to have no greater predilection for it than the first-mentioned occupants of our sidewalks; and whose outward fifth is emblematic of their inward pollution, which flows from their lips in profane and obscene language. There is a growing disregard of parental authority—a forgetfulness or contempt of the respect due to age and station—a swaggering independence that would make one smile, if it were not so disgusting as to make one sick—a precociousness of vice that makes one tremble for the future, unless something can be done to stem the tide of evil which threatens to overflow us. The pamphlet which has occasioned these remarks seems to prove that the present common school system is powerless to do this; nay worse, that it is a "disastrous failure." It becomes us to consider whether so startling an assertion is true; and if we are convinced that such is indeed the case, we had better seek to change that system without delay."

With these facts—facts asserted by Protestants themselves—staring him in the face, even the Rev. Mr. Ryerson must admit that the objections of Papists to "Common Schools" are well founded.

We beg to call the attention of our readers to the advertisement of Mr. Murphy's Lecture before the St. Patrick's Society on Monday evening next. The subject—"The Microscope and its Revelations"—is one of a very interesting nature; and we feel assured that Mr. Murphy will do justice to it. He will illustrate his Lecture with an extensive collection of original and unique preparations of interesting objects from Natural History by means of the Lucernal Microscope; and he will close with an exhibition of some beautiful dissolving views of scenery in Ireland, England, Italy, the Holy Land and Canada.

A BROAD HINT.—We learn from the *Ottawa Railway Times* of the 30th ult., that a building at Buckingham used as the Orange Hall was burned one day lately; and there being no cause assigned for the fire, the writer logically and charitably concludes that it was the work of an incendiary. "A local paper," we are further informed, "suggests that a procession in honor of the 'Glorious Pious and Immortal Memory' might not be an ineffective preventative of such occurrences in future."

Done into plain English, this means that the writer, assuming—1st—that the fire was the work of an incendiary; 2nd—that the perpetrator, or perpetrators thereof were Catholics—would recommend the Orangemen of his district to proceed to acts of violence against Papists, or the property of Papists. It is thus that Orangemen show their respect for logic, the peace of the country, and the laws of the land.