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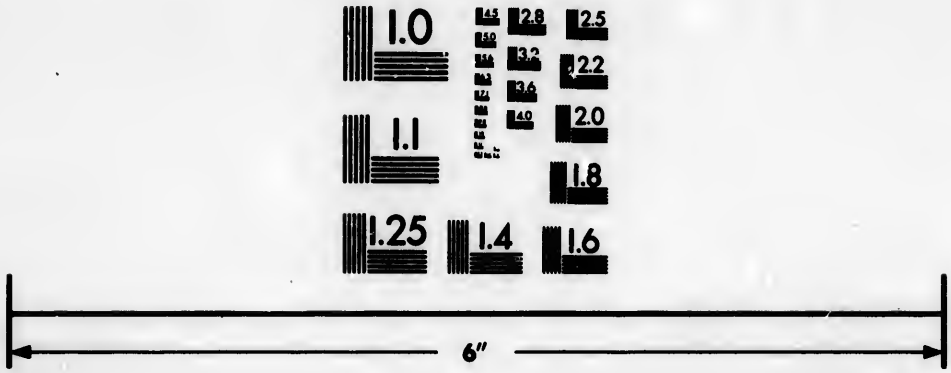

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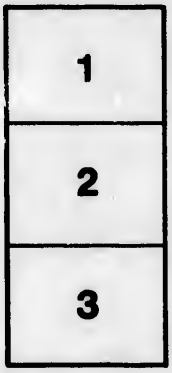

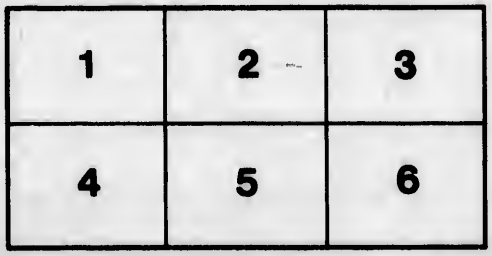

A BRIEF VIEW

OF THE

State of the Catholic Church

IN UPPER CANADA,

SHEWING THE EVIL RESULTS OF AN UNDUE PREDOMINANCE OF THE FRENCH FOREIGN ELEMENT IN THE ADMINISTRATION OF ECCLESIASTICAL AFFAIRS, AND OF THE ADVISABLENESS OF PETITIONING THE SOVEREIGN PONTIFF FOR A MORE JUST PROPORTION OF BISHOPS AND PRIESTS FROM THE OLD COUNTRY.

BY AN ASSOCIATION OF IRISH GENTLEMEN.

TO WHICH IS ADDED

THE NOTICES AND LETTERS

OF

"L[illegible]N," "AN IRISHMAN," AND "AN IRISHMAN AND FATHER OF A FAMILY."

FIRST EDITION.

TORONTO, DECEMBER 4, 1858.

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FIRST EDITION.

TORONTO, DECEMBER 4, 1858.

1858
(6)

With the most profound submission to His Grace, the Archbishop of Quebec, we dedicate this Pamphlet to His Holiness Pope Pius IX., Sovereign Pontiff.

AN ASSOCIATION OF IRISH GENTLEMEN.

PREFACE.

When we were requested by the gentlemen, the writers of the *notices*, over the signature of *Legion*, to undertake the compilation of their notices, and to comment thereon, we did not expect we would have the honor of writing a pamphlet which would be presented to His Holiness, for His decision, on the Catholic affairs of this province. If we had been apprised of this, we would have endeavored to give a more sublime style to our comments; but now, as we have received a petition, signed very numerously, to the Sovereign Pontiff, we must leave things as they are. This examination commenced by certain notices placarded in the environs of the Catholic churches of this city.

(Signed) "*Legion.*"

It has been prolonged and the desire of investigation increased by other notices placarded in the same manner.

(Signed) "*An Irishman.*"

In fine, it has been brought to a conclusion, sufficient facts being elicited by the powerful notices of another Irishman.

(Signed) "*An Irishman and Father of a Family.*"

We say sufficient facts elicited to authorize the Catholic natives of the British Isles in this city and diocese to petition the Sovereign Pontiff Pope Pius IX, to recall the French clergy.

The natives of the British Isles have been strengthened in their resolutions to persevere in demanding redress from the Sovereign Pontiff, when they saw the miserable and flimsy defence of Bishop de Charbonnel's administration, in two pedantic letters sent to the *Canadian Freeman*, as an answer to all the charges advanced in this pamphlet.

We, too, for these reasons, find ourselves justified to dedicate this little work to *His Holiness Pope Pius IX, Sovereign Pontiff.*

AN ASSOCIATION OF IRISH GENTLEMEN.

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INTRODUCTION.

We are not ignorant of the evils that may be occasioned by putting into print anything that tends to impede, even momentarily, the glorious progress of our holy religion in this Province. Neither are we insensible of our duty to the Pastors that, even now, preside over the Church in Toronto, although we are convinced they have forfeited our esteem, respect and veneration, through a successive series of petty tyranny, uncharitable treatment of our Irish Clergy, incapacity to direct, and, in fine, through the intrigues and stratagems they have employed to hold their position, in lieu to occupy that high place, supported therein by the fidelity, loyalty, and piety of a generous, religious and noble people, from whose christian hearts emanated all these sublime qualities, inculcated therein by the strict observance of the commandments of the Almighty, and the precepts of our holy mother, the Church.

But since these charitable dispositions and Catholic qualities do not, or have not, these last seven years, animated the Catholic body of this city, or diocese towards the present heterogeneous ecclesiastical system of administration, we will freely treat on all these subjects in this little work. Believing ourselves justified before God and man, we expect to render service to our holy religion in getting printed certain notices which appeared lately placarded in the environs of the Catholic Churches of this city. Although these contain charges against one, or two, or even against the entire ecclesiastical administration, yet we find ourselves justified before God in committing them to print and to comment thereon, as they comprehend, in part, the multifarious complaints that incessantly strike the ears of the peaceable Catholic citizens of Toronto and faithful of this diocese, expecting thereby to induce the highest authorities of our holy Church to take into consideration the deplorable, divided and unprotected condition of the Irish Catholics of this portion of the Province, occasioned by the ignorance of the ecclesiastical authorities of the genius of the faithful, whom they divide and make hostile to one another, through fear, they would become too powerful for their little capacity to direct, and competency to govern.

Thus, in this country, where other denominations are using their united strength and all the influence of the civil government, to promote their spiritual and temporal ends, we Catholics are helpless, insignificant, without plan of action.

We believe it is one of the leading principles of our holy religion to unite all the faithful in the ties of fraternal charity. Be one, says Christ, as I and the Father are one—Mat. ch. x., v. 30. We believe we can be morally one in action—in seeking and requiring our politico-religious rights—if we had a competent and efficient clergy, as we are one in faith and by the participation of the holy sacrament. But as the present eccle siastical authorities have done all they possibly could to deprive us of our clergy, and place over us men who cannot naturally speak our language, (therefore cannot efficiently expound the truths of our holy religion) alien to our habits, prejudiced to our customs, ignorant of the means to acquire our political and religious rights,—yet always dabbling in them, to our great detriment, as they place us in hostile opposition to our fellow creatures without reaping any fruit, through their blundering. Blundering we say, not only in our politico-religious affairs, but also in the temporal affairs of our Church, as will be seen in the sequel of this pamphlet.

We expect our readers will pardon us for any grammatical faults they may find in this work; we are only the compilers. We hope we will be considered as persons laboring to raise the position of our countrymen in society, by procuring for them and ourselves, clergymen who know the strength and weakness of our people, and who can apply medicine according as their infirmities will demand it. If we will be thus the means of the conversion of some of our people, who are now neglected, or at least, whose hearts are not moved to penance by the present foreign clergy, we will consider ourselves sufficiently remunerated for our little labors.

PART I.

Self government, a boon for which the nations of the earth have always contended, is as ancient as the patriarchal times. If we take a retrospective view of the world, we will find the immediate descendants of Adam highly appreciating the same principle. In proportion as we ascend the current of time, we perceive this natural propensity increase, in the different nations.

It is not our intention to investigate, in this pamphlet, the origin of that desire, which has, since the earliest period, animated the members of every tribe and community, to enact and be governed by their own laws. This may have been occasioned by the advancement of civilization; but we rather think it emanated from the necessity which existed for the more peaceable and weaker portion of society to protect themselves against the ambition and encroachments of their more powerful neighbours, who labour incessantly, as by instinct, to crush their more feeble fellow creatures. To give instances of the aggressions of the stronger nations and peoples upon the properties, liberties and customs of the less powerful, and of the latter's self defence, by organizing and legislating, we have but to open the history of ancient and modern times, and to recount the wars which the historian has transmitted to us.

Thus four hundred and ninety years B. C., we see the powerful Darius, king of Persia, with a formidable army of 110,000 men pouring down impetuously on Attica. This formidable host did not intimidate the Athenians. They organized themselves into an army of 10,000 men, and put themselves under the command of Miltiades. On the plains of Marathon they defeated the Persians with a loss of 6,000 men, while they themselves lost only 192. This is a glorious instance of the chastisements with which God visits the ambitious, imperious and tyrannical; as it is of His goodness, watchfulness and care of the afflicted.

This discomfiture of the entire army of Darius, should have served as a lesson to his successors on the Persian throne—that, notwithstanding their powerful land and sea forces, they should not have encroached on the liberties of Greece. But the ambition of Xerxes, the son and successor of Darius, hurried him on to pro-

secute the war which his father had undertaken, against Greece. Having spent four years in making the necessary preparations, he collected an army, according to Heredotus, exceeding two millions of fighting men.

The smaller cities of Greece submitted to the demands of the Persian Monarch; but Athens and Sparta took the lead in opposing him, with their handful of men. After suffering a defeat on land, and losing their brave leader Leonidas, they concentrated their forces again, and met the enemy of their country on sea, which resulted in the total defeat of the Persian armament, in the Straits of Salamis.

In the history of the Persian invasion of Greece, we find beautifully verified the two principles we have laid down, that ambition leads the powerful to domineer over the weak—and necessity compels the oppressed, for self protection, to unite themselves in confederation, as the Grecians were by the counsel of Amphictyons and the Achaxian league.

"Union is strength!" As Greece united with its small forces proved, in conquering the vast hosts of Persia.

As it is not the purport of the writers of this pamphlet to treat of wars, we will content ourselves with the few remarks we have made in vindication of our principles. Although we know we can trace the causes of all the wars of ancient and modern times to the same sources, even that of the unfortunate struggle which reduced our own dear country, Ireland, to a slavish subjection to England. We say slavish, to show that we are not opposed to an honorable union between England and Ireland, or of the Irish with any other people, or nation, on equal footing and just terms.

But we protest against the tyranny and abhor the slavery and degradation to which England has reduced Ireland. In this slavery and degradation we can easily perceive the counterpart of our principles. Union made Greece great, glorious and victorious; disunion annihilated the bone and strength of our country, and disabled it to recover its pristine celebrity. Not that we believe that there is any inherent or innate quality in our people, to disunite them; but, that the foreign element became so prevalent, and the Albion tenaciousness so remarkable, that they let themselves be blindly divided and held for so many centuries in abject bondage. By the foreign element we do not understand the English colonists that established themselves in Ireland in the twelfth century, who are called Anglo-Irish, and who have played a prominent part in it for more than these six hundred years—but those English adventurers who infested that sacred Island after the reign of Queen Elizabeth, and have always since proved themselves the cause of the disunion of the Irish.

Of the first, MacGeoghegan says in his history: "There was nothing culpable in the enterprise of the first English who landed in Ireland; they presented themselves there much less as enemies of the nation, than as friends and alies of Dermod, king of Leinster. This prince invited them to aid him in the recovery of his kingdom. He rewarded them liberally, and gave them the city of Waterford and a hundred villages. These first concessions were reasonable, being a recompense for the valor of their new proprietors; and had they been content with them, the Irish would have had no ground of complaint. But the success of the first settlers tempted others of the English to a similar enterprise.

"It cannot be asserted that each individual in an army who undertakes the conquest of a country, is noble; but, doubtless, the majority of those chiefs who led the English colonists into Ireland, were of noble rank. Having settled in certain districts, they became more Irish than the Irish themselves, *ipsis Hibernis Hiberniores.*"

But this cannot be said of Cromwell and his followers, who made an ordinance for the settling of Ireland, which declared in its first clause, that it was the intention of the English Parliament "*to extirpate the Irish nation.*" Cromwell himself put the same design into execution by his inhuman massacre of the brave defenders of Drogheda and Wexford.

In the year 1653 preparations were made to execute this act, and another ordinance was passed for the satisfaction of his adventurers and soldiers. By this decree the forfeited lands throughout Ireland were to be charged with the money advanced by the adventurers, and to be divided among them by lot.

Here we see a foreign English element introduced through the whole of Ireland and in conjunction with England, disunited the Irish these last 200 years, and rivetted the chains of the bondage that binds her more and more. Yet, the enemies of Ireland and of the Irish, in this country, as elsewhere, continually assert that the Irish have always been divided amongst themselves, and disunited in sentiment. We invite these vilifiers of our country and countrymen to take a brief retrospective view of ancient and modern history; and we assure them they will not find so much disunion amongst the Irish, as amongst other nations, taking everything into consideration.

"Ireland, at an early period, was divided into a number of small principalities, each governed by its own king, and the whole subordinate to a superior monarch, who had, rather nominally, the control over their proceedings. In addition to the chief king of each province, every subordinate prince or head

of a large district also assumed the title of king, and exercised within his own dominions all the powers of sovereignty. To the right of primogeniture no regard was paid by the Irish, Within the circle of the relations of the reigning princes, all alike were eligible to succeed him; the monarch himself was not only created by election, but even previous to his death a successor was chosen by the same process."

From this state of things so badly designed for the preservation of order, we may easily infer that discord frequently prevailed.

But we have not undertaken to shew that there was no disunion in Ireland. No! What we propose to ourselves is to prove to the enemies of our country that the dissentions, at least of modern times, were occasioned by foreign agency, and that divisions amongst nations were not confined to Ireland alone. For instances of this we may have recourse to Greece, which deservedly holds among the various nations of antiquity the most distinguished rank, both for the patriotism, genius and learning of its inhabitants, as well as the high state of perfection to which they carried the arts and sciences.

We have already given Greece as a model of strength on account of its union, so now we may treat of its weakness occasioned by its disunion—there has always been some similitude between ancient Greece and Ireland—it formerly comprised various small independent states, differing from each other in the forms of their government, but still united for their mutual defence.

All our readers are well versed in the causes of the Peloponesian war, which grew out of the long continued rivalship between Athens and Sparta, and for twenty-seven years, without much intermission, inflicted the most grievous calamities upon the Grecian States. The fact that Greece was divided into the Republic of Sparta, and that of Athens, proves that she had long previous to the Peloponesian war been divided by intestine strife.

What we have said, or what we could say regarding their domestic discord and national dissentions, we can relate the same of all other countries having their governments similar to those of Ireland and Greece. Thus we see Britain in "the sixth century, contending for 150 years, against the Saxons, Jutes and Angles, who eventually established their empire in the island, called the Heptarchy, or seven Saxon kingdoms, which continued for about 200 years, and exhibited during that period an almost unbroken series of dissensions and sanguinary contests.

Our modern English should not then upbraid us Irish as a contentious and disunited people and the decendants of dissentions ancestors, since theirs' have been much more so.

To review Britain, previous to the sixth century, on the principle of exhibiting to the world its dissentions would be nugatory, as it had been the most of that time a province of the Romans, or contending with the Picts and Scots; and to examine minutely each reign, from that of Egbert, who first united the Heptarchy into one kingdom, under the name of England, is too tedious and beyond the limits of this pamphlet; let it suffice to say, and to our grief, that the impartial reader will find more dissentions in England than in Ireland, (notwithstanding their different forms of government), until 1461, the period at which the sanguinary contest commenced between the houses of York and Lancaster, by which the crown of England was 30 years the subject of dispute.

"The nation was drenched in all the horrors of civil war, involving alike the inmates of the cottage and the castle; all the social ties of affection seemed rent assunder; often was the father armed against the son, the son against his father, brother against brother, and the nearest friends against each other."

From this direful and sanguinary scene we must briefly pass to another not less tragical and dissentious. In 1642 the standard of civil war was unfurled by Charles I. and his parliament; England again suffered all the horrors of war for five years, when Charles was entirely defeated in the battle of Naseby, then condemned by a self-created parliament, as a tyrant, murderer and traitor, and was decapitated on the scaffold before White Hall. Immediately after the death of the king, the House of Commons ordered a new *great seal to be made*, bearing the words "on the first year of freedom, by God's blessing, restored 1648." The king's statue was thrown down in the Exchange, on the pedestal was inscribed "*exit tyrannus regum ultimus*,"—the tyrant is gone, the last of the kings.

Now we have arrived at the period when the foreign element of Cromwellian manufacture was sown broad cast on the pure soil of Hibernia, whose children were still faithful in their allegiance to the fallen monarch, and unfurled the royal standard in favor of his son, Charles II., against Cromwell, the Commander-in-chief of the forces of the long parliament, from whom as regicides, and from the "*barebones* parliament," he received the plenitude of his usurped power. Observe how he addressed them (after receiving his bloody mission from the long parliament for eleven years), on dissolving that "august" body: "For shame! Get you gone! Give place to honest men! I tell you, you are no longer a parliament! The Lord has done with you!"

Before we conclude our remarks on this subject, we have to say a few words on another and important event which will add

much glory to the firmness and stability of the Irish character, as it will prove to a demonstration the unstability, fickleness and dissentious spirit of the English.

From what we have said of Cromwell's expedition to Ireland, we see plainly the loyalty of the Irish to the crown, and that the foreign element chiefly imported thither by Cromwell, was sown in her peaceable soil, (against the will of her own children, as is evident), and produced since a crop of strife and dissention a hundred fold.

Of the other important event of which we are now going to speak, all our readers are well informed—the battle of the Boyne, which took place in 1690, but perhaps not all of its causes and effects. The dissentions and disloyalties of James II.'s English subjects, made him seek for aid amongst his faithful Irish people to regain his throne, usurped by an alien prince—William of Orange. This shews Irish loyalty to the throne and union amongst a great portion of her people. It is true that Cromwell's foreign element even then divided the people, and alas! since that period, unfortunately for the Irish, they have been divided not only in Ireland, England and Scotland, but in Canada, the United States, and throughout the whole world where divine Providence has cast their lot.

That Catholics would conclude from this that the Irish are litigious and cannot agree with one another is preposterous. It is enough for England, who has cast the seeds of discord in Ireland, to taunt us thus, and seek to degrade us in the estimation of the nations of the world, in order to exercise more freely their tyranny upon us. But what surprises us is, that Catholics, whether they be English, Scotch, French, German or Italian, American or Canadian, should let themselves be induced to favor that vile fabrication of the English manufacture of Irish dissentions. Especially since the Catholics of each and all of these countries have felt themselves the weight and effect of this foreign English element, that is an anti-Catholic spirit, the spirit of discord and of revolution.

There is not a Catholic in the British empire that has not groaned under this element—not a hamlet in France escaped it—not a town in Italy that has not been infected with its contagion—not a German state that does not yet labour under its evil effects.

Those of our readers who desire more information on this subject, we refer them to the writings of the Rev. Dr. Cahill.

There is another historical fact which corroborates what we have said, and which we cannot pass over in silence. It took place even before the time of Cromwell, or to his sowing of the

seeds of discord in Ireland, which goes far to prove the intriguing policy of England, and the inteference of her rulers with other nations, especially Catholic ones, since the anti-catholic element was first formed there.

"In 1588 Philip of Spain projected the invasion of England, to avenge Queen Elizabeth's interference with his subjects of the Netherlands, who had revolted against his authority." It is said for this purpose he fitted out the "*Invincible Armada*, which consisted of 150 ships, bearing 3000 pieces of cannon and 27,000 men."

This is the last instance we will cite in proof of our thesis, that England has been the cause of the national calamities of Ireland, by dividing its inhabitants, in fomenting dissentions amongst them—and that this commenced in our country about the same same time we have seen Philip of Spain obliged to make war on England, because its Sovereign interfered and revolutionized his subjects of the Netherlands.

We have extracted these facts from history to show to our countrymen that dissentions were not confined entirely to Ireland; that they were common in England, and if we had time and space we could demonstrate that they were equally so in France, in Spain, in Germany and in Italy, not forgetting modern Greece, where it is said that "in the short space of six years the Sceptre passed through the hands of three successive emperors," occasioned by assassination or revolution.

Then we should not let ourselves be stigmatized with the taunt of dissention, when we see other nations naturally more dissentious than our own. Through English calumny it is almost proverbial that we cannot live together in peace, that we want others to direct us. This opinion is common in Canada, even here in Toronto. In refutation of which we will devote the two next parts of this pamphlet; and we will suggest means to refute the lie for the future.

PART II.

Although we commenced by the word self-government we do not pretend to say that we Irish should have a government of our own, for as loyal and faithful Catholic subjects, accustomed to submission to the constituted authorities, we can enjoy and become useful members of any lawfully established government. Thus our country men are staunch supporters of the republican form of government in the United States. And our ancestors, as we have shown, were more loyal to the English throne, on several emergent occasions, than the English themselves. *We here in Canada have proved ourselves also to be loyal and faithful subjects.*

But what we meant by self-government is, that we, the Catholics of Upper Canada, composed in general of the natives of the British Isles — the descendants of ancestors famous for their sufferings and heroic virtues, in passing through the most trying ordeals, and who have transmitted to us the treasure of divine faith—would be permitted to direct our own Catholic affairs; or, in other words, that we would be freed from the inconveniences occasioned to our spiritual and temporal welfare by being directed by foreign bishops and clergy. Our own lives, and these of our forefathers, their country, the British Isles, and our adopted country, Upper Canada, where the errors of the times are very prevalent, and in spite of which we have all remained faithful to the Holy See, all should be a guarantee of our future perseverance and stedfastness in the faith, and a pledge to the Sovereign Pontiff that he would find men in the British Isles and in Upper Canada, more competent to govern the Church of Upper Canada than natives of France, who are ignorant of the genius of our people, of their customs and their national feelings.

It is true, His Holiness may not be yet apprised of the great change that has taken place in this Province. He may think it is yet nearly the same as when the first French Missionaries came to its coasts, to announce the good news, the truths of Christianity, to the aborigines of this country.

All honor and glory, veneration and affection, are due to those men. They have sown the seeds of our holy religion—they have moistened the earth of this Province with their sweat, and fertilized its soil with their blood. But things are so materially changed here, since that period, that if those holy men were to return to the scene of their great and glorious labors, they would not recognize the localities on which they planted the holy cross—the

emblem of man's salvation—or the place on which they reposed their heads, to refresh their weary limbs, after preaching the truths of our holy religion to the Indians of Canada.

Strange to say, here now is seen a beautiful city with magnificent edifices, and gorgeous churches, where, within the memory of the oldest inhabitant, prowled the beast of prey, or curled the smoke of the wigwam. Here on these banks, where, some forty years since, the red man dried his fish and sunned his nets, the hum of industry now sounds from morning to night. The primitive forest is felled, and the land is dotted with colleges and universities—with squares and streets, which, in regularity and elegance, compete with the great cities of Europe. And the sequestered bay, where the Algonquin and the Iroquois fished in their frail canoes, is now whitened with a thousand sail—while its once placid waters are now agitated by the rapid stroke of steam engines, which propel those immense ships, like floating palaces, and navigate our majestic rivers and inland seas.

Thus we see the industrious Englishman, the active and generous Irishman in conjunction with the frugal and laborious Scotchman, taking possession of the rich, fertile and variegated wood-lands lying along the banks of the gigantic river St. Lawrence and the magnificent lake Ontario.

We believe, in proportion to their success in felling the trees of the forest and in building cities, their minds have been expanded toward the spirit of enterprise; for at present they are the nucleus of a great people—great in commercial enterprise and agricultural pursuits, and many efforts are made to promote the sciences.

The English are more numerous here than the Irish, the latter are more numerous than the Scotch. The English are rich, well established, holding many high offices in the government; they are liberal in their political opinions, and are much more favorable to Catholics than the Scotch, (thus we distinguish between the English people here and the English rulers at home). The Scotch are industrious and shrewd, and have now acquired a solid footing on Canadian soil, being very clannish, they assist one another, and many of them are in independent circumstances.

In the commencement we did not intend to treat of these subjects, but we have since discovered that we could not well arrive at our own subject without making some few remarks on the general state of society in Upper Canada.

To make our condition more intelligible to our readers, we will make a few remarks on the position we hold in regard to our numbers.

To ascertain the number of Catholic inhabitants in Upper

Canada is not easy, but from all that we can gather from different sources, we believe we are about one-fourth—being nigh 200,000.

Very few of the English population in Upper Canada are Catholics. There are a considerable number of Scotch Catholics. The number of French Canadians in Upper Canada are supposed to be about 26,000; they are in general located at Ottawa City and on the banks of the Ottawa river, (on the borders of Lower Canada), all in the Diocese of Bytown, except some few settlers at the extreme west of Upper Canada. The Irish and Scotch Catholics are far more numerous in Ottawa and in the Diocese of Bytown than the French Canadians. That leaves a Catholic population of the British Isles of about 172,000 under five bishops —two from old France, one French Canadian, and two of Irish extraction.

The Right Rev. Peter Adolphe Pinsonneault, (French Canadian), Bishop of London, has twenty-seven priests, only five of whom are of the British Isles. The Right Rev. John Farrell, Bishop of Hamilton, (of Irish extraction), has twenty-two priests, only six of whom are of the British Isles. Joseph Eugene Bruno Guigues, Bishop of Bytown, (native of old France), has forty-five priests, only seventeen of whom are of the British Isles. The Right Rev. E. J. Horan, Bishop of Kingston, (successor to the Right Rev. Bishop Phelan), all his clergy are of the British Isles. The Right Rev. Bishop de Charbonnel, Toronto, (native of old France), has twenty-five priests, of whom only eleven are of the British Isles. There are scarcely any French families in the Diocese of Toronto and Hamilton.

From what has been said of the Diocese of London, Hamilton, Bytown and Toronto, it will be seen that there are one hundred and seventeen priests, and out of this number there are only thirty-nine of the British Isles, (or who can speak the English language intelligibly), the remaining seventy-eight are composed of about seventy French and eight Germans.

Now, when we see seventy French and eight German priests and a population of only 26,000 French and about 2,000 Germans, we may easily perceive the deplorable and abandoned state of those Catholics who cannot speak but the English language, when they have no other sources whence they might receive instruction but from those clergymen who cannot speak the English language naturally or intelligibly, especially in this country where all other denominations use all their efforts to give the greatest eclat to their religious worship.

Again, when we see a Catholic population of 77,330 in Lower Canada, who are not of French extraction, and having but about

twenty-four priests (on duty), of their own extraction, we must come to the conclusion that justice is not done to our people in Lower Canada more than in Upper Canada, but yet we can easily perceive the impossibilty of their Lordships, the bishops of Lower Canada, to keep priests of the British Isles in the different French Parishes in which the natives of those Isles are located. We ask for nothing but what is just; God forbid we would propose anything but what every honest man must sanction. We then will say to our French Canadian *confreres* and fellow Catholics when you are in majority in your Parishes in Lower Canada, you should have your French clergy; (and let them do all they can for all those of other nations within their Parishes), but if we be in a majority (even in Lower Canada), we should be entitled to have our own clergy, (and they should do all they could for the French Canadians).

Now, what we have conceded to our brethren, the Lower Canadians, we demand it strictly for ourselves here in Upper Canada: that when the natives of the British Isles are in majority we absolutely want our own country clergy, and we expect they will acquit themselves of their holy ministry in the most christian manner towards all other Catholics residing in their Parishes. But if the French Canadians or Germans are in majority we will voluntarily assist them in procuring their own clergy, and will as willingly submit to their directions as to that of our own clergy.

We are convinced many objections will be made to this system —such as that it will destroy Catholic spirit or union, as being too exclusive.

We will answer these objections by comparing the natives of the British Isles* (in Canada), and the French Canadians to the armies of England and France in the Crimea, in separate camps, marshalled by their respective officers, on whom the soldiers looked with veneration and confidence. With respect for their officers, love for their country and submission to their respective sovereigns, they were led against their common enemy; they met the formidable hosts of the Czar with a determination to conquer, as eventually they did. What renders this simile more appropriate to our present subject is, that during the Crimean campaign the allied forces rendered mutual assistance to each other, as we see in their final attack. The French having stormed and taken the Malakoff, came to the aid of the English who were driven back from the Redan; then with the united forces of the two nations drove the Russians before them.

*This simile has been used by the Rev. Mr. O'Brien in his sermon of St. Patrick's Day, in Montreal.

In the Crimean campaign we find our system of administration literally carried out—we see the soldiers of the British Isles disciplined and marshalled under their own officers; and those of France in like manner by their own officers—both conducted to the field of battle under a generalissimo—where they unanimously attacked and conquered the common enemy.

Such will be the success of the Catholic clergy of the British Isles and of France (in this their adopted country), in conquering the enemy of man's salvation, if each people will be allowed to have their respective officers (the clergy of their own country) to marshal them—Bishops of their own country and extraction as generalissimo to direct them.

Thus our system does not create disunion or dissention: but on the contrary it would establish perfect union where there is nothing but disorganization, jealousy, bickerings and heart-burning. A union emanating from the promptings of the heart and the convictions of the soul—not as the forced union that is now sought to be maintained between the natives of the British Isles and the French Canadians—and especially between them and the clergy of Old France—which is parallel only to the union that exists between England and Ireland. A union which no one, endued, with the least particle of Christianity can recognize as Catholic—tyrany and extortion on the one side, and slavery and blind submission on the other.

Now, this sort of union brings us back to the principle we have laid down in the first part: That the rapacity of the powerful obliges the weak oftentimes to arm themselves in self defence and protection (as we have seen in Greece against Persia) or at least to murmur against the cruelty of their oppressors. This has been the case of Catholic Ireland in regard to the English government.

It may appear strange and even offensive to many of our readers to make a comparison between the Church in Canada and the union between England and Ireland; but we trust our readers will bear with us a little, and we promise them we will shew the similitude exists in an extraordinary manner, as much as could be between temporal and spiritual affairs.

We find the natives of the British Isles, since they first settled in Montreal, have been placed in a position in which they have always had reason to complain of their ill treatment, by the French. At one time they had no native clergymen; at another time no churches: but whether the principle existed then as it does now, we cannot say; but we may suppose it did—*that they would not be permitted to build their own churches.* This is evident from facts that took place lately; when some Rev. gentlemen collected money to build a church in the Quebec suburbs,

but would not be allowed ; and we know if they were permitted, they would have built churches for themseves in Montreal, as well as they have through the continent of America.

They have been, however, pretty well relieved lately from the causes of these two complaints : as they have now an excellent body of clergy and two churches partly for their use. But there is another grievance which is now the cause of much trouble, and which will be the source of future dissentions between the natives of the British Isles and the French in Montreal ; as we have said they would not be permitted to build their own churches—therefore, the clergy of the Seminary built them for them : for this we all should thank them, and for the many other favours they have bestowed on our countrymen ; but at the same time, if these gentlemen would not give possesion of these churches to the natives of the British Isles under the direction of the Bishop and their clergy, when they could pay all the debts and expenses incurred by building them. What difference between their system and that of the Irish landlords ? None ! ! !

All honour to the French clergy for their patronage to our young levites ; but they ought to consider us as the nucleus of a large Catholic family who are going to occupy a large portion of this Province, and should not bo oppressed. They should regard us as the pioneers of a people who are watching with anxiety the number of churches we build ; the number of our clergy we will have to serve in them, and the number of colleges we will have for the formation of our youth.

When they will see these things with us, they will flock in crowds to us, therefore it is our duty in behalf of this our adopted country, of ourselves and of our religion, to appropriate all we give for religious purposes to the erection of our own churches, education of our levites ; all which will tend to the propagation of our holy religion, and will serve as an inducement to our country people to come more numerously to these Provinces.

We cannot see why the Rev. gentlemen of the seminary would not be contented to let the natives of the British Isles undertake the payment of the monies which they have expended in building the churches for them ? Since the seminary could invest the money otherwise, and this would take away all causes of future disputes, and give an opportunity to the natives of the British Isles to exercise their zeal in promoting religion and encouraging emigration.

Therefore we humbly advise the natives of the British Isles to consult His Lordship their Bishop on the subject ; then to present themselves before the Rev. Fathers of St. Sulpice—and to humbly demand this request—if once obtained they will soon

find means to liquidate the debts. There are much resources amongst themselves, they have a noble claim on the churches of these Provinces, as they have generously contributed to build the whole of them. Nay, they have given much to build churches in the United States. Having once liquidated their debts, they will then have resources to support their orphans and superannuated, and to help the emigrant on the way to his destination.

What we have said of the position of the natives of the British Isles of Montreal can be nearly applied to those of Quebec, but not entirely, as in Quebec they have built their own churches under the direction of their much esteemed pastor, the late Rev. Mr. McMahon, and with the approbation of their Right Rev. Bishop. Yet there is some sort of discontentment, we believe it originates from jealousy on the part of our brethren, the Canadians, or from a desire to rule with a high hand. Neither of these things are worthy of a Catholic community—we should be glad to see every person advance in the way of the Lord and His glory; we should never throw any obstacle in their way to retard their glorious career in pomoting the works of God.

The Church does not wish we should *lord it over one another;* but, unfortnately, this has been too often done in Canada, this makes the weaker portion of the community murmur and exhibit the spirit of discontent—these things have occurred often between the natives of the British Isles and the French Canadians.

Since we have commenced to advise we will conclude our remarks, on the position of our countrymen in Lower Canada, in giving them and the French Canadians the advice to imitate the system we have already laid down: *each portion to have their own clergy, as much as possible, all under the immediate direction of the Bishop;* and by granting to the natives of the British Isles, liberty to improve and advance their affairs according to their own judgment, all for the glory of God, peace, harmony and perfect union will be established in Lower Canada; but not otherwise than on the principles we have given, as is evident from the bickering that has taken place there, between our countrymen and them.

Having said what we consider is just and necessary for the advancement of our holy religion in Lower Canada, we hope their Lordships, the Bishops, will not feel offended, and will not consider us as intruders on their prerogatives and wisdom. We know our countrymen. We are well aware of their great desire of doing good—they may appear to be pushing things rather too far, but they may be relied upon; they will not pass the just limits. It is, in a certain manner, to rectify the judgments of

some of our men in power, that we have undertaken to write this pamphlet.

Some of the wise men of Canada think that the Irish are too ardent; others, that they are dissentious, (on dissention we have already said enough, in the first part of this work,) and, for being too ardent, go and examine the Diocese of the Irish Bishops, or the Parishes of the Irish Priests, and you will find nothing carried beyond what is right. It is true they carry on things on a very high scale, and to those who have not an expanded intellect, they appear to pass the just limits; but, after pouring out celestial light on their people, and raising their minds, to Heavenly enjoyments, they leave them, as by divine inspiration, in their natural state, with hearts full of contentment.

Having said so much of ourselves and of our compatriots, the natives of the British Isles in Lower Canada, we will now return to finish our review of Upper Canada.

Let no one think we have undertaken the writing of this pamphlet through any selfish motive, bias or prejudice. No! We have undertaken it solely for the purpose of throwing light on the state of Catholicity in this Province, and to make public, in an impartial manner, the topic which forms the general subject of discourse, *and which is gnawing the vitals of our holy religion here.* To be candid, we have not the honor to originate the substance of this pamphlet; the notices which we are going to insert, have been placarded in the environs of our Churches in this city. We are sorry we cannot find them all, as they would throw more light on the subject than anything we can say. As they have been got up by several persons who have been initiated in all the affairs more than we are—they subscribe themselves "Legion." 1, 2, 3 and 4 are lost. We understand the fourth went to show that a certain French clergyman, not of the episcopal order, yet something very near it, as far as we can judge from the offices he performed; but being a man of very little talents and less judgment, has been often obliged to have recourse to stratagem, to support his dignity. And worse than the lack of these necessary qualities, *he made a false step* and ingeniously threw the stumble on the shoulders of an Irish clergyman, for which he got him sent away to France. *But, in due time, his false step was discovered,* and when it commenced to be known a little in public, the notice says:—"This wily Frenchman got the children of the schools to send addresses to him, by which he endeavored to support his position and to evade the public odium which should naturally fall on his exotical head." The notice then proves these assertions to be true, by shewing the time in which they took place, and by adducing another instance of the Rev.

gentleman's craft—when their third notice was placarded in the environs of the Cathedral in Toronto, he visited the country, delivered a speech at the examination of the children, and took care to have it inserted in the newspapers. The (4th) notice concluded by proving to demonstration, that he held his position during this severe trial, by keeping his name continually in the public press.* The following is a copy of notice No. 5:—

"We were necessitated in our last notice to introduce the name of the Superior, as an abettor of the intrigues of the Rev. Mr. B———, and as intriguer himself, this we have done with reluctance; but we believe we have sufficiently proved it, and as we find our holy religion in danger, under the direction of such men, we will adduce all the facts we know to be true, to prove our thesis. We do not pretend to say that these Rev. gentlemen are void of all virtue and learning. No! We will be the first to accord to them, all the good they possess; but we maintain that they are not endued with sufficient strength to grapple with the gubernation of ecclesiastical affairs in Toronto. They are not able to meet the people, nor have they been able to meet the clergy of the ancient Diocese of Toronto—they may meet the present clergy, as the most of them are like themselves. *It is true they have met and crushed eighteen of the oldest, most venerable and pious of our Irish Priests, during the present episcopacy.* But how did they crush them, our beloved clergy? Was it in proving themselves more learned than they? Was it in raising the dignity of our holy religion to a higher degree of perfection than they could? Was it in making us love our country, religion and God, more than they could? None of these things—but they crushed our priesthood *by intrigue, cunning acts and diabolical calumny*—jealous of their popularity amongst their people, they have adopted the principle with which the English Government have so well succeeded in annihilating the Irish nation, "*divide et impera,*" divide and rule. A Judas can be found in every congregation, who will betray his pastor; and, it appears that a Pilate is not wanting in Toronto to pass judgment on Irish Priests, although not knowing why, and then to wash his hands of the crime by raising an outcry, and asking the faithful to pray for the conversion of bad priests, and to send good ones to Toronto. More in our next.—

"LEGION."

TORONTO, Sept. 4, 1858.

* The purport of the four first Notices was then, as we understand, so many reasons why that French priest should be sent away—so many requests made to the Bishop, that he would dismiss him for the above false charge, and as being guilty of it himself. But when these reasons and requests were not attended to the writers of these notices, then, undertook to prove that the whole system of administration was replete with intrigues and desception; we believe they have sufficiently done so, as will be seen from the seque They have brought to light many things which deserve to be punished.

We find that the writers of the above notice complain that they were necessitated to introduce the name of another French clergyman, who occupied a high place in the Church of Toronto, but they should do so as he proved himself the abettor of the intrigues of the Rev. Mr. B——; and as they knew from public report that he was fully initiated in the whole affair, and that he said after investigating it for three days: "I believe the solicitude which the Rev. Mr. B—— exhibited to get the Rev. Mr. M—— away was rather to conceal his own fault than to save the character of the other," yet he importuned, nay commanded those who were under him to prepare and present an address to *him* whom he considered the guilty person.

Thus, with reason, the writers of this notice called him the abettor of the intrigues of the Rev. Mr. B——; and thus we see one Frenchman will sacrifice the character and person of an Irish clergyman (although innocent), to save the character of another French clergyman (though guilty). As in this address the character of the guilty is extolled, he is considered the hero of the Catholic Church in Upper Canada, and champion of the freedom of education. This address was put into wide circulation—copies of it were sent to all the newspapers.

It is evident from all these contrivances, combinations and intrigues, that the French clergy have conspired to hold their position, right or wrong; they are endeavoring to become sole masters of Upper Canada. What more efficient means could they adopt than that which they have pursued these last seven years here in Toronto?

This notice informs us of eighteen of the oldest, most venerable and pious of our Irish priests that have been expelled during the present episcopacy. If we had time to portray the manner by which these Reverend gentlemen were sent from this Diocese, we would find some things nearly as tragical occasioned by French cunning and intrigue, as we have seen in the last dismissal. The notice concludes by placing the French clergy in regard of the Catholics of Upper Canada as England was towards Ireland. We have shewn, we expect well, how England kept Ireland divided in religion and politics through the foreign element that she introduced amongst her natives. This notice clearly points out how the French ecclesiastical authorities have adopted the principle of England, "divide and conquer."

We know it is very easy for a French bishop, a Vicar-general or superior, to induce an abandoned man or woman, or sycophant, to calumniate a clergyman; a Judas is easily found in every flock; one calumniator soon acquires many associates; the fiendful report goes abroad; a separation naturally commences to take

place between the faithful, and between the pastor and his flock, it is not then difficult for a man in power and with an inclination to destroy, to interfere, and apparently with justice, and disable him who first fell a victim to the slanderous tongue of the individual who commenced the calumny on the suggestion of the person in power. This can in general be proved of the eighteen Irish clergymen who are mentioned in this notice. The comments that we have made on this notice justifiy us in our assertions, that the French element in Upper Canada divides the natives of the British Isles and makes them dissentious, even in the carrying out of their religious views. Now it remains to us to prove that they divide our people in the political world.

This is easy to be seen from the divided state that we are in now, and this took place since the expulsion of the last two of the Irish clergy, which was in the last year. For at that period there were some very clever laymen and some Irish clergymen in Toronto, and in other cities of Canada, devising a system which would form the basis of union and the nucleus of a future Catholic body, able to command respect for themselves and their liberal principles in these Provinces, that is, that all the Catholic constituencies would elect their own members, that one or two would be chosen from them to be the leaders of the Catholic, or liberal party, but in these constituencies where the Catholic or liberal element is not sufficiently strong to elect their own members they should give their vote to none but to him who would promise that he would give his vote in parliament to the leader of the Catholic or liberal party, when legislating for liberal purposes.

This system would unite the Catholics and all liberal men in Upper and Lower Canada. It would, by degrees, destroy Orangeism and Clear-gritism; it would be a platform which every liberal man could embrace, and render service to his country, irrespectively of all parties. When this system was going to be put in operation, or at least when all the Catholics of Upper Canada were as one, Bishop de Charbonnel returned from Europe, (about the first of June last), *the French clergy then in Toronto used their influence with the Irish Catholics to condemn the government and the Catholic newspapers which supported it;* a part of the Catholics did so, and joined the Clear-grits; the other Catholic party was then too insignificant to support the liberal cause, and when they would not join the Grits they were obliged to fall in with the Orangemen.

Thus we see how the politico-religious schism of the Catholics of Canada was occasioned, which now divides them into two hostile bodies and renders them a nullity in society, or in the

liberal cause of the country. *It was accomplished by the intrigues of the French clergy*, (when we say French we understand those from old France), *who wished to gain a few over to bishop de Charbonnel's party on his return, as he had denounced, in his ire, the government before he left for France.*

The truth of these assertions can be gathered from what follows. It was then reported in Toronto that his lordship and all the French clergy were Clear-grits, or at least in favor of them, and that George Brown went to get the Bishop's blessing when he was premier. To counteract this, one of the French priests wrote a note to *The Leader*, which signified the Bishop was not more in favor of the Grits than the Orangemen. From all this we can plainly see that the people in general looked on the Bishop and French clergy as the great movers in favor of Clear-gritism; but again by the note to *The Leader* we can perceive that the move was made not so much in favor of the Grits as it was to occasion division amongst the Catholics, and as they were then actually divided, and the note left them to fight their battle, some for the Grits and some for the Orangemen.

For if the French clergy were sincere in favoring the Grits in the commencement, and if they considered them the best and most upright that could be found, they should not have abandoned them on the day of trial; on the contrary, they should have assisted them and used their influence to bring all the people with them—but when they did not do so we must come to the conclusion that the whole affair was to divide.

From what we have said of the 5th notice in regard of our clergy, and what is contained in the 6th which we are going to insert, it is easy to understand the meaning of these last words of the 5th—"That a Pilate is not wanting in Toronto to pass judgment on Irish priests, although not knowing why, and then to wash his hands of the crime, by raising an outcry and asking the faithful to pray for the conversion of bad priests, and to send good ones to Toronto."

The following is a copy of notice No. 6 :—

"We adverted to public prayers in our last for the conversion of bad priests—we did so, not as sceptics, or with the spirit to impugn the utility and necessity of prayer, but to show that an appeal should not be made to the faithful for their prayers for the conversion of any body of men, until it be publicly known, that that body of men be in need of conversion. If this be true, as we believe it is, *we are in duty bound to consider every man honest and upright until we be assured of the contrary.* Now, if

every man should enjoy that privilege, for a more powerful reason our priesthood the anointed of the Lord. But it is evident they did not enjoy it in Toronto and in this diocese; nor the priests of this diocese in Europe—for all the imported priests asserted on their arrival here, that they came to evangelise Upper Canada, as the priests were bad there. The reason then we adverted to public prayers, is because we believe they were then used as a cloak—and to stigmatize the character of the Irish Priests, in order that they could be driven from this diocese.*

We are happy to announce that there are learned and accomplished gentlemen who have undertaken to treat the subject at length, and to bring to perfection the other subjects which we have rudely sketched in our rough notices—by putting them all into a pamphlet, in which we understand they will expatiate on the religious and political state of affairs here; and show to demonstration, that these religious and political divisions and weakness of the Catholics are occasioned by the flimsy and weak system of religious administration here.

"LEGION."

TORONTO, Sept. 11, 1858.

This is the last of the notices of "Legion," and it contains as we have remarked, an exposition of the system of praying for the conversion of priests.

We are then introduced as persons suitable to accomplish what "Legion" commenced. We are sorry that "Legion" did not continue the work, for certainly those who wrote the notices under that title are much more enlightened than we are. But, how-

* This conclusion is pretty severe against any body of men and especially against clergymen: but nevertheless any e who will take the trouble to examine carefully the system of the French clergy h these last seven or eight years, and the working of this system, he will find all the intrigues mentioned in these notices to be literally true in regard to concocting means of defaming and dispatching Irish clergy.

Now if we have sufficiently proved by these two notices, and our comments thereon, that the French foreign element and cunning have injured much the natives of the British Isles, by depriving them of their clergy and dividing them in carrying out the affairs of their religion, we can equally as easily prove from what we have said of the letters to *The Leader*, that they have done much harm to us in our political affairs. This letter of which we have already spoken, was sent by the French Priest who had been the most instrumental in dividing the Catholics, and it wished to show that the Council of Quebec exhorted the clergy to direct the faithful to choose proper and fit representatives for their representation in Parliament—but if there were no choice the church should not interfere, and as there was no choice at that period, between an Orangeman and a Clear Grit, who were the candidates for the Parliamentary honors, the would not interfere. This was a beautiful dodge of the cunning Frenchman to throw the fault on the representatives and exhonerate himself from the crime of dividing the people, and thus making them incapable of choosing representatives for themselves.

ever, there is another gentleman who has introduced himself since, and who has taken up the subject in a very substantial manner, and has enabled us to enlarge the pamphlet much more than we could do, if we had been left to ourselves. Therefore we will present the excellent notices of the Irish gentlemen to our readers in what we call the third part of this little work, expecting the energy, strengh and conviction with which he dilates on the subject, the minds of our readers will be enlightened to see the truths of his arguments and will act according to their convictions.

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PART III.

First Notice of an Irishman.

"Having seen certain notices under the signature of 'Legion,' and scraps of the preface of the following pamphlet, signed 'A Society of Gentlemen,' all which clearly prove the errors, incapacity and intrigues of the French clergy of this city, but none of them clearly show how we can remedy our position, therefore I am now going to propose means.

"Catholics of Toronto and Diocese, listen to a friend. You are far-famed for your generosity and devotedness to our holy mother the Church. You have these last six years contributed munificently, twice a year, to the funds that should be appropriated to form a native priesthood, or to have clergymen from your own country, who could speak intelligibly your language. relieve your poor when in distress, console you all when afflicted. But what have you now, after six years of generous contribution? You have in this city seven French Priests and three Irish. There are in the Diocese fourteen French Priests and five newly imported sub-deacons, which will soon make nineteen, and but eleven Irish Priests; and it is said that more French Priests are going to be imported.

"Irish Catholics, are you blind to your low and degraded position? Are you forgetful of the glorious achievements you accomplished of yore, in conjunction with your clergy? Do you not see the necessity you have of them now? Your children are growing up—in lieu of being strong, Irish Catholics, they will be pusillanimous and sceptical French ones. The Catholics ask one another, how can we get rid of the foreign priesthood? In this notice I will apprise them of one way, and in my next I will tell them of another: First, let no Irish Catholic give a copper to the Church, until the present French Priests be removed, and Priests of Ireland take their place."

(Signed) "AN IRISHMAN."

Toronto, September 24, 1858.

Since this notice was placarded, there are eight more French ecclesiastics arrived.

No one endued with common sense and having the least experience in affairs in Upper Canada, that does not see the truths

of the assertions and requests that this notice contains. It is so replete with good sense that every word carries conviction with itself. Can any one be surprised that an Irishman would complain that in proportion as funds to have clergy are raised for the French authorities, the number of Priests and students of the British Isles decreases; whereas, they make sure to increase the number of their own countrymen. It is absurd to expect that things will remain thus. We are all anxious to have the door of the sanctury open to our children; but it is now almost closed, as it is filled up with strangers.

We have already said enough of the mean and intriguing system adopted during the present episcopacy, to expel the ancient and venerable priesthood of this Diocese. It behoves us now to make a few remarks on the impossibility of having an indigenous priesthood; the parents of the rising generation are so disgusted with the ill-treatment of the ancient Priests, their compatriots, that they absolutely refuse to let their children become aspirants to the ecclesiastical state.

This is one of the reasons why the children of the natives of the the British Isles are not now anxious to enter the priesthood here.

There is another reason not less real, that is the little influence the French priests can exercise on them, or the people in general, in a genuine and independent manner. Our youth do not like low, mean and cunning ways which these men generally employ, to make themselves appear to the people to be equal, if not superior to their own clergy. All this disgust the youth—they cannot admire it, nor those from whom it emanates.

Now, the French Bishops here say we cannot have Irish priests. We believe them. They cannot have them for the two reasons we have given—they have driven away our ancient priests, and have no influence on our youth. Third reason, they have filled all the missions with foreign priests; but let the Holy See send to Upper Canada Bishops of the British Isles, then we will have a sufficient supply of priests who will speak intelligibly our language. We can give an instance of this, the late Right Rev. Patrick Phelan, Bishop of Kingston, was of the Ireland, and in his Diocese he had about forty priests, all of the British Isles, or descendants of the natives of these Isles.

The great mistake then, or rather the great retardment or loss to our holy religion, is the appointment of French Bishops to Sees in Upper Canada, purely composed of the natives of the British Isles. They imitate William the Conquerer, who was not contented when seated on the English throne, unless he would govern England by his Norman followers—"William was

possessed of great abilities as sovereign, statesman and warrior yet many of his acts have stamped upon his reign the blot of cruelty and oppression."

All the French Bishops of Upper Canada imitate William in this, that they are not contented in filling the Sees whose inhabitants are almost all of the British Isles, but they must have nearly all French priests, and must have them placed in the highest position; this is evident from the present state of affairs. Moreover, the similitude can be brought farther—the English often rebelled on this account, against William and his followers, but not oftener than the natives of the British Isles complain and murmur against the French Bishops and their followers. Even we may go something farther. William was naturally obliged to dismiss many of the English Lords ana nobles to make place for his Norman followers. His Lordship, Bishop de Charbonnel, at least, imitates William in this, for since his arrival in Toronto, he has sent away eighteen priests of the British Isles, to make room for his own followers. Our readers might be surprised if we would attempt to push the simile any farther, but if we stop here they would be deprived of all the beauty of the comparison. William was, as we have seen, tyranical; his countryman, Bishop de Charbonnel, imitates him in that, inasmuch as a man holding spiritual power could act like to a man wielding the Sceptre; this can be seen from the many tyrannical acts perpertrated by him since he became ruler of the Church of Toronto.

Only we are afraid we would be too irksome to our readers, we would continue the simile a little farther. It is evident that the English often endeavored to send William and his followers back to France by force. But the Irish gentleman advises his fellow-Catholics, in concluding this notice, to something of an easier means to send Bishop de Charbonnel and his followers back to France, *to suspend all supplies, and when once the "supplies are cut off" he should be obliged to return.* Then we would be sure to have a sufficiency of clergy from the British Isles—our own countrymen, speaking our own language.

If William's conduct and mal-treatment of the English justified the nation to labor to send him away by force, we believe the present state of our affairs here justifies us to write these things, and to give insertion to the second notice of an Irishman, which gives more reasons why we should suspend giving funds. He concludes by recommending a petition to the Sovereign Pontiff, for the purpose of recalling Bishop de Charbonnel.

Second Notice of an Irishman.

"In my last notice I suggested means by which the present foreign priests can be removed from this City and Diocese: that no Catholic in this city, would pay a copper to the Church, until they be provided with priests competent to instruct them efficiently in their own language. That we Irish Catholics would stand firmly to this, no man endued with common sense can blame us. Especially since we see the tyranny, intrigue and uncharitableness of these foreigners towards our own country clergy. Never did England exhibit more antipathy to the Irish, than do these, who occupy the place of our fathers.

"*A public enemy can be met as such, but a secret one is dangerous to our holy religion, and destructive to our nationality.*

"Who can see, without being moved to anger, four Irish priests, within the last fifteen months, driven from this city by the intrigues of one French priest. We are well aware that this foreigner brought a charge against one of our countrymen—a dignitary of the Church. The high position this holy man held, should have saved him from the false accusation of his inferior. We say false, for it is well known now that this Frenchman is guilty of the charge with which he accused the other. A position of an Irish priest among these French authorities is not of much importance, although they wish to save themselves by their position, as is evident from what follows—which can be proved by facts which took place in the natural course of things, and not by contrivance, combination or conspiracy, for each person acted independently and without the knowledge of the other.

"1st. We have seen our Irish dignitary was driven away without *petty* or *grand jury*, on the charge of a French priest, who immediately afterwards was raised in dignity.

"2nd. We have seen *this dignitary* vilify publicly the character of another priest, before sending him away.

"3rd. It is well known, from public report, that another good Irish priest wrote a letter to consult if he would speak of a certain affair he had against V. G. In writing this letter, he was ignorant that V. G. had sent away the Irish dignitary for the same, and because he attempted to take counsel in a conscientious point, which regarded the character of V. G., a Frenchman, he was sent away.

"4th. Another strong reason not to give a copper, and an inducement to petition the Sovereign Pontiff to have all the French priests removed—the fourth Irish priest who has been expelled, held correspondence with the Bishop when in France, and in one of his letters, he advanced several charges against V. G.; but,

because he presumed to tell truths to the Bishop, against a man in authority—things which he can prove himself, and get proved by others, therefore he would not retract what he said; and because he would not retract, he was obliged to go also away. Thus the title of V. G., in the eyes of the French Bishop, will save a Frenchman from several grave accusations; but a title of equal importance will not save an Irishman from a false accusation, brought by a Frenchman."

We leave our readers to judge of the strength of the arguments which the writer employs in this notice, we will confine ourselves to make a few remarks on his deductions. The first deduction is—

"We have seen that our Irish dignitary was driven away *without any investigation*, on the charge of a French priest, who immediately afterwards was raised in dignity."

We have made allusion to this affair in our second part, when we said this clergyman made a false step, and threw the stumble on the shoulders of an Irish clergyman, therefore we are not disposed to enter into any more details; but those who wish to receive more information on it, may see the particulars in the deposition made by the Irish clergymen (*who found out the false step and placed it on the right shoulders*) which is now in the hands of His Grace the Archbishop of Quebec.

The second deduction, which is known by all the people of this City, is that V. G. in his *dignified capacity* entered the pulpit and vilified the character of another Irish priest before dismissing him.

This has been considered by the faithful of this City as contrary to all rules of charity. We all believe if a priest does not suit, those in authority should send him away privately. That no man having ecclesiastical power should abuse it thus, in vilifying the character of a fellow priest, before sending him away, through fear his authority would not bear him out, in the eyes of the people, on account of the popularity and universal confidence in the person dismissed. But we need not wonder at this sort of intrigue, it is on the same principle as offering public prayers for the conversion of bad priests, but not so charitable, as we may all stand in need of prayers and conversion; but neither of the ways can excuse the vile intention of those Rev. French gentlemen, of destroying the character of the Irish priests to save themselves, before sending them off on the troubled waves of the boisterous sea of this world.

Third deduction apprises us how the third Irish priest has been maliciously expelled, about five months since. It was this Irish gentlemen who found out the false step of V. G., but never

divulged it in public, or private, as far as we can understand, until at last, through conscientious motives, he wrote a letter in private for consultation, to another dignitary, to have his advice and that of his Bishop, if he would speak of it or not. The illness of His Lordship and his immediate death, prevented an answer; but V. G. and his friends found it out, through stratagem—the violation of private correspondence — an investigation then commenced; the Rev. Superior as occupying then the highest place in the Diocese, after three days enquiry, as we have already seen in the remarks on the fourth notice of "Legion," passed judgment. This decision was too favorable to the two Irish clergymen; it should be revoked, and it was recalled. We need not mention how they concocted a plan by the instrumentality of the Right Rev.——— to condemn the two Irishmen; to throw the false step of the Frenchman on one of them, and to accuse the other of calumny, for attempting to free his innocent compatriot of the onus, and placing the burthen on the guilty party. This notice remarks, this took place not by *contrivance, combination or conspiracy*, for the Rev. gentleman who wrote the letter did not know for what his compatriot and confrère was sent away, it was during the investigation he found from the Superior that it was for that on which the investigation was held.

All this proves to every man who is disposed to judge with impartiality that, the character of no Irish priest is safe in the hands of French authorities, and their co-operators. This assertion is corroborated by the next deduction, which placed another Irish clergyman in the same position, in regard of V. G., as the clergyman who wrote the letter for consultation.

Fourth deduction informs us of another Irish priest being sent from the Diocese, about four months since, because he would not retract the charges he advanced against V. G., in a letter which he wrote to the Bishop of this Diocese, when in France. We say sent away without an investigation into the charges contained in the letter, to know whether they were true or false.

All these things make this gentleman, the writer of this notice, conclude in advising the Catholics of this City, not to give any money to the French priests, and to petition the Sovereign Pontiff to have them removed, which suggestion we highly approve, and we expect all the natives of the British Isles will sanction the same, when they will become acquainted with the following facts, which will be portrayed in the following notices.

Third Notice of an Irishman.

"In my last notice I exhorted the Catholics of Toronto not to pay a copper to the present French priesthood. I was asked since, by some Catholics, why? I will answer them now in part, as in my last. The Catholics of this city all speak English, therefore they should have a priesthood speaking naturally their language. We Irish are fond of our country, national habits and customs—these things we must forfeit with French clergy, who hate us on this account. There is nothing so humiliating to a people as not to be able to furnish their own clergy. What is said of us Irish? We have nothing, neither priests nor Bishops, therefore, no influence in Church or State. If our poor ask a few coppers from a French priest, and receive it, then they appear to have done great things for the poor Irish, *and bestowed some of their own on them, on whom they look with contempt and disdain, not considering what little they give, they receive it from us.*

"Let us all join and put an end to this tyranny. We have the means in our hands, which every people use for their own ends, then let us commence to be a people here. All you have, of which you can boast, is your Church. It is for it your ancestors fought, yet, you are placed here as aliens. If your poor have not money, they cannot hear mass—poor Irish! Now more under the bondage of a few Frenchmen, than you ever were under the English. I say a few, who follow a certain custom no where else established in the Church,* to make poor widows, emigrants and superanuated persons pay three pence to hear mass, whereas every Church door should be thrown open to receive the poor, the old and the stranger. Look now to yourselves and your poor, and see the great number of them that do not go to mass, on account of not having money—try to prevent the evil, and do not be tyrannized over any longer by ———"

Toronto, October 9, 1858.

The chief points to which we wish to direct the attention of our readers, contained in this notice, is the humiliating position in which a Catholic people are placed, who have not their own clergy; and especially in this country, where all the denominations seek by national influence, as well as by the eloquence of their ministers, to raise their position in the eyes of the world, and to increase the number of their followers.

* There are a few Churches in the U. States which demand a certain sum of the faithful at grand mass, on entering; but in these Churches there are several low masses for those who wish to assist at them; whereas, in Toronto the poor must pay at every mass.

It is evident, as Catholics, if we have not influence through our Church by means of the union she should create amongst her children, we cannot have any influence in this country at all, as it is divided into secret societies, whose members monopolize all public affairs. It is also evident that French clergy at the head of congregations, composed of the natives of the British Isles, cannot exercise that influence over the people as to create union—but if there be no union there is no strength, or influence. Therefore we concur with the writer of this notice who says: "We have nothing, neither Priests or Bishops! therefore no influence in Church or State." Now it is too bad! we Catholics comprising one-fourth of the citizens of this flourishing City, and so generous, as may be seen from the following notice which we are going to insert, yet, having no power in Church, or State, on account of our church being governed and the people divided by the French clergy.

Fourth Notice of an Irishman.

"Catholics of St. Paul's, are you going to let yourselves be duped? Your old church of near forty summers has well paid her debts. In 1851, His Lordship said, he would ask only 2d. at the church door for two years, to liquidate the debts of the Cathedral, which were then to be all paid. You have since given £4 per Sunday to the Episcopal funds, which makes £1400 for seven years. You have likewise given to the Sisters £2 per Sunday, in the copper collection, which makes £700; out of this £2100, we will allow £400 for 1851 and 1852 to be given to liquidate the debts of the Cathedral; but what is become of the remaining £1000? It has been employed as the £100 you gave to build St. Mary's Church; which was no sooner built than it fell down. You have paid about £200 to build the House of Providence by the penny collection; yet there is now £5000 due on it. After giving 2d. for seven years, five more than was first agreed on, at the church door, now you must pay 3d., and a collection on next Sunday for the House of Providence.

What is going to become of us? Our countrymen at home complained of their money being spent by the absentee landlords; we may complain, that of all the money collected at St. Paul's these last seven years, only the £90 for pew rents per annum has been expended here.

You subscribed about £40 yearly for the education of young clergy, which makes £280 in seven years. Moreover, we have made two collections yearly for the support of our pastor, which

we have freely done, and will continue to do. After all the money we have given, there is now a debt of £5000 laid at our doors for the House of Providence; for the liquidation of which our poor widows and emigrants are going to be taxed a penny more every Sunday to hear mass. This should not be; for it is evident that between 500 and 1000 of our poor country people lose mass every Sunday during winter, for want of means to pay at the church door. The people ask, what will we do? We will now give them an advice:—

1. Let every man sign the petition which is getting up to the Sovereign Pontiff for clergy able to manage our affairs.

2. Let no one pay a copper until an answer from Rome arrives, concerning the immediate change of the French clergy.

No one will blame us to take this stand, when they will see the revenue of this city for one year:—

	Sources yearly.		
1. There is not less than £26 collected at St. Michael's every Sunday; at St. Paul's, £7; at St. Mary's, £7	£2000	0	0
2. There is no less collected at Christmas and Easter at St. Michael's than £320; at St. Paul's, £180; at St. Mary's, £150	650	0	0
3. Fees of Baptisms and Marriages at St. Michael's not less than £300; at St. Paul's, £100; at St. Mary's, £100	500	0	0
4. Collection for the education of young clergy, St. Michael's, about £120; St. Paul's, £40; and St. Mary's, £30	190	0	0
5. Tithes and Dispensation moneys from the Diocese, not less than £400	400	0	0
6. We are not sure how much is got at St. Basil's Church, but not less than £260	260	0	0
	£4000	0	0

£4000 a year is enough without additional taxes and collections; it is time to stop."

"AN IRISHMAN."

P. S.—Besides the above there is yearly the Regium donum	200	0	0
The Government grant something like	300	0	0

No sooner had this notice made its appearance, than some pedantic scribbler, calling himself "An Irishman and no mistake," but it is well known since, he is a bombastic Frenchman—a hanger on of Bishop de Charbonnel's coffers, who sent to the *Freeman* a pedantic and nonsensical production. The first portion that is intelligible to any one but to his own confused cranium, is, "Could an Irishman, who is naturally proud of his faith, and inseparably attached to it, estimate it at so low a value as to begrudge three pence for the means of enjoying it?"

This hypocritical and cunning Frenchman knows well that we do not *begrudge* to pay at the rate of three-pence every Sunday, but we will pay it as our countrymen do through the world, in one or two instalments in the year. He knows what "An Irishman" desires, it is not to have his countrymen slaves, but freemen

entering the Church of God, not to be collared, or dragged by rude collectors, or troubled by so insignificant a thing on so important an occasion.

Are not the bustling and wrangling which take place every Sunday, between the collectors and the poor emigrants, poor widows and poor mechanics sufficient to annihilate the strongest faith of the most fervent Catholic in Toronto?

Is not the door of the Church on Sundays more like a toll gate than the entrance of the temple of God, or the tabernacle of our Divine Saviour?

Nay, the door of St. Michael's Cathedral is worse than a toll-gate, for a toll gate through which the public thoroughfare is remarkable, is kept ordinarily by one: but there are several men, assisted by a policeman, to keep order at the doors of the Cathedral.

We do not value mass at three pence, for we believe the holy sacrifice of the mass cannot be purchased by money; therefore we wish that a system would be established, *that every one would be free to lay down on entering, for God's sake and not for man's, what their means would permit them; and if they had none, that the ingress would be as free as if they had thousands of pounds.* All other assertions advanced by this bombastic Frenchman, in defence of the present ecclesiastical administration is sufficiently answered, and completely refuted by the following Notice of "An Irishman," which we are going toinsert.

Fifth Notice of an Irishman.

The new paper called the "Canadian Freeman," which henceforth should be called the Canadian Sycophant, gave insertion in its last issue, to a letter of a Frenchman who called himself "An Irishman and no mistake." A Catholic paper should be conducted on Catholic principles, and its editor should be a man of much foresight and expanded intellect. Now it is evident that the editor of the "Canadian Freeman," from his defence of the letter of "An Irishman and no mistake," lacks these qualities. The letter was written to justify the extortion of three-pence at the church of St. Paul's from the old, the infirm, the superannuated, and the poor emigrant, in condemning a notice which demanded a free ingress for all the Catholics, and especially for the poor, into the churches on Sundays—whereas, with the present tyrannical system, no less than 1000 (nay, since the last notice, all say more than 1500) lose mass on Sundays in this City. The Church doors are thrown open to all in Kingston, Montreal, Quebec, Ottawa, Hamilton and London.

The next point of the letter in which the giddy-headed Frenchman seems to triumph, is the ridicule which he pours out on the people of St. Paul's for attempting to speak of the £40 they contributed yearly, for the education of young clergy; but he makes no allusion to the £210 collected yearly in this city, nor to the £200 in the country, nor to the £200 *regium donum*—all which makes £4,200 in seven years. The Frenchman laughed to scorn the insignificant sum of £280 of St. Paul's for seven years, for the young clergy; but what will he say about the number of Irish, English and Scotch students educated for the sanctuary by the enormous sum of £4,200 in seven years? Not to speak of the Government yearly grant, for whom certainly all this money is given, as this diocese is in general composed of English, Scotch and Irish. There could be twenty of our children educated yearly at £30 each. The exotic Frenchman does not say a word about that, (I believe there are very few, if there be any), nor does his *confrère*, the Editor of the "Freeman," mention it, whom we must suppose to be a Frenchman too, as, they both go for the system of importation. If this was mooted, they should tell us of the fourteen or fifteen students who were imported some two years since, from Switzerland, Piedmont and the Alpine parts of France, who since fed on the food and spent the money of the young Levites of the diocese of Toronto. This is too bad. It shows the whole system of Bishop de Charbonnel is incongruous, and should be opposed by all lawful means. It is opposed to the principles laid down by the Sovereign Pontiff when this Bishop asked him to give him Mr. Bruyère, as his co-adjutor Bishop. His Holiness answered, no; that *Bishops and Priests should be chosen from the people, if possible, over whom they are placed.* Glory to Pius IX., in sanctioning so great a principle, that every people should have, if possible, their own Bishops and Priests. This is the principle which the "Irishman" wishes to establish in Toronto; and for this the Editor of the "Freeman" reproaches him in the most violent manner. If the Sovereign Pontiff, in his wisdom, found it necessary for the good of religion to select Bishops from the people over whom he appoints them, it cannot be a sin for us, to use all lawful means to prevent the importation of foreign Priests, and to labor to have a Priesthood formed from ourselves, who will care for our poor sick while living, and will procure a Christian burial for them when dead. Is anything in this world so frightful and disgusting to the Catholic feelings as to consider the wholesale exportation, that has taken place these last two years, of our poor diseased countrymen and women, in the General Hospital of this City, all given up for dissection? Dr. Gardiner said, in giving evidence lately, "I have letters from the Roman

Catholic Clergymen, saying they cannot bury the pauper patients." Catholics of Toronto, recollect the Roman Catholic Clergymen here mentioned are French, for no Irish Priest was entrusted with any office in Toronto. There are £4000 yearly, and more, in the hands of Frenchmen, and they cannot bury the Irish paupers.

AN IRISHMAN.

TORONTO, October 23, 1858.

We are sorry that the gentleman who wrote this notice was obliged to use his compatriot, the Editor of the *Freeman*, so roughly, but it is a proverbial saying "*a stich in time saves nine*," and we are happy to say, and we believe, with our whole heart, that this has been realized in the person of the Editor, *that he now knows his position in regard of his country and of his countrymen*, and we hope he will take that firm stand, that becomes him as an Irishman, and the editor we may say of an Irish newspaper; we have principles to vindicate which we must naturally follow if we follow the impulses which we believe the Almighty has given us. Again we do not believe we can be much deceived in these, as they are the right forward way of serving God without dissimulation, sycophancy, or hypocrisy. As the sixth notice has been written for the same purposes as the fifth, we will now give it place.

Sixth Notice of an Irishman.

In my last notice, when defending the rights of my countrymen, I was necessitated to christen the "Canadian Freeman" the "Canadian Sycophant;" to stigmatise its Editor as lacking foresight and expanded intellect, in defending a wily Frenchman's letter which was replete with guile and intrigue, and as a proof of his cunningness he calls himself an "Irishman, and no mistake," in opposition to a true-hearted and noble-minded Irishman, who desires the doors of the Catholic Churches of Toronto to be thrown open to all on Sundays, but in particular to the old, superannuated, and poor emigrants, without paying three-pence. I called him also the *confrére* of the giddy-headed Frenchman, because he favored the system of importing clergymen. But I have found out since that he is an Irishman. I am sorry for it, but as such he deserves a more severe castigation, as I expect the Catholics of this City and Province will acknowledge when they will peruse the following facts, or state of our affairs here.

Our Divine Saviour was pleased to give it, as a proof of His advent and as the fruit of His mission, that the gospel was preached to the poor. He said to the disciples of St. John, "Go and relate to John what you have heard and seen," "The poor have the Gospel preached to them." In my last notice I showed there were 1000 of the poor Catholics of Toronto who could not, or at least under the pretext of paying three-pence, would not enter the Church doors on Sunday: and it is generally said since, 1500, who do not hear the word of God.

We are all well aware that the Lord sent the Angel Raphael to conduct the young Tobias, to deliver his wife Sara from the devil, and to heal old Tobias to whom the angel said, "Thou didst bury the dead and didst leave thy dinner." The administrators of the Catholic Episcopal Corporation of Toronto cannot expect a visit from the Angel Raphael to plead their cause at present, because they gave up all the Catholic paupers for dissection who died in the hospital the last two years, although the corporation is in receipt of £4000 yearly and more. Neither on account of their cruelty in not burying the deceased of the poor widows and others, but obliging them to have recourse to other denominations, or to bury them in their own ground, as a certain man near Yorkville, having brought his child to the Cemetery not having means to pay the expenses, he could not get it interred, he brought it home and interred it in his own *cabbage garden, but not until he tried all other means.*

All these facts and a thousand others, staring the editor of the "Canadian Freeman" in the face, nevertheless, he says in his last issue on the occasion of three French and one Irishman being raised to the holy order of Deaconship, "To the apostolic zeal of His Lordship the diocese of Toronto is indebted for a large accession of zealous Missionnries." These four are a portion of the importation made some two years since from Switzerland, Piedmont, and the Alpine parts of France. I do not say this derogatively of these countries or priests, as priests, but as priests, not suitable for this place. The editor says again, "Through the energy and perseverance of its chief Pastor the spiritual wants of this diocese are rapidly provided for." What does the editor mean here, does he pretend that the spiritual wants of the Catholics of Toronto are provided for? wherein 1500 lose mass through the tyrrannical system of extorting three-pence at the Church doors, and that because the French clergy have no influence to obtain money otherwise. Does he say the wants of the Catholics are provided for, when we are not one quarter of the population of this district, yet out of 1906 committals of last year in the gaol of this City, we furnished 913: we wanted but seventy-two of

being half of the whole. Catholics of Toronto, do you think if you had your own country priests that your poor countrymen and women would be left unburied or buried in cabbage gardens, or given for dissection? As Catholics, do you believe your poor would be deprived of mass on Sunday for money's sake? No! Do you think you would have so many of your countrymen drunkards, prisoners, and thus deprived of a Christian burial if you had clergy from the British Isles? No! Therefore, let us pray to the Almighty, not as the editor of the "Freeman," that the present system may long remain: but let us pray that God in His wisdom may direct our Holy Father, the Sovereign Pontiff, to whom we are sending a petition, to remove the present French clergy, and to send us clergymen of the British Isles who will be able to direct and govern the church of Toronto.

AN IRISHMAN.

TORONTO, October 30, 1858.

The Irish gentleman who wrote this notice gives sufficient reasons why he christened the Editor of the *Freeman* a sycophant, &c., &c., &c., He then enters on the sublimity and shews us the great reward God has at all times bestowed on His creatures who make sacrifices to do honor to Him in his fellow creatures. The writer then adduces our divine Saviour, although being God, but speaking as man, He attributes to Himself the dispositions which should designate the Messiah, in saying to the disciples of John "the poor have the gospel preached to them." Hence he concludes, since Bishop de Charbonnel has established a principle by which he excludes the poor Irish from hearing mass, in endeavoring to make them pay more than they possibly can. He cannot claim for himself the character of the good shepherd in opening the church door for the poor while living, nor in burying them when dead.

He then resumes the subject and puts to the Catholics of Toronto these questions:

1st. "Do you think if you had your own country priests that your poor countrymen and women would be left unburied, or buried in the cabbage gardens or given for dissection? Of course they answered, no!!! for an Irish priest if he can, will imitate Tobias—*bury his countrymen*, and to do it, even leaves *his dinner*, and if religion is not able to induce him to perform that work of charity, philanthropy and humanity will."

2nd. "Do you think you would have so many of your countrymen drunkards and prisoners? The prisons in general in cities and towns are the receptacles of drunkards. And as for drunken-

ness, all the Catholics of this City and environs know that, for the last two years, it has been more prevalent here than ever before, since the French clergy, through jealousy with the success of the Irish clergy, broke up the temperance society, *which then numbered about six thousand Catholics.*"

It is evident, since that lamentable event took place, the number of drunkards and Catholic prisoners is increasing every day. As this notice remarks, we are not one-fourth of the population of the Counties of York and Peel, yet through intemperance, we furnish the jail with nearly one-half of its inmates. We say through intemperance, for we believe very few Catholics are in the prison in this City for grievious crimes, and we hope we have said enough in showing the incompetency of the French priests to direct our people, and their tyrannical system of excluding our poor from mass on Sundays, to be reasons sufficient to have the jail crowded with our people.

As the next notice enters into details on these points and as it is written by an Irish gentleman, and more, a father of a family, therefore, we must suppose a man of wisdom and much experience, interested for the welfare of his family and of the Church to which they belong. These qualities with which we believe he is endowed, give us hopes that his letters will be perused with care, as the subject on which he treats is very delicate, and the title under which he writes may be offensive to some of our good Catholics, we will introduce him as interested for the Church and people.

CHURCH TYRANNY.

First Notice of an Irishman and Father of a Family.

It is an axiom acknowledged by all, the longer a vice is indulged in, the more violent the means must be which are employed to eradicate it. Tyranny is more, or less a vice, as it emanates from the corrupted heart of man. Therefore, to abolish it, when of long duration, requires a strong arm and much perseverance. Thus we see kingdoms and states that have been tyrannized over, notwithstanding all their efforts to shake off the yoke, could not succeed for several years.

Tyranny may be exercised in the Church, as well as in the state; but there is no great fear that we will be too tyrannical on ourselves in doing penance. Yet, extravagant ideas or want of

sound judgment and national prejudices, may lead a man, or a branch of the Church into tyranny. These things have made the Church of Toronto tyrannical, and adopt slavish customs nowhere else established; and instead of it being a sin not to submit to them, it is a heroic virtue to abolish them. We believe it is a mortal sin not to hear mass on Sundays, if possible, then will not the person who renders it impossible to us, to hear mass without three-pence, be guilty of the sin?

The supporters of the system say no, for if you have not three-pence we will give you a *pauper's ticket*. But I say I am not a pauper; yet, there are times when I have not three-pence for one and all of my family, and I am not obliged to degrade myself and family to enter the Church on a pauper's ticket. Yet, we are all obliged to hear mass, and cannot enter without three-pence, or a *pauper's ticket!* I have not the first, and am not obliged to degrade myself in seeking the second. Then mass is lost, sin is committed, not only one sin by each of the 1000 in this city who cannot assist at divine service, but thousands.

Will the rich Catholics now close their eyes, and permit this tyranny, of levying any certain sum at the church door, to be exercised on their poor, but yet respectable countrymen, who have always been so loyal, faithful, and self-sacrificing to support their Church? For a stronger reason, will they permit any class of their countrymen to degrade their high, noble and generous minds by the most cruel tyranny of a *foreigner*, in making them enter the Church of God as beggars, *holding in their hands a pauper's ticket?*

My countrymen, I expect you are free and not slaves; it is a glorious thing to be a slave to God, but to be a slave to the tyrannical system of any man, and thus depriving your countrymen to hear the word of God with respectability and honor, is sycophancy, and is not worthy of your name or country.

Glory to the people of St. Paul's who are all commencing to reject the system which they see has made so many paupers, drunkards, and sent so many to prison; but the greatest glory to those brave men and heroic, independent and influential women, filled with ardent desire of their own freedom, and that of their poorer country people, come to the Church not only with an intention not to pay three-pence, but with a determination of using all their influence to dissuade others from supporting the present tyranny. Their success was remarkable, it is true, they met some opposition from two bullies of the collectors with their boisterous wives, who endeavoured to support the present imposition.

If this good commencement be followed up in the other Churches, I will soon be able to congratulate you as enjoying the

freedom you did in your own country. (It is violent, but as I have said, violent means must be employed to destroy a vice of long duration.) The Church is built for all, and all obliged to hear mass by divine precept on Sundays, if possible, therefore no man can lawfully support a system which excludes any member of the faithful from hearing mass; but it is generally believed that 1000 lose mass in this city by the present tyrannical system, therefore it should be destroyed, and other means to give a decent revenue to the Church devised, where freedom of ingress is secured for all.

AN IRISHMAN AND FATHER OF A FAMILY.

TORONTO, Nov. 13, 1858.

After having made the above remarks on intemperance, and while inserting this notice, *The Daily Leader* of 29th November, (Monday) 1858, was placed in our hands, we find in its columns the statistics of the previous Saturday in regard to intemperance. We will give it insertion as a proof of our assertions. "On Saturday last, twenty-two persons on charges of drunkenness were brought before the Police Magistrate. Nine of them were nabbed in Crookshank's Lane—six men and three women—as pitiful a looking crew as it would be desirable to place ones eyes on. One of the women had had her face injured in a most fearful manner, caused by the superior strength of a female companion. The men were fined four dollars and costs each; two of the women were sent to jail for 14 days, and one was discharged, as she had a baby in her arms, which would not be taken into the jail. The remainder were discharged by fines and imprisonment." We have been very particular in giving this verbatim, as we have been also in finding out what sort of characters they have been. We could find nothing bad in them, but indulging too much in the use of ardent spirits; and that the most of them were Catholics.

Here then we take our stand, and we avow before our countrymen and the world, that we firmly believe that the French clergy have been ruinous to the spiritual and temporal welfare of the poor Irish in Toronto, by opposing and destroying the system of the Very Rev. Father Matthew, which kept the poor like christians, nay like good Catholics; for since our temperance society has been destroyed, poverty, squalidness and we must suppose more or less immorality have characterized our poor.

It is not necessary for us to comment more on this first notice of an Irishman and Father of a Family, as it is so explicit in itself, and as it corroborates all that we have said in behalf of the abandoned

poor of Toronto, we will now give place to his second notice, which will be the last. This notice contains many more facts which prove to demonstration, the Church tyranny practised in Toronto. It concludes with a brief answer and refutation to a miserable effusion of some crack-brained individual who wrote nonsense about the Episcopal funds. He calls himself *an Irishman to the back-bone.*

MORE CHURCH TYRANNY.

Second Notice of an Irishman and Father of a Family.

In my last, I showed the longer a vice is indulged in, the more violent the means must be that are employed to eradicate it. Tyranny is a vice, and Bishop de Charbonnel is known through all Canada, the United States, and Ireland, to be tyrannical, at least, for several years, therefore it requires very powerful means to emancipate him from the vice of tyranny. A great number of the faithful Irish Catholics of the old Church of St. Paul's have resolved on purging the Bishop of some of His Church tyranny; the means they have adopted is sufficiently violent and shows that they have not lost a particle of their native blood and courage; they came to the Church last Sunday disposed not to pay three-pence, and also to use their influence not to let others pay three-pence.

It is true, these generous and self-sacrificing men, and noble minded and brave women, have met pretty sharp opposition from the sycophants of the upholder of the tyrannical system. I call that system *Church tyranny*, which placed men in a position in which they were ignorant of the evils they were doing to themselves and to their country people, being commanded to exact three-pence, they were obliged to *stop*, *catch*, and even *maul* the faithful on entering I consider the men who lend themselves thus, as sycophants, hypocrites, and abettors of vice, since they all know now that this system deprives 1000, some say 1500, from divine service on Sundays, and is thus the cause of crowding the Police Court with poor Catholics on Monday mornings.

I am obliged for this reason, to call the Pastor of St. Paul's the miserable *tool of the French*, by whose authority I must suppose he teaches this doctrine, *if they do not pay three-pence, or have a pauper's ticket they cannot be admitted to the sacraments.* Last Sunday, immediately before mass, *he turned out a woman and her two children.* Several others were turned out, but some of

them were recalled. (It is a proverbial saying, "Put an Irishman on the spit and you will find another to turn him.") I cannot find words sufficiently strong to express my ideas of the confused scene which has been presented to my view at St. Paul's on Sunday; *two policemen with the collectors*, all prepared to insult and abuse the faithful who would not give them three-pence; thus many hard words, abusive expressions, and some throttling, decorated the scene.

What will I call this but tyranny, a Frenchman to send two police to the old church of St. Paul's, to exact three-pence a head. from a people who have given yearly for the last seven years £700 and paying but two-pence a head, which makes in seven years £4,900? But, there is a new Pastor demi-French and demi-Irish, neither French or Irish!! I can meet a Frenchman and respect him as such; *I abbor the half-and-half, the name Irish, the actions French*, as can be understood from what follows: If an old man or woman refuses to pay at the door, his Reverence vociferates at the altar, "*I am a Priest, a Priest forever, I am ready to die for the Priesthood; if only one person come into the Church, I will celebrate mass.*"

The first part of this paragraph is genuine, it is Irish; the second portion is French cunning; *when he identifies himself and his sacerdotal functions with the payment or non-payment of three-pence, as if a poor widow not paying would metamorphose him, or threaten him with martyrdom, or interfere with his sacerdotal functions.* We must then suppose the *Police were sent to collect three-pence and enable him to perform his functions;* he has nearly made the old women fall into epileptic fits, making comparisons between himself and three-pence, and if they do not pay three-pence they will not hear the church. We wish to know if the Chief of Police be justified in sending his men to enable the French to enforce a tyrannical system which deprives so many of hearing mass, when there is a divine precept for all to assist at mass under the pain of mortal sin!

There has been in the last *Freeman* a scurilous and insignificant correspondent of a wily Frenchman, who calls himself "An Irishman to the back-bone," which purported to vindicate the cause of the French authorities, but as it did not refute or even attack any of the grievious charges contained in these notices, I will pass it over in silence, except a few remarks I will make on a tangible but false assertion it contains, that the Bishop spent £11,000 belonging to himself and friends in Europe, on the House of Providence.

If this be true, his Lordship must be giving the money of the Episcopal Funds to his friends in Europe, for in 1854 the debts of

the Cathedral were liquidated, and the Bishop was in receipt yearly since of £4,000 and more. We will deduct from this £1,000 yearly for the support of seven clergymen in this city, another £1000 for good works, that leaves £2,000 yearly in the coffers, for four years make £8,000, and the £2,000 that were subscribed at the commencement of the building, and other moneys levied, make £10,000 that was got here in Toronto; *he cannot have received much from his friends in Europe*, even if there were £11,000 now expended, which is not true; for when the Bishop came home in June there was only £7,000 expended; £2,000 of that has been collected, as I have shown. Then he issued a pastoral signifying there was £5,000 more due. If this be a defence of the Episcopal Funds, God deliver us from *Frenchmen as our financiers.*

AN IRISHMAN, AND FATHER OF A FAMILY.

TORONTO, 20th Nov., 1858.

We are sorry this good Irishman and Father of a Family treated the Pastor of St. Paul's so roughly; yet, when we consider the state of affairs here, the number of persons who lose mass every Sunday, on account of this *tyrannical system*, the number of drunkards, prisoners and irreligous it causes. Then seeing an Irishman, a Priest, who visits the jail and hospital of this city, and who lives in the House of Providence, thus being empowered to see the poor victims in these places, and if he would only take the trouble to ask one or all of them, when were they at mass, previous to their becoming inmates of these establishments? In general they will answer, not for months, perhaps not for years; if he would ask them why, invariably they will respond, we had no money to pay at the door!!!

Then, can this Irish Priest of the Lord conscientiously stand on the Altar of God, before his country people, and identify himself with a system which is ruinous to their temporal and spiritual welfare? No! It is for them he left home—it is to labor for their salvation he became a Priest; but why then does he do so? some say—because he is under the French influence—others say, because he must obey the French Bishop—these two reasons are synonymous!!! We say the Bishop must be obeyed when His ordinances are conformable to the Divine precept; but if his regulations clash with what is ordered by God (as they do in this affair) we say then it is *better to obey God than man.*

Others will ask what will he do? We will answer again, he should have done as his predecessor did—when he came to St.

Paul's he told the people that he was sent thither by the Bishop, on condition that he would pay £4 12s. 6d. a Sunday, to His Lordship; we understand he always paid it, and when the congregation increased, he let the Sisters collect for themselves, at the two masses every Sunday. Thus, he made his conditions known to the people, in telling them if they would not pay two-pence each adult, on entering, he could not remain there; but this was only for two years, while the debts of the Cathedral would be liquidating, thus he threw the onus of the sins, committed by the system, on the shoulders of the Bishop.

Who now will blame "An Irishman and Father of a Family" for the rough manner in which he has spoken of the present Irish Pastor of St. Paul's? when, as such, he identified himself with the new imposition of three-pence, and no debts on the Church; and when, as the notice says, this generous congregation has voluntarily given £700 a year, at two-pence at the door, which makes for seven years £4,900—no one can blame him; but we are sorry the like took place.

To make this pamphlet something like perfect, we should add on another part, but as it is already much larger than we proposed it should be in the commencement, we will leave the subject of the other part, which is very copious, to be the commencement of another pamphlet, which we propose to undertake immediately, or if we will be called on for a re-print of this one; we will expunge something that it contains, which will not be necessary to appear in the next, then we can add the other subject to this one.

The subject of which we speak, is the system now established and supported by the Hierarchy of Lower Canada, of sending Bishops and Priests to Upper Canada from France. This is not right, for the Lower Canadians will not allow Bishops or Priests from France to rule over themselves, therefore they should not impose them on the natives of the British Isles. The Lower Canadians have their own Bishops, Priests, Colleges and Universities, Magistrates, Judges and Members of Parliament, therefore they ought not to prevent the Catholic natives of the British Isles to have the same; but it is evident, from all we have said, they will not have the same while the Catholic Church of Upper Canada is ruled by Bishops and a Priesthood of the natives of old France. As we have said, *we give all honor and respect to the French*, but the time is arrived that the natives of the British Isles should be able to govern themselves, under the directions of the Sovereign Pontiff, in connection with their *confrères*, the Lower Canadians.

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