

REMITTANCES TO ENGLAND, IRELAND,  
AND SCOTLAND.

SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the—  
 Union Bank of London, . . . . . London.  
 Bank of Ireland, . . . . . Dublin.  
 National Bank of Scotland, . . . . . Edinburgh.  
 By HENRY CHAPMAN & Co.,  
 St. Sacrament Street.  
 Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,  
PUBLISHED EVERY FRIDAY AFTERNOON,

At the Office, No. 4, Place d'Armes.

## TERMS:

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

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 5, 1854.

Any of our subscribers who change their residence on or about the 1st of May, will please inform us of their new address.

A Circular Letter, from His Grace the Archbishop of Quebec, announces the approaching Session of the Second Provincial Council of the Ecclesiastical Province of Quebec; to be opened in the Metropolitan Church of Quebec, on Sunday the 28th instant, and to close on the Sunday following, being the Day of Pentecost. His Grace has been pleased to ordain as follows:—

1. That the holding of this Provincial Council shall be announced from all the pulpits on the three Sundays preceding the 28th of May; and that the faithful shall be exhorted to prayer, fasting, and good works, in order to obtain the blessing of God upon the deliberations of the assembled Prelates.
2. After Mass on these three Sundays shall be recited—on the first, the Litany of the Saints—on the second, that of the Blessed Virgin—on the third, that of the Holy Name of Jesus.
3. From the first Sunday of March to Trinity Sunday, inclusively, the Collect of the Holy Ghost shall be added to the other Collects at Mass.
4. The three days immediately preceding the opening of the Council, there shall be, in the Metropolitan Church, Exposition of the Blessed Sacrament, with the prayers of the forty hours, and other exercises which shall be made known in due time.
5. The faithful are exhorted to observe Saturday, the 27th of May, as a day of fasting.

## NEWS OF THE WEEK.

The debates have been enlivened by some rather sharp firing in the House of Commons betwixt the Irish opposition and Her Majesty's Ministers.—Not content with having procured the cancelling of Mr. Stonor's appointment to a judgeship in Australia, Mr. Moore, demanded, and has obtained, a committee to enquire into the conduct of the government, in appointing to such an office a person, who, like Mr. Stonor, had acquired a very unenviable degree of notoriety as an Irish Mr. Coppock, or corruption broker in Ireland. Mr. Moore insists that Mr. Stonor's appointment was the price paid by the Government for election services rendered to Mr. Sadleir. Mr. Peel solemnly protests the innocence of the Ministry, and their ignorance, at the time the appointment was made, of Mr. Stonor's delinquency: though it was recorded at full length in a Report of a committee of the House of Commons. Mr. Moore has had the temerity to proclaim his want of faith in the assertions of Mr. Peel and the Duke of Newcastle; whereupon the whole of flunkeydom is in a terrible state of commotion.—The committee appointed to investigate this foul business consists of Messrs. Sotherton, Carter, Gaskell, Horsman, and Sir J. Duckwood.

In the House of Lords, in answer to a question from the Earl of Donoughmore, Lord Aberdeen stated that he did not know whether the "Report of the Maynooth Commission" were completed, but that he had no doubt that by the end of the Easter recess, it would be ready to be laid upon their Lordship's table. Parliament was to meet on the 27th of April.

From the seat of war we have nothing additional. The Black Sea squadron is far from giving satisfaction. There are not wanting some who loudly denounce the incapacity of Admiral Dundas.

There is one circumstance connected with the manner in which our French Canadian contemporaries carry on their controversy upon the subject of the "Clergy Reserves," which we have noticed with much surprise, and which we cannot refrain from censuring as indiscreet, and highly indecorous. We mean their continual appeals to ecclesiastical authority—coupled with half expressed menaces of some terrible catastrophe to be apprehended, should the countenance of the Church be withheld from a particular line of policy—and their constant habit of attributing, to the Bishops and Clergy of Canada, their own opinions upon the prudence and propriety of "secularisation." Such conduct is, to say the least, very unbecoming; it indicates, not only a disregard for the poets caution—"Nec Deus intersit," &c.—but a sad want of respect on their part towards their ecclesiastical superiors, and a sense of the intrinsic worthlessness and weakness of their arguments which require to be shored up by the buttress of authority. Upon every petty occasion, these men—

perfectly unauthorised—take upon themselves, with marvellous impertinence, and with a gravity which would be simply ridiculous were it not also mischievous, to be the exponents of the views of the Catholic Hierarchy of Canada. "Thus think the Bishops—Such are not the opinions of the Clergy"—drop from the lips of these Sir Oracles, as they deal forth their prophetic utterances to the world at large; much, no doubt, to the amazement of those who thus suddenly find themselves dragged before the public gaze, and shown up by our political Barnums, as the allies, and partisans, of Mr. George Brown—the Volunteers, and demagogues of Upper Canada.

The TRUE WITNESS will carefully abstain from imitating such conduct. He believes that the Bishops of the Church are the best judges, as to the time, and manner, of making known their opinions upon any of the politico-religious questions of the day—that they are fully competent to do so without the advice, or assistance, either of the TRUE WITNESS or of the *Canadian*—and, most assuredly, neither the TRUE WITNESS, nor yet the *Canadian*, has received any authority, in this matter, to speak in the name of the Catholic Hierarchy of Canada. When the circumstances of the case shall require it, or a fitting opportunity present itself, the Bishops will know, without prompting, how to avail themselves of it; and will then, if they deem it advisable, speak out to the faithful. It is enough for us to wait respectfully until they shall think fit to break that discreet silence which they have hitherto preserved, and which, for aught we know to the contrary, it may be their intention to preserve throughout.

In the meantime, the only weapons which the TRUE WITNESS will employ shall be those of argument, and furnished by common sense; we will invoke no other authority, either for ourselves, or against our opponents. Our arguments against the expediency of "secularisation"—such as they are—are before our readers. It is for them to deal with them; and we shall have attained our object if we can but persuade them to ask themselves the question—"What have we, as Catholics, to gain by 'secularisation'?"

For, if, as Catholics, they have nothing to gain by it, but on the contrary, everything to lose, it is clear that common prudence will dictate to them the duty of opposing a measure, from which they have nothing to hope, but everything to fear. Let the question of "secularisation" be put to this test, and we have no doubt of the result—"How will the interests of the Catholic Church be effected by the 'secularisation' of the 'Clergy Reserves'?"

We oppose this "secularisation," because we believe the measure to be fraught with danger to Catholic interests; to the interests of Canadian Catholicity in general, and to the Catholics interests of Lower Canada in particular. We know, that, if carried, it will excite the deadliest hostility of the Anglicans and Presbyterians—whom it will strip of their endowments—against the Catholic endowments of the Lower Province: we know that forgetting their sectarian distinctions, all the Protestant sects, the whole radical and infidel party throughout Canada, will combine against tithes and ecclesiastical corporations in the Lower Province; and against "Separate Schools" for Catholics in the Upper. And we know, that the Catholics of Lower Canada will be perfectly unable to make head against the torrent which will then sweep before it all their distinctive religious, and national institutions. Only in the integrity of our Catholic institutions can we find any guarantee for the perpetuity of the French Canadian nationality, menaced as it is by Anglo-Saxon and Yankee Protestantism on the one hand, and a trashy imitation of Parisian democracy and infidelity, on the other. That nationality, we respect as sincerely as any of our contemporaries, and would preserve inviolate, at all hazards. But this can be done solely by preserving it Catholic, for without his Catholicity, the Canadian at once sinks below the level of the Yankee. Protestantism and democracy are then the two powers which menace Canadian nationality, and it is only by opposing them, no matter what form they may assume, that we can hope to secure the moral, social and religious well being of "*le peuple Canadien*."

CIVIL AND RELIGIOUS LIBERTY.—We copy from the *Christian Guardian*, the Methodist organ of Toronto, of the 26th ult.:—

"Whilst we advocate boundless and universal freedom in religion; yet we insist upon it, that no Government can, or ought, in consistency with its own safety, to tolerate men of the Popish persuasion."

In a note, the writer refers to Wesley as the author of the above truly Protestant exposition of "Civil and Religious Liberty."

The *Christian Guardian*, it may be as well to observe, is avowedly published "Under the Direction of the Conference of the Wesleyan Methodist Church in Canada," of which the Rev. Dr. Ryerson is one of the leading ministers, as well as "Chief Superintendent of Education in Upper Canada." The above extract may therefore be understood as speaking the sentiments of Dr. Ryerson, as well as those of his brethren, upon the duties of Government towards "men of the Popish persuasion"—such as Mgr. Charbonnell, and others. Dr. Ryerson's organ further adds, for the delectation of its readers, that the victims of Popery:—

"Are the most brutal, ignorant and criminal society this day in Europe and America; into the cause of their univalued degradation and wickedness, it is the business of thinking men to enquire."

The cause the writer finds in the Catholic Clergy—in men like the Archbishop of Quebec—Mgr. Bourget, Bishop of Montreal—Mgr. Charbonnell, Bishop of Toronto—and the Popish Prelates and Priests of Canada generally; ruffians who teach their people—as we learn from another article—"the lawfulness of murder, falsehood, infanticide, matricide,"

and every other crime, conceivable, or inconceivable. His thesis is—"the more Priests the more crime;" according to which theory, Lower Canada should be a fearful hell upon earth; and its French Canadian, Popish, and priest-ridden population, the most God-abandoned, and abominable villains upon the face of the globe. Unfortunately for the thesis thus boldly put forward by Dr. Ryerson's organ, the Criminal Statistics of the United Province tell a very different story. From these it would appear that by far the majority of the criminals of Canada are furnished by the Western section; and are composed of good sound Pope-denying Protestants, who hate the Church and her Sacraments as much as do the devil, and the "Chief Superintendent of Education." There must be some radical error in our writer's theory; all that we can be sure of is, that Dr. Ryerson, and his brother ministers under whose "Direction" the *Christian Guardian* is avowedly "published," have a true Protestant hatred of Popery; and that it will not be their fault, if we poor wretches "of the Popish persuasion" can manage to obtain toleration from the Government for our clergy and religion, for ourselves, our Churches and our Schools.

It may perhaps be objected, that it is unfair to hold the whole "Wesleyan Conference" responsible for the mild, gentlemanly, and truly Christian quotations from the *Christian Guardian*, which we have given above; that, in strict justice, they should be taken as speaking the sentiments of the individual writer alone. This objection is however obviated by an editorial notice in the *Christian Guardian*; in which the "Conference of the Wesleyan Methodist Church"—of which, be it remembered, Dr. Ryerson is one of the most prominent members—speaking in its editorial capacity, and replying to a correspondent "*Clericus*"—who seems, in spite of his Methodism, to have retained some of the feelings of a gentleman, and who complains "that the official organ of Methodism" should be made the channel of circulating such brutal insults against the clergy and members of the Catholic Church—expressly says:—

"We are quite prepared to take the entire share of responsibility that belongs to us in admitting the letters in question."—*Christian Guardian*, April 26.

Thus we see that it is the "Conference of the Wesleyan Church" that is responsible for all the statements of the *Christian Guardian*, which we may therefore accept as the true exponent of the feelings towards Catholics entertained by the "Chief Superintendent of Education" for Upper Canada.

The Gentlemen composing the Committee for purchasing an organ for St. Patrick's Church, met on Sunday last, after High Mass; T. Ryan, Esq., in the chair. The Rev. Mr. Connolly informed the meeting that the probable cost of the organ would be £1,000, and that it would be requisite to raise the purchase money within two years. It was therefore resolved to call upon the members of the congregation to contribute towards the object in view—and that for this purpose sub-committees should be named, charged with canvassing the different Wards of the city. In order to name, and properly distribute, these committees, it was agreed upon to hold another meeting of the General Committee, on Sunday next, immediately after High Mass.

The following resolution as to the manner of paying in the subscriptions was then agreed to:—

That all subscriptions shall be made payable to the treasurer of the Committee in four quarterly payments; the first payable on, or before the 1st of August, 1854; the last, on or before the 1st of May, 1855. Provided always, that no subscriber shall be called upon for his first instalment until, at least, three-fourths of the whole sum required, or £750, be subscribed for.

A list was then opened, and subscriptions to the amount of £205 were at once entered. This is a good beginning; and we have no doubt that with a little energy the whole amount required will be very shortly forthcoming.

The Ladies of the Congregation have purchased the house and grounds of Monklands, formerly the residence of His Excellency the Governor-General, for the sum of £9,000. We believe that it is the intention of the Ladies to transfer thither their admirable *Pensionnat*.

By summons from His Honor the Mayor, and at the requisition of a large body of citizens of all origins and persuasions, a large public meeting was held last evening, to assure Her Majesty of the loyalty of the people of Montreal, and of their sympathy with their fellow-subjects in Europe, now engaged in war.

We shall have the pleasure of laying before our readers, in our next issue, the Rev. Mr. Kerrigan's Lecture upon "Galileo and the Inquisition;" which was delivered on Wednesday evening, last week, before the Catholic Institute of Quebec. At the conclusion of his discourse, which was enthusiastically applauded, the President of the Society, Mr. Connolly, stepped forward and presented to the Reverend gentleman a most beautiful snuff-box, bearing a suitable inscription, as a small mark of the esteem of the members of the Institute for the talented Lecturer, and of their appreciation of the great services rendered by him to the Institute and to the Catholic public.

THE MORMONS.—The *Quebec Chronicle* gives it as a rumor that two of the missionaries of this Protestant sect are at Quebec on the look out for proselytes, whom they forward to the Salt Lake. Great numbers have joined the Mormon church lately, principally from amongst the Welsh Methodists.

The Mormons might well ask their brother Protestant of the *Quebec Chronicle*, why he is so severe

upon the particular form of heresy, which they, in the exercise of their undoubted "right of private judgment" have seen fit to profess? Joe Smith may not have been the most exemplary character in the world; but at all events, in point of moral respectability, he was fully the equal of Luther, Calvin, Cranmer, Titus Oates, Wesley, Achilli, Garazzi, and the other shining lights and fathers of Protestantism. His claims to a divine commission were certainly very preposterous; but not a whit more so than those of Protestant ministers generally; and, as a religious system, Mormonism is far superior, in many respects, to Calvinism, or Methodism; at all events, the God of Joe Smith, is not such a loathsome compound of caprice and cruelty as is the God of John Calvin. If we had to choose betwixt the Nauvoo prophet, and him of Geneva—we should certainly pronounce in favor of the former, as perhaps quite as good a theologian, and certainly a better man; Joe Smith would never have burned Servetus—What means then this bickering of Protestant sects, and the clamors of the Protestant *Quebec Chronicle* against the Protestant Mormons? Why are Tweedle-dum and Tweedle-dee, thus ever differing amongst themselves?

We have again to record another dreadful calamity at Quebec; in the destruction, by fire, of the splendid buildings belonging to the Sisters of Charity, and by them leased to the Government as a place for the meeting of the Provincial Legislature. The fire broke out about half-past ten o'clock on Wednesday evening, and in a short time, in spite of the exertions of the Fire-Companies, the whole was destroyed.

It is not yet known how the fire occurred; but it must be admitted that there is something exceedingly suspicious in this destruction, for the second time within a few months, of the buildings required for the Seat of Government. That the Quebecers themselves would be well pleased to retain the Legislature within the wall of their City, there is no doubt; but there are others who, on the contrary, might perhaps be well pleased to see it transferred to some other place; and, altogether, it looks as if this second fire were the work of an incendiary. Well! there is nothing to be surprised at. At Montreal, we have seen our Courts of Parliament insulted, and the Halls of the Legislature burned, with perfect impunity.—It is not wonderful, if the Montreal incendiaries of 1849 should have set an example to be followed in 1854.

It is rumored that the Russians are masters of a terrible secret, the "*boulet asphixiant*," a novel projectile which igniting, continues to burn under water, emitting noxious vapors fatal to all within its influence. The secret of this deadly weapon was, it is said, offered by the inventor to the French Government, which however declined it; upon which he carried it to the Russians, who purchased it from him. It seems however that the secret has not been so well kept, but what an inkling of it has gone abroad, and reached the ears of the French military authorities, by whom several experiments have been tried on the efficacy of these "stink pots." As usual, with all these weapons, it seems that they are as dangerous to those who employ them, as to those against whom they are directed. We copy from a Scotch paper:—

"THE 'BOULET ASPHIXIANT.'—It results from some experiments recently made at Brest with the terrible *boulets asphixiants*, that have been so much talked of, that they may, under certain circumstances, be very dangerous to the troops using them as well as to the enemy. A building, containing a number of cats, dogs, and other animals, was fired at, and on inspection all of them were found to be dead from asphyxia; but it happened that the shots were fired against the wind, and, although the distance was great, the poisonous vapor was rolled back with such effect that several of the artillerymen were nearly choked, and some of them fainted."

"The first fruit of the close Turkish alliance with the nations of the West, is the recognition, by the Turks, of that characteristic Western doctrine, the right of every man to serve God in his own way, without let, hindrance, or civil disability from others."—*Herald of Monday*.

We trust that this may not be the last "fruits" of the war in which England is now engaged as the ally of the Turk; and that the Protestants of Great Britain may, ere its close, recognise the right of Catholics to serve God their own way, without let or hindrance, from Mr. Chambers, from Ecclesiastical Titles Bills, and Royal Proclamations against ecclesiastical costumes. It may be very pretty for Protestants to sneer at the illiberality of the Turk towards his Christian subjects, but it would be far more prudent for them to abstain; for, whatever the cruelties practised upon the Greek subjects of Turkey, they have been far exceeded in cold-blooded atrocity by the cruelties inflicted by the Protestant Government of England upon its unfortunate Catholic subjects in Ireland. Compared with the Orangeman, the Turk is a mild and highly liberal kind of gentleman.

The case of the Hon. M. Cameron *v. Sarnitt Shield* for libel, has resulted in a verdict for the plaintiff. It is to the credit of the *Shield* that it acknowledges its error, and the innocence of the Hon. M. Cameron. The *Shield* says:—

"We owe it as a duty to ourselves and the public to state our firm conviction that the charges were not all true; that the editor has satisfied himself by an examination of the documents from the government offices, that the original petition, which was from six gentlemen in Chatham, was presented by Mr. Cameron; and that although he has seen no positive evidence to rebut the charge of [Mr. Cameron] presenting a false report to the executive, we frankly admit that if other portions of the statement be false, the probabilities are much in favor of this also being somewhat incorrect."