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THE TRUE WITNESS AND CATHOLIC CHRONICLE. PUBLISHED EVERY FRIDAY AFTERNOON, 1985

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THE TRUE WITNESS CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 22, 1855.

NEWS OF THE WEEK.

The Asia, from Liverpool the 9th inst., brings satisfactory tidings of the progress of the Allies. In the Sea of Azoff, the capture of Kertch has been followed up by the destruction of a large quantity of stores, provisions, and munitions of war; about 250 vessels have also fallen into the hands of the Allies! These successes have produced a deep impression on the Northern Courts: Before Sebastopol the bombardment was renewed on the 6th inst.; and we learn he a dispatch from Lord Raglan, that, on the 8th, the French troops stormed, and with the greatest gallantry carried, the important defences known as the "Mamelon," and the "White Tower." The Cholera still continues its ravages.

In the Baltic, the Allied Fleet on the 4th was in sight of Cronstadt. Admiral Dundas had recommended a reconnaisance; which being interpreted means, we suppose, that he did not intend an attack upon that stronghold. The Vienna Conference has been formally closed by the Western Powers; and in the British House of Commons a motion has been carried to the effect-" that it will give every support to Her Majesty in the prosecution of the war, until, in conjunction with her Allies, she shall obtain for the country a safe and honorable peace."

From several parts of the United States, and the Upper Province, we hear loud complaints of the ravages of the Hessian fly amongst the growing crops. Total and that is him.

THE BOSTON PILOT AND THE "IRISH ser yed; there was EXODUS." I was besief ...

Our readers may be aware that of late a somewhat lively controversy has been carried on betwixt the Boston Pilot, and the American Celt, as to the respective advantages of the United States, and Camada, as a home for the Irish emigrant. Together with the Celt and the Catholic Citizen of Toronto, the TRUE WITNESS has, from time to time, taken part in the strife; as of opinion that, for the Cathocic; Canada possesses many and great advantages institutions are intact—" that our lives, and property which are not to be found elsewhere on this Conti- are perfectly secure—that the authorities afford us nent. As to the propriety of what the Boston Pilot protection—and that our rights are not, and cannot Irish emigration; and that it is the mission of the calls a stampede, or general rush from the United be, trampled upon with impunity." The Catholics of States to this country, we have offered no opinion; hecause we look upon it simply as impracticable, even if desirable; and it is scarce worth while to discuss to any of those things which Catholics in the United seriously the merits of an impracticability. 45 "

notwithstanding-we are still of opinion that Ca- Mrs. Partington, were to thrust themselves unbidden nada is the fitting home, if he must needs quit his into one of our Canadian convents, and to insult the stream of emigration to the shores of Canada. Not tor of the Montreul Witness, "our statements bear own dear land. And this opinion is based upon the events that are daily occurring in the neighboring republic, as recorded both by the Catholic and Protestant press: The Boston Pilot will excuse us for call- hotels. It's soft cushions they would want for their ing his attention to the following extracts—which we chairs. might increase indefinitely—from the periodical press of the United States, as illustrative of the political, social and religious condition of the Irish Catholic in looked in the distribution of Government patronage; the land of civil and religious liberty:-

... "Apart, from all political considerations, and idistinct from any feeling with which native citizens may regard other foreigners, there is a sentiment of aversion ./o.the Irish among us, that will undergo no abatement happen what may in party warfare."—Boston Bee.
"These creatures" [the Irish emigrants]." are the

realest cheats, liars and thieves in the world, facts that show how admirably Rome has cared for their immortal souls. Pauperism is their normal condition, and the worst poorhouse in America is to them a far more decent, and comfortable abode than any that they ever knew at home, or than they ever could have known had they remained there, and lived to the united ages of old Parr, and Methuselah. Such persons are not accessible to ordinary modes of proceeding, and if occasionally they encounter, a little rough treatment, they have only themselves to thank for the peculiar state of things which has rendered such treatment pecessary."—Boston Bee, May 28th.....

TiWe need hardly add that the Boston Bee is a very Protestant, and very evangelical journal ; and that its editor, who is in such dread of the immorality of the wicked Irish," is a worthy countryman of Mr. Hiss Barnum, and of these females—for it would be a disgrace to term such sheer beasts for women? who get up "Baby, Shows," and who, wiler than the for the sake, of the more states manlike abilities nof most abandoned prostitutes of the "Old World," publicity possessors. Liberal "Kavtholics," however,

10 %. We are here what the Christians were under Dio-clettan? Galerius and Maximian, and the Protestants represent the part of the persecuting Pagans. 1251 Again he writes in another places sociation not a scarce, and where temptations, abound it was not. Calvin the would have texclaimed - syouditintoo of the Catholics) are exposed at anytime, however to the first generation of Catholics that we high; these men are Romanists, and not to be re-

to the furyof a Protestant mob, inflamed by the passionate lappeals: of Protestant ministers; nour echurches are blown up, burnt down for desecrated; the sanctuary of our private schools and colleges is invaded, or threatened to be invaded; by illegal and unconstitutional legislative committees; our dead are all but denied a burial ; our children are kidnapped and placed in Protestant families to be brought up in what we regard as a damnable heresy; legislatures are devising ways and means to confiscate the funds given by Catholic charity for the support of divine worship, and feeding not the poor; our lives and property, are insecure, and the authorities afford us hardly a shadow of protection; and our rights as Catholics, as citizens, organ men are every day trampled upon with impunity."-Brownson's Review, April-pp. 249, 250.

The country of which such things can be said, without a gross violation of truth, is not a fitting home for the Irish Catholic; and therefore we still repeat it, the Irishman, if he must needs emigrate, should avoid the shores of the United States as he would those of a place infested with the plague.

How is it however in Canada? We hesitate not to reply, that none of those charges which Dr. Brownson urges so forcibly against his own country are applicable here. We do not say that the Catholics of Upper Canada have nothing to complain of; we do not deny that we have here grievances which require to be removed; neither do we shut our eyes to the fact, that, if Massachusetts has its Mister Hiss, Canada has a James Moir Ferres and a Mister George Brown. But these men are not here, as in the United States, all-powerful; they can bark, but they can not bite; they may show their teeth, yet still, thank God, must they "digest the venom of their spleen, though it do split them.?! Our school system for the Upper Province is still sadly defective; but at the worst, it is better than the best in the United States; and the principle, from which all the rest must, in due time, flow—that Catholics have a right to separate schools—is firmly established. If our Irish Catholic constituencies are but true to themselves, if, at the next election, they will but honestly put in practice their oft reiterated professions, the details that are wanted to give us perfect " Freedom of Education" in Canada, will soon be completed .-The Catholics of Upper Canada, we assert, have the power in their own hands if they will but use it; if they will no longer allow themselves to be made the tools of needy place-hunters, and expectant "Jacksin-Office."

We say, therefore, that we must blame ourselvesthe apathy of some, the venality of others—for the injustice that is done us in the matter of education, which is the chief grievance of which we have to complain. And we can also, with a safe conscience, and confidently appealing to facts, assert that, here in Canada-" we" - Catholics-" are not at the mercy of Protestant mobs—that our churches are not blown up, burnt down, or desecrated that the sanctuaries of our schools, colleges, and the private dwellings of our Nuns are not invaded"-that we can treely bury our dead-" that our children are not kidnapped"-that, as yet, the funds of our Catholic Canada are too numerous and too strong, too conscious of their numbers and their strength, to submit States must put up with; and we strongly suspect But for the Irish emigrant—the Boston Pilot that if Messrs. Ferres and Brown, with a Canadian inmates, they would get such a lesson, that they would teel in no mood to conclude their anti-nunnery campaign with a champagne supper at one of the city

To these facts, the Boston Pilot opposes the assumptions, that, in Canada, Irishmen are unfairly overand that " men known to represent Catholic interests do not obtain office." The first of these assumptions here, it will not be long ere it spreads its branches we oppose with a denial; for the second we will offer laden with choicest fruit, over the dreary desert of an explanation.

In proportion to their numbers, we assert, that the Irish, or persons of Irish origin, in Canada, hold a very fair share of our public situations. Mr. Hincks, is, if we are not mistaken, an Irishman; so is Mr. Drummond, Attorney-General of Canada East-and many others whose names we might mention, as conclusive, that the public service in Canada is as open to the Irishman, as to the French Canadian, the Englishman, or Scotchman. As to the complaint, that, men known to represent Catholic interests, do not obtain office? we fancy that it is a complaint not peculiar to Canada. Men who place the interests of the Catholic Church first, and above all other interests, are nowhere likely to find favor in the eyes of the secular powers; and though in Canada, we have seen truly zealous Catholics holding office, and honestly contending for Catholic interests, we admit that their Catholicity and their honesty were not the qualifications for which they were appointed, but were trather looked upon as imperfections to be tolerated

alluded, when and our number of the 25th ult; we dited? mas it is he bellows out in quite a frantic spoke of the "fearfully numerous defections" from manner, on the application of Gibbon, Hallam, Castheir religion which occur in the United States tallo, Melancthon, Grotius, and others—ALL Protestamonest the Irish Catholics settled in that country, and writers—"You kit, too low, these men are infiWe should have said, "the fearful defections from dels, without experience of vital teligion." He is a amongst the Irish Catholics settled in that country."
We should have said, "the fearful defections from the faith of their ancestors which occur in the U. States, amongst the children, and grandchildren, the second and third generations of descendants from Irish Catholic settlers in America," Though the amount of these defections has been grossly exaggerated, though the total of FIVE MILLIONS at which it has been put down is, no doubt, greatly above the mark, yet it cannot be doubted, that, owing to Common Schools, to the want of Catholic schools, to infidel companions, to the corrupting influences by which they are surrounded, and to the ridicule to which Paddies and Papists are exposed, the children and grandchildren of Irish Catholics do yearly fall away in vast numbers from the faith of their ancestors: and acquire a thoroughly Yankee contempt for " Paddy-boys, Paddy-churches," and "Paddy Religion."

Will the Boston Pilot make the following calcu-

lation, and give us the result:-

Given—the Catholic population of the United States at the commencement of this century—the amount of Catholic immigration from all countries since that epoch—and the average rate of human increase under the most favorable circumstances—what should have been the amount of the professedly Catholic population of the United States on the 1st of January. 1855? Having given us, as nearly as possible the amount, will be also, from the latest statistics, give us the Catholic population as it actually is?—the difference, of course—minus a slight correction to be applied for the Catholic emigration from the States will represent the amount of the defections.

It is no answer then, to the TRUE WITNESS, to reply, as does the Boston Pilot, that, of the 7,000 Catholics in his district only seven liave formally apostatised in the course of the last six years. For it is not of the apostacies which occur amongst the adult population that we complain; but of the thousands, and, we fear, we may say, tens of thousands, of children annually lost to the Church; who are not brought up and educated as Catholics; and who, in consequence, never go to Confession, never make a first Communion, never hear, or care to hear, the voice of a priest, never set their feet inside a place of worship of any denomination; who live without God in this world, who die like dogs, and whose souls are claimed by the Devil as those of his worthy servants. Similar defections occur, of course, occasionally in Canada; but not to the same learful extent as in the United States, where the Godless school system is in full vigor.

Having replied to the remarks of the Boston Pilot. we shall feel sorry indeed if we leave the impression on the mind of our respected cotemporary that the TRUE WITNESS has done him injustice, or imputesto him unworthy and un-Catholic motives. He naturally, as an American, wishes to attract the Irish emigration, with all the blessings it brings in its train; to his native land. He knows that the future welfare of America is intimately connected with the poor, and by men the unjustly scorned, Irish emigrant to build up a Catholic church in the United States, and to restore the light of religion and morality to the blinded, and worse than heathen, masses of the New World. In all this we agree with the Boston Pilot; we differ only in this-that we think that our common object will be best attained by directing the because our Dishops and Clerg y are more zealous than are those of the United States; but because, owing to our numbers; our political and social influence is greater here than is the influence of Catholics on the other side of the lines; because the moral and social atmosphere of Canada is more favorable to the growth and development of Catholicity, than is that of the United States; and because, it is morally certain that, if the tree once strikes root, and flourishes Protestant America inne gast o**n v**or si offentro open in terfording over of same oir skom in oet op horiken de de diffing om de

CALVIN AND THE MONTREAL WIT-

"Bad cess to ye, but you're the hard man to flog" -cried the drummer to the unhappy sufferer upon whose back he was operating at the triangles—" It's hit you high—and hit you low; but hit you where one will, there's no plasing you." So is it with our evangelical cotemporary; hit him where one will, high or low, he don't like it, and still exclaims against foul play. Oh! but he's the hard man to flog entirely. The Montreal Herald has administered to him a pretty sharp castigation or two of late; and the TRUE WITNESS has rendered him a triffing service of a similar kind on more than one occasion is but still, he is not half satisfied. "Out friend is, a very glutton, for flogging, and the more hergets, the more

he seems to require the lash w. We have no objection

however to try our rod upon his back yet once again.
The questions at issue betwirt us, are Was Calmost available of the God World, publication of the strain of the God World, publication of the God Washing actuated by personal hatred of the leafned frize figs. Verily, the males and females of the Church for a sing berth for themselves, are at as high spiniard. We support the affirmative to both these Great Republicate well matched the leafned a premium in Canada, as elsewhere.

We will now give the Boston Pitot some Catholic of the misunderstood, our meaning respecting the numerous of the conditionator. Catholics in the misunderstood, our meaning respecting the numerous of the conditionator of the misunderstood our meaning respecting the numerous of the conditionator of the misunderstood our meaning respecting the numerous of the conditionator of the support of the death of the leafned the support the affirmative to both these questions by appealing exclusively to the testimony of the conditionation of the support of the support of the leafned to the support of the leafned the leafned the support the affirmative to both these conditions by appealing exclusively to the testimony of the leafned the leafned the leafned the support the affirmative to both these conditions by appealing exclusively to the leafned the leafned the leafned the leafned the support the affirmative to both these conditions by appealing exclusively to the leafned the leafned the leafned the leafned to the leafned the leafned the leafned to the leafned the leafned the leafned the leafned the leafned the leafned to the leafned th Great Republic are well matched used between the periodic and as elsewhere the Boston Pitot some Catholic and the principle that each meaning respecting the possibility of the Boston Pitot some Catholic meaning respecting the principle that as elsewhere the Boston Pitot some Catholic meaning respecting the principle that as elsewhere the Boston Pitot some Catholic meaning respecting the principle that as every mean is a good to the grown of the principle that as every mean is a good to the grown of the principle that as every mean is a good to the grown of the principle that as every mean is a good to the grown of the principle that as every mean is a good to the grown of the principle that as a grown of the principle that a grown of the principl

Thou of Catholic immigrants, apostacy is not more outlind it is that has provoked the agonised common in the United States than in any other counscreams of our cotemporary. Had, we given him try, where churches are lew, the visits of the Clergy. Catholic testimony in support of our bad, oninion, of hard man to please, is the editor of the Montreal Witness.na-Listenatorhim :- | to acong and to not

upon the sayings of some modern infidels, and principally those of Gibbon."—Montreal Witness. "After some other such worthless quotations, from

modern infidels, our Romish cotemporary quotes the flittle tract of Castalio, which in fact is only an obscene libel."—Ib.

And upon our statement, that Calvin was actuated more by motives of personal hatred against Servetus. than by religious fanaticism, our cotemporary remarks:—

"If there is such a thing as overshooting a mark, the True Wilness has done it here, for his statement bears the stamp of historical absurdity, the incredibility of which is self-evident."—Ib.

The "modern infidels" whom we adduced as witnesses to the direct share that Calvin had in the death of Servetus were—besides Gibbon-Melancthon, whose letter to Calvin we quoted, and which may be found in the collection, Culvini Epist. No. 187-Castalio, a cotemporary of Calvin, an accomplished linguist, an elegant writer, and a learned Protestant Professor-Hallam, Grotius, and others-all of whom, more or less distinctly, give credit to Calvin for the death of Servetus. To these we might have added the testimony of the celebrated Protestant theologian, Simon Episcopius, who, in his Apologia pro Confess. Romanstrantium, c. 24, speaks, if possible, more strongly of Calvin's cruelty. See Hallam Hist. Lit. Europe, Vol. II., c. 2. Does the Montreal Witness mean to assert that all the writers above enumerated were "infidels?"

As to "our statement"-that the death of Servetus was due, rather to the personal malice of Calvin, than to religious fanaticism—"bearing the stamp of historical absurdity, the incredibility of which is selfevident," we need only reply that this "statement" is not the "statement" of the TRUE WITNESS only; but of the most learned Protestant historians of modern times; and that so far from bearing." the stamp of historical absurdity," or from being "incredible"
—it is fully corroborated by letters, still extant, written by Calvin himself, and in which that great " promoter of evangelical Christianity" openly avows his fixed resolve to put Servetus to death, should the latter ever fall into his hands. One of these letters quoted by Hallam-was written by Calvin to Bolsec as early as: 1546, seven years before the appearance of the Christianismi Restitutio, the work upon which Calvin based his charge of blaspheny against Servetus; and in it the writer says:-

"It have made up my mind if he"-Servetuscomes, not to suffer him to escape." "Jam enine" -as early as 1546-" constitutum habeo, si veniat nun-quam pati ut salvus exeut." - Hallam Hist. Lit.

It is therefore against Hallam, and not against the TRUE WITNESS, that the other Witness-must vent his choler; for it is Hallam who says:—

"Servetus, in fact, was burned, not so much for his heresies as for some personal offence he had several years before given to Calvin."-1b.

If then we have "overshot our mark," if we have done injustice to the Protestant lawgiver, it is because we have too faithfully followed the opinions of Protestant historians; and though, to the erudite edithe stamp of historical absurdity," they are am corrobated in every particular by the most painstak, ing and best informed Protestant historians of the XIX. century. Even if Hallam be an "infidel" writer, as the Montreal Witness asserts, he was not a fool; not the man gravely to put forward statements "incredible and historically absurd." It is Hallam therefore, and not the TRUE WITNESS, whom our cotemporary must now undertake to refute, for it is Hallam who makes the "statements" stamped with historical absurdity, and utterly incredible.

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The Toronto Church in recording "three conspicuous accessions," that the Protestant sect called Unitarians, has lately received to its ranks in the persons of Messrs. Hume, Forster and Bailing, converts from the orthodox dissenters—" instances this falling away, as a proof of the dangers to which they are, exposed, who have once left, the only true Church of Christ," meaning thereby the "United Church of England and Ireland, as by Law established .?? Our cotemporary likewise, in the plenitude of his authority, objects to the term "orthodox," as anplied to any Protestant sect except his own; a mono-poly of "Orthodoxy" having we suppose been assign-ed to the latter by special Act of Barliament. His remarks altogether upon these concessions to the Unitarian formtof Protestantism are so amusing, as coming from a Protestant, that we cannot resist the temptation of laying some of them before our readers.

The Church argues that there is little or no dif-ference betwirt "rationalism and open infidelity;" and contends that Unitariarism is closely allied with The questions at issue perwixt us, are— and contends that of Servetus?— and contends that a december of the death of the learned "rationalism," at The interence thence to be deduced "rationalism," at The interence thence to be deduced that the learned of the learned that the learned of the learned that the learned the learned that the learned t is; that Unitarian Protestantism is very closely allied