

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES
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THE TRUE WITNESS AND CATHOLIC CHRONICLE. MONTREAL, FRIDAY, OCT. 5, 1851.

THE IRISH BAZAR.

It is hardly necessary to remind our city readers that the Ladies of Charity of St. Patrick's Congregation, will hold their Annual Bazaar next week.—The ladies take good care to keep it constantly before our minds, through the medium of our pockets.—They are already hard at work "making up their lists," and we pity the unfortunate wight who is not down for something.

"If such there be, so mark him well!"

for he is under the ban of a sisterhood, more potent than the witches of old. We are glad to find that the ladies are succeeding at least as well as usual, and are quite sanguine as to the final result.—There are many laborers in the vineyard, and they calculate on having quite a number of elegant and useful articles, some for sale and some, of course, to be raffled. The Mechanics' Institute have kindly granted the use of their spacious hall, so that there will be plenty of room to accommodate those who may wish to attend. Refreshments will be, as usual, provided by the ladies in their best style. Nothing, we are sure, will be wanting on their parts to make their Bazaar, what it has for years been, the gayest and most attractive of all similar assemblies. The object of their exertions is well known; they have been hitherto nobly supported by the public at large; and they now beg to solicit a continuance of that support which has, for the last few years, crowned their labors with the most cheering success.

The Bazaar will open on Monday next, the 8th instant, in the hall of the Mechanics' Institute, Great St. James Street, and will continue during the week.

NEWS OF THE WEEK.

The talking of Sebastopol and the consequent total destruction of the navy of Russia in the Black Sea, is the one engrossing topic of the day. We cannot yet estimate the importance of this victory, to which it would be difficult to find a parallel either in ancient, or in modern history. It is enough to say that as a great naval power in the South of Europe—and it was only as a naval power, that Russia was dangerous, or could seriously menace Constantinople—Russia has ceased to exist. She has no longer a single ship afloat in the Black Sea, not a gun-boat left her; and the bloody massacre of Sinope has been gloriously avenged. Were the Allies to do nothing more, were they to leave the Crimea tomorrow, they would still have inflicted a blow on Russia from which she will not recover during the XIX. century, and which it will take her long years of peace and prosperity even partially to repair.—Armies may be recruited, the waste of men in a campaign may be made good, fortresses may be rebuilt and regarrisoned, and a lost territory may be regained; but the loss of her navy is a loss that Russia will feel more severely than the loss of armies, tortresses, or even of the Crimea itself; for a navy is of slow growth, like the oak; and though you may make an army, or build a fortress, you cannot make a navy. Hence is it that in their results victories by sea have always been more important than victories by land, and that the great destinies of the world have always been decided by naval combats—as at Salamis and as at Lepanto—at the present juncture it is as well not to allude to more modern victories. We may remark however, that it was by the sea-captains of Elizabeth, and not by her land armies, that the Spanish Armada was defeated; and that from that defeat Spain never recovered.

All is yet uncertain as to the future movements of the Allies, or of the enemy; but we may be sure that the former will make the best use of their glorious victory. By the Pacific, we learn that the Allies are beginning to occupy Sebastopol, and that immense stores of ammunition and guns are in their hands. It is rumored that Prince Gortschakoff has received instructions to evacuate the Crimea; but it is more probable that he will again try an appeal to arms, as from want of provisions he cannot long hold possession of the Northern forts. The following is a summary of the Pacific's news:—

The Emperor of Austria has congratulated Queen Victoria and Louis Napoleon on the victory of the Allies. There was more talk about Austrian negotiations. The latest was, that Austria was willing to undertake the work of mediation at Vienna. The King of Naples had sent apologies to England and

France for recent insults. Mazini's revolutionary manifesto to the Neapolitans had been published.

The Czar in company with the three grand Dukes has signified his intention of proceeding to the Crimea; he says in an address to his army "I rely confidently on your courage to repel all further attacks;" and in a letter to the King of Prussia he says—he will accept no conditions of peace derogatory to Russia. It is certain that many more troops are to be sent to the Crimea from Russia. It was reported that Russia had undertaken the task of mediation between Denmark and the United States on the Sound Dues question. No later news from the Baltic had been received.

Gen. Simpson's despatch to the Secretary of War, with the details of the fall of Sebastopol, does not differ in its statements from the Telegraph despatches received at London and brought over by the America. The British columns stormed the Redan, but after a bloody contest could not hold it. A second assault could not be organized until the following morning, when the Redan was found to be evacuated. The loss of life has been fearful, particularly among officers. The English attack was led by Sir W. Codrington and Lieut. General Markham. 4,000 cannon and 50,000 balls and immense stores of gunpowder were taken possession of by the Allies at Sebastopol. The obstacles at the entrance of the Port were about to be removed so as to admit the entrance of ships.

THE FEAST OF THE "HOLY NAME OF MARY."

On the 12th of September, 1683, John Sobieski, King of Poland—the sacrifice of the Mass having been duly offered, and the "Holy Name of Mary" devoutly invoked—rushed down upon the Turkish hosts encamped before the walls of Vienna, which city after a two months' siege was reduced to the last extremity; and after a brief but brilliant struggle, utterly discomfited the Mussulmans, driving them from their lines, and compelling them to seek safety in an ignominious flight; whilst all their baggage, ammunition, standards, and warlike materiel became the prey of the victors. Then was finally crushed the power of the great enemy of the Church of Christ, which for more than two centuries had menaced with total destruction the liberties, the civilisation, and the religion of Christendom. Then did the Crescent yield to the majesty of the Cross; and on that day was Europe for ever delivered from all fear of Ottoman invasion, and Ottoman Ascendency.

In commemoration of that great event—of that glorious victory—which, with that won by Charles Martel at Tours A.D., 732, over the Saracens, may claim to rank as one of the decisive battles of the world—did Pope Innocent XI ordain that throughout the Catholic Church, the Sunday within the Octave of the Feast of the Nativity of Mary—8th September—should be kept as a Solemn Festival under the title of the Feast of the "Holy Name of Mary"—and as a day of thanksgiving to Almighty God for the complete triumph which He had accorded to the armies of Christendom, over whose banners had been invoked the "Holy Name" of the Mother of His Son.

The might of the Ottoman Empire has long passed away; never has it recovered from the blow dealt to it on that 12th of September, and no longer does the cry "Mahomet is the Prophet of God" threaten the peace of the Christian world, and the very existence of the Catholic Church. But fresh enemies have since risen up against her; and in the North East of Europe, another Power, as formidable to the Church as ever was Turkey, and whose rulers are as hostile to the successor of the Fisherman as ever was a Solyman, or an Amurath, has of late years grown into importance, and in its pride has dared to raise a sacrilegious hand against the Lord's anointed. What Mahometan Turkey was to Christendom in the sixteenth and seventeenth centuries, is Schismatic Russia in the nineteenth.

But this foe too has, thank God, been humbled, and the Catholic Church rejoices. In the midst of his course he has been stricken down, never, we hope, to rise again. For, on the 8th of September, whilst again the Church was commencing the celebration of the Festival instituted in honor of the battle gained one hundred and seventy-two years ago by John Sobieski over the infidel, and in honor of that "Holy Name" under whose patronage his soldiers marched to victory, another army, equally Catholic, was advancing to the successful storm of the stronghold of Schismatic and anti-Catholic Russia. And at the very moment when the Church was intoning the first notes of the "First Vespers" of the Feast of "The Holy Name of Mary," did the Lord of Hosts grant to the arms of her children a most glorious triumph over the enemies of the Catholic Church. This is the Lord's doing, and it is marvelous in our eyes.

Yes. Though in this the historian may see only a remarkable coincidence, the Christian and the Catholic may be pardoned if he imagines that he sees something more than a coincidence. Reason teaches us that the Lord is the Supreme Governor of the Universe; revelation tells us that He is the hearer and answerer of prayer, and that He giveth the victory to whom He will. Why then should we be ashamed to confess—seeing that all must admit that the triumphant success which has crowned the Allied arms is the work of the Lord—that it has been accorded at the intercession of her to whose prayers nothing will be refused, and whose "Holy Name" was in confidence invoked by our brave Allies. Not to their numbers, nor their discipline, nor yet to their fiery courage alone, must we attribute the glory of the victory; but to Him from Whom cometh all blessings, and to the powerful prayers of her whom all the Faithful delight to honor as the "Help of Christians"—*Auxilium Christianorum, ora pro nobis.*

* The Feast of the Holy Name fell this year on Sunday the 9th of September; but its celebration commenced at noon of Saturday the 8th instant, at the very moment when the brave soldiers of Catholic France were planting their triumphant eagles on the ramparts of the Malakoff.

THE MINERVE AND THE ARGUS.

These two journals—the former "Minervian," the other "Opposition"—in its principles—are at loggerheads of course, and have always been so. Having managed to get up betwixt themselves a very pretty quarrel, we cannot but look upon the interposition of any third party as likely to spoil sport; and, unless we had been in a manner "appealed to" by one of the combatants, most assuredly the TRUE WITNESS would never have interfered with either of them, but have left them to fight it out amongst themselves. The facts of the dispute, in so far as we have been able to gather them, seem to be as follows.

Some months ago an article appeared in the *Minerve* from the pen of a correspondent, under the caption "Education, Avis au Peuple; Caution to the People." In this article, the writer called the attention of his readers to the very significant fact—that, in the annual allotment of the public funds for educational purposes, all those districts which were represented in Parliament by *Rouges* members, "or by other members strongly opposed to the Government," had experienced a considerable reduction in the grants, in favor of the "colleges, academies, or convents established within their limits;" whilst to similar institutions established in districts represented by members "not hostile to the Government," large and greatly augmented grants had been made out of the public funds—though some of the establishments thus highly favored, were hardly known, and had scarcely even commenced to exist. In proof of his assertion, the writer gave a long list of the sums allotted to the different educational establishments of Lower Canada; and seemed to assert that, in thus discriminating betwixt Colleges and Convents of equal merit, according as they were located in *Minervian*, or strongly *anti-Minervian* sections of the country, the Government was giving a just and salutary lesson to friends and foes, and was inflicting a well merited punishment upon its political opponents. We say "seemed to assert," for we should be loth to tax the *Minerve*, or any of its correspondents, with really holding such a monstrous doctrine. At the same time, we must confess that the language of the article referred to is susceptible of such an interpretation; and we cannot therefore wonder that such an interpretation has been put upon it, not only by the *Argus*, but by most of the Protestant journals of both sections of the Province, many of whom have therein found occasion to hold the Catholic Church responsible for the imputed sins of the *Minerve*, and its Ministerial patrons.

The question then having resolved itself into a politico-religious question—the *Minerve* being looked upon as a Catholic, as well as a Ministerial journal—the *Argus* of the 1st inst. feels itself justified:

"In appealing to other journals of the same religious persuasion as himself—the *Minerve*—to ascertain how far they indorse the doctrine he holds forth, that the Ministry is justified in dividing public moneys at their disposal for the assistance of religious and charitable purposes, amongst such institutions as are represented by Ministerial supporters, to the exclusion of similar institutions of equal merit, whose advocacy is committed to Ministerial opponents?"

Thus appealed to, as a "journal of the same religious persuasion as the *Minerve*," we have no hesitation in replying—that we repudiate with all our heart and soul and strength the doctrine which the *Argus* attributes to our French cotemporary—that we look upon it as subversive of all honesty and political morality; and as eminently calculated to bring well merited ruin and disgrace upon any party that is base enough to adopt it, or journalist venal enough to endorse it. Indeed, we know not how, or where to find language strong enough to express our abhorrence of such a doctrine, and our contempt for those who act upon it. Such fellows, if there be such, and, above all, if they hold place or office where they may carry their doctrines into practice, should be kicked out at once, as a curse to the community, and as the most dangerous enemies of religion and morality. Against such fellows, if there be such, we would desire to see the hand of every man raised, and in every hand a whip,

"To lash the rascals naked through the world."

Yet we would beg the *Argus* to understand that we by no means admit that our Ministry do hold the doctrine that he attributes to them; or that he has rightly caught the meaning of the *Minerve*.—We confess that, after two or three careful perusals of the article in question, we do not understand its drift. It may indeed, as we said before, be so construed as to bear the meaning given to it by the *Argus*; but, we trust that it is also susceptible of another and a very different interpretation; and we feel convinced that—for his own sake—for the sake of the Ministry whom he so warmly defends—for the sake of our Catholic colleges and convents, apparently menaced with the withdrawal of aid from the public funds, as a vicarious atonement for the sins of the electors—and, above all, for the sake of education, religion and morality which should never be mixed up with the paltry party squabbles of the day—the *Minerve* will shortly give such an explanation as shall clear his Ministerial friends and himself from the very odious imputations cast upon him and them by the Protestant press, in consequence of his correspondent's very ill-advised "Avis au Peuple."—For that explanation we shall wait; and, in the meantime, we claim for the *Minerve*, and for the Ministry, that to which all accused persons have a right—"That they be esteemed innocent until they be proved guilty."

Nor let the *Minerve* say that he is not bound to give explanation. He is bound to do so, for he has brought a most serious charge against the Ministry; one, which if true, should be followed by their immediate expulsion from office; but which, if not true, should be immediately retracted and apolo-

gised for. Thus the *Minerve's* correspondent, speaking of the additional grant made last year to the College of Ste. Therese, which is situated in a district represented by an anti-Ministerial member, pretends to account for this solitary instance of Government liberality towards a Catholic institution in an anti-Ministerial district, in the following manner:—

"As to the College of Ste. Therese, perhaps the happy idea of causing the petition to be presented by the Hon. M. Morin, and not by M. Prevost, procured for that house an augmentation of its annual allowance."—*Minerve.*

This does demand explanation, and, as a Catholic, we call for explanation; for, until it is explained, the enemies of our Church and of our Catholic educational establishments—and alas! how numerous and how active are our enemies—will assert, and will appeal to a professedly Catholic journal in support of their assertions, that our Catholic Colleges and Convents receive aid from the public funds of Canada—not in consideration of the services that they render to the cause of education and morality—not because they deserve well of the country—not because they have a legitimate or reasonable claim upon the public purse—but as a reward for political services, or rather, as a bribe to the electors of the districts in which they are situated to vote for the Ministry of the day. Can any accusation, more disgraceful to the Ministry, more damaging to our Catholic institutions, possibly be conceived? And yet how can we meet it, how repel it, so long as the words of the *Minerve* are allowed to remain unexplained? Catholics especially are interested in calling for an explanation; for it is upon Catholic institutions that the wrath of the Ministry is represented by the *Minerve* as falling, on account of the sins of the electors.—Truly, Catholics can have no sympathy with, or predilections for, the party called *Rouges*; but why, on what principle of justice, should our Colleges and Convents be called upon to do penance, and to offer up a vicarious atonement, for the iniquities of a demagogism to which they are opposed, and against which they cease not to put the people on their guard?—Whether presented by a Ministerialist, or by a *Rouge*, by the Hon. M. Morin or by M. Prevost, the petition of the College of Ste. Therese was equally worthy of the attention of the Government; and its claims to assistance from the public funds remained unaltered. It is therefore a monstrous libel on the Ministry to insinuate even, as does the *Minerve*, that they accorded to the demand of M. Morin in behalf of the College of Ste. Therese, that which they would have refused, if applied for by M. Prevost; and the sooner the Ministry gets rid of such an injudicious supporter, the better for itself and for its real friends.

The *Canadian Monarchist*, a Protestant paper, and evidently a friend to the Church of England, offers a few remarks upon the Sabbatarian controversy, which we commend to the notice of the Anglican Church of Upper Canada, and of the disciples of the Holy John Calvin everywhere:—

"KNOW VERSUS CALVIN—BALLS VERSUS BOWLS.—Some of the 'unco guid' in Montreal have been kicking up a horrid row because some wicked little papist boys played a game of ball on Sunday evening, in a field. The Roman Catholic organs say that according to their faith, there is no harm in playing Ball, or any other game, in itself innocent, on a Sunday afternoon. We can add a high Protestant authority; when John Knox went to see Calvin at Geneva, he was awfully scandalized at seeing the great Reformer playing Bowls on a Sunday afternoon, and remonstrated with him thereon; but Calvin very plainly told him, that neither Luther, Melancthon, himself, nor any of the continental Reformers took the same view of the Sunday as he did.

"If then the great Reformer of Geneva played at Bowls, why should little papist boys in Montreal be interdicted on Protestant authority from playing at Ball?"

"The truth is that this identical John Knox was the father of the Judaical, or puritanical mode of keeping the Christian Sunday; the new dogma found its way from Scotland to England in the reign of Elizabeth, and became rampant under the reign of the 'Saints,' after the murder of King Charles; in those days a mantle of sad-colored cloth was flung over all England, and England has never been 'merrie England' since.

"The fashion of calling the Sunday, or Lord's Day, the Sabbath, and the Judaical or puritanical mode of observing it, never obtained in any of the Reformed Churches on the continent. In Norway, Denmark, Sweden, Prussia, Holland, they hold precisely the same views of the lawfulness of innocent amusements on the Sunday afternoon that the Roman Catholics do. It is in the British dominions only, and in her Colonies, and in the United States, that the puritanical dogma prevails, and that men will persist in calling the Christian Sunday, the thing that it is not, the Sabbath—or the first day of the week, the last.

"We have in our possession the original Latin of a solemn protest signed by several of the Princes and great nobles, who were in Germany the nursing fathers of the Reformed Church, in which they utterly reprobate the doctrine on which the puritans so rigidly insist. Query, is the Christian world likely to be wrong, or a few stray sectaries right, on this matter?"—*Canadian Monarchist.*

TWEEDLE-DUM AND TWEEDLE-DEE AT LOGGERHEADS.—A very pretty quarrel is raging amongst the Methodists of Upper Canada—the *Christianian Guardian* on the one side, and the Rev. Dr. Ryerson on the other. What it is all about, we neither know nor care; but the belligerents snort dreadfully, and call one another very hard names, which, no doubt, they both well deserve. They evidently know one another well, and seem about to verify the old adage, that—when somebody falls out with another somebody, somebody else has a chance to come by his own.

The *Christianian Guardian* says "it would be a very easy task to make such an exposure of the so-