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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 14, 1854.
 NEWS OF THE WEEK.

The late aggression upon the Nunneries has aroused the indignation of the Catholic gentry of England; which expressed itself in the Meeting of the 21st ult., held in London, and which was attended by the Earl of Kenmare, Lord Arundell of Wardour, Lord Peire, and the other leaders of England's old Catholic aristocracy. The Hon. Charles Langdale was in the chair.

The Corruption Committee has given Mr. Lucas a capital opportunity for reading Mr. Keogh a fine moral lecture upon his political tergiversations; but as yet it has not succeeded in substantiating any amount of guilt, sufficient to justify the wholesale denunciations of the *Dublin Freeman*, and the *London Times*. It is difficult to prove vagueness, where there are so many ways of evading the law; and in all probability, from want of evidence, the Committee will find itself obliged to pronounce, utterly groundless, charges, which almost every man in Great Britain and Ireland believes to be true.

The rejection of the proposals of the Allied Powers, by the Czar, has had a slight effect upon the funds, which have fallen a little. The price of grain has also, we are happy to say, been considerably reduced, and there are hopes that it may fall still lower. At the dock-yards, fresh ships are fitting out to join the Baltic fleet, which it is not expected will be able to commence serious operations before the middle of April. In France, the warlike enthusiasm continues unabated; and ere many weeks elapse, the soldiers of the two countries will be in presence of the foe.—The British contingent will, it is said, be raised to 50,000.

Russia is not idle, but is straining every nerve to resist the storm which she has provoked. Vast reinforcements, of infantry and cavalry, are being poured into the Principalities; and Omer Pasha will find it no easy task to maintain his position on the Danube, in presence of the vastly superior force to which he is exposed. Sebastopol has been strengthened with an additional corps of 70,000 men; another of 30,000 is at Odessa; betwixt which and Moscow there are 100,000 men on the march. Hostilities on a grand scale, such as Europe has never witnessed, are about to commence, and in a few weeks we may expect to hear the roar of the cannon. If the state of the navigation will permit it, Sir Charles Napier will, most likely, have the honor of opening the ball.

THE CLERGY RESERVES.

It is with regret that we find ourselves compelled to differ with the *Kingston Herald*, upon the proper line of policy to be pursued by Catholics on the "secularisation" question; entertaining for him, as we do, a sincere respect, and recognising in him a warm and consistent advocate of the Irish and Catholic interests. In his issue of the 1st inst., our *Kingston* cotemporary, however, evidently misunderstands our argument, and attributes to the *TRUE WITNESS*, views which it is far from holding; we trust to remove the difference betwixt us, by more fully defining our position; and we therefore seize this opportunity of replying, at one and the same time, to the arguments, both of the *Canadien* of Quebec, and the *Kingston Herald*.

The cause of difference betwixt our opinions, and those of our cotemporaries, upon the "secularisation" question, is to be found in the different points from whence we regard it. They look upon it purely as a political question, and view it solely with regard to its effects upon the political party with which the Catholics of Upper Canada have long acted in concert. The *TRUE WITNESS*, on the contrary, examines it solely from a Catholic stand-point; and estimates it by its probable results upon the other great politico-religious questions of the day. The *Canadien*, and the *Kingston Herald*, approach the discussion of the question as "Reformers," and ask—"How will it affect our political party?" The *TRUE WITNESS*, as a Papist, asks only—"How will it affect the Church?" We are ready to discuss the question with our cotemporaries, amicably; assuring them that we intend not to tax them with any latent hostility to Catholic interests; and begging of them not to attribute to the *TRUE WITNESS* any design of "undermining the strength, or influence of the "Reform party." We know no party, we care for no party, save the Catholic Church.

To commence with the *Kingston Herald*—The *TRUE WITNESS* is not bound "to prove to Catholic Reformers, that the 'Clergy Reserves' are, in truth and fact, and to all intents and purposes, absolutely vested rights, beyond the legitimate action of Parliament, and standing in the same position as purely pri-

rate property." Having never advanced such a thesis, we cannot be in honor bound to support it.—Our cotemporary mistakes our argument altogether; we will endeavor to state it for him; requesting of him again, not to attribute to us opinions which we have never advanced.

1. We contend that the Christian State has not only the right, but is in duty bound, to make provision for the service of religion—we do not say of Anglicanism, or Methodism, or Presbyterianism, or any other *ism* in particular—but of religion in general.

2. That such a provision having been made, it should be held sacred, as devoted to the service of God. And that though the State may have materially erred in the manner in which it has made, or distributed, amongst its subjects, this provision for the support of religion, the principle upon which it has acted is formally true.

3. We contend, that the errors, if there be errors, should be rectified; but that the principle, formally true, should be left intact.

Now the *Canadien*, and *Kingston Herald*, ignore altogether the religious element in this politico-religious question. They call upon Catholics to vote for the absolute "secularisation" of the "Reserves" upon the grounds—That the State has no right to support religion—that such a co-operation of Church and State is evil *per se*, and implies an unhallowed union betwixt things temporal, and things spiritual, which, in the interests of the people, and of religion, should be severed—that the support of religion should be left entirely to the Voluntary contributions of the members of the different religious denominations—and that, therefore, all State endowments in aid of religion should be secularised, as unjust, and anti-Christian. "Catholics" says the *Kingston Herald*, "are advocates of the Voluntary system . . . and are firmly opposed to Church Establishments." We beg leave to correct our cotemporary. The principles which he attributes to Catholics are condemned by the Church; they may be found in the writings of De Lammenais; but not in those of any Catholic theologian, approved at Rome. Catholics may accept the "Voluntary" principle; would prefer it indeed to the odious connection betwixt Church and State, known as State-Churchism; in which, as in England, the so-called ministers of religion are the mere abject creatures, the tools of the civil power; but it is false to say that Catholics advocate Voluntaryism as the best, the only legitimate, method of supporting religion. We put it to our cotemporary: "If Catholics were advocates of the Voluntary system" it would be impossible for them to support the principle of "tithes" in Lower Canada; and, so far from opposing Mister George Brown—upon the same principles as those on which the *Kingston Herald* calls upon Catholics to vote for "secularisation"—would Catholics be bound to vote for the immediate abolition of the compulsory levy of "tithes" in this section of the Province.

In that the Church approves of "tithes," and maintains the duty of the laity to pay them, she condemns the proposition that the support of religion should be left entirely to the Voluntary contributions of the laity; and what she condemns as *false* in Lower Canada, she cannot assert as *true* in the Western Province. Tithes, are not evil, are not repugnant to the spirit of Christianity. In Ireland they are evil; not as tithes; but because levied upon a Catholic people, for the support of Protestant ministers. And the Church Establishment is an injustice; and a most monstrous wrong; not because it is a Church Establishment, but because it is an Establishment perverted; because its revenues have been diverted from their original object. It is not the "Establishment," but the "Robbery," of the Church in Ireland, of which Catholics have to complain. If its revenues, its churches, its tithes, and its emoluments were in the hands of the legitimate Bishops and Clergy of Ireland, the Establishment would be a blessing, instead of a curse to the people.

The *Kingston Herald* is too sweeping, too general in his denunciations of State endowments. They may be, they often have been, misapplied; but the principle upon which they are founded is a true one nevertheless, and should be asserted. The principle which the *Kingston Herald* lays down—that the support of religion should be left solely to Voluntaryism—is, it is true, the only principle upon which the "secularisation" of the "Reserves" can be honestly, consistently or logically, advocated; and it is just because it is a principle which no Catholic, who takes his politics from the teaching of the Church, can recognise, that the *TRUE WITNESS* opposes "secularisation." No Catholic, we say, who makes his politics subservient to his religion, and who places the interests of his Church above those of his party, can support "secularisation" upon the grounds on which the *Kingston Herald* advocates it; and yet we will do our cotemporary the justice to admit that he is perfectly logical and consistent; and that upon no other grounds can the propriety of "secularisation" be successfully maintained.

That the revenues accruing from the Reserves have been injudiciously applied—that one or two sects have been unduly favored in the distribution, and other sects unduly neglected—can afford no grounds upon which to base an argument for "secularisation." All that it is possible logically to conclude from the premises, is, that a Reform is necessary; that it is expedient to make a fresh and more equitable distribution of the property in dispute. For we would beg the *Kingston Herald* to remember, that in pleading for the propriety of State endowments in aid of religion, we are not contending for the establishment of a dominant Church; or for the undue exaltation of one denomination, to the exclusion or depression of others. Our thesis is, simply—that it is not advisable that religious endowments should be "secularised."

That the source from whence are drawn the revenues, devoted by the State to religious purposes, has been badly chosen; that the collection of these revenues injuriously affects the development of the material resources of the country—is an argument from whence we may conclude to the expediency of a change in the source of, and mode of collecting, these revenues; but can never be assigned as a reason why the State should altogether withdraw its aid from the support of religion.

There remains then only, as a third, and last argument—that of the *Kingston Herald*—that all State endowments, for religious purposes, are evil—that religion should be left entirely to the Voluntary contributions of the people. But this argument, no Catholic can adopt; nor will he ratify such a principle by his votes. "Not only"—says the Catholic—"has the State the right, but it is in duty bound, to make provision for the service of God, the support of divine worship, and the religious instruction of its people. The State"—says the Catholic—"as well as the individual, is bound to acknowledge God in all its ways; for, not for itself does it exist; but for Him alone, from Whom, and by Whom, are all things." To deny this, to deny the religious obligations of the State, involves the denial of God, and the profession of political atheism.

To some other objections, of the *Canadien* and *Kingston Herald*, we will endeavor to reply next week.

The *Minerve* upbraids the *TRUE WITNESS*, with Toryism, and with want of attachment to "Liberal" principles. We know not whether to admit, or deny, the soft impeachment; we know not, in fact, whether to look upon the insinuations of the *Minerve* as complimentary, or as a reproach. Ere pleading to the indictment, we should like to know what our cotemporary understands by Toryism, and "Liberal" principles. They are brave words; but what do they mean?

Taking the modern acceptance of the word "Liberal" we candidly admit that we lay no claims to the possession of "Liberal" principles. Every scoundrel, now-a-days, who has a desire to rob his neighbor, or to cut his throat, is a Liberal. Kossuth is a Liberal; so is Mazzini; Gavazzi, and the blood and mud begrimed ruffians of the Roman Republic, the murderers of Priests, the pillagers of convents, and the cowardly persecutors of the Sisters of Charity, were all Liberals of the first water. By "Liberals," and upon "Liberal principles," the Jesuits have been robbed, and banished; and it is as the opponent of the same principles, that the Archbishop of Freiburg and his faithful Clergy, have incurred the displeasure of the "Liberal" Grand Duke of Baden. No! the *TRUE WITNESS* has never advocated "Liberal principles;" and we thank the *Minerve* for doing us the justice to admit it.

We know not how to treat the charge of Toryism; for we ask, what, in the name of all that is ridiculous, is Canadian Toryism? The name Tory has, in its time, played many parts, and has been given to political organisations of the most opposite views and opinions. In England, the word means one thing; in Ireland, another; in Canada, nothing at all. It is just one of those unmeaning terms, wherewith one man denounces his political opponent. "You are a Rouge," says one—"You are a Tory," is the rejoinder; they might just as well call one another "relative pronouns." With great scorn, on one memorable occasion, Mrs. Gamp challenged an obnoxious individual, who had presumed to meddle with her peculiar line of business, to give his opinion upon the interesting subject of "twins." We should much like to hear the *Minerve* hold forth on the subject of Tories, and Toryism.

There is nothing to be ashamed of in the name.—Many men have been called Tories, who have gloried in, and shed lustre on the name. Others again, assuming an appellation to which they had no right, have disgraced it, and made it a term of reproach.—The Orangemen of Ireland, for instance, have been, by some ridiculous misnomer, called Tories; though they are the true political children of the "base and brutal Whigs," as O'Connell used to call them.—Orangemen are no Tories; but rather the descendants and inheritors of the political traditions of the old crop-eared canting Puritans; a mongrel cross betwixt the low, fanatical, Covenanters of Scotland, and the suttlers of the Cromwellian army. These men, by assuming a political designation to which they have no right, have made the name Tory stink in the nostrils of every honest man; and if the *Minerve* means to insinuate that we have any predilections for their principles, or any respect for them as a party, he most foully wrongs us. We yield not to our cotemporary in hatred of these men, and their principles. They have been a curse to Ireland, and not a whit better to Canada.

It is as the political opponents of Whiggism, and therefore of Orangeism, that Tories are known to history. The Cavaliers of England were Tories; the gallant Montrose—in the opinion of the Cardinal Ketz, no mean judge of character—the most perfect hero of his age, was a Tory; Claverhouse, the noble, chivalrous Claverhouse, was a Tory; the loyal Highlanders, the men of Clanronald and Glengarry, who, if they could not conquer, knew at least how to die for their lawful sovereign, and who, by their fidelity, redeemed the name of Scotland from the foul disgrace brought upon it by the Whigs and Presbyterians of the preceding century, were Tories. The brave, true-hearted Irishmen, the defenders of Limerick, who, though oppressed by superior numbers, were subdued not by force, but by treachery, and whose defeat entailed, the overthrow of Ireland's nationality, the suppression of Ireland's Parliament, the persecution of Ireland's Church and Ireland's long-protracted agony—the men, who, when the cause

of their country was hopeless in Ireland, carried their arms abroad, and made the name of Irishman glorious on every battle field in Europe—were Tories; rank Tories, every man of them. And to come to later times, and to cite names more familiar in our cotemporary's ears—the best and bravest of the sons of France, during her many years of intestine commotions, were Tories. The heroes of La Vendée—the La Rochejaquekins—the Cathelineans—the Lescares—the Stofflets—names of which every Frenchman, or descendant of Frenchmen may well be proud—were Tories—good Catholics, loyal subjects and staunch Tories. It is no disgrace to avow the political opinions of such men. Would to God that it were as easy to imitate, as to admire, their loyalty, their chivalrous devotion, and heroic virtues; at all events, let it be permitted to us to boast that we heartily participate in their hatred of Whiggism, Exeter-Hallism, and democratic despotism.

The *Canadien* menaces the Catholic Church with the withdrawal of his patronage and approval. The *Journal de Quebec* seems but little affected, and is evidently of opinion that the Church which has withstood the storm for near nineteen centuries may possibly survive even the defection of the *Canadien* and his friends. In fact, the *Journal de Quebec* has more confidence in the promises of Christ, than respect for the terrible threats of the *Canadien*. The *Journal* says:—

"The organ becomes solemn, and menaces us in the name of the Government, but menaces us by gradations—first, gradual coldness; then with want of confidence; lastly, war, perhaps, an open rupture. Here, ye Clergy, is war by the knife for you. Understand that my lords the ministers will rather sacrifice you than consent to die. Otherwise you have no idea of the inexpressible enjoyment of a portfolio. If you, like us, looked up at them from the cellar whence we are allowed to contemplate them, you would understand that if it is necessary to choose, in spite of our profound affection for you, it is not the Government that we shall sacrifice. That is the threat of the *Canadien*."

"SIGNS OF THE TIMES."—We would beg leave to call the attention of the *Canadien* to the following extract from a Protestant journal of Upper Canada—the *Hamilton Gazette*. The *Canadien* will perceive that the opinions lately expressed by the *TRUE WITNESS* are entertained by Protestants, as well as by Catholics:—

"Alluding to the connection between Church and State, Mr. George Brown observes in the *Globe* of the 3rd current:—'Permitting the connection on one point, how can you forbid it on any point? If Protestants retain the State advantages, how can they be denied to Romanists? If the Church of England keeps her small public endowments, how shall the Church of Rome be deprived of her enormous endowments? Surely the Roman Catholic members of the Canadian Legislature must be groping in the darkness of utter denunciation, if they do not profit by the warning conveyed to them in the above most significant and suggestive passage!'

"Let them mark the purport and power of the words 'small public endowments.' Drivelling details must they be, if they imagine that the fierce polemical platforms of Canada West will confine their assaults to the public endowments of Romanism in the Lower Province! If the Anglican Church be once plundered, the slogan 'For Popery ho!' will be applied by thousands and tens of thousands, whose zeal will not permit them to examine deliberately the charters and title-deeds of ecclesiastical property! The game which that uncompromising 'dinger doom of Popistry,' John Knox, enacted in Scotland, will be repeated in Eastern Canada, and, the chances are great, with corresponding results."

COURT OF QUARTER SESSIONS.

On Saturday, John Hanley was put on his trial, charged with a felonious assault upon Councillor Papin, on the 28th of February, during the Municipal Elections. For the Crown, it was proved that there was a crowd before the door of the election room; that the Mayor, Mr. Papin, and Mr. Coursol, went out, with the view of clearing a passage for the voters; that there was groaning and confusion amongst the crowd; that a bull terrier pinned Mr. Coursol by the heels, and grievously worried his boots and pantaloons under the impression that they were cats; and that M. Papin was knocked down, and received two or three severe blows on the head, from a stick, or skull-cracker. Simard, the policeman—who, on the Gavazzi inquest, pretended to recognise the murderer of Walsh—swore that the prisoner, John Hanley, was the person who struck M. Papin; but his evidence was contradicted by witnesses for the defence; who swore most positively that the prisoner was at a considerable distance from M. Papin when he was struck; and that they were certain that the blow was not given by John Hanley.

The Judge summed up; and having retired for about a quarter of an hour, the Jury returned into Court with a verdict of "Not Guilty." The prisoner was ably defended by B. Derlin, Esq.

The case of the Queen v. James Moir Ferres, editor of the *Montreal Gazette*, against whom a True Bill was found in the October term of the Court, for Obscenity, in publishing beastly and immoral advertisements, was brought before the Court. On the motion of the prosecuting Counsel, the trial was postponed; and the accused was bound over to appear, and answer for the offence with which he is charged, on the first day of the next term of the Court of Quarter Sessions.

It is the intention of the "Congregation de St. Michel" to hold a Bazaar during the second week of the month of May next; and intending contributors are respectfully requested to send in their contributions before the 25th inst. Objects for the Bazaar will be received at the Establishment of the Christian Brothers, in the St. Lawrence Suburbs.

We trust that the appeal of this admirable, and truly Catholic Society, will not be in vain. It has done, and is doing much good; and deserves therefore to be supported.

We learn from the *Catholic Citizen* of Toronto, that, with a view of giving additional influence to the Catholic Institute, His Lordship the Bishop of Toronto has been pleased to accept the office of President of that flourishing institution.