

**REMITTANCES**  
 TO  
**ENGLAND, IRELAND, SCOTLAND & WALES.**  
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**The True Witness.**  
 MONTREAL, FRIDAY, JAN. 30, 1857.

**NEWS OF THE WEEK.**

By the arrival of the steamer *Arago* at New York, we are put in possession of European dates up to the 14th inst. The "Neuchâtel" difficulty is settled; Switzerland having released the prisoners, and Prussia having recognised the independence of Neuchâtel. Hostilities had recommenced at Canton, and it is said that the Americans are taking an active part therein; having been provoked thereto by the massacre of several of their fellow-citizens by the Chinese.—The French Admiral had given orders for the fleet under his command to join him immediately; and it may therefore be anticipated that the Chinamen have plenty of work cut out for them.

The murder of the Archbishop of Paris by a suspended priest is the great topic of the day, and the papers are filled with details of the assassin's antecedents, from which it would appear that his moral character had been bad from his earliest days—that his ecclesiastical superiors had tried, in vain, every means to reclaim him—and that at last he had been suspended by the Bishop of his diocese. Irritated at this just punishment, he determined on revenge; and thus was led to the perpetration of the crime for which he will most probably suffer on the scaffold. From his evident opposition to the definition of the "Immaculate Conception," it would also seem that the unhappy man, but for his last crime, would in all probability, have openly professed himself a Protestant; and like Achilli, have become an illustrious champion of the Reformed Faith.

A Canadian winter would be a dull season indeed, were it not for the varied amusements in which, during the almost total cessation of business, our citizens generally indulge themselves. The winter is indeed pre-eminently the season for fun and frolicking, singing, dancing, flirting, and last though not least, evangelical spouting. What the month of May is to the frequenters of Exeter-Hall—that is the month of January to the people of Montreal. It is a season of great refreshment, in which the spirit of—well never mind of what—is abundantly poured forth from "elect vessels;" and in which marvellous "experiences" are vouchsafed to the pleasant children of the conventicle. For in this month, falls the great week, the "Holy Week," of the Protestant Church, in which the sects give each its Spiritual Soiree.

This year the lead was taken by the Anglican sect, the members of which gave their Annual entertainment in the Mechanic's Hall on the evening of the 21st inst.; and as a considerable portion of the evening was kindly devoted to us poor Papists, perhaps our readers will not think it unreasonable for us to devote a small space in our pages to the "Annual Report of the Colonial Church and School Society."

This is a society in connection with the Church of England; the object of which is, not only to provide education for the members of its own communion, but to make proselytes from amongst the Catholic population of this Province. With its internal affairs, or those which concern its own members, we have nothing to do; but will confine ourselves to that portion of the "Report" and those speeches in which allusion was made to us, and to our people, in whose spiritual welfare our Anglican friends feel such a deep interest.

The Colonial Church and School Society is, in fact, but a branch of the French Canadian Missionary Society, in so far as its general object is the same, viz., the perversion of the Catholics of Canada. We must suppose, however, that in addition to this general object, the Anglican proselytizers have a particular object in view—that of converting their hearers to that peculiar form of Protestantism known as "Church-of-England-ism;" whilst the former, or French Canadian Missionary Society, is satisfied with making Protestants in general. This may account for the small success that has attended the efforts of the former; for it is much easier to shake a Catholic's faith in the teachings of his Church, than it is to induce him to yield his assent to the 39 articles.

The *Sabrevois Mission* is the great missionary enterprise of our Anglican friends; and this "has been" according to the Report, "most signally blessed." In what this "most signally blessed" consists, we are further informed by the same document. "The present number of French Canadians who are communicants at Sabrevois and vicinity exceed twenty; and besides these 20 French Canadian communicants, there are 'several others speaking the French

language, who reside in that locality and attend the Church." Of course, as with the "swallowers" and "strabour converts" in Ireland—"those who have visited these converts from Romanism have been struck with their intelligence, and their readiness to give an answer respecting the change through which they have passed." These then are "the most signal blessings" mentioned in the Report—"upwards of twenty," perhaps twenty one, cases of perversion to boast of; whilst the Society's annual expenditure is put down at £2,942.

Now if anything ought to move our French Canadian brethren to gratitude towards their Anglican fellow citizens, it is this extraordinary and uncalled for generosity on the part of the latter. Can there indeed be anything more marvellous than this anxiety on the part of Anglicans for us poor Papists? Whilst at home, and amongst their own brethren, crime is increasing with a rapidity unequalled in the annals of the human race, whilst from the British press of every shade of politics, the cry is heard that vice is sweeping over the land like a torrent, that life and property are no longer secure, that the mass of the people are fast relapsing into brutal heathenism, and that society is menaced with destruction swift and inevitable, unless means may be devised to convert them to Christianity—regardless of their brethren at home, our generous Anglican friends, lavish with no niggard hand their hundreds and thousands of pounds upon the "Romish" strangers of Canada; amongst whom serious crime is almost unknown, who of all people under the sway of the British Empire are the most moral, orderly, and peaceable, and amongst whom, as even Anglicans must admit, all the doctrines of Christianity, are fully believed. There is indeed something which would be heroic, were it not ludicrous, in this Protestant generosity.

The Rev. Mr. Bancroft, Secretary to the Society, was the "great gun" of the evening, and kept up a heavy fire upon Romanism and its corruptions. Eloquently did he plead in behalf of the "Sabrevois" mission, "as the only effort now making by our church to preach the Gospel to the French Canadians;" who, as he remarked, "were our countrymen, entitled to our love and sympathy;" but amongst whom "there was a spiritual famine," and to whom therefore it was their duty "to give the Gospel." Already "multitudes of French Canadians were leaving Romanism, and seeking for something better."

What Mr. Bancroft means by a "spiritual famine" amongst French Canadian Romanists, we are at a loss to make out. They have at least all that, as a member of the Church of England, Mr. Bancroft holds to be necessary to salvation. They have, what even his sect admits to be, a validly ordained Ministry, and therefore they have valid Sacraments. They have, and hold in their integrity, "the three Creeds, Nicene creed, Athanasian creed, and that which is commonly called the Apostles' creed," which, according to the 8th of the 39th articles, "ought thoroughly to be received and believed;" they hold every Christian doctrine which the Church of England holds and teaches; and differ materially from Anglicans in this only, that they hold and believe many doctrines which Anglicans deny, or protest against. If therefore there be spiritual suffering amongst them, it is from *plethora* and surely not of "famine," that French Canadian Romanists suffer. In becoming Anglicans, they can by no possibility acquire anything which they have not as Romanists; though to become Anglicans, they must first get rid of, or reject, much which they now possess; for, as we have often remarked, all Protestants, including of course Anglicans, and Mr. Bancroft himself, are Christians in so far only as they agree with Romanists; wherein they differ from the latter, or are distinctively Protestant, they agree in every particular with heathens and infidels.

That of the French Canadians who "were leaving Romanism"—that is, renouncing their belief in the teaching of the Church—"multitudes were seeking for something better," we can readily believe. That they are "seeking for something better," is a proof that they have not got it—that, by "leaving Romanism," they have not improved their condition—that their "spiritual famine" is at least as severe as ever—and that it by no means necessarily follows that because a Romanist "leaves Romanism," he will take up with Mr. Bancroft's Anglicanism. If we mistake not, the respected gentleman who presided at the meeting in question, some years ago, warned his clergymen of the dangers of attempting to shake the faith of French Canadian Romanists; and recommended them to be careful how they took from Papists what they had, if they had nothing better to give them. It would be well for Mr. Bancroft and his friends to bear this in mind; for, by their own showing, even if their actual communicants do "exceed twenty," the chief result of their missions to French Canadian Romanists has hitherto been to make "multitudes" of them "infidels." For the man who has "left Romanism," and who is still "seeking" for another religion, must be destitute of religion, and therefore an infidel. Now what we would recommend to Mr. Ban-

croft and his friends is, to try their hands upon some of their own people whose "spiritual famine" is, as he and they must admit, far greater than that of French Canadian Romanists. Amongst Protestants, the great majority of the thinking and educated classes reject the "three creeds" which the former hold—deny the Divinity of the Lord Jesus—and look upon the doctrine of the Trinity as; at least, as incomprehensible, at least as contrary to reason the principles of arithmetic and common sense, and as destitute of all Scriptural foundation, as the Catholic doctrine of Transubstantiation. If Mr. Bancroft can succeed with any of these, and upon Protestant principles convert any of them into Anglicans, and get them to receive the Athanasian Creed, he will have grounds for believing that he may also succeed in imposing the "forty stripes save one"—upon the French Canadians who are leaving Romanism and who are till now "seeking for something better."

**BROWNSON'S QUARTERLY REVIEW.** January, 1857. New York Series, No V.

The contents of the January number of this periodical are as follows:—

- I. Brownson on the Church and the Republic.
- II. E. H. Derby to His Son.
- III. Maret on Reason and Revelation.
- IV. Slavery and the Incoming Administration.
- V. Archbishop Hughes on the Catholic Press.
- VI. Literary Notices and Criticism.

"It is not often" says the *Reviewer* in the first article in the above list, "that the secular or the Protestant periodicals of the country make any formal attempts to refute our arguments, or to show the inconclusiveness of our reasoning in behalf of the Church." He has, however, for once, met with an opponent, in the shape of a writer in the *Universalist Quarterly*, and *General Review*, whom he deems worthy of his steel; and to whose strictures upon an article which appeared in the July number of *Brownson's Review*, entitled "The Church and the Republic," he replies in the number before us.

In his July number the learned doctor laid down and defended the thesis—that religion, as an organisation, or Church, was essential to the maintenance of the republic; by mediating between the authority of society, or the State, and the rights of the individual, thus restraining each from encroaching upon the other—that a Church alone, resting upon its own basis, independent both of the State on the one hand, and of the individual on the other, could assign to each its due limits; and thus prevent the authority of the State from degenerating into social despotism, and the assertion of the rights of the individual from becoming anarchy. But this independence, argued the *Reviewer*, can be predicated of the Catholic Church alone; she is therefore essential to the maintenance of the Republican form of Government in its integrity.

Dr. Brownson's Protestant opponent objects in this argument to the term of "religion organised." Admitting the necessity of religion as a mediating power between State and individual, he denies the necessity of a Church; not perceiving that religion, unorganised, is merely the private conviction of the individual, and is therefore impotent to mediate between the individual and the State.

We cannot follow out the process by which the *Reviewer* develops and establishes his original thesis; but we cannot refrain from calling attention to one important admission made by his Protestant opponent. That the Doctor is eminently successful, the Protestant champion recognises; that his conclusions flow directly and inevitably from his premises, he fully allows; but he adds, "the secret of his"—Dr. Brownson's—"apparent success will, if we mistake not, be found in the unwarrantable readiness with which Protestant readers accede to the premises of his argumentation."

Now what are these "premises" to which Protestants too readily accede; but which, if admitted, must lead inevitably to the Catholic's conclusions? They are thus laid down by the Protestant writer in the *Universalist Quarterly*:—"Not one Protestant in ten," he says, "will hesitate to admit the proposition, that God has revealed to mankind a perfect and complete system of religious truth."

This is the first premise, which most Protestants too readily, and fatally concede in controversy with the Catholic. The second is as follows:—

"That men are morally obligated to receive, and practically act up to, this revelation of truth."

"Yet"—continues the *Universalist* organ—"out of these propositions, Mr. Brownson will construct an argument for the 'infallible interpreter,' which no skill of controversy can resist."

It would seem therefore, that, in the opinion of one of the ablest Protestant periodicals in America, Protestantism can only be successfully defended—either by denying:—

"that God has revealed to man a perfect and complete system of religious truth;" or—by maintaining that, if God has done so, "men are not morally obligated to receive, and practically act up to that revelation."

Protestantism therefore, must either reject Christianity as a supernatural—i.e., a revealed religion; or it must repudiate natural religion itself, which teaches that man, the creature, is

morally obligated to receive, and practically act up to, the known will of his Creator.

Having disposed of his Universalist opponent, the *Reviewer* quietly extinguishes a foolish gentleman who has presumed to enter the lists of controversy. We should feel inclined to pity poor Mr. Derby, were it not that he has provoked his fate, and may yet, as we sincerely trust, profit by the castigation administered to him by his giant opponent. Such "small deer" however are hardly worthy of such a "mighty hunter" as Dr. Brownson.

In his notice of M. Maret's work, of which the *Reviewer* seems to entertain a favorable opinion, Dr. Brownson gives us one of his admirable philosophical dissertations; which will well repay a careful perusal. This merit at least no one can deny to the Doctor—that whatever subject he treats, no matter how abstruse, he manages to throw light upon it.

"Slavery and the Incoming Administration" is a masterly analysis of the great social question of the United States. The writer is not an Abolitionist; neither is he one of those who admire slavery as an institution to be perpetuated and extended. It exists, according to him, only in virtue of a particular law of the particular States in which the domestic institution obtains: it is not a creature of the Federal Government, which has no power to legislate thereupon, either to extend or limit it. Existing therefore, only in virtue of the *lex loci*, in the *Reviewer's* opinion, it cannot, by any act of the Federal Government, be legalised in a Territory, whilst merely a Territory. But the Territory becoming a State would have the right, and the sole right, to determine whether slavery should be permitted within its jurisdiction. The views of the *Reviewer* seem sound, and the arguments by which he sustains them conclusive; but it would be presumptuous for a stranger to pass any judgment upon such a very intricate question, and one so very perplexing even to Americans themselves.

An able article, most temperately written, and in which we know not whether to admire the more, the skill, or the Catholic docility of the writer, replying to the strictures of an illustrious Prelate of the Church, follows. We dare not offer any opinion of our own thereupon; but we trust that the mutual dissensions which have so seriously impaired the efficacy of the Catholic press in the United States, are about to cease; and that no one will be so ill-advised as again to disturb the peace of a community which, surrounded by enemies, can only look for success in the perfect harmony of all its members. The usual *Literary Notices and Criticisms* conclude one of the most interesting numbers of *Brownson's Review* that we have met with for some time.

Before quitting the subject, we can not but express our hope that *Brownson's Review* may become more extensively circulated in this Province. We, in common with many others, may have had occasion to express our dissent from some of the peculiar opinions of the learned Doctor upon the "Native American" question; and may have thought that at times he was almost disposed to make devotion to American institutions an article of faith. But in spite of these trifling differences, we think no one will venture to dispute Dr. Brownson's merits as a Catholic writer, or to question the sincerity of his attachment to the Church. It is not indeed battery to say that, as a writer, the *Reviewer* has no superior, perhaps no equal, on this Continent; and that there is no man, be he who he may, who may not learn something from the study of his writings. The Catholic laity, not of his own country alone, but wherever the English language is spoken, owe to him a debt of gratitude; for he, more than any other layman, has contributed to impart a rigorous, hearty, and thoroughly Catholic tone to the Catholic press. It should therefore be the object of every man who loves the Church to encourage one, who by the faithful employment of the talents committed to him, has rendered such important services to the cause of our holy religion as has the learned editor of *Brownson's Review*.

**MISTER JOSEPH SURFACE OF HALIFAX, NOVA SCOTIA.**—A friend writes to us as under, from Halifax, N.S.:—

"DEAR SIR—We are here placed in nearly the same position in which the Catholics of Canada West find themselves. I doubt not, but the next session of our Provincial Parliament will prove itself for us a very difficult one. We shall have arrayed against us a large Protestant party—calling itself *Liberal*—but which is, in reality, more cruel and arbitrary than any autocratic power which has ever degraded humanity by its despotism."

"You have of course often heard of one Joseph Howe of Halifax—the great Nova-Scotian humbug, who by his 'blarney,' and powers of intrigue, has for many years, so hoodwinked the Catholics of this Province, as through their instrumentality, to work himself into political power and the highest offices of the country. This political vampire—his personal ends having been attained—has now placed himself at the head of a crusade against those whose simplicity he had duped; and with fiend-like malice, he has, in a letter of which I forward you a copy, sounded throughout Nova Scotia the tocsin of bigotry and intolerance. Howe is the self-elected chief of the new Liberal Crusaders; and he has sworn to do all in his power to deprive his former friends—the Irish Catholics—of the liberties guaranteed to them by our constitution."

"The mania of 'Common School' education—that diabolical principle, which in our day has effected so

much evil—has found its way into our Province; and the *Liberal* Mr. Howe has become its staunchest advocate; simply because 'he is aware' that Catholics cannot avail themselves of it. We are of opinion here, that before the approaching session of Parliament, and during its progress, a continual fire should be kept up against 'State Schoolism,' as the best means of saving our poor Catholics from a system of education, which for them, would be identical in principle with the 'State Church' or Tythe system in Ireland."

The above extracts will shew, that, if the doctrines of the Catholic Church are always and everywhere, the same, so also are the tactics of her enemies. In the United States, in Canada, and in Nova Scotia, the battle ground is the same; nor can the Catholic in one country look with indifference upon the struggles of his brother Catholic in another; for we are all children of one mother, therefore mutually interested in one another's success. It is for this reason that we revert to what is taking place in the neighboring Province.

The Mr. Howe, mentioned in our correspondent's letter, is one who, like Messrs. Hincks, Drummond, and others, whom we might mention in Canada, has made his way by means of what is known as the Irish Catholic vote; and like our Canadian worthies, having obtained his selfish ends, has turned round upon, and denounced his former friends and supporters. Just as Mr. Hincks, by way of making a little political capital, declared himself the enemy of Separate Schools for Catholics, and gave practical effect to that enmity in his insidious Clergy Reserves Bill—just as Mr. Drummond basely pandered to the groundless prejudices of the enemies of the religion which he professes, in the infamous "Religious Corporations' Bill" of last session—so has this Mr. Howe deserted and betrayed the party to whose good offices, and honest votes, he owes his present position in the Nova Scotia Legislature. The names of Howe, Hincks, and Drummond should be pronounced with loathing and execration by every honest Catholic in British North America.

The particulars of Mr. Howe's treachery, as we gather them from our esteemed and talented cotemporary, the *Halifax Catholic*, are as follows:—

In the course of last spring, a riot took place amongst the Railway laborers, in consequence of long-continued insults offered by the Scotch Protestants employed upon the works, to their Irish Catholic fellow-workmen; and in the course of which several of the former received a severe beating. There were, no doubt, faults on both sides; and if the provocation offered by the Protestants was great, the violence resorted to by the Catholics was unjustifiable.

But Mr. Howe was not content that the legal tribunals should do justice betwixt the contending parties. Several of the supposed participants in the riot having been arrested, and awaiting their trial on a charge of assault, he brought the matter forward at a public meeting; and endeavored to create a prejudice amongst his hearers, against the Catholic prisoners, in the hope of thereby winning for himself an abundant effusion of stinking breath, as a great Protestant champion. But in this Mr. Howe overshot his mark; and the result of his savage appeal to the prejudices of a mob, was to awaken sympathy for the untried prisoners so unfairly treated—and who, having been subjected to a long and severe trial lasting over four days, were pronounced "Not Guilty" of the offence laid to their charge.—This was commented upon in appropriate terms by the *Halifax Catholic*; who very justly attributed the warm sympathy that was felt for the accused—and which sympathy procured for them the advantages of an unprejudiced jury, and a patient hearing—to the malicious efforts made to prejudice the public mind against them. This gave occasion to Mr. Howe to write the letter alluded to by our correspondent; and which has naturally been received by the Irish Catholics of Nova Scotia as an open declaration of war from the man whom they had previously supported, and upon whom they had therefore many and strong claims. This is the plain story of a transaction which has caused great excitement in Nova Scotia, and from which Irish Catholics everywhere may derive a very salutary lesson.

For it should teach them to mistrust every one who comes before them with professions of "Liberalism" on his lips; and it should put them on their guard against the political adventurers and place-hunters who court their votes. They may learn from the example of Hincks, of Drummond, and of Howe, what reliance to place in future upon the "noble sentiments" of the "Joseph Surfaces" innumerable who seek to "blarney" them with "green and orange ribbons," and thus avoid the fate which has too often befallen them—that of being made the tools of designing knaves. The very men whom Irish Catholics on this Continent have by their votes raised to power, have, in every instance, turned out the most bitter, and the most dangerous enemies of our holy religion. It was from Mr. Hincks that our Catholic Separate Schools—through the hands of Mr. Drummond—that our Catholic Religious Societies—received the cruellest stab; it is by another professed friend of Irish Catholics, that the flame of religious discord has been kindled in the neighboring Province of Nova Scotia; and it was chiefly by the aid of