

REMITTANCES
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THE TRUE WITNESS
 AND
CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, JULY 13, 1855.

NEWS OF THE WEEK.

The calamitous tidings received by the steamer of last week are fully confirmed by the *Pacific*, which vessel left Liverpool on the 30th ult., and arrived at New York on Wednesday morning. Full particulars had not been received; but the total loss of the Allies was summed up at about 5,000. Of this loss the British share is put down at 1,337, including 97 officers; the French loss is given as 3,337, including 133 officers. The names of Generals Megran and Brunet figure amongst those of the wounded.

The siege is however prosecuted with unabated vigor; and this loss, though greatly to be deplored, is by no means of a nature to discourage. At Badajos, at Burgos, and at St. Sebastian, under the immediate direction of the great Duke, British troops were repulsed with fearful slaughter upon more than one occasion; and yet within a few weeks these strongholds had to admit a conqueror within their walls. We therefore read with satisfaction, and with a calm assurance of ultimate success, that the Allies are still steadily pushing their approaches towards the enemy's works, and are throwing up fresh batteries. The French too are sending out an additional corps of 50,000 men, which will, we trust, enable the Allies to complete the investment of Sebastopol on the North side. This once effected, the reduction of the place will become only a question of time. But whilst the northern forts are uninjured, and in the hands of the enemy, it is to be feared that the city itself would not be tenable by the Allies, even were they by sheer gallantry, and hard fighting, to make good their entrance. A few cases of cholera were still occurring in the Allied ranks; but the general health of the army was satisfactory. Lord Raglan had been suffering from indisposition; and, in case of accidents, General Simpson had been assigned as His Lordship's successor.

From the Baltic we have a report that Sweaborg had been bombarded and the military stores destroyed. The Russians admit their violation of a flag of truce in the affair of the Cossack's boat; but seek to excuse their rascally conduct on the plea of a dread of treachery on the part of the English, and their anxiety for the security of the Russian Empire, seriously menaced by a dozen and a-half of unarmed British sailors. This excuse for the dastardly act, if possible, worse than the act itself. The London *Times* of the 30th ult. announced the serious illness of the Emperor Alexander; and added that the King of Prussia's health was in a very precarious condition. Austria is still reducing her forces, and seems intent upon keeping out of the fray. The other European news is of little interest.

The agitation for Administrative Reform still continues to gain ground in England; and a large meeting had been held at Drury Lane with the object of keeping the subject prominently before the notice of the public. Mr. Roebuck's motion of want of confidence in the Ministry had been postponed for a fortnight. The returns of the Board of Trade for the month of May show a considerable falling off—nearly £400,000—as compared with the returns for the same month of last year. The harvest prospects at home were decidedly favorable. Breadstuffs of all kinds were declining in price.

BROWNSON'S QUARTERLY REVIEW,
 FOR JULY, 1855.

From the annexed list of the contents, it will be seen that the present number of this admirable periodical is one of more than ordinary interest. The article on "Know-Nothingism" will, however, we think, be the one which will prove most generally attractive; as it treats of a subject in which the people of Canada are, at the present juncture, as much interested, as are our neighbors on the other side of the lines.

- I.—"Gravy on the Knowledge of God."
- II.—"Rome after the Peace."
- III.—"Ferrier's Institutes of Metaphysics."
- IV.—"Wilberforce on Church Authority."
- V.—"Italy and the Christian Alliance."
- VI.—"A Know-Nothing Legislature."
- VII.—"Literary Notices and Criticisms."

We have read this article on "Know-Nothingism" with a little surprise, and, we must confess, with more regret. The writer seems to us to be unnecessarily severe, not to say cruelly unjust, towards the talented editor of the *American Celt*; whom it classes with the men who do the *Irish American* and the *N. Y. Herald*. This comparison is unworthy of Dr. Brownson, and is most unjust, as far as Mr. D. McGe'e is concerned; who, though he may not be so

intensely American as the former, may nevertheless at heart be quite as warm and devoted a Catholic.

The *American Celt* has signed in this—that he has spoken some very harsh things of American institutions—that he has told his Irish compatriots, being Catholics, that America, or rather the United States, is not the country for them—and has advised them to direct their steps elsewhere. Were this advice to be followed by the Irish, the loss to the United States would be great; the injury inflicted upon the moral and material prosperity of that country would be incalculable; but we have yet to learn that the Church would be a sufferer, or that Mr. McGe'e must needs be esteemed an indifferent Catholic, because his indignation is aroused at the sight of the wrongs daily perpetrated in the United States upon his fellow-countrymen.

He is to blame, only, if he has aught exaggerated, or set down in malice; or if he has failed in those obligations which he contracted when he voluntarily became a naturalised American citizen. But he has said nothing but what has been said by native American citizens; he has said nothing worse against America, than is to be found in *Brownson's Quarterly Review* for April last; and his conclusions are but the legitimate deductions from these universally admitted premises. He has advised his countrymen and co-religionists not to emigrate to, and to flee from, a country where, in the words of *Brownson's Review*, Catholics are "what the Christians were under Diocletian, Galerius, and Maximian"—where "their lives and property are insecure"—and where "their rights as Catholics, as citizens, as men, are every day trampled upon with impunity." This advice may be anti-American; but it is singularly like the advice given by Our Lord to His disciples—"When they shall persecute you in this city, flee into another."—ST. MATT. x., 23.

It cannot be argued that the naturalised American citizen is not as much entitled to point out, and comment upon, the defects in the institutions of his adopted country, as is the native-born citizen to criticise, and find fault with what he deems amiss in that form of government of which he is a subject by the accidents of birth. And if allegiance and protection be reciprocal—if, where the one is withheld, the other is not due—we see not what allegiance is due by Irish Catholics in America to that government under which their "lives and property are insecure," and their "rights are trampled upon with impunity."—We do not pretend that they would be justified in opposing force to tyranny, or in appealing to arms against the injustice of their persecutors. But we do contend that the ill-usage which Irish Catholics have met with in the United States cancels all the obligations which that country may have laid them under when it admitted them as adopted citizens. And after all—to what do these obligations amount?—America owes far more to the Irish, than the Irish owe to America.

And if the ill usage of the British Government justified the Irishman, in the first instance, in renouncing his British allegiance, and authorised him to assume a new nationality, with new obligations—what is there to prevent the same man from throwing off his allegiance as an American citizen, when he finds himself exposed in the New World, to treatment as cruel and unjust as that under which he groined in the Old? If it was permissible to the British subject to throw off his allegiance, it must be equally so to the American citizen; if the national character is not indelible in one case, it is not so in the other;—nor can, under any circumstances, the claims of the United States to the allegiance of its adopted citizens, be stronger than those of Great Britain to the allegiance of its native-born subjects. Mr. McGe'e therefore cannot be blamed for failing in his obligations as an American citizen, in that he recommends his Irish Catholic fellow-citizens to throw off their borrowed American nationality, and to put on another.

His advice may be impolitic, or rather, impracticable. But we do not think therefore that it merits for its author the sweeping censures of the *Reviewer*.—Its real fault is, in our opinion, that it comes too late; and instead of wondering at its being given now, our only surprise is, that Irish Catholics should ever have been so silly as to emigrate to the United States.—This was the grand mistake; one which we fear it is now too late to remedy. The writings however of Mr. McGe'e may yet have the good effect of warning his fellow-countrymen still remaining in Ireland against allowing themselves to be duped by the stock phrases, and the Fourth of July justian, of stump orators, about "American Freedom," and "rights of man." In the case of the Irish Catholic, this freedom is a mockery—these "rights are every day trampled upon with impunity."

And yet the *Reviewer* of July, speaks of the United States as "the only free country on the globe;" and tells us that "there is no country where the Church is freer," or where "ecclesiastical property is safer," than in that same country where—if we may believe the same *Reviewer* of April—"our churches are blown up, burnt down and desecrated"—where "the sanctuary of our private schools and colleges is invaded"—where the Catholic "dead are all but denied a burial"—where Catholic children "are kidnapped and placed in Protestant families to be brought up in damnable heresy"—and where the "Legislatures are devising ways and means to confiscate the funds given by Catholic charity for the support of divine worship, and feeding of the poor." If these be the fruits of American freedom, if these be the signs of religious liberty, thank God, we say—thank God, that we are not American citizens;—and that our lot is not cast "in the only free country on the globe." But is not the *Reviewer* unjust to Russia?—and was not religious liberty as nobly vindicated by flogging the nuns at Minsk, as by the insults offered to the inmates of the Roxbury convent by

the gallant members of the Massachusetts Legislature?—No doubt America is a "free country," but she must be content to divide the honor of being the "freest country on the globe" with Russia;—between whose institutions and hers there is so striking a resemblance—the former being the type of monarchical, as the latter are of polyarchical, despotism. There may not be much difference betwixt them; but if there is any, we think that Russia is a *leettle* the "freer country" of the two.

It is not however in the cruel treatment to which they are exposed in the United States, that we find the strongest reasons for endorsing the advice proffered by the *American Celt* to the Irish Catholics on this Continent. Persecution still awaits, and must ever be the lot of, all who would follow in the footsteps of the Crucified; and were it only in their material interests that the Irish Catholics in the United States suffered loss, the course recommended by Mr. McGe'e might perhaps be justly obnoxious to the charge of "cowardice" which some of his opponents urge against it. But an evil worse than the loss of worldly goods awaits the Irish Catholic in America—a loss of faith, a deprivation of morals. In the words of *Brownson's Review* for April—in America,—"the only free country on the globe"—Catholic children "are kidnapped and placed in Protestant families to be brought up in damnable heresy." Here is a persecution worse than stocks and whipping-posts, than fines, imprisonment, or death. Of such persecution it is no shame to be afraid; from such tyranny it is no cowardice to flee. Our Lord, it is true, warned His disciples "not to be afraid of them that kill the body, and after that have no more that they can do"—ST. LUKE, xii., 4; but He was careful to impress upon His hearers a lively and salutary fear of him who hath power to cast into hell, or to bring up in "damnable heresy"—"Yea, I say unto you"—said Our Lord—"fear him."—*Ib.*, 5 v.

That this fear is not a vain and idle fear, is evident from the fearful amount of defections amongst the rising generation, which the Church in the United States has annually to deplore; and which can easily be accounted for by the immoral and anti-Catholic system of education to which the children of Catholic parents in the United States are constantly exposed. That apostacies amongst the first generation of immigrants are rare, we admit. But when we come to reckon up the defections from the faith amongst their descendants, the number is truly appalling. In vain hitherto have the exemplary Prelates and Clergy of the Catholic Church exerted themselves to check the progress of the evil—for the sons of Sarvia are yet too hard for them; and in spite of all their care, the tender lambs of their flocks are seized upon by the enemy of souls, and dragged away—"to be brought up in damnable heresy."

What, under such circumstances, is the first duty of Catholic parents? of those whom God holds responsible for the souls of the little ones whom He has committed to their care? Is it not—must it not be—no matter at what sacrifice of worldly goods—to flee, as from the pestilence, from that land where such acts of tyranny can be, and are daily perpetrated with impunity? Ah! when the *Reviewer* speaks of such a flight as timid and cowardly, surely it is the voice of the American, rather than of the Catholic, that we hear.

SWALLOWING HIS LEEK.—We published last week a communication from the Rev. Mr. Roche, of Prescott, complaining of a passage in a speech delivered by Mr. Patrick in the House of Assembly, during the debates on the Upper Canada Separate School Bill; and in which speech—as reported by the *Montreal Herald*—Mr. Patrick was made to say that:—

"The Catholic priest in the place where he lived, wanted him to pledge himself to vote for a Roman Catholic Superintendent."

To this statement the Rev. Mr. Roche gave an unqualified denial; characterising it as a gross, and utterly baseless falsehood on the part of him who made it; as he—the Rev. Mr. Roche—never, at any time, either before or after Mr. Patrick's election, had held any communication with Mr. Patrick upon the subject.

To this letter from the Rev. Mr. Roche, Mr. Patrick has put forth a rejoinder in the *Prescott Telegraph* of the 4th inst.; in which, it is easy to perceive that the writer, finding himself in a scrape, and convicted of having taken very unwarrantable liberties with truth, endeavors to escape from his awkward position, under a cloud of unmeaning verbiage. Enough however transpires to show that, on the ONE POINT at issue betwixt the Rev. Mr. Roche, and his opponent, the former is decidedly in the right. In fact, Mr. Patrick admits all that Mr. Roche asserts—viz., that the latter never held any communication with him—Mr. Patrick—upon the subject of a Catholic Superintendent for Catholic Separate Schools; and that therefore his speech, as reported in the *Montreal Herald*, did contain a gross and unmitigated lie.—*Q. E. D.*—

"As to the speech referred to"—says Mr. Patrick in his reply—"as reported in the *Montreal Herald*, I have not seen it; and unless the extract published by Mr. Roche be a garbled one, I don't think it did me justice. As regards the exaction of a pledge from me by Mr. Roche, I have never asserted that I had personal communication with him on the subject."

Assuming however the substantial accuracy of the *Herald's* Parliamentary reports, which are generally remarkable for their accuracy, and to which Honorable members are often greatly indebted—for oh!—if their speeches were but reported *verbatim*, as delivered, what awful twaddle would they not but too often appear!—assuming, we say, the accuracy of the *Herald's* report, which Mr. Patrick hardly ventures to contest, it would seem that Mr. Patrick made his mendacious assertion against the Rev. Mr.

Roche, on the strength of a few vague rumors on the part of others; and of a very fertile imagination, on his own. "Previously to the late election,"—this is Mr. Patrick's lucid explanation—"a member of Mr. Roche's church said to me, and I believed Mr. Roche had authorised him to say so." Somebody had told him, in fact, that somebody had said, that somebody had heard that somebody had read; and upon the strength of this information, poor credulous Mr. Patrick "believed." Oh! for shame, silly Mr. Patrick, to believe such idle rumors! And then continues Mr. Patrick, "A number of Roman Catholic meetings were held, at which it was said I was strongly denounced. It was also said that on the two Sabbaths preceding the election, this same exemplary Mr. Roche held forth with great effect against me. . . . It was also asserted that on the day of nomination this same devoted Christian priest rushed to the hustings. . . . Having been informed of all these occurrences, I was fully satisfied!" Oh, amiable and confiding simplicity! Oh, artless and unsophisticated Mr. Patrick, great is thy faith! "It was said—it was also asserted"—and you, "were fully satisfied!"

"Mons. On-dit" is, and always has been, a notorious liar; and his English cousin—"It was said, Esq.," is not a whit better. Yet upon no better authority than that of Mr. "It was said," poor dear Mr. Patrick is "fully satisfied;" and from his place in Parliament proceeds to denounce a Catholic clergyman as taking an indecorous part in secular politics. Such at least is the only excuse that he can put forward for his gross and unfounded attack upon the character of an exemplary priest. Of a truth, when we read their speeches, and, still more monstrous, their own explanations of their speeches, we cannot but think, that, of our Upper Canadian Legislators, many have been elected upon the same principle as that which inspired honest Dogberry in his choice of constableness—"the most desartless and senseless man."

THE NEW ORGAN FOR ST. PATRICK'S CHURCH, MONTREAL.

We have had the pleasure of examining this truly fine Organ, erected by Mr. Samuel R. Warren, Organ Builder of this City, and which has just been completed, and was opened yesterday afternoon, by trial performances, in which several of our best City Organists took part.

To say that we were delighted, would but inadequately express our feelings on hearing its now beautifully delicate, now majestic, soul-stirring tones; and that it is to remain with us; that we shall at all times have an opportunity of enjoying this "King of Instruments," is a matter on which we have most cordially to congratulate our fellow citizens, the Congregation attending the church, in particular. By the way, as next to having a fine organ, is having a fine organist, we trust this matter will not be lost sight of, for it can only cause disappointment to know that the beautiful combinations which we have heard, exist, but that there is lack of ability on the part of the performer to bring them forward.

It is well known that Mr. Warren erected an Organ for the Anglican Cathedral, Toronto, in 1853. On consideration, we think it will in every way best effect our present purpose, if we refer to that Organ, by way of comparison, it having, up to this time, been decidedly the largest and finest Organ in Canada. We had an opportunity of examining that Organ when in the St. Ann's Market, and had occasion to speak in glowing terms of it. In the first place, we give a comparative specification of these two Organs, as follows:—

ST. PATRICK'S ORGAN.	ST. JAMES' (TORONTO) ORGAN.
Great Organ Compass CC. to F 54 Notes.	Great Organ Compass CC to F 54 Notes.
1. Double Open Diapason CCC.	1. Double Open Diapason CCC.
2. Open Diapason.	2. Open Diapason.
3. Open Diapason.	3. Stop Diapason.
4. Stop Diapason.	4. Clarabella.
5. Gemshorn.	5. Principal.
6. Principal.	6. Twelfth.
7. Twelfth.	7. Fifteenth.
8. Fifteenth.	8. Open Flute.
9. Wald Flute.	9. Sesquialtra and Cornet 3 ranks.
10. Sesquialtra and Cornet 3 ranks.	10. Pasaune Treble.
11. Trumpet.	11. Pasaune Bass.
12. Double Trumpet.	12. Clarion.
13. Clarion.	
14. Euphone.	
CHOIR ORGAN.	CITIOIR ORGAN.
1. Open Diapason.	1. Stop Diapason, Treble.
2. Stop Diapason, Bass.	2. Stop Diapason, Bass.
3. Melodia, Treble.	3. Dulciana.
4. Dulciana.	4. Violincello.
5. Violincello.	5. Kerolophon.
6. Kerolophon.	6. Principal.
7. Principal.	7. Fifteenth.
8. Flute.	8. Flute.
9. Flute Creuse.	9. Cremona.
10. Cremona.	
11. Vox-humana.	
12. Bassoon.	
SWELL ORGAN.	SWELL ORGAN.
1. Double Stop Diapason.	1. Double Diapason.
2. Open Diapason.	2. Stop Diapason.
3. Viol de Gamba.	3. Open Diapason.
4. Copote de Flute.	4. Dulciana.
5. Clarabella Flute.	5. Principal.
6. Principal.	6. Viol de Gamba.
7. Clarionet.	7. Clarabel Flute.
8. Cornet 3 ranks.	8. Cornet, 5 ranks.
9. Hautboy.	9. Hautboy.
10. Trumpet.	10. Trumpet.
11. Tremulant.	11. Tremulant.
PEDAL ORGAN CCC to C 25 Notes.	PEDAL ORGAN CCC to C 25 Notes.
1. Open Diapason CCCC (32 feet).	1. Bourdon, CCC (wood).
2. Bourdon, CCC (wood.)	2. Euphone, CCC (metal.)
3. Double Dulciana, CCC (wood.)	3. Sub-Bass, CCC.
4. Sub-Bass, CCC.	4. Diapason CC.
5. Bombard CCC	
6. Diapason CC.	
7. Copulas.	7 Copulas.
1. Bellows signal.	1 Bellows signal.
1. Pedal Check.	1 Pedal Check.

St. Patrick's Organ thus contains 52 draw stops, 8 however are yet *minus*, as denoted by the asterisk