

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 26, 1855.

NEWS OF THE WEEK.

The latest accounts from the Crimea are not very cheering. The rains certainly had ceased, thus enabling the Allies to get their guns into position; and a decisive assault was talked of as likely to take place before the commencement of the New Year. At the same time, hints were freely thrown out that it was not improbable that nothing important would occur before the 15th inst. In the meantime the London Times is daily filled with the most violent diatribes against the management of the expedition in general, and Lord Raglan in particular. By some, this is attributed to a personal pique against the latter, for having stopped the rations of "Our Own Correspondent," and for having laid restrictions upon his communications to the public. Admirably written and interesting as these communications were, there can be no doubt that they have materially increased the difficulties with which the Allies have had to contend, by revealing to the enemy the plans of the French and English Generals. Another motive may perhaps be assigned for the altered language of the Times.

It is well known that the war was undertaken most reluctantly by the Ministry; who, even now, would be glad to patch up a peace on almost any terms. Not until the first shots were fired on the banks of the Alma, can it be said that the war, as between Russia and the West, had commenced in earnest;—and even after that battle, hopes of accommodation were still entertained—hopes however, which the capture of Sebastopol by the Allies—if that event does take place—must effectually dissipate. We suspect, therefore, that pending the negotiations at Vienna, the British Ministry are not very anxious for the fall of the great Russian stronghold; as its capture would only still more complicate the question, not only by irritating the pride of the Czar, but by leaving upon the hands of the Allies a prize as troublesome to dispose of, as was the elephant which the gentleman won in a raffle. Peace, at any price, seems the policy of the British Ministry; and to make this peace dishonoring—as it must be, if concluded without compelling Russia to give material guarantee, that the moment the Allied forces are withdrawn from the shores of the Black Sea, her aggressions upon the integrity of Turkey, be not re-commenced—less unpalatable to "John Bull," it seems not at all unlikely that the Times has been engaged to put "John" out of conceit with the war; by exaggerating its disasters, and by depicting, in the gloomiest colors, the prospects of the Allies. Thus, it is hoped that the new born, and to the Aberdeen Ministry, very embarrassing military ardor of "John Bull" may be quenched; and that thus, his enthusiasm having been cooled down to the freezing point, he may the more readily be inclined to submit to the dishonorable terms which the diplomatists at Vienna are prepared to accept. The capture of Sebastopol would disconcert their plans; and herein perhaps lies the secret, of the somewhat dilatory proceedings of the besiegers, and of the rancorous hostility of the Times. We hope, that the zeal of our brave soldiers will outstrip the prudence of the red-tapists.

The Queen has written a kind autograph letter to M. Herbert, praying that she may be regularly furnished with reports from the hospitals. She writes, not as a Queen, but from the depths of her womanly heart; and her letter, when read to her poor maimed soldiers, will elicit, we are sure, many a hearty "God Save the Queen"—and from none more readily than from the Catholics, in her service.

The Pacific arrived at New York on the 25th. Sebastopol was still intact on the 2nd inst: hostilities still continued, but Russia accepted, as the basis of negotiations, the four points as interpreted by the Western Powers. The effect has been a trifling advance in the Funds. Peace at any price is evidently the policy of the British Ministry.

WHO SHALL TAKE CARE OF THE POOR?

We copy from one of our Protestant cotemporaries the following particulars respecting the Protestant House of Industry, which, according to the Herald, has been established in this city for about fifty years:—

"Of late it has been marked by something for which inefficiency is too mild a name. A few poor persons, who at least do not belong to a known vicious class, are quartered in the lower part of the building, while the upper part is tenanted by a gang of the most disgusting vagabonds of both sexes, whose physical as well as moral pollution outrages their unfortunate neighbors below, in the most shamefully filthy manner. Of this set from the upper story, some eighteen have been lately sent to gaol, and will be tried, as we understand, in the present term of the Quarter Sessions for keeping a disorderly house! Yet all this is going on in a house left by a charitable person in the beginning of the century, under the management of twelve wardens, appointed six every half year, by the magistrates in quarterly meeting, under the direction of an act of Parliament. This item of public

property, so shamefully wasted, is, by no means of small account. It consists of a very large lot on Campbell Street, with two houses thrown into one, upon it; the yard being large enough for the erection of sheds, &c., for stone-breaking; and there is besides, belonging to the Corporation of the House of Industry, a sum of £1,200 in ready money, only the remains, we fear, after dilapidations while the funds were in the hands of preceding treasurers. The original donor was a Mr. Marsteller, and by the Act 53th Geo. III., a corporation was created to manage his munificent bequest. This and subsequent acts, besides creating the body of Wardens, provided that they should name overseers, one of whom was to be at the House every day for a certain number of hours; and it placed the establishment under the Government, as the visitor. Of course, the Government neglected its duty, as the Corporation seem to have neglected theirs; and instead of the benevolent object of the founder being carried out, his property has degenerated into a mere rookery, an eye sore itself, and the abode of the vicious and idle. Now and then there seems to have been some attempt to make the property available for something like the original purpose; for it was some time ago, we believe, handed over to the ladies of the Magdalen Society, and more lately, since the fire, it was used as a place of shelter for a portion of the burnt out population; but any steady organized action seems not to have been thought of for many years."

What a pretty outcry there would be set up, to be sure, if a similar report could be made of any of our Catholic charitable institutions! How would the Globe triumph, and the Montreal Gazette blazon it abroad! Not with any feelings of gratification however do we transfer to our columns the above sad record of the disastrous results of Protestant benevolence; but rather with the view of replying to the aspersions so often cast, by a section of our Protestant community, upon our Catholic asylums—upon our Popish convents and nunneries—to which alone, under God, it is owing that Montreal is not the scene of sufferings and horrors, as great as any that we read of as occurring in the crowded and pauper-stricken cities of Europe.

God forbid that we should insinuate, or seem even to insinuate, that our Non-Catholic brethren are wanting in feelings of humanity towards their suffering fellow-creatures—or that they are not always ready to contribute largely and generously, for the relief of the wants of the poor. But whilst admitting all this, we cannot shut our eyes to the fact that, in every Protestant community, every effort made to ameliorate the moral or physical condition of the poor—whether by means of legislative enactments, like the Poor Laws of Elizabeth, so long the curse and disgrace of England—whether by private enterprise, by means of Houses of Industry, Philanthropic Societies, or any other means whatsoever—has always, and everywhere, as in the case given above, turned out a complete failure; and in the long run has but aggravated tenfold, the evils which it was intended to mitigate. Protestantism cannot relieve the sufferings of the poor; it can only aggravate them, by brutalising and degrading the poor to the level of paupers. This it does invariably—rapidly, and most effectually.

The poor we always have had, and always must have, with us; but poverty is not pauperism, nor is a poor man a pauper, until he is thoroughly degraded. There were plenty of poor, there was plenty of poverty, when Europe was Catholic; but for pauperism, with all its loathsome concomitants—with its vice and squalor—with all its demoralising and destructive influences—the world is indebted to the Protestant movement of the XVI. century, and to the general spread of Protestant principles. Not to professedly Protestant countries alone have these principles, and their consequences, been confined.—Almost every nation in Europe has been more or less infected with them; and everywhere has the result been manifested in the degradation and brutalisation of the poor. In France, in Spain, in Austria, in Piedmont, in every country where "Liberal" principles have obtained the ascendancy, there have we witnessed the peculiar works of Protestantism—in the persecution of the Catholic religious—in the robbery of the Church—in the confiscation of her endowments—and in the wanton destruction of the convents and nunneries—the patrimony of the poor, in the existence; and prosperity of which alone—as the experience of centuries confirms—can be found the means of effectually providing for the poor man's wants, without degrading him, without crushing him soul and body, without debasing him to the level of a miserable pauper. Wherever Protestantism, or "Liberalism"—which is but another name for Protestantism—has got the upper hand, there, whether in a professedly Protestant, or in a nominally Catholic country, the results have been the same. Nuns and Sisters of Charity have been banished; their asylums—the property of the poor, and the possession of which kept the poor man from being a pauper—have been seized upon by a tyrannical State; and there, as a necessary consequence, have the foul weeds of pauperism and socialism sprung up into a loathsome existence, tainting the atmosphere with their noisome exhalations. The reason is obvious. Charity is essentially a Christian, a superhuman virtue; it can flourish and ripen its superhuman fruit, only in a Christian soil, and beneath the genial rays of a Christian sun. Transplanted into strange soil, or deprived of its essentially requisite nourishment—which it can find only within the precincts of the Catholic Church—it soon fades away, withers, and dies; whilst in its place springs up a stunted, scraggy looking shrub, human in its origin, human in its fruits, by men called philanthropy or benevolence. Sad is the fate of the people doomed to feed upon the hard sour berries which, at the best of times, and under the most favorable circumstances, is all that philanthropy can show in the way of fruit.

But worst of all for the poor is it, when, as in most Protestant countries, Government steps in; and, superseding the charitable action of the Church, under-

takes to provide for the wants of the sufferers upon the principles of Political Economy. But a harsh and unfeeling sort of fellow is Political Economy in his kindest moods; but in seasons of distress he is utterly intolerable. For misfortune he has no sympathy; he takes no heed of the groanings of the desolate.—The only person for whom he seems to entertain any very cordial regard, is, your clear headed, hard hearted, griping, demure faced, but not over scrupulous or conscientious man of business; for him, Political Economy has a kind of sneaking respect; but he is death upon the widows and fatherless children. Lord save the poor from the tender mercies of Political Economy—and deliver them from the curse of official charity. Amen.

Some such considerations as these must have led to the determination of our City Fathers to entrust the distribution of the sum of £250, which they have voted for the relief of the poor of Montreal, to some of the Catholic Societies of the city. In the prudence of this determination, we are happy to see that the majority of our Protestant cotemporaries concur; the Gazette alone lifting up its voice against it. In reply to its strictures we would observe that the Catholic Societies alluded to, never sought, directly, or indirectly, the charge laid upon them—that in accepting it, they did so, in compliance with, and at the earnest and reiterated entreaties of, the Corporation; and, we may also add that, in doing so, they conferred a great favor, an inappreciable favor, upon the City of Montreal, for which all classes of society, rich and poor, Protestant as well as Catholic, should feel deeply grateful. We happen to know that, when it was first broached to the Society of St. Vincent de Paul that they should become the distributors of the £250 voted by the Corporation, strong objections were made against accepting it; as by so doing they might be giving umbrage to their Protestant fellow citizens, who had as good a right as had Catholics to the administration of the public funds; and it was not until after these objections had been represented to, and overruled by, the Committee of the Corporation—composed of Protestants as well as Catholics—that the Society consented to make the sacrifice demanded of them, and to accept the charge which their fellow citizens seemed desirous to impose upon them. If by so doing they can, under God, in any degree contribute to the alleviation of the sufferings of the poor, they will have their reward from Him Who knows the purity of their motives.

In conclusion, and whilst admitting what no one ever dreamt of contesting—the right of our Protestant fellow citizens to demand a distribution of the public funds voted for the poor, amongst all the different denominations—so that every denomination might attend to its own poor—we would ask of them whether, in the interests of the poor, it is not better that they should waive that right, in order that a sum so small as £250 may be given to the Catholic charitable institutions, which, gratuitously furnishing wood, cooking utensils, &c., will be able to supply a much larger quantity of food, and that of a better quality, than can possibly be the case if the money be split up and divided amongst the sects—a pound or two to the Anglicans—so much to the Methodists, &c. As to the rumored dangers of proselytism, these are purely imaginary. However, we invite our fellow citizens to keep a sharp look out; and we promise them our hearty cooperation in denouncing any attempts—should any such be made—to interfere with the religion of any of the recipients of the Corporation's bounty, under the pretence of relieving their bodily wants. Let it never be said of Montreal that its citizens allowed their poor to starve whilst Catholics and Protestants were disputing as to the distribution of the money voted for their relief.

CRIME AND GODLESS SCHOOLS, OR CAUSE AND EFFECT.

"MURDER.—In its statistics of murder for the past year, the New York Herald says that there were Thirty-Six wives killed by their husbands;—Six husbands killed by their wives;—Twenty-One children killed by their parents;—Three parents killed by their children;—and Five brothers killed by brothers."

EXTRACT FROM THE SPEECH OF THE PROTESTANT BISHOP OF NEW YORK BEFORE THE "COLONIAL CHURCH AND SCHOOL SOCIETY," MONTREAL.—"He did not know how it was in Canada, but in his own country, one of the most melancholy things offered for the consideration of Christians, was, the number of youths in the rural districts tolerably well disposed, growing up without any definite religious training, asking—'what is truth?' and not taught it. He agreed heartily with all that had been said about the danger of giving secular instruction, without giving with it moral and religious culture. Nor would he be content with mere vague religious teachings—he would have definite instruction afforded."—Montreal Herald.

EXTRACT FROM A SPEECH DELIVERED BY THE REV. DR. LILLIE ON THE 22d INST., AT ONE OF THE PROTESTANT "ANNIVERSARY MEETINGS."—"Education without religion did not deserve the name; it did but educate men for eternal ruin." The same speaker "expressed a desire that such churches as were strong enough, should establish schools of their own, in which secular and religious instruction should go together, the latter largely preponderating, by which means the priests of the Church of Rome would be imitated, and their success obtained."—Ib.

Here the Protestant Bishop of New York furnishes us with the "Cause," whilst the "Effect" is narrated in the New York Herald. Nor is it difficult to perceive the close connexion between—"the danger of giving secular instruction, without giving with it moral and religious culture"—and the murders, of—wives by husbands, husbands by wives, children by parents, parents by children, and brothers by brothers—of which the N. Y. Herald furnishes us with the hideous catalogue; the Common Schools of America are the nurseries and hot beds of these crimes.

Nor is the school system of Upper Canada one, which better in this respect—as is evidenced by the rapid increase of heinous offences amongst the population of that section of the Province, where, unfortunately, the Yankee system of education is in full force.—We copy from the Argus of Saturday last:—

"The Calendar for the present term of the Assizes at Toronto, is a remarkably heavy one. Crime in that section of the country appears to be advancing with fearful rapidity, and there needs a firm administration of justice to check its march."

The fact then, the moral disease, is admitted on all hands; but whilst we look for its remedy in an improved moral and religious training of the youth of Upper Canada—not in a mere vague, but in a definite, religious teaching—our cotemporary relies upon a firmer administration of justice; whilst a third party—the Coroner's Jury of Toronto lately summoned in the case of a young man named Reid, killed in a drunken election squabble—puts its trust in a more stringent enforcement of the commercial regulations against the sale and importation of murderous weapons.

In delivering its verdict in the case mentioned above, the said Jury very properly animadverted upon the beastly and unmanly practice, which, it is to be feared, we are borrowing from the Yankees—of carrying bowie-knives and other murderous weapons, concealed about the person; and to which the Jury seemed inclined to attribute the "demoralisation of our youths." The recommendation of the Jury has, no doubt, its merits; but we fear that, even if attended to and enforced, it will scarce reach the root of the evil. We are sceptical enough to believe that the "demoralisation of our youths" and the consequent fearful rapidity with which, according to the Argus, crime is advancing in Upper Canada, proceed more from the importation of Yankee principles, than of Yankee cutlery; and that it is against the dissemination of the former that our efforts must be directed, if we wish to see a moral reform effected. It is from the hearts of men—and not merely from the ironmongers' stores—that proceed murders, assassinations, "Know-Nothingism," and kindred crimes; nor will it avail to lay an embargo on Yankee bowie-knives, and Yankee revolvers, unless we can cleanse the hearts of our youths from the foul leaven of Yankee principles with which they are infected. What we chiefly need, is a sound moral and religious training for our youths, such as the Common Schools of Upper Canada, which are avowedly based and conducted upon Yankee principles, can never afford. In the rapid advance of crime in Upper Canada—in the murders and outrages so frequent in that section of the Province, if Protestant testimony may be relied upon—we see but the inevitable results of an essentially vicious educational system; which, ignoring God, and failing to give any definite religious instruction, leaves—in the words of the provisional bishop of New York—"numbers of youths, otherwise well disposed, growing up without any definite religious training, asking—'What is truth?'—and not taught it." Such are, according to a Protestant minister, the fruits of State-Schoolism, or Godless Education, in the United States;—how then can we expect that the same tree shall bring forth good fruit in Canada?

"Aut facite arborem bonam, et fructum ejus bonum; aut facite arborem malam, et fructum ejus malum;—siquidem ex fructu arbor agnoscitur."—Matt. xii, 33.

A "LIVING VOICE" WANTED.

"The Bible alone, the Religion of Protestants."—As a commentary upon this hacknied phrase, we copy from the Montreal Transcript, the following passage of an address, delivered by the Rev. Archdeacon Lower, of the Anglican establishment, at an annual meeting of the "Church Society," and in the presence of Dr. Fulford—the Anglican bishop—and of a large body of Protestant clergy of the same denomination. Speaking of the efforts of the Society to circulate copies of King James' Scriptures—the Rev. speaker remarked that:—

"He was no particular enthusiast for the wide circulation of the Scriptures, apart from the living voice of God's Ministers."

We perfectly agree with the speaker. The wide circulation of a dead book, "apart from the living voice of God's ministers," is as little approved of by Romanists, as by the Anglican "Church Society" of Montreal; and we are glad to have the testimony of the latter to the wise discipline of the Catholic Church in discouraging such circulation. Yet we remember, when Dr. Brownson, in one of his lectures delivered in this City, ventured to contrast a dead book, with the voice of a "living" Church, what an outcry was raised against him for impiety, and contempt of Scripture. Can it then be that that is flat blasphemy in a Popish lecturer, which is commendable in a Protestant Arch-deacon? If the Protestants of Montreal allow the language of the Rev. Mr. Lower to go forth to the world unrebuked—without one word of angry comment, without any disclaimer on their part—we shall be inclined to imagine that such is the case.

Besides, the assertion of the little value of the Scriptures, "apart from the living voice of God's ministers," is a formal renunciation of the one Protestant principle—that "the Bible alone"—or apart from any such living voice—"is the religion of Protestants." The simple enunciation of the necessity for the "living voice of God's ministers," contains the formal condemnation of the religious movement of the XVI century; and, if realised, if acted upon, must inevitably lead to full blown Popery.—As God has given all things necessary for our salvation, it implies that God has given us a ministry to whose "living voice" we are bound to listen—and which therefore must be infallible, or it would be most unjust on the part of God to require us