

## BLESSING OF THE BELL OF ST. ANN'S CHURCH.

On Sunday the 12th inst., at 2 o'clock P.M., the new bell of St. Ann's Church was blessed with all the solemn and impressive ceremonial, usual on such occasions. It was consecrated to the service of Almighty God, by the name of St. Columbkille. The ceremony was performed by the Rev. Mr. O'Brien, assisted by the Revs. Messrs. Toupin, Halley, and O'Farrell, in presence of a large assembly of the faithful. It is cheering for the Irish people of Montreal to see the illustrious saints of Ireland's palmy days, one after another commemorated in a permanent manner in this remote colony of Great Britain. St. Patrick has here one of the noblest architectural monuments in British America. St. Bridget has a chapel, which though far from being what we would wish to see a building dedicated to her, is still a good beginning, a precursor, as it were, of something better yet to come; and if St. Columbkille has as yet no church in Montreal, our patriotic clergy have done the best they could under present circumstances in order to perpetuate his memory amongst the people. And it may not be amiss to observe here, that there are both a church and a parish dedicated to God under the invocation of St. Columba, about forty-five miles from Montreal "on the wild North river shore," where there has been for many years a flourishing Irish settlement.

As regards the blessing of the bell, we cannot but admire the fitness of dedicating it to him who may be called the Chrysostom—the Golden Mouth—of the Irish Church. He whose eloquence won all hearts, as his profound learning and his burning fervor carried conviction to the most obstinate minds, may well give his name to an instrument whose sound is to summon the faithful evermore to the solemn worship of the living God.

## To the Editor of the True Witness.

DEAR SIR—I regret exceedingly that the few observations, which you made in your last issue, in reference to the fire, which consumed a portion of the property belonging to the Congregational Nuns, should have subjected you to the insults heaped upon you not only by the Press, but by Members of the City Council. As one of the persons who communicated with you upon the subject, I desire to say that I hold myself responsible for the truth of every statement you advanced. Being present at the fire, and an eye witness of what took place, I assert, without fear of contradiction, that if the hose were not purposely cut, the negligence and recklessness which characterized the conduct of the firemen upon that occasion, were of such a nature as to induce the belief, that the burning of the Nuns' building was regarded more as a matter of glorification than of regret. While upon the ground, I heard the Mayor of the City state that the hose were cut, and with a key-pipe; a conclusion at which I could not help arriving myself, in consequence of the frequent bursting of the hose. In fact, so convinced was I of the truth of what the Mayor said, that I became alarmed for the safety of the building; and when I perceived he left for his own house, I went there, and requested him to return, which he did. I may also state that I heard Mr. Francis Farrell, a fireman, and as respectable a man as there is in the Brigade, say in the presence of several persons, that he could not get five firemen to work together; and that he was so disgusted with what he had witnessed, that, upon his return to the Engine House, he complained bitterly of their misconduct. Under these circumstances, I think it is not too much to ask for an impartial investigation.

The enquiry which it is said has already been made, is a mockery; and the City Councillors who have concurred in its results—if they are correctly reported—have, in my opinion, shamefully betrayed the interests confided to them.

To Mr. M. P. Ryan, who is one of the Representatives of the St. Ann's Ward, language is imputed, which, if used by him, I trust he will be called upon by his constituents either to retract or explain. My own impression however is, that he, as well as the Mayor, have been purposely misrepresented by certain Reporters; for I must say it is difficult to believe that Mr. Ryan would join in the cry raised against you by interested parties, for no other reason than because you were independent enough to give public expression to the grave suspicions of foul play so generally entertained.

I remain, Sir, yours, &c.,

B. DAVLIN.

As the *Herald* has seen fit to make some very impertinent and unjustifiable comments upon our conduct, we request of its editor—as a right—that he insert the above in his next issue.—[Ed. T. W.]

## To the Editor of the True Witness.

DEAR SIR.—Altogether you are doubtless aware of the meeting of last Sunday, and its very satisfactory results, yet an account of it may be interesting to your Irish readers in other parts of the Province. I will, therefore, with your kind permission, address them through your columns. For the great movement now on foot for promoting the interests of our emigrant population, and consequently of the whole Irish body, with whom those emigrants are necessarily incorporated whether for good or ill, the Irish inhabitants of Montreal have taken, and do take, a deep and permanent interest. It requires but the voice of their natural directors, the reverend clergy, to bring them at once into decisive action on behalf of their countrymen, whose spiritual and temporal interests are alike at stake; and this was not long wanting. Two weeks ago a meeting was announced for last Sunday after grand Mass; and on that day the Reverend Mr. O'Brien prepared the minds of the people by an eloquent and most effective sermon on the Christian duty of mutual assistance and forbearance. Taking a rapid glance at the condition of our people scattered over "the nick-named land of freedom," persecuted as Catholics, and as Irishmen, despised, sweltering in the vile and filthy purlieus of cities, toiling like slaves, and as slaves oppressed, from day to day, and from year to year, without ever bettering their condition, bringing up their children in the midst of unparalleled wickedness and corruption, what bosked can those children grow up? what but plagues to society and the disgrace of their country and religion, lost to God and to his church? Turning then to the present truly benevolent project, the reverend gentleman, described in glowing terms the advantages awaiting the emigrant; both as regards body and soul, if he be enabled to settle once on a good farm of land, in a rural district, far away from the tual and pestilential dens to be found in the outskirts and in the dark recesses of every city—dens where drunkenness superinduces every other species of crime. By giving the poor homeless exiles an interest in the soil they will become steady, sober, and industrious; practising in peace the saving precepts of religion; they will become, in short, a body of comfortable and respectable yeomanry, the best support of any country or nation wherein they may settle. In view of these great advantages, the reverend gentleman strongly urged

upon all, the necessity of contributing in every way to the advancement of such an object; earnestly and impressively demonstrating the obligation incumbent on all Irishmen of unity; heart and soul in so noble a cause, of laying aside all private and personal animosities, whilst they met in a body in order to select two delegates to attend the great Irish Convention to be held in Buffalo during the course of the coming month. He concluded with pronouncing a solemn benediction on the good and holy work about to be undertaken. Immediately after grand Mass, a large and influential meeting of Irish Catholics assembled in the St. Patrick's House, adjoining the Church. Alderman McDermott occupied the chair, and Mr. O. W. Sharpley acted as Secretary. The meeting was opened with prayer by the Rev. Mr. McCulla, and was continued throughout in the most perfect order, notwithstanding the great enthusiasm of the people.

It is a remarkable fact, that however our people may be privately worked on by interested parties in their individual capacities, you have only to bring them together, under the guidance, and with the sanction of the Clergy, and their united action will be ever what it ought to be; they will be found true as steel, actuated ever by the highest and most generous feelings. Exceptions there may be (unfortunately there are), but such as I have described them will be the mass of the people be, when brought together for any religious or patriotic purpose. And there is another thing to be remarked in regard to our generous people, which it would be well for some to bear in mind; no great movement has ever been, nor ever will be, effected in their regard except under the express direction of their Clergy. If any man would stir them up to do great things, here or elsewhere, at home or abroad, he must begin by enlisting the Clergy in his behalf. This is a fact which the History of Catholic Ireland attests, from the days of St. Patrick down. Our people are at heart a religious people, full of the noble instincts of their faith; and this fact, above all others, must never be forgotten in dealing with them collectively. They are still, and I trust will ever be, the spiritual children of St. Patrick; and their pride is, in every clime, to follow the teachings of his successors in office. This, indeed, is a proud distinction in these days of universal independence, and universal swaggering.

I am, Mr. Editor, respectfully, &c.,

ONE OF THE IRISH.

## To the Editor of the True Witness.

SIR—I read with no little interest your review of the "Autobiography" of poor Cooney; and before introducing the special subject of this letter, I must take leave to record my warm approval of one prominent point in that review. I refer to the conclusive manner in which you meet the apostate's assertion, that "the Catholic foolishly expects to be saved by his own works." It has often occurred to me that this mode of direct answer has not been sufficiently used. I have met many Protestants who have admitted the justice of judging the Church by her own Decrees and Canons, and not by the accusations, or imputations of her avowed enemies; and I feel satisfied there are many others of equal candor, could means be found to appeal to their sense of what is right, in the calm and clear manner in which you have disposed of Cooney's falsehood in reference to the cardinal question of "Justification by Faith."

My particular object however in addressing you is, to state that I am aware from good authority that the cause of Mr. Cooney's secession from the Church did not consist in the doubts or fears of which he speaks; but is traceable exclusively to that very Northernland election, to the history of which such prominence is given in his book. At the time of that election, Cooney was a student in the House of the Rev. Mr. Dollard. The Clergy, as is admitted by Mr. Cooney, page 63—"disclaimed all politics;" and Mr. Dollard accordingly enjoined upon his hopeful student, to refrain from all interference in the election. But, behold! our hero would judge for himself; or, as he tells us—page 63—he "could not endure this," viz., the righteous commands of his religious superiors. Hence his dismissal from the house of the good Priest—by whom he was being educated gratuitously—and his subsequent formal entrance into the fold of contumacy and heresy. These, with other particulars, came to my knowledge some years since; and having been called upon in the year 1841 to state what I knew of Mr. Cooney, by a party who had heard loud boasting from certain Methodists against this man's conversion, I ventured to address His Lordship, the Right Rev. Doctor Dollard, Bishop of New Brunswick, Mr. Cooney's former patron, and who, of all others, was most capable of furnishing a correct statement in the premises.

My letter to the Bishop consisted of the tale as it had been told to me; with a request that His Lordship would confirm or correct it. I received the following reply:—

St. John, New Brunswick,  
20th Jan., 1847.

DEAR SIR.—In reply to your letter of the 9th instant, I beg to state that the information communicated to you is substantially correct. Mr. Cooney was with me for a twelve month or more, reading classics, when I thought it necessary to withdraw my protection from him. He then attempted to get into the ministry of the Anglican Church, through the instrumentality of the Rev. Samuel Beaton, Rector of Miramichi, but was not successful; and as a last resource, he joined the Methodists. He never received Orders in the Catholic Church, and consequently, was never a Catholic priest; this can be readily proved by any Catholic priest who will take the trouble of proposing Mr. Cooney a few questions on the Rubrics of the Breviary or Missal; for then the man's impudence will immediately appear.

Sincerely wishing you every happiness,  
I have the honor to be, Dear Sir,  
Your obedient humble servant,  
(Signed)

† WM. DOLLARD, Bp. N.B.

In page 59 of his book, Mr. Cooney, speaking of the time—1824 to 1827—when he was "Clark at Miramichi," says—"A circumstance occurred which seemed once more to open my way to the sacred office—to the Priesthood. The opportunity looked very favorable—success almost certain. For a year or so everything went on smoothly and prosperously; and the position to which I sincerely and ardently aspired, became proportionally near." The "circumstance" here mentioned was Father Dollard's invitation to Mr. Cooney to become his guest and student, without fee or reward; and Mr. Cooney's admission that "for a year or so everything went on smoothly and prosperously," confirms the statement in the Bishop's letter as to the period of Mr. Cooney's studies for the Catholic Priesthood. Mr. Cooney tells us that, at the time referred to, he "sincerely and ardently desired" to be a Priest of the Catholic Church. This I believe to be true. It is for the public to judge, and will be for Mr. Cooney to account on the last and terrible day, how far that "sincere and ardent desire" was truly changed by the untoward circumstances attendant upon the NORTHERNLAND ELECTION.

CATHOLICS.

The editor of the *Avenir* complains that we have treated him unjustly, by attributing to him, in our issue of last week, the sentiments of a correspondent. Into this error we fell, by taking the *Parole* for our authority; and as a bare act of justice, we make to the editor of the *Avenir* all the reparation in our power, by inserting his explanation of the obnoxious paragraph. His letter will be found on our sixth page.

St. PATRICK'S SOIREE.—On Tuesday Evening the annual Soirée of the "Young Men's St. Patrick's Association" was held in the City Concert Hall, and passed off with great success. The Mayor and most of our leading citizens availed themselves of the auspicious occasion. After several amusing addresses had been delivered, the band struck up its enlivening strains and until a late hour dance succeeded dance in rapid succession. The refreshment room, under the control of Mr. Alexander, was abundantly furnished, and its numerous good things gave evident satisfaction.

MR. MURPHY'S LECTURES.—On Monday evening we had the very great pleasure of hearing Mr. Murphy's first lecture on Astronomy, delivered before the St. Patrick's Society in their spacious hall. The lecture was both entertaining and instructive; calculated to give a clear and lucid idea of the primary principles of that most sublime science, even to those who knew little or nothing of it before. At the close of the lecture Mr. Murphy gave a practical illustration of the subject matter of his discourse, by means of Colored Astronomical Diagrams, exhibited with the aid of the magic lantern.

The audience was large and respectable; but we hope to see a still larger attendance on next Monday evening. We are quite sure that any one who was so fortunate as to hear the first lecture will be sure to attend the second as it promises to be, if anything, still more interesting than the other.

ST. PATRICK'S CATHOLIC INSTITUTE OF QUEBEC.—At the Annual Meeting of this Society, held on the 8th inst., the following gentlemen were elected as office bearers for the current year:—

President,	Mr. M. MERNAGH.
1st Vice-President,	" M. O'LEARY.
2nd Vice-President,	" W. POWER.
Recording Secretary,	" M. F. WALSH.
Corresponding do.,	" C. T. COLFER.
Vice Record. do.,	" J. McKENNA.
Correspdg. do.,	" M. PLUNKET.

COUNCIL.—Messrs. W. E. Burke, T. J. Murphy, J. P. O'Meara, Wm. McKay, John Lilly, John Nolan, John O'Leary, Thos. Fahey, P. Whitty, and D. McGuire Jr.

We are happy to have it in our power to announce that J. J. Roney, Esq., has been elected by the Catholics of Aylmer as their representative at the approaching Buffalo Convention. Our friends could not have chosen a better man.

We have been requested by several esteemed friends to make some remarks upon a silly after-dinner speech vented by a Mr. Ira Gould of this city, upon the occasion of a jollification held on the 22nd ult., in honor of the "Pilgrim Fathers." As the best reply to this silly speech—and other speeches uttered upon the same occasion, all equally absurd and contrary to truth—we publish on our first page an article upon the same subject from the last number of the *Edinburgh Review*; to which, emanating from Protestant authority, Protestants at all events cannot object.

We learn from an Ottawa correspondent that the Catholics of Aylmer have established a Total Abstinence Association in that place about two weeks ago; and that a few days after its organisation, no less than 70 members were enrolled. The following gentlemen are the Office-Bearers:—

President,	Rev. M. J. Lynch.
Vice-President,	J. J. Roney, Esq., J.P.
Treasurer,	George Maguire, Esq.
Secretaries,	Messrs. P. Fitzgerald and J. M'Arthur.
Committee—Messrs.	John Murphy, P. Mullarkey, M. Foran, Joseph Bell, and Chas. S. Devlin.

"BROWNSON'S QUARTERLY REVIEW."—The contents of the January number of this valuable periodical are:—

- I.—The Constitution of the Church.
- II.—The "End of Controversy" Controverted.
- III.—Catholicity and Literature.
- IV.—Transcendental Road to Rome.
- V.—Great Britain and the United States.
- VI.—Le Correspondent.

The first article on our list is an essay on the Church, which the *Reviewer* contends is, not a mere aggregation of individuals, but a living organism, giving life to her children, and not receiving it from them. It is, in short, the Church that makes Christians, or imparts spiritual life; and not Christians that make the Church. This thesis is developed by the *Reviewer* with his usual power.

The "End of Controversy" Controverted is an able reply to Bishop Hopkins' strictures upon Dr. Milner's famous work. The writer shows, incontestably, that, with Protestants of the Anglican sect, as with all other Non-Catholics, the sole "rule of faith" is "the Bible as understood by each particular reader of it;" or, in other words, the private judgment of the individual reader. Now, the Bible is the Word of God, or a revelation from heaven to man, in so far only, as it is correctly interpreted; but no individual can be certain of the infallible accuracy of his particular interpretation thereof; therefore no Anglican can profess to have an infallible rule of faith; and therefore to him, God's revelation is to all intents and purposes as useless as if it had never been given. It is not enough that the Bible, be infallible, objectively; an infallible subjective appropriation of its contents, to which no individual can pretend, is requisite as well, before the Bible can in any sense be put forward as a "rule of faith."

In his third article, the *Reviewer* takes occasion to denounce much of the light literature of the day, and speaks in terms of well merited reprobation of Carleton's work—"Willy Reilly;" a work—we are sorry to say it—which has, in spite of its strong

anti-Catholic tone, been warmly recommended by some of our American contemporaries, who nevertheless most inconsistently arrogate to themselves the title of Catholic journalists.

An admirable critique upon an article which appeared in an Evangelical periodical of the U. States, criticising the Reverend Father Hecker's "Questions of the soul," is followed by a flattering notice of a new series of an old Catholic periodical, *Le Correspondent*. Some short Remarks on Recent Publications close the present number of this excellent Quarterly; which we again take the opportunity of recommending to the Catholics of our Canadian community.

THE METROPOLITAN CATHOLIC ALMANAC, AND LAITY'S DIRECTORY, 1856. Lucas Brothers, Baltimore. D. & J. Sadlier, Montreal.

This is the best almanac published in the United States; containing ample statistics of the Catholic Church in that country, well printed upon excellent paper.

WELL! WELL! A Tale founded on fact. By M. A. Wallace.

This is a pretty Catholic story, and we thankfully accept it as a valuable addition to the Catholic literature of this continent. It is for sale at the Messrs. Sadlier's book store, corner of Notre Dame and St. Francis Xavier Streets.

## THE BUFFALO CONVENTION.

In accordance with a Resolution of the Council of the St. Patrick's Catholic Institute of Quebec, adopted at their meeting on the 10th inst., a special general meeting of the Institute, at which the parishioners of Saint Patrick's generally were invited to assist, was convened on Sunday 13th inst., after Vespers in the rooms of the Institute "for the purpose of considering the best course to be adopted by the Irish Catholics of Quebec in reference to the proposed Convention in Buffalo next month."

The Revd. J. Nelligan, Honorary President of the Institute was called to the chair. The chairman opened the proceedings by stating the objects of the meeting, of which he expressed his approval, and read the Resolution of the Council above referred to.

The following resolutions were then proposed and carried unanimously:—

Moved by Mr. D. Carey, seconded by John Nolan, Esq.:—

That this meeting has learned with satisfaction that an Irish Convention is about to be held in Buffalo, for the purpose of aiding and directing the Irish Emigrant in making a permanent home in America, and that it highly approves of the movement.

Moved by Mr. P. Whitty, seconded by Mr. J. O'Kane:

That the subject be submitted to a meeting of the congregation of St. Patrick's, to be convened on Sunday the 20th inst., immediately after Vespers in the hall of the Institute.

Moved by Mr. Wm. Power, seconded by Mr. W. McKay:

That a report of the proceedings of this meeting be communicated by the Secretary to the Revd. P. H. Harkin, Parish Priest of St. Columba, that he may inform his parishioners of this important movement, and urge them to co-operate with us in carrying out the object of this meeting.

Moved by Mr. C. T. Colfer, seconded by Mr. J. Lilly:

That a report of the proceedings of this meeting be published in the "Colonist" and "True Witness" newspapers, and that a copy of one of these papers containing the said resolutions be forwarded to each of the Irish Parish Priests in this Diocese.

Moved by Mr. Nolan, seconded by Mr. Lane:

That the Revd. Mr. Nelligan do now leave the chair, and that Mr. Mernagh, Esq., be called thereto.

(Signed,) J. NELLIGAN, ptre.

Hon. Pres. S. P. C. I.

Rev. Mr. Nelligan having vacated the chair and Mr. Mernagh having taken same, it was moved by Mr. Quinn, seconded by Mr. John O'Leary, and resolved unanimously:

That the thanks of this meeting are due and hereby tendered to the Revd. Mr. Nelligan for his dignified conduct in the chair.

The meeting then adjourned until Sunday, 20th inst., after Vespers.

(Signed) M. MERNAGH,

Pres. St. P. C. I.

M. F. WALSH,

Rec. Sec. S. P. C. I.

DEATH BY DROWNING OF A CATHOLIC PRIEST.—Just as we are going to press, the painful intelligence is conveyed to us of the sudden death by drowning of Rev. Mr. Moncoy, in the river St. Clair, on New Year's night. The Rev. gentleman had crossed the river to administer the last Sacraments to a dying woman; and whilst returning, by some accident, the particulars of which have not yet arrived, met with a watery grave. Rev. Mr. Moncoy was about twenty-eight years old. He was a native of Normandy, from which he came to this country three years ago. He was a clergyman whose youth and zeal gave promise of much good to the Church. He spoke four different languages, viz.:—French, English, Algonquin, Iroquois dialects.—*Toronto Mirror*, Jan. 11.

## Birth.

In this city, on Thursday morning, 17th instant, Mrs. C. W. Sharpley, Oralg street, of a son.

## GRAND CONCERT, OR VOCAL AND INSTRUMENTAL MUSIC.

## MRS. UNSWORTH

HAS the honor to announce to her Friends and the Public, that she will give a GRAND CONCERT OF VOCAL AND INSTRUMENTAL MUSIC, at

## THE MECHANICS' HALL,

ON THE EVENING OF

TUESDAY, JANUARY 22, 1856.

On which occasion she will be assisted by her DAUGHTER, and by Mr. J. A. BASQUIN, Pupil of the *Conservatoire de Paris*, Mr. DALBERT, Mr. ST. JEAN, and several other talented Amateurs and Professional gentlemen.

TICKETS—2s 6d each. Can be had at the Music Stores, at Sadlier's Book Store, and at the residence of Mrs. Unsworth, 223 St. Antoine Street. Montreal, Jan. 17, 1856.