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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 10, 1854.

With this week, Mr. Enright of Quebec will conclude his agency of the TRUE WITNESS. We cannot allow Mr. Enright to terminate his connection, without expressing our thanks to him for his exertions in behalf of the TRUE WITNESS, to which we are greatly indebted, as our Quebec list of subscribers sufficiently testifies. We have also the satisfaction of announcing that Mr. Maurice O'Leary has kindly undertaken to act as our agent, by whom, are certain, that the interests of the TRUE WITNESS will be well looked after. Subscribers in arrears are respectfully requested to settle their accounts with Mr. Maurice O'Leary.

NEWS OF THE WEEK.

A FREE PARDON HAS BEEN GRANTED TO SMITH O'BRIEN.

We shall have no "Ecclesiastical Titles Bills"—no "Nun's Bedrooms Inspection Bills"—this year; that is pretty certain. The Government of Great Britain will have plenty of work on hand, besides oppressing its Catholic subjects; and the wrongs of Ireland, if her people but know how to "improve the occasion," will stand a fair chance of being redressed. War seems to have commenced in earnest. The Czar's reply, to the French Emperor's pacific autograph letter, has been received at Paris, and its contents are said to be such as to do away with all prospects of an amicable arrangement. The British Government has taken up all the available steamers for the transport of the troops, many of whom have already embarked, whilst the others will speedily follow. A formidable fleet, mounting near 3,000 guns, to be reinforced by a French squadron, is being rapidly fitted out for operations in the Baltic, and an attack upon Cronstadt, the great Naval Arsenal of Russia. Recruits, and volunteers for the navy, are freely offering, and the war-like spirit of the nation assures the Ministry that it is expected of them that the contest shall be carried on with vigor. In France, the preparations are on a similar scale, and the government is hurrying on the embarkation of troops for Turkey. The attitude of Austria is becoming daily more suspicious. Professing neutrality, she is increasing her armaments; and whilst proffering her mediation, it is suspected that she is but waiting the favorable moment for breaking with the West, and uniting her forces to those of Russia. In view of this contingency, the French Emperor, menaces Austria's Italian possessions, and is fully prepared to play off Kossuth and Mazzini, against Francis Joseph. The Greek insurrection in the Turkish dominions is assuming formidable proportions, and promises to become an important element in the European imbroglio; Austrian influences are said to be busily at work. On her side, Russia is putting forth all her resources, for the coming struggle, to which she is endeavoring to impart a religious character.

We are happy to have it in our power to announce that Mrs. Unsworth, from St. Hyacinthe, has kindly consented to lend the aid of her musical talents to the celebration of St. Patrick's Day.

We copy the following from the *Pilot*, with whom we fully agree in his approval of the Society's excellent arrangements:—

"We learn that the St. Patrick's Society of this city have resolved on changing this year the manner of closing the celebration of the Festival of their Patron Saint—the Apostle of Ireland. St. Patrick's Day next will fall on a Friday, which being not only a day of fast but also of abstinence, it was deemed expedient to substitute for the anniversary dinner, a Soiree on Easter Tuesday, to be held in the Bonsecour Concert Hall, the proceeds of which will be devoted to charitable purposes.

"It is expected that these festivities will be got up in a way likely to give satisfaction to all, and on an extensive scale, suitable to the occasion, and worthy of that numerous class, becoming every day more respectable and influential, at which all ranks of Irishmen can unite harmoniously together, at the same time affording to their wives, sisters, and daughters an opportunity of enjoying themselves, while participating in the harmless pleasures of a national celebration."

The *Montreal Freeman* announces the intention of the "Young Men's St. Patrick Association," to hold their usual Annual Celebration of Ireland's Patron Saint, at O'Meara's, on the 17th inst.

On Monday next will be held the usual Quarterly Meeting of the City Council, at which Dr. Nelson will be sworn in as Mayor of Montreal, for the ensuing twelve months.

We see by the *Bytown Gazette* that, at a meeting of the Corporation of Bytown, on the 27th ult., the members were unanimous in recommending the application of James H. Burke, Esq., for the vacant Registrarship of the County of Carlton. We are glad to see that Mr. Burke's merits are appreciated by his fellow-citizens, who have taken this opportunity of publicly testifying their respect for their talented and estimable townsman—a gentleman who, in the words of the *Gazette*, "is universally esteemed, and who has for some years filled a subordinate position in the same office, to the satisfaction of all classes, and shades in religion, and politics."

THE CONVICT ORANGE GRAND MASTER.—In the case of George Benjamin—one of the rival pretenders to the "Sovereignty of the Scarlet"—and who was lately convicted of fraudulent administration of his office as Registrar for the County of Hastings—the Judges of H. M. Court of Common Pleas have decided against the appeal of the culprit, overruling all his objections, and deciding that the finding of the Jury was in accordance with the law, and the facts. The convict will be brought up to receive sentence at the next term of the Court of Assizes in Belleville.

The sentence of death passed upon F. X. Julien, for the murder of his father-in-law, has been commuted to imprisonment for life in the Penitentiary.—This mitigation of the penalty pronounced by law upon the murderer, may not be the best means of deterring others from staining their hands with the blood of their fellow creatures; but, seeing that for many years past, the most atrocious murders have been, with one or two exceptions, allowed to pass unpunished, save with imprisonment, it could not be expected that in the case of Julien the law would have been allowed to take its course. Practically the "death penalty" is repealed—or if in one or two instances enforced, it is not because of the greater criminality of the convict, but because he has no active friends to raise a mandarin sympathy in his behalf. It would be well, by the legislative repeal of the punishment of death in all cases, to put it out of the power of the Executive to indulge in any more of these capricious freaks, by which a murderer at Quebec gets off with imprisonment, whilst another at Brockville is left for the gallows.

We are sorry to see the *Catholic Citizen* of Toronto, in a cleverly written article headed "The Gibbet and the Death-bed," giving way to the mandarin cant of the day, against Capital Punishment, as anti-Christian. We recommend our clever, and well meaning cotemporary to apply for information to the authorities of his church; and he will be told that Christianity does authorize Capital Punishment—that the laws of God award it—that society has the right to inflict it—that the Catholic Church, has sanctioned it; and that therefore to denounce Capital Punishment as Anti-Christian, is to condemn the Catholic Church, as faithless to her Divine Spouse.

The Rev. M. Kerrigan is again about to lecture before the Catholic Institute of Quebec. We shall have much pleasure in laying his discourse before the readers of the TRUE WITNESS.

COURT MARTIAL.—The Judge Advocate having informed the President that he had no evidence to offer against the soldiers of the 26th regiment, accused of firing without orders on the evening of the 9th of June, the Court Martial, summoned for their trial, has been dismissed.

R. B. Johnson, Esq., of Montreal, has been appointed one of the commissioners to investigate the conduct of the Police at Quebec, during the Gavazzi riots.

☞ *Stevadore* in our next.

Whilst giving, in last week's issue of the TRUE WITNESS, insertion to a communication from "Hibernicus," complaining of undue interference in the Laprairie School, with the religion of Catholic scholars, we did so under protest—that the TRUE WITNESS by no means warranted the truth of the statements therein contained. We gave those statements, as they were given to us; desiring it to be clearly understood that the columns of the TRUE WITNESS were open to any who might conceive themselves to be aggrieved by the complaints of "Hibernicus."—It is therefore a bare act of justice to M. Lanctot, Commissioner of Schools at Laprairie, to give publicity to the following communication which we have received from him on the same subject:—

To the Editor of the True Witness.

SIR—Although in my capacity of School Inspector, I have visited and examined all the schools of this parish several times, and that very lately, I was not aware before reading the correspondence of "Hibernicus," in your issue of yesterday (3rd March) that, in one of these schools, three-fourths of the pupils were Protestants; that the teacher was "an intolerant English Protestant;" and that a minister of that sect had ever "persecuted and expelled" from it any Catholic children.

I speak from personal knowledge, as much as "Hibernicus" seems to do, in saying that the ten schools under my control, and the three which are not, in the Parish of Laprairie, are all Catholic, kept by Catholic teachers, and attended altogether by Catholic children, with the exception of the village school, and the school in District No. 7. In the former, about one-fifth of the children are Protestants; and in the latter there are only three Protestant scholars out of twenty-five. No Protestant minister has ever interfered with the religious instruction given in these schools, which are, in this respect, completely under the surveillance of our respected Cure.

Until this day, we have happily lived in peace with our separated brethren, giving them no reason of complaint, and receiving none from them. But if any difficulty of the kind mentioned by "Hibernicus" should ever occur, it would be speedily settled by the local authorities; and the party aggrieved would obtain prompt justice, without having cause to cast any reproach upon the Superintendent, who has nothing to do with these matters, and who cannot therefore be liable to any such malignant observations as those contained in the last line of "Hibernicus" correspondence.—I remain, Sir, your most humble and obedient servant,

M. LANCTOT.

Laprairie, 4th March, 1854.



GRAND PROGRAMME OF PROCESSION OF THE ST. PATRICK'S SOCIETY, TOTAL ABSTINENCE SOCIETY, AND THE CONGREGATION OF ST. PATRICK'S CHURCH, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

GEO. GROVES, As- JOHN McDONALD, P. GAVIN, As-
sistant Marshal, on Grand Marshal, on Assistant Marshal,
Horseback. Horseback. on Horseback.

TWO DEPUTY MARSHALS.
Supporter | BLUE BANNER OF THE CROSS | Supporter
BOYS OF THE CHRISTIAN DOCTRINE SOCIETY.

TWO STEWARDS WITH WANDS.
Supporter | ORIGINAL HARP BANNER | Supporter
IRISHMEN OF ST. PATRICK'S CONGREGATION,
Not Members of the ST. PATRICK'S SOCIETY, or the

TOTAL ABSTINENCE SOCIETY,
FOUR ABREAST.
TWO STEWARDS WITH WANDS.

Supporter | GREEN MEDAL BANNER | Supporter.
Members Four Abreast.
TWO STEWARDS WITH WANDS.

BAND.
Sup. | FATHER MATTHEW'S BANNER | Sup.
MEMBERS OF THE TOTAL ABSTINENCE SOCIETY,
FOUR ABREAST.

TWO STEWARDS WITH WANDS.
Sup. | TREE OF TEMPERANCE BANNER | Sup.
Members Four Abreast.

TWO STEWARDS WITH WANDS.
Supporter, { BANNER OF ST. PATRICK, } Supporter,
with Spear. with Spear.

TWO DEPUTY MARSHALS.
MEMBERS OF THE ST. PATRICK'S SOCIETY,
TWO AND TWO.

Supporter | LADIES' HARP BANNER | Supporter
TWO STEWARDS WITH WANDS.
Members Two and Two.

Two and Two | COMMITTEES | Two and Two
HONORARY MEMBERS,
PHYSICIANS,

SECRETARIES,
TREASURERS,
PAST PRESIDENTS AND VICE PRESIDENTS,

VICE PRESIDENTS,
PRESIDENTS,
CHAPLAINS AND CLERGY.

Supporter { GRAND SUNDAY BANNER } Supporter
with Bate- OF IRELAND. with Bate-
the Axe. the Axe.

FIVE STEWARDS WITH WANDS.

THE Members of the ST. PATRICK'S SOCIETY, and the TOTAL ABSTINENCE SOCIETY, will ASSEMBLE at ST. PATRICK'S HALL, Place d'Armes, at EIGHT o'clock, A.M., from whence they will proceed in Procession through Great St. James, Henry, and Lagacherie Streets, to St. PATRICK'S CHURCH, where a Sermon, suitable to the occasion, will be preached at High Mass, and a Collection taken up for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt, and form a double line, facing inwards, leaving an open space of at least eight feet, the Blue Banner of the Cross will fall to the right, and the Band to the left, which will (so soon as the Clergy and Presidents enter the door, followed by the other Office Bearers, the Banner of St. Patrick, and the Grand Sunday Banner of Ireland,) strike up the National Air, "St. Patrick's Day."

After Divine Service, the Procession, on being joined by the male portion of the congregation of St. Patrick's Church, who may not be Members of any of the Societies, will resume the same order in Alexander Street, and proceed by the Hay Market Square, McGill and Notre Dame Streets, to Jacques Cartier Square, and thence through St. Paul, McGill and Great St. James Streets, to St. PATRICK'S HALL, where the Societies will disperse in order.

By Order,
JOHN McDONALD,
Grand Marshal.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

In our notice of the above work, we have endeavored to confine ourselves to the consideration of the claim, set up by the author, for Protestantism, as being the "OLD RELIGION." Our object has been to show, not the truth, but the antiquity, of that religion against which Non-Catholics protest; because, though the antiquity of a doctrine—though the fact of its having been held from the beginning—affords a strong presumption in favor of its truth, yet, unless we assume the infallibility of the Church from the beginning, that presumption can never amount to a proof. For if the Church were not, from the beginning, infallible, then from the beginning she must have been liable to error; as liable in the first century, as in the nineteenth; and offering as little security against doctrinal error at one period of her existence, as at another. Unless supernaturally assisted by the presence of her founder, it was as impossible that the Church should have remained free from corruption, for twenty-four hours after His departure, as that she should have continued pure unto the present day. Her life consisted solely in that Divine presence; and, as in the human organism, when the mysterious principle that animates, and preserves it, is withdrawn, decomposition immediately commences its work of disintegration, so must it have been with the Church; the moment that the presence of her Divine founder was withdrawn, corruption must have seized upon her as its prey. Its ravages may not have been immediately apparent; but from the moment that the Church ceased to be vivified by Christ's presence, it was as impossible for her to oppose any effectual resistance to the progress of corruption, as it was impossible for her to become corrupt, so long as Christ was faithful to His promise

to be with her "all days," even to the consummation of all things.

When Christ withdrew His presence from His Church, and why He abandoned her to spiritual death and inevitable corruption, Protestants have never yet been able to decide. Certain it is, that that withdrawal, that abandonment, was the cause of, and not because of, her corruption. For, whilst present with His Church, corruption could have had no dominion over her; therefore if the Church has been false to her mission, it is because her founder has been false to His promises; and Protestantism itself, which assumes the existence of the corruption, can only be true upon the hypothesis—that the founder of Christianity was an impostor, unable, or unwilling, to preserve the society which He had founded, from falling into grievous error—and that the work of man's Redemption, which He professedly came to accomplish, has turned out a signal failure. To accuse the Catholic Church of error is then to accuse Christ Himself.

We cannot therefore, from the antiquity of a doctrine, conclude to its truth; for if fallible to-day, the Church was equally fallible eighteen hundred years ago, and as little reliance can be placed upon her teaching in the first century, as in the present. To conclude logically that, because a doctrine was held, and taught, within a year after our Lord's Ascension, it must therefore be true, we must admit that, for the first twelvemonths of her career, the Church was infallible; and if we admit her to have been infallible for twelve months, why not for twelve years—why not for twelve hundred years? Or with what consistency can we assert her infallibility in the first century, and deny it in the nineteenth? Such a procedure is absurd; as the Church was at the beginning, so is she now—if fallible now, fallible then; but if infallible then, infallible now.

The test then by which we would pretend to establish the truth of Catholicity, is not that of antiquity, but its effects upon the people who have embraced and retained it, as compared with the effects of Protestantism, or the rejection of Catholicity; by their respective fruits shall we know them, and from whence they come. The good fruit will indicate the good tree, the evil fruit, the evil tree; and as all good is from God, and all evil from the devil, we may be sure that the tree which brings forth the good fruit, may justly claim to have been planted by God, and to have been nourished by His divine truths.

Catholicity and Protestantism are not only contraries, but they are the direct contradictories, one of the other; so that if one be proved false, the other is thereby proved to be true. Of contraries, one must be, both may be, false; but not so with contradictories; one must be true, if the other be false. Either Catholicity, or its contradictory, Protestantism, must be of the devil, the father of all falsehood; and as one must be of the devil, so also must its contradictory be of God, the Father of all truth; for the contradictory of truth is falsehood, and the contradictory of falsehood is truth. If therefore it can be shewn that the fruits of Protestantism are evil—that its effects upon the moral and religious character of the people who have most faithfully embraced, and most consistently adhered to, and carried out, its fundamental principle of Protesting or Denying, have been injurious—we cannot remain in doubt, either as to its origin, or as to the origin of its contradictory, Catholicity.

By the fruits of a system, we mean the consequences of a strict, conscientious, and consistent adherence to its principles, and not the results of an occasional violation of them, by the nominal adherents of the system. As for instance, impurity and intemperance cannot be the fruits of a system which condemns them, and which strictly enjoins the practice of the opposite virtues—purity and temperance. If amongst its votaries may be found some impure, some intemperate, it will be, not as the result of, but in spite of, its injunctions; it will be, not because its principles have been strictly, conscientiously and consistently adhered to, but because they have been violated, and set at naught. Thus, if amongst Catholics are to be found bad, and immoral men, ere their immorality can be called the fruits of Catholicity, it must be shewn that it is the direct consequence of a faithful obedience to the precepts of the Catholic Church, and not of a violation of those precepts. In the same way, if amongst Protestants, or Non-Catholics are to be found—as we readily admit that there are—many thousands, millions indeed, of honest, upright, amiable men, practising all the natural virtues of their respective stations, with a fidelity which may often put Catholics to the blush, we cannot rightly call their virtues the fruits of Protestantism, unless it can be shewn that they are the direct and inevitable consequences of their rejection of, or Protest against, Catholicity—unless it can be shewn that it is because, and *only* because, they are Non-Catholics, that they are moral, chaste and upright. True as are these remarks, it is because they are so often neglected that men so frequently fall into the error of attributing to Catholicity, the results of disobedience to the precepts of the Catholic Church, or Non-Catholicity—and of giving Protestantism, or Non-Catholicity, credit for the results of an adherence to Catholic maxims and traditions. This is as absurd as it is unjust. The fruits of Catholicity are the results of a faithful, constant, and conscientious obedience to all the precepts and teachings of the Catholic Church; the fruits of Protestantism are the results of the negation of the authority of the Church, and of a constant and consistent disobedience to all her commands. That only can be called the fruit of a system, which is the logical result of its fundamental principle.

The fundamental principle of Catholicity is the assertion, of the divine authority of the Catholic Church, and of the consequent duty of every one to