

REMITTANCES.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 27, 1855.

NEWS OF THE WEEK.

The Atlantic brings news of a ministerial crisis in England. Lord John Russell had resigned, in consequence of certain unpleasant disclosures respecting the Vienna Conferences. Lord Derby and another Coalition are spoken of. The harvest prospects are most encouraging. The Queen was to visit Paris on the 7th of August.

The Allies have pushed their approaches towards the Malakoff and the Redan, behind which the enemy have thrown up additional defences. A constant, but ineffectual, fire has been kept up; and another general assault is expected. The health of the troops was good. A sortie by the garrison against the Mamelon, was easily repulsed on the night of the seventh. There are rumors of serious disturbances in some of the Russian regiments. From the Baltic we have nothing new to report; the Allied fleet continues cruising about, and destroying enemy's property on the coast.

An expeditionary force of about 25,000 men is to be despatched to the Baltic. This force will consist in part of the Anglo-Foreign Legion, but principally of French troops.

AMERICAN SYMPATHIES.

If the American press may be relied upon as a true exponent of American feeling, it must be confessed that, in the great European war now raging, the sympathies of our republican neighbors are entirely with the Russians; and that every report of the sufferings and disasters of the Allies is by them hailed with the utmost satisfaction. With what joy they gloated over the long agony of the past winter! with what triumph they pointed to the long lists of dead and dying! and how swift were they to extenuate, and apologise for, the brutal massacre at Hango of a handful of unarmed, unresisting men, under a flag of truce—an outrage so atrocious that, as there is but one nation, calling itself Christian and civilized capable of perpetrating, so we trust for the credit of humanity that there is but one other, capable of defending, it.

While admitting, and regretting the pro-Russian sympathies of the American people, many of our cotemporaries seem to wonder at it, as something strange, unnatural, unaccountable. On the contrary, we look upon it as the most natural thing in the world; as what, from the beginning of the present hostilities, might have been predicated, as the inevitable result of American institutions, American policy, and American Protestantism. Absolutism necessarily sympathises with absolutism; and though different in name, and in some of their modes of procedure, no two things can be more alike in substance than are Russian and American institutions—than are monarchical and polyarchical absolutisms. In one, the will of the Czar, in the other, of the majority, constitutes law; and wherever, and under whatsoever form, will supersedes right—whether it be the will of one or of a million—the result is tyranny.

Another cause for the sympathy of our neighbors with the Russians, may be found in their foreign policy. It is well known that the robbery of Spain, and the forcible annexation of Cuba, is the ruling idea of the great majority of American Statesmen. It is well understood too, by them, that France and Great Britain, if not otherwise engaged, would exert their influence to prevent this long meditated piece of rascality; and would unite to guarantee the integrity of the Spanish dominions against foreign aggression. In the war now raging, in the occupation therein found for the fleets and armies of the great European Powers, the filibusters of the United States see a prospect of carrying out, without interference, their nefarious designs against the long coveted Island of Cuba.

In the Protestantism also, or rather the anti-Papal passions of the Americans, a third cause may be found why they should desire to see the arms of Russia, the great Anti-Papal power of Europe, crowned with success. For all purposes of aggression against the Papacy, the Protestantism of Western Europe may be looked upon as defunct. As a religious system Protestantism is dead; and as Dr. Brownson in the last number of his Review well remarks, its history may now be written. There is but one Power in Europe capable of seriously menacing the Catholic Church; and which, animated by the most lively hatred of the See of Peter, has, at the same time, at its disposal a material force sufficient to carry its designs against Rome into execution. "Europe," said the great Napoleon in one of his moments of almost prophetic inspiration "must become either Republican or Cossack." If Republican perhaps infidel;

out of Cossack, certainly schismatic. Hence at one moment Protestant America sympathises with Kosuth and Mazzini; at another with schismatic Russia. The defeat of the Allies means the triumph of schismatic Russia over Popery; the problem which the present generation is called upon to solve is; to preserve the liberties, the civilisation, and the religion of Western Catholic Europe, against the encroachments of a power, more Asiatic than European; and in which the brutality of the Tartar is strangely blended with the corruption and venality of the Greek of the Lower Empire. How then can we expect that the Protestants of America should withhold their sympathies from the great Anti-Catholic Power of Europe? what interest can they possibly have in the successful solution of such a problem?

Great Britain, in the present war, though unwittingly, is fighting the battle of Catholicity. She combats side by side with the chivalrous legions of Catholic France; that heroic nation to which, with all its faults, in spite of its Gallicanism, and its Jacobinism, God seems to have confided the glorious mission of being the champion of His Church; and which now, as in the days of the Crusades, approves itself worthy of its high destiny. As Catholics then we rejoice in the success, we pray for the ultimate triumph of the Allied Arms. And we believe in that triumph, however gloomy at the present moment may seem to be their prospects. We remember the late important services rendered to Christendom by French arms, and the generous succor afforded by that gallant nation to our Sovereign Pontiff. Remembering too the promise of Him, who has promised to reward a hundred fold in this world the least service rendered to the least of His servants, we rely with confidence that the Lord God of Hosts will yet bless the arms of those brave soldiers, which have been stretched out to protect His Vicar upon earth.

That some of the Catholic journalists of the United States chime in with their Protestant cotemporaries, and re-echo their shouts of joy over the disasters which have befallen the allied armies in the Crimea, is true; and this is indeed strange. It may be explained however by their strong anti-British feelings, and by their confounding England with the Allies; as if the war were a struggle for British interests and British supremacy. Smarting under the recollection of the bitter wrongs inflicted upon their fellow Catholics, and in many instances, their fellow countrymen—wrong which certainly we shall not attempt to deny or palliate—many of our Catholic editors on this continent seem to overlook the fact altogether, that there are other parties to the strife, besides Protestant England. They see only the Union Jack, and shut their eyes to the Tricolor of Catholic France; they cherish a hostile feeling towards the British scapular, but seem to forget that alongside of its wearer, march the soldiers of that nation which so greatly contributed to gain American Independence; and to which, one would think, they should still entertain warm sentiments of gratitude, for services gallantly rendered in the hour of need, and blood freely shed in one common cause. If not for England's, yet for France's sake, the Allied arms deserve the sympathies of our American Catholic friends.

Their Russian sympathy does indeed surprise us. The Catholics of the United States are, with but few exceptions, friends of liberty, order and civilisation. Alone almost amongst their cotemporaries they have had the honesty and the courage to denounce the democratic and filibustering tendencies of their fellow-countrymen; and to treat with the scorn which it deserved, the Kosuth and other fashionable political mania of the day. Their stand point is not that from whence their Protestant neighbors look forth, and pass judgment upon passing events; and they, at least, should be free from those errors and prejudices which often distort the visual organs of their cotemporaries. They know, they must know, that religious liberty, that the cause of Catholicity in Europe, has nothing to hope, but every thing to fear, from the success of Russia, and the preponderance of Russian influence in Western Europe; and that, once in contact, the Czar will be a more dangerous neighbour to the Pope, than the worst of the present European sovereigns. How then they, being Catholics, manage to reconcile their Catholic faith with their pro-Russian sympathies is to us inexplicable.

The Montreal Witness asks us:—

"Is there a Protestant country in the world, where men can systematically rob and murder, and yet be good members of churches, as has been the case in Spain, and now is in the papal dominions?"

The Montreal Witness need hardly have been at the pains of asking us such a question, seeing that he has, within his own reach—under his very nose as it were—the means of answering it himself. We refer him to the Report of the affairs of the "Montreal Provident and Savings Bank," as published by order of the Legislative Assembly of Canada—and to the fraudulent conduct of his friends and co-religionists, the Directors and Managers of that establishment, as therein revealed—for a full and satisfactory reply to his question; and as a convincing proof that, without going out of Canada, or even of our good city of Montreal, he may find a Protestant community, the leading members of whose churches, are men who for years carried on a "systematic" and successful system of robbery; but who, by a strange perversion of justice, instead of doing penance for their rascality in the Penitentiary on bread and water, hard labor, and in convicts' apparel, still continue to occupy the high seats in the Protestant synagogues, and are ever the most prominent actors in all the "Missionary" and other "Societies" set on foot for the perversion of French Canadian Catholics. Indeed, it is no exaggeration to say that,

if the Report above alluded to be true (and we have the highest official authority for its veracity) there are no greater rogues to be found outside of Newgate, than are to be found inside the Protestant churches of Montreal, and amongst their wealthy; and professedly "good members."

And if the Montreal Witness be not fully satisfied with the specimens of evangelical honesty around him, let him cast his eyes across the Atlantic, and survey what is now transacting in the very stronghold of Protestantism itself. There is mourning in Exeter Hall; trouble and desolation have encompassed the Protestant Alliance; in the Courts of the Irish Church Missions, of the Protestant Conference, and the Protestant Defence Association, there is weeping and gnashing of teeth. For the elect children, even the godly bankers of the evangelical ones, have failed; and the cash entrusted to them, even the cash for buying up Irish souls in Connemara, and dispensing stirabout and Gospel to the natives of Dingle—is no more forthcoming. Nearly £40,000—we thank God—are said to be lost to the "Irish Church Mission."

The history of Strahan and Paul the well known swindling bankers in the Strand, and whose late failure has caused such a commotion in London, is not a little curious. They have long been the leaders, and the brightest ornaments of the evangelical world. To them were entrusted the funds of nearly all the Anti-Catholic and Missionary Societies of England; and no meeting has for years been held in London, to denounce Popery, or to prepare the way for the downfall of the "Man of Sin," but what one of the holy firm of Strahan, Paul, and Bates, took a prominent part thereat, testifying both by voice and gesture to the intensity of his religious convictions. Upon Sir John Paul the principal part of the "pious" business devolved, for which he was eminently adapted. We find in the Liverpool Journal, the following description of this Protestant Saint. "He was a patent Christian"—says our cotemporary:—

"always working miracles for the enlightenment of the benighted, and as it turned out, for the blinding of the wide awake. Sir John felt the liveliest interest in the spiritual interests of the subjects of Hokey Pokey. Nothing could exceed his anxiety for the theological improvement of the Court circle of Mumbo Jumbo. That the Wahabees should be warned against the lapsarian tendencies of the frequenters of St. Barnabas, Pimlico, was a point on which his vigilance seemed never to slumber. If there was one thing more than another that distressed him, it was the small perception the Ashantees exhibited as to the obligation to pay tithes; and he was never tired of talking of the conversion of the Israelites to that new Jerusalem, wherein ham is not regarded as a contraband commodity. In a word, Sir J. D. P. was a regularly canonised saint at Exeter Hall, almost within eye-shot of which he was born, namely, in the Banking-house, 218 Strand. What was the consequence? Why, that the gully gave him their goods to take care of. He was banker to a multitude of missionary societies, whereof he was, of course, a member, and sometimes chairman, and nearly all of whom have been victimized, including, in particular, a society for inducing the Irish to get rid of the brogue, or leave off their partiality for potatoes and priests, which is much the same thing. Who could suspect the accomplished pharisee, in whom grace and unction were hereditary?—for was he not a descendant of Sir Onesiphorus Paul, a pietist of great prominence in the Gordon riots?"

Less happy however than his equally guilty brethren in Montreal, Sir John Paul is now in custody; and will, in due time, and in spite of legal quibbles, and Exeter Hall, be made to pay the penalty of his crimes. Had he—like our Directors of the Montreal Swindling Bank—merely robbed the poor, and defrauded the widows and fatherless children, he like them might have hoped to have been rich and highly honored during life, and duly canonised after his death. For it is not "systematic robbery"—it is not a life of fraud and swindling—but failure only in his rascality, that exposes a man to excommunication from the evangelical Protestant world.

We have not space at our command, or we might easily support our position by referring to an article in the last issue of the London Quarterly on—"Food and its Adulterations"—which shows that, amongst the middle classes of society in England, amongst that portion of the community from which the frequenters of the conventicle are mainly recruited, honesty is an unknown virtue; and that the whole business of life is one "systematic robbery," as if man were born only to be cheated and to cheat.—In the words of the Reviewer:—

"To such a pitch of refinement has the art of falsification of alimentary substances reached, that the very articles used to adulterate are adulterated; and while one tradesman is picking the pockets of his customers, a still more cunning rogue is, unknown to himself, deep in his own."—Quarterly Review.

Nevertheless, these "rogues" are very excellent members, and indeed form the great strength, of the evangelical Protestant churches of England.

That heinous crimes have, are, and often will be, committed in Catholic countries, is true, certainly; but, that its perpetrators, if known, can be received or recognised as living members of the Catholic Church—as are, in Protestant Montreal, the detected knaves of the swindling "Savings Bank"—or admitted to a participation in her sacraments, until at least they have done penance, renounced their former evil ways, given up all their ill-gotten gains, and by every possible means, made full atonement to all whom they have wronged by word or deed—is impossible; and consequently never did, and never can, occur. The insinuation, therefore, against Spain and the Papal dominions, contained in the latter portion of the extract given above from the Montreal Witness, is utterly groundless, worthy of the mendacious sheet in which we find it, and of the apologetic and coreligionist of the Strahans, Pauls, and Bates of Montreal—the "systematic robbers" and plunderers of the poor depositors in the Montreal Provident and Savings Bank.

DISTRIBUTION OF PRIZES IN THE SCHOOLS OF THE CONGREGATION OF OUR LADY.

On Tuesday, the 17th inst., we had the pleasure of witnessing the distribution of prizes in the above institution, which has this year two branches—one at Maria-Villa, formerly Monklands, and the other the venerable house so well known to all our citizens. This great annual festival is one of engrossing interest to the young ladies concerned, and brings with it many a bright and joyous reminiscence to the Catholic wives and mothers of Montreal and its vicinity. Many of them were brought up within the kind precincts of this time-honored building, where their children are now enjoying the blessings that once were theirs. And the good Sisters do all they can to promote the gaiety and beauty of the scene. They leave nothing undone that can invest the occasion with interest, and make it a bright spot in the memory of both parents and pupils.

The chief attraction this year was the drama of *Fabiola*, composed in French by the pupils of the higher classes. The idea was evidently borrowed from the work of his Eminence Cardinal Wiseman; but the plot was skillfully adapted to the youthful performers, and the arrangement was entirely different. Some new characters were introduced and others left out. The effect was, on the whole, very good and the parts well sustained. There was even more than the usual quantity of both vocal, and instrumental music, some of it admirable in its kind and executed with taste and judgment. Several young ladies read their compositions in French and English, and some of them were really beautiful specimens of epistolary writing. Many of the pupils distinguished themselves in various branches. The gold medal, (*la prix d'excellence*) was awarded to Madlle. Lussier. Amongst the visitors present we noticed with pleasure, Dr. Ives, late Anglican bishop of North Carolina, and his wife, both converts to our holy religion.

SCHOOLS OF THE CHRISTIAN BROTHERS.

On Tuesday last we assisted at the distribution of prizes in the Schools of the Christian Brothers, a community above all others dear to our hearts because they are the gratuitous, the loving, the devoted teachers of the poor. It is always cheering to see the immense number of children receiving a good religious education year after year in these excellent schools; and we can never witness one of their public exhibitions without a sensible feeling of gratitude for the incalculable blessings they bestow on Society in its lowest strata. The examination took place on Monday, and was this year entirely distinct from the *fele* of the distributions. The appearance of the boys was very prepossessing, and their modest, unassuming deportment reflected credit on their excellent teachers. We this year noticed the absence of many of the boys of the higher classes who were placed at various kinds of business during the past season; still the classes were quite full, and the juveniles who were still in the first years of their educational course, seemed actuated by a laudable spirit of emulation. We were glad to see that several of the orphans of St. Patrick's Asylum obtained prizes for excellence in various branches. The large rooms were crowded to overflowing with the parents and friends of the boys. Amongst the visitors were the Rev. Messrs. Dowd, O'Brien, Hally, Toupin, &c. We were regaled at intervals by some very good music both vocal and instrumental. We rather think the boys themselves relished the last piece better than all; it bore the title of "*Vacation time is coming*," and the refrain consisted of the same magical words. Truly the boys did sing it with unmistakable good will, and made the roof re-echo ever and anon with soul-enlivening charms. Happy days of youth when vacation is the true open season—the word of power that stirs the heart with sudden animation and "makes its pulses fly."

The Brothers, too, may well rejoice and sing "Vacation time is coming." They make their annual retreat during the vacation to examine how they have acquitted themselves of their duty during the past year, and to invoke the blessing of God and the guidance of His Holy Spirit on the year about to open. They ask and (assuredly) obtain grace from on high to aid them in their arduous task. As for thanks, they neither ask nor expect them from men—they do all for God, and to Him they look for their reward—the reward appointed to the just and faithful servant who has done well what was given him to do.

MONTREAL COLLEGE.

The Annual public examination of, and distribution of prizes to, the pupils of this institution took place on the 10th inst. The following is a list of the successful competitors in the glorious but friendly strife:—

PHILOSOPHY.

- Religious Instruction—1st premium, ex æquo, P. Deguire, P. Falkner; 2nd, A. Duhamel. Accessit, 1st, W. Leclair; 2nd, J. Murphy.
- Excellence—1st pr., H. M'Coy; 2nd, P. Deguire. Accessit, 1st, W. Leclair; accesserunt, 2nd, P. Falkner, H. Le Ber, C. Martin.
- Latin Thesis—1st pr., H. M'Coy; 2nd, P. Deguire. Accessit, 1st pr., W. Leclair; 2nd, C. Martin.
- Mathematics—1st pr., H. Le Ber; 2nd, H. M'Coy. Accesserunt, 1st, A. Robert, W. d'Eschambault, L. Beaubien; accessit, 2nd, W. Leclair.
- Chemistry—1st pr., D. Ricard; 2nd, ex æquo, P. Falkner, A. Duhamel. Accessit, 1st, H. M'Coy; 2nd, W. Leclair.
- Natural History—1st pr., W. Leclair; 2nd, P. Deguire. Accessit, 1st, L. Beaubien; 2nd, P. Mar.
- RHETORIC.
- Religious Instruction—Pr., ex æquo, A. Forget, D. Limoges. Accessit, N. Leclair.
- Excellence—Pr., A. Forget. Accessit, D. Limoges.
- Latin Essay—Pr., A. Forget. Accessit, N. Leclair.