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**THE TRUE WITNESS**  
 AND  
**CATHOLIC CHRONICLE.**  
 MONTREAL, FRIDAY, OCT. 26, 1855.

**NEWS OF THE WEEK.**

The Africa, from Liverpool of the 13th instant, brings us no important news from the Crimea. To the great delight of the soldiers, the trenches were being filled up, and a party of about 10,000 were employed making a road from Balaklava to the camp; another party was engaged in getting lumber, and other materials from the ruins of Sebastopol, in order to provide shelter for the troops before the setting in of the cold weather. The Russians fire upon the town from their forts on the north shore, but seem to do but little damage. It is also rumored that the sunken Russian ships can be raised, and that preparations for that end were being made by the Allies. According to the Frankfort Post Zeitung, the body of the Russian army has fallen back upon the heights of the Belbec, leaving only a few thousand men to garrison the Northern Forts. In the meantime, the Allies are apparently threatening the enemy's line of communication by Perekop; and some slight skirmishes had occurred, the advantages being on the side of the Allies. News of the bombardment of Odessa is daily expected, as a considerable force had been despatched for that purpose from Sebastopol, and had arrived off Odessa on the 5th instant.

Great exertions were being made by the French Government to send out reinforcements to the Crimea. A squadron under the command of Admiral Shefford has been ordered to proceed to the coast of Italy. A good understanding is said to prevail between Austria and the Allies; but the present moment is not considered favorable for re-opening negotiations, as it is the policy of the Western Powers to humble Russia effectually, by wresting from her the Crimea. Letters from Constantinople state that the Anglo-Turkish contingent is about to be directed on Silistria, and that about 50,000 French troops are expected shortly to arrive at the same place. Russian troops to the amount of about 45,000 were being concentrated in the vicinity of Nicolaieff. The Russian journals admit a loss, during the last three weeks of the siege, of 30,000, irrespective of those swept off by disease. From the Baltic we have no important news, except that the enemy were actively repairing the damages inflicted upon Sveaborg during the late bombardment of that place. Denmark, it is said, is about to open a Conference for the settlement of the Sound Dues' question. It is again confidently asserted that the Empress Eugenie is likely to soon present the Emperor with an heir to the Imperial Crown; and a rumor is afloat of a projected alliance between Prince Napoleon, and the Princess Royal. In the commercial world, prospects are gloomy. The Bank of England had not further advanced its rates of discount, but the Money Market continued very tight. Breadstuffs had slightly advanced.

On Sunday last, to the great grief of the congregation of St. Patrick's Church, the Rev. Mr. Connolly announced his intention of leaving them for a season—as, whilst his health constrained him for a time to seek repose from his arduous labors, the interests of the Irish Catholics of Montreal required him to endeavor to procure for them additional priests from the old land. The Reverend Gentleman was visibly affected whilst addressing his dearly beloved Congregation, who, on their side, fully reciprocated their Pastor's affection; and many a heart will be sad, and many an eye dim, until the day when it shall please God to restore to us him whom, for the time, and for the greater good of His Church, He has thought fit to remove far from us.

On Wednesday morning, the Rev. Mr. Connolly started for Chicago; and on the evening previous, the following Address was presented to him from the St. Patrick's Society—to which he returned the subjoined reply:—

TO THE REV. J. J. CONNOLLY.  
 REV. SIR—  
 With feelings of veneration, not unminged with regret, we, the President and Members of the St. Patrick's Society of Montreal, beg leave to tender to your Reverence the expression of our high esteem and great respect, on the occasion of your intended departure from this city; the scene of your laborious and faithful services for a number of years past. We believe that had the congregation of St. Patrick's Church been made aware of your intention to leave Canada sooner than on Sunday last in your affectionate valedictory address, they would have taken other steps to testify the estimation in which they hold your character; but we feel that we are authorized for them, and in duty bound for ourselves, to convey to you, as their Pastor, and as our Chaplain, at least this hasty tribute of respect and gratitude for your services as Priest, and

Friend and Counsellor, not only in the sunny times of health, prosperity, and social happiness, but when sickness, desolation and death were in our midst; services extended not to us alone, but to the unprotected, and pestilence-stricken immigrant.

We cannot omit to record our knowledge that it is not recreation you are in search of in this journey—though well aware that your constitution, shattered by devoted attention to all the duties of your sacred Ministry, requires it; but that zeal for the good of your flock urges you to seek occasional fellow-laborers in France, but more especially amongst our brethren in Ireland, ever the fruitful soil of the missionary.

We beg that you will tell our countrymen that, though faithful to the land of our adoption, we still, and ever shall, cherish the memories and associations connected with Erin—"green in our souls;" that we teach our children to hold in fond remembrance the land of their forefathers; that we indulge the hope that our National Society shall be the means to perpetuate that ardent patriotism which ever binds the Irishman to the home of his ancestors; that we are loyal to that old land, and hope to see her yet in that position which is her due, by every right; her civil dissensions cast aside and forgotten; and her sons, of every class and creed, developing in harmony her immense resources.

As we cannot further allude to the many good qualities which endear you to your people, without hurting your delicacy, we will now only say that we wish you a pleasant voyage, and a safe return—while the months of your absence will be anxiously counted; and we hope that, with the blessing of Divine Providence, you may receive a re-establishment of health and strength, and obtain, as coadjutors, servants of God—men "who, leaving all things, follow Him."

W. P. BARTLEY, President.  
 H. KAVANAGH, Cor. Sec.

T. C. COLLINS, Rec. Sec.  
 St. Patrick's Hall.  
 Montreal, 23rd Oct., 1855.

REPLY:

GENTLEMEN—  
 I cannot but feel exceedingly grateful for the kind and affectionate sentiments you have just expressed. I am, I must confess, deeply moved on the eve of my departure from a city, where, if I have had to labor, I have daily experienced the sweetest of consolations in the exercise of my Ministry. I am fully aware of the kindly feeling entertained for me by the St. Patrick's congregation, and the St. Patrick's Society.—I have had many a proof of their devotedness, since 1846, for which I here return them my thanks; and I beg leave to state that I have always myself entertained for them the sincerest, the most cordial affection.

You have alluded to moments of sickness, desolation and death. In such moments, Gentlemen, I have done no more than what the most sacred of duties prompts, and obliges every true Minister of Christ to do—no more than I should do again; and even till my last breath, were occasion to require it.

As to your attachment, Gentlemen, to your mother country, it is proverbial—it needs no comment; and wherever I may be, I shall gladly proclaim that the members of St. Patrick's congregation of Montreal do indeed honor their "Erin green," and the faith of their forefathers. And now, Gentlemen, as soon as God is pleased to restore me to health, I promise, as I have already done, to return to you, and undertake again the duties that may be allotted to me; and then, I trust, we shall no more separate, until Almighty God shall deem fit to call me to give an account of my stewardship. I recommend myself again to your prayers, and those of the entire congregation.

To the Gentlemen of the St. Patrick's Society.

The Commercial Advertiser of the 8th instant, has a temperate, and well written article on the defects of our Lower Canadian School Laws. After enumerating his objections to the existing system, he gives, as, in his opinion, the remedy for these defects, the following advice:—

"Abolish the present School Law, entirely; leave it optional to the people to have schools, or not, as they please; let there be no tax, no compulsion, no interference."—Commercial Advertiser, 8th inst.

Here we have our cotemporary advocating the application of the "Voluntary Principle" to education as well as to religion—to the school, as well as to the church. And no doubt, if the "Voluntary Principle" be good in one case, it must be equally good in the other; no doubt, if the interests of the church can safely be entrusted to its application, so also can those of the school; and assuredly he who is a "Voluntary" in religion, must, if he be intelligent, honest, and consistent, be a "Voluntary" also in education.

We may be permitted to doubt, however, of the efficacy of the "Voluntary Principle." We do not look upon it as the best conceivable mode of making provision for either the spiritual or the intellectual wants of the community; though, it is true, that, from peculiar circumstances—as where the State endeavors to assume undue control over religion or education, and to reduce either church or school to a branch of the civil Government—it—the "Voluntary Principle"—may sometimes be the only one applicable. But is this the case, as yet, in Lower Canada? Is there no *via media* possible, betwixt the present system, and the abolition of all School Laws?

The Commercial Advertiser is not, however, a thorough "Voluntary;" he recommends occasional State assistance to the school. "Where a district" he asks—"maintains a school with a qualified teacher, and a proper number of scholars, let it be entitled to receive a proportionate grant in aid."—But it is just those districts which are too poor to maintain good schools, and to give sufficient salaries to duly qualified teachers, that stand most in need of a "grant in aid." How does the Commercial Advertiser propose to deal with these cases, which alas! are but too numerous?

The "School Question" is surrounded with many and great difficulties. Every political quack—not that we reckon our cotemporary amongst the number—has his infallible specific; and amongst the multitude of prescriptions, the patient is utterly bewildered. One plan however would we recommend; which,

were it but for the novelty of the thing, would be well worth trying. Let the State, for once, leave the Church free to educate her own children; let it, for once, abstain from throwing difficulties in her way, by its restrictions upon ecclesiastical corporations; let it leave the Church free to accumulate property to any amount for the endowment and support of her schools and academies. If to these the State be pleased to give its assistance, in consideration of the services which they render to the community, and of the wants of the districts in which they are severally situated, we will venture to assert that, in a few years, we should behold educational establishments springing up in every direction; and that the reproach under which Lower Canada has so long labored—(a most unjust reproach by the way)—of being opposed, or indifferent, to the spread of enlightenment; would be quickly removed. The Catholic Church is, and always has been, the true friend and promoter of the cause of education amongst the people; and if she has ever appeared to be the contrary, it is because she has always been opposed by the State in her glorious mission, and because she has been encumbered with the odious fetters imposed upon her by the civil power. In support of this assertion, we would remind our cotemporary that almost all the educational establishments of which Protestant England of the XIX. century can boast, and of which Protestant Englishmen are so fond of boasting, owe their origin to the zeal of the Catholic Church in the cause of enlightenment, and general education.

AN INTELLIGENT LECTURER.—Kirwan—about whose lectures in Montreal there has been so much discussion in our Canadian journals—some saying that he did lecture here; others like the Globe, published by that truth-loving and honorable personage, Mister George Brown, swearing by heaven and earth that he did not; whilst the *via media* party, represented by the Montreal Witness, assert that both these contradictory statements are partly true—has been enlightening the intelligent Protestants of the United States, as to the religious condition of Lower Canada, through the columns of the New York Observer. He tells his disciples that, with the view of witnessing the nonsensical pantomime of the Mass, with variations, he went to the Cathedral of Montreal "on a SABBATH AFTERNOON"!! having often seen it performed in "Ireland, France, Italy, and the United States"—and of course also on Sunday afternoons. "There was no Bible read"—adds this highly intelligent and well-informed denouncer of Popery—"no preaching; not a word of instruction of any kind;" and he winds up his description of this afternoon Mass with the pitiful remark, that "with this unmeaning Mass, with these vain and pompous parades, instead of the Word of Life, do the priests feed the people of Canada!—and who can wonder at the ignorance and irreligion of their dupes?"

Nay! rather would we ask—who can wonder at the ignorance and mendacity of the dupes of Protestant itinerant lecturers, who feed their hearers with such trash as the above given extract from "Kirwan's Impressions of Canada," apparently originally published in a New York journal, and approvingly copied into the Christian Guardian of Toronto. That the whole of the above statement is a lie, and a lie so gross that it could find acceptance with none but the most thick-headed of all possible blockheads, is certain from this—that Kirwan never did hear Mass in Montreal on a "Sabbath afternoon;" and for the simple reason, that no Mass ever is said in a Montreal Church on the afternoon of a Sunday, or on any other afternoon. Of course Kirwan well knows this; as the unhappy creature, by his own avowal, was brought up a Catholic; and until he bartered away his faith, his soul and conscience, for a mess of pottage—for a suit of warm clothes, and a bellyful of strabout—used himself to assist devoutly at the "nonsensical pantomime" of the celebration, of the Lord's last supper, and His death upon the Cross for the redemption of fallen man. This "nonsensical pantomime," as Kirwan well knows, never is performed on the "afternoon" in the Catholic Church; but he also knows that, to an evangelical audience, he may lie, with but little fear of detection, so intense is his ignorance on everything connected with the Catholic Church—and with no fear whatever of forfeiting their good opinion, even if detected in his falsehoods.

We may judge therefore what amount of credit is due to Kirwan's statements when he treats of Rome, Naples, Paris or other places to which the majority of his hearers have not access, by his unblushing disregard, not only of truth, but even of the probable and the possible, in the instance before us. It is a moral impossibility that he could have heard Mass in Montreal on a "Sabbath afternoon," as he asserts positively that he did. In this one instance therefore he has shown himself to be ("not to put too fine a point upon it") an unscrupulous liar; it is therefore but natural to assume that, in describing what he witnessed in the Catholic countries of Europe, he was equally regardless of truth. Or, if it be said—which considering the man's antecedents is impossible—that he mistook one service of the Catholic Church for another, and confounded Mass with Vespers, we reply by asking—what must we think of the impudence of the fellow who presumes to lecture upon, and to declaim against, the doctrines of a Church, with whose tenets and discipline he is, by his own showing, so utterly unacquainted? and what must we think of the folly of those who listen to him?

GOVERNMENT BISHOPS.—The Queen has been graciously pleased to create two new Protestant Bishops for Upper Canada; a part of whose salaries will be defrayed by the Home Government, the remainder to be raised by private subscription.

THE TEMPERANCE MOVEMENT.—"We are convinced," says the Pilot, "that the cause has suffered a good deal during the dull agitation for legal suppression, and that at this moment Canada is not so temperate a country as it was two or three years ago.—If our conclusions in this behalf are correct, it follows that the operation of the coercive idea has been subversive of the true interests of temperance."

Not a doubt of it; nor has the "Temperance Cause" greater enemies than those intemperate advocates, who denounce every man as an "enemy of temperance" who will not chime in with them in their clamor for legislative restrictions upon the natural right of every man—as before the State—to eat and drink what he pleases, so long as he thereby inflicts no injury upon his neighbors. All men have naturally an abhorrence to "Sumptuary Laws," as an infringement upon their natural rights; and though they may be by no means addicted to drunkenness, yet will they not submit to be bullied and legislated into temperance.

The "Temperance" men, as they call themselves, though their intentions may be innocent, have seriously damaged an excellent cause. Every man who will not repeat their *Shibboleth*, who can not fashion his lips to speak their peculiar slang, is "an enemy of temperance," forsooth; a drunkard, a wine-bibber, the friend of publicans and sinners. If a public journalist hints disapprobation of coercive measures, "Temperance Advocates" like the Montreal Witness, cry out against him—that he is responsible for all the sins to which drunkenness gives rise—and that at his door should be laid the corpses of the victims of intemperance. This is it that has disgusted so many excellent and philanthropic persons with the "Temperance Movement" and its especial patrons.

So long as the "Temperance" men confined themselves to argument, and moral suasion, they did well, and made converts. When however, in an evil moment, they abandoned this high ground, they at once confessed their own want of confidence in the weapons with which they had heretofore combated the enemy; and thus their arguments and their "moral suasion" lost all power over those to whom they were addressed; and thus as the Pilot truly observes—the abnegation of moral, "in favor of legal suasion, is a capital error which the friends of that cause ought immediately to consider and rectify."

But whether they think fit to alter their tactics or not, one thing is pretty certain, that they will never be able to carry their favorite measure of a Prohibitory Liquor Law in Canada. Public opinion—though public opinion of course cannot make wrong right, or right wrong—is now we are happy to see from the language of the Pilot, setting in strongly against legislative interference. Even some, who once were in favor of a modified "Maine Law" in Canada, have learnt from its total failure in the very place of its birth, that it would have no chance whatever of success here—that its provisions would not be obeyed, and that its only result would be to encourage smuggling, illicit grog selling, and to transfer the trade from the hands of the respectable dealer and hotel keeper, into those of the habitual law breaker. As an electioneering cry, and for the purpose of making a little political capital, we may expect to hear for a short time longer, a few shouts in favor of the Neil Dow's Folly; but we think we may congratulate ourselves that there is now not the slightest reason to fear that a Prohibitory Law will ever be enacted in Canada. Of course every body knew from the beginning that, even if enacted, such a Law could never have been enforced; but it is as well that our Statute Book should not be encumbered with ridiculous and impracticable laws.

Our Upper Canada cotemporary, the Church, is almost in hysterics at the sight of the "avarice villainy, and sacrilege of the State of New York, and because of its "iniquitous efforts" to seize upon the property of the Trinity church in New York City, in whose title deeds, it is said, that a flaw has been discovered. It is wonderful, however, with what tranquility our friend and his co-religionists can look upon "avarice villainy and sacrilege" when Catholics, and Catholic property only are the victims. They foam at the mouth if, in their case, the State attempts to take back property which it originally conferred for ecclesiastical purposes; and far be it from us, to justify such conduct on the part of the State, or to find fault with the indignation of our Protestant cotemporary. But what would our friend the Church say, in what terms would he express his indignation, if the property thus unceremoniously seized upon by the State were the gift, not of the State, but of private individuals? if the institutions whose endowments were thus confiscated, were supported entirely by the voluntary contributions of their own members?—and if instead of a legal process, the State employed against them the bayonets of its soldiers? Yet this is what has been done, and is doing, in Spain and Sardinia, amidst the plaudits of the Protestant world; from which not a single voice has been heard to proceed, denouncing the "avarice villainy and sacrilege" of a corrupt and despotic Court. So true it is, that Protestants have one balance for themselves, and another for Catholics.

On Sunday afternoon the remains of the late Ludger Duvernay, founder of the St. Jean Baptiste Society in this city, were transferred from the old burying ground to the New Cemetery, accompanied by a large concourse of our most respectable citizens. A handsome monument has been erected to his memory.

We learn from the Quebec papers that 40,000 barrels of powder have been forwarded during the present season from the arsenals at Quebec to the Crimea.