

REMITTANCES

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St. Sacramento Street.

Montreal, December 14, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 4, Place d'Armes.

TERMS:

To Town Subscribers. \$3 per annum.
To Country do. \$2 1/2 do.
Payable Half-Yearly in Advance.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 24, 1855.

Mr. D. C. Hillyard will call upon our city subscribers shortly; and we hope those who are indebted to this office will be prepared for him. He is fully authorized to collect subscriptions, and to give receipts for same.

The following is the substance of the *Pacific's* news:—

The news is very unsatisfactory; there are many rumors and few facts.

Private reports state that Revel has been bombarded, yet we do not hear with what effect.

Gen. Markham is spoken of, in certain circles, as likely to succeed to the command; but the statement is doubtful. Sir Colin Campbell's appointment would be more popular.

The Queen is desirous to nominate the Duke of Cambridge, but he prudently declined the honor, offering to go out, however, as second in command. Meantime General Simpson continues with the army.

Omur Pasha is appointed Commander-in-Chief of the Turks in Asia.

Some operations of no great moment have been executed by the Allies in the Sea of Azoff.

The Black Sea fleet is still concentrated for some great movement.

A coup de main is confidently expected in the Baltic. Ninety ships are assembled at Narva, and opinions on board are divided as to whether their destination be Revel or Sveaborg. Most probably the latter.

The Paris correspondent of the *London Times* states that Austria has just made spontaneous advances of more friendly relations towards the Western Powers.

Lord Palmerston, in Parliament, conveyed a similar meaning.

A Paris correspondence is full of allusion as to what is termed a legitimist conspiracy; the sum and substance of the affair seems to be that two Frenchmen, M. Descartes and Ghaupot, have been in communication with the Count of Montemolinos, with the immediate view of encouraging the Carlist insurrection in Spain, with the ulterior hopes of bringing about a favorable chance for Henry 5th.

So called Russian complicity is proved in the matter, and the French government has eagerly seized the opportunity of making political capital both at home and in Spain, in an announcement that Spain will definitely contribute 25,000 men to the Allies, to be paid by France and England, and that France agrees to uphold the Throne of Isabella against all danger, from whatever source. This intelligence is stated in positive form, but requires further confirmation.

It is once more stated that the Empress of the French is *en route*.

Twenty-five shocks of an earthquake were felt at Boussa. Abd-el-Kader is sick.

The *London Times* has an editorial urging that the Allied army be placed under one command.

THE SIEGE OF SEBASTOPOL—LATEST DESPATCHES.

July 28th, General Simpson telegraphs:—"Since my despatch of the 24th, I have nothing of importance to state. We continue to strengthen our advanced works which are now so close to the enemy's defences, that I regret to say our casualties are necessarily considerable. The enemy exhibit great activity in adding to and improving their defences, and the conveyance of military stores from the north to the south side is increasing."

Cholera had nearly ceased in the ranks of the army. August 2.

Gortschakoff writes nothing of importance is going on. The vigor of the Russian fire prevents the works of the besiegers from advancing, and their fire is weaker.

August 4.

General Simpson telegraphs that the Russians made a night sortie on the Voronoff Road as far as the *chateau de frise*, but were repulsed without trouble.

August 7.

Pellissier telegraphs:—"Nothing of interest to communicate. The enemy has not undertaken anything against our trenches. Some cases of cholera have reappeared."

THE BALTIC.

Letters mention a general anticipation that Sveaborg and Helsingfors will be immediately attacked.

Capt. Yelverton, on the 26th July, took possession of the island of Kolka and destroyed the fortification.

WHITE SEA.

An English steamer, according to the Russian accounts, bombarded the village of *Demtsa* in the Vergo, distant, for three hours. No damage.

There are several accounts of petty depredations.

SEA OF AZOFF.

The *Tagenrog*, by date of 25th July, had been bombarded for some days.

An English steamship had gone ashore, and had been burned by the Russians. Crew escaped.

The town of Berdinek had been bombarded.

ASIA.

There was no truth in the report of the expedition of Suhm against Tiflis.

The Russians made an unsuccessful attack on Karadah on the 10th.

The Allies were demolishing the fortifications of Anapa, against the Circassians.

"ASSES" AND IRISH CATHOLICS.

"A rush of Irish American Catholics from the States for fear of Know-Nothingism would be somewhat like a stampede of asses."—*Boston Pilot*.

Unfortunate Irish Catholics of America!—We know of no creatures—on the dry land, or in the waters—so much to be pitied as you? Even the flying fish enjoy a lot less deplorable than yours. If you remain where you are, in the cities of the great republic, in the land of the "free and brave," you are shot down like dogs, smoked out of your habitations like "varmint," and your wives and children are roasted in the flames before your eyes, by your Protestant fellow citizens. If to avoid these outrages, you flee to another land, your *soi-disant* friends turn round upon you, and tell you that you are "asses,"—that your flight, from the flames of Louisville, is "somewhat like a stampede of asses." Oh wretched Irish Catholics! what are you to do? Are you to stop at home and be burnt by Yankee Protestants "patiently and quietly" as the *Irish American* recommends?—or shall you flee away, and thus expose yourself to the sneers and ridicule of the *Boston Pilot*?

After all, it is better to run away, and be put down an "ass" than to stop at home and be burnt; such at least seems to be the opinion of the surviving Catholics of Louisville. We read that these "asses" are actually quitting the city where they have been so humanely treated by their Protestant fellow-citizens, and "ass-like" are fleeing to parts unknown. Such "asses" are these poor Louisville Catholics!

These Protestant riots at Louisville, and the brutal cold-blooded, unprovoked massacre of so many Catholics—Irish and Germans—afford the best conceivable commentary on the discussion that has of late been carried on, betwixt the *Boston Pilot* on the one side, and the *American Celt*, the *Catholic Citizen* of Toronto, and the *True Witness* on the other. They leave, in fact, nothing more to be said upon the subject; and as we trust that a full and particular account thereof, and of all the concomitant horrors, will be published in every newspaper in Ireland, we have every reason to hope that in the Irish Catholic mind at least, the long agitated question—"Do the United States of America offer the prospect of a safe and happy home to the Irish Catholic?"—will be set at rest for ever. If Irishmen like being shot down like dogs—if they have a particular taste for being hunted, kicked through the streets, and smoked out of their houses like varmint—or if they are invincibly prejudiced in favor of having their wives and little ones roasted to death before their eyes—why then, certainly, we should strongly recommend intending Irish immigrants to direct their steps towards the United States; where they will be bullied, insulted, kicked, and otherwise maltreated to their hearts' content.

We had intended replying to a somewhat lengthy notice with which our esteemed friend the *Boston Pilot* of the 18th instant honors us; but these Protestant riots at Louisville have, as it were, taken the words out of our mouth, and left us nothing more to say upon the subject. Lest however our cotemporary should find cause to tax us with shirking the questions he therein propounds to us, we will do our best to reply to them *seriatim*. He asks:—

"How long is Lower Canada likely to preserve her Catholic character? Do not recent events indicate that she is losing it?"

We know of no recent events tending to show any falling off in the thoroughly Catholic character of Lower Canada; and there is at present every prospect that that character will be preserved intact for many and many a generation. Again he asks:—

"Are not separate schools in Canada in danger; or why so much earnest and angry discussion about them?"

The only danger to which our separate schools are exposed, proceeds from the lukewarmness and criminal apathy of some of our *soi-disant* Catholics. It is to rouse them to a sense of their duty that appeals like those of Mr. Angus Dallas are useful. For, we admit it, incessant vigilance is the price that we must pay for all our liberties, menaced, as they are, by a band of fanatical tyrants. Our schools therefore are in danger if we relax our efforts. If we do our duty, however, we have nothing whatever to fear for "Freedom of Education" in Canada.

To his other questions we reply—that we are not aware of any laws prejudicial to Catholic interests likely to be carried—that, at present, the property of our religious corporations and communities is perfectly safe—that the change in the seigniorial laws has in no wise affected the security of their tenure—and that real practical Irish Catholics do as readily obtain office in Canada as in any other country in the world.

Our respected cotemporary errs in supposing that the Legislative Union betwixt Catholic Lower Canada, and Protestant Upper Canada, does not very materially affect the civil, political, social, and material condition of the Catholic population of the latter. It is to that Union that the Catholics of Upper Canada are indebted for the amount of civil and religious liberty which they enjoy; but of which an exclusively Protestant Legislature would very soon deprive them. It is to the Catholic vote of Lower Canada, that the Catholic minority of the Upper Province is mainly indebted for its separate schools.

And now having replied to all our friend's questions, will he allow us to remind him that he has not yet deigned to notice one, put to him through the columns of the *True Witness*:—

"How is it—if Catholics are as free in the United States as they are in Canada—that the former have not, whilst the latter have, separate schools receiving support from the public funds? Are we to attribute the want of Catholic separate schools in the United States, to apathy and want of zeal on the part of the

Catholic population; or to their miserable enslaved condition?"

We pause for a reply.

An esteemed friend calls our attention to, and requests us to make a few remarks upon, an anti-Catholic lecture, delivered last week here in Montreal by the notorious Kirwan, and reported in the *Montreal Herald* of the 17th inst. Out of consideration for our correspondent, rather than on account of anything particularly worthy of notice in the lecture itself, we will shortly comply with his request; though, as a general rule, we think that the interests of the Catholic Church do not require that any serious attention should be paid to the ribald drivellings of the miserable creatures—the Leahys, the Kirwans, the Achillis—and other noisome weeds which the Pope, from time to time, pitches over his garden wall into the premises of his Protestant neighbors. These unhappy creatures seek notoriety, at any price, and in general, it is well to take no notice of them. What harm can they possibly do to the Catholic Church? Where now is Leahy? what has become of Belial Achilli? and in a few years, who will remember, save with feelings of scorn, the unhappy creature Kirwan? But to come to his lecture, which our correspondent urges us to notice.

The topic which he selected wherewith to regale the "very numerous and respectable audience," which, according to the *Montreal Herald* filled the pews of the Coté Street "Free Church," was—"The Genius and Tendencies of Romanism;" and by way of illustrating his subject he proceeded to explain what Popery was, as to its doctrines. One specimen will suffice as well as a thousand, to convey an idea how competent the lecturer was to criticise the doctrinal errors of Rome.

Having dwelt on the distinction which the Catholic Church draws betwixt mortal and venial sin, the lecturer proceeded to give his respectable and highly intelligent audience the following lucid explanation of the essential difference betwixt sins, mortal and venial. Of course, as Kirwan appears before the public, as one who has himself renounced the Catholic faith, he expects that his definitions of Popery shall be received without question by his audience.

"Mortal sin, explained the lecturer, was a sin not to be forgiven either on earth, or in heaven. Thus a murderer could be forgiven, but not a man who sold the Bible."—*Montreal Herald*.

That is, Popery—as defined and illustrated by the learned and truth loving Kirwan, to the highly intelligent Protestants of Montreal,—Popery teaches that murder is only a venial, not a mortal sin, because it can be forgiven—but, that to sell a Bible, is a sin which cannot be forgiven either in this world or in the world to come. Is it—we ask our correspondent—is it worth while to notice seriously the balderdash of a lying buffoon like this Kirwan? Or does our friend suppose that, amongst the "numerous and respectable audience," there was one so silly as to credit the monstrous assertion that Popery treated murder, not as a "mortal," but only as venial, sin? No—No—we do not think so meanly of the intelligence even of Protestants. They come together to hear Popery abused in good set terms; and so long as this is accomplished by the lecturer they ask no more. They are not so unreasonable as to desire that their entertainers should be bound over to keep the truth; neither can they expect that their Catholic fellow citizens should seriously undertake to prove that their Church teaches that murder is something more than a venial sin.

As little do we feel it incumbent upon us to defend the Catholic Church from the reproach of being hostile to the circulation, and reading of the Sacred Scriptures. Even Protestants must admit that it is to that Church, and to the labors of the Romish Monks of the Middle Ages, that the world is now indebted for the possession of the Bible; and if our separated brethren are really simple enough to believe that, at the present day, the Church prohibits its reading, and condemns its sale, as mortal, unpardonable sin, there are plenty of Catholic book-stores in Montreal, where, if they will but give themselves the trouble to inquire, their ignorance upon this point will at once be dissipated. It is true that the Church does not attach such importance to the mere reading of the Bible, as do Protestants; it is true, that she imposes certain restrictions upon its perusal by the ignorant and unlearned; fearing lest they should wrest it to their own destruction; and so also do many Protestant parents. Of this at least we are sure, that there are many passages in the Bible which Protestant fathers and mothers would not approve of as the subject of their daughters' studies; and that it would be well for the morals of our young lads at Protestant schools if the indiscriminate reading of the Bible had never been permitted to them. Like a wise and prudent mother, therefore, the Catholic Church does impose certain restrictions upon the reading of the Bible, and does not recommend its indiscriminate perusal by all.

It is also true that in her public worship, the reading of the Bible does not occupy the same important place that it does in the religious services of the Protestant sects. The one object of Catholic worship is God; and Catholics, when they assemble in their temples, meet for the purpose of adoring God, by offering to Him the holy sacrifice of the Mass. It is thus they worship Him; not deeming that He requires at their hands that they should read the Bible to Him, as He is most probably already perfectly acquainted with its contents. For the purpose, however, of instructing the people, portions of the Bible are read every Sunday and other Holydays of the Church, in the vulgar tongue, and commented upon from the pulpit; the portion selected being the Gospel of the day, which, having been read at the Altar, is immediately afterwards read and explained

in the vulgar tongue from the pulpit. Of this any Protestant, who upon any of our Festivals will walk into the St. Patrick's, or the Parish Church, will be able to satisfy himself, in spite of the impudent assertions of the fellow Kirwan, to the contrary. We may add, that, with few exceptions, the passages of the New Testament thus publicly read in the vulgar tongue in the Catholic Church, are the same as the "Gospels of the day" to be found in the Book of Common Prayer of the Church of England; and that thus during the course of the ecclesiastical year, the congregation of a Catholic Church have read and expounded to them, in the vulgar tongue, by far the greater part of the New Testament. We ask no Protestant to take our word for this; we merely beg of him, if he has any doubts, to consult the Roman Missal, and to take the trouble to satisfy himself by personal experience of what actually takes place in the Catholic churches in his neighborhood every Sunday and Holyday.

The "immoral" tendencies of Popery was another subject upon which our lecturer expatiated at considerable length; but here, as usual with these gentry, he considerably overshot his mark. Thus we read in the *Montreal Herald* that:—

"The Rev. Lecturer alluded to the influence of Popery on the morals of the people. Rome was a good illustration; it was the most immoral place under the sun; and there was, at the same time, no place in the world where Popery was more intensely hated."

Again, would we ask our friend—does such logic require any serious answer? The moral influence of Popery must be evil, because Rome, which of all places in the world is the least under Papal influence, is, at the same time, the most immoral! Such logic was indeed worthy of the lecturer, of his cause, and of the highly intelligent audience to whom it was addressed; but surely it calls for no labored refutation at his hands.

The "*Bambino*"—a representation, or image of the Infant Jesus, an image than which none is more common and more popular in Catholic countries, was another subject which elicited some very poor joking, and still more wretched argument, from the facetious lecturer. "What?"—he asked—"could we expect from a Church that sanctions the *Bambino*, the *Weeping Madonna of Loreto*?" This is that Church believes, and desires to impress her children with a belief, in the great central fact of Christianity—the Incarnation of the Second Person of the Trinity: just as the sneers of Protestants like Kirwan against the use of such images, or the representation of Jesus as a little child in His Mother's arms, is a proof to all who reflect upon the subject, that the latter do not accept the doctrine of the Incarnation in its integrity; and that to them the words—"The Word was made flesh," are destitute of all definite meaning.

For—if Protestants really believed in the old Catholic doctrine of the Incarnation—if they really believed that, in His Mother's womb, or as a helpless infant in her arms—Jesus was as truly God, the Second Person of the Ever Blessed Trinity—as He is now that He is seated at the right hand of the Father in heaven—or that, during His infancy, as much as during those three years of His life whose events are recorded in the Gospel, He was engaged in the great work of man's redemption—that, not His bitter agony on the Cross, and in the garden of Gethsemane alone, but the sufferings of His whole earthly career, were the price paid for our deliverance from the power of Satan—if, we say, Protestants believed this, they would see nothing more ridiculous, or mirth-provoking, in the "*Bambino*," or representation of the "Mother and Child," than in a picture of the Crucifixion, or of the Resurrection.—But Protestants do not believe this. In the Infant Jesus, they see only the human; they cannot recognize Him, before Whose dread presence, Angels and Archangels tremble, and Cherubim and Seraphim veil their faces with their wings. They may not avow it; nay, if taxed with it, they will most likely deny it; but the fact is, that, with the great majority of Protestants, even of those who profess to hold the doctrines of the Incarnation, and the Trinity, the union of the human and divine in Christ is looked upon as having occurred at the commencement of the Gospel narrative, when Jesus went down into the Jordan to be baptised, and the Holy Ghost, like as it were a dove, was seen to descend upon Him from on high. Thus, just as Protestants object to the title "Mother of God," as applied to the Blessed Virgin, because they do not believe that the one Person of Whom she was Mother, was the Second Person of the Trinity, so do they laugh at pictures, or images, of the Infant Jesus, because, they do not realise the fact, that the Infant whom these images represent, was even as an Infant, really and truly God. Their sneers and ridicule convict, therefore, not the Catholic Church of superstition, but themselves of ignorance of the Catholic doctrine of the Incarnation.

The only part however of Kirwan's lectures that is of any importance to Catholics, is that wherein he dwells on the effects and tendencies of "State-Schoolism" in the United States; and which we find reported in the *Catholic Mirror* of Toronto:—

"We have"—said the lecturer—"another fine institution on the other side, that is the Educational system. We have two great mill-stones; the lower one is the Bible, and the upper one the Common Schools. Everybody has got to be ground between those two; and they come out good staunch sound Protestants. Now, this is the system I want you in Canada to adopt."

And this is the degrading and tyrannical system that Mister George Brown, and his liberal allies, have long tried to impose upon the Catholics of the Upper Province; and to which the latter, if they are not earnest and united in their opposition to "State-