

REMITTANCES

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 20, 1855.

NEWS OF THE WEEK.

The news from the Crimea leaves little hopes of the speedy capture of Sebastopol. The enemy are evidently greatly our superiors in force, and we fear too, in energy; for one gun the Allies mount, they mount two; and every fresh work thrown up by the besiegers, is immediately met by still stronger batteries thrown up by the besieged. The Russians are collecting in force, and menace a serious attack on the Allies' lines—who have lost the initiative of attack—and are now obliged to stand on the defensive.

The Vienna Conferences held out little prospects of an amicable arrangement. Neither Allies nor Russians have as yet been sufficiently humbled for either of them to accept the only terms which the others can propose. The question of Peace or War must evidently be settled in the field; and not in the Council Chamber—with the bayonet and not with the pen.

Taking advantage of the War in the East, which demands the entire attention of the Great Powers of Europe, the United States Government seems bent upon picking a quarrel with Spain; hoping thereby to possess itself of the Island of Cuba. If the fortune of war in the Crimea is unfavorable to the Allies, we may expect to see Jonathan's bullying propensities get the better of his prudence; and a war betwixt Spain and the United States, in which Great Britain and France would be bound by their treaties with the former Power to interpose, is no improbable contingency. All however depends upon the results of the Crimean campaign. If the Allies are successful there, the Americans will most likely deem it their best policy to abandon, till a more convenient season, their piratical designs upon Cuba.

On Sunday last, the following "Circular to the Clergy of the Diocese of Montreal," was read from every pulpit at High Mass:—

"Sir—As the war which rages in the East, and which has already made so many victims, still threatens to be of long duration, our common feelings of humanity, and our loyalty as British subjects, demand from us some fitting manifestation of our interest and our sympathy. For this cause we are about to raise our hands in supplication towards heaven; and—as the scourge of war, as all other evils, is a punishment for sin—to address ourselves to God in humble and penitential prayer. With the view of facilitating the simultaneous expression of these sentiments on the part of all the Faithful, I think it my duty to lay down the following instructions:—

"On Wednesday the 18th inst., there shall be celebrated in all the churches of this Diocese in which the public Offices of the Church are performed, a solemn Mass 'pro tempore belli;' after which shall be sung, kneeling, the Tract 'Domine non secundum,' &c., followed by the versicle, 'Ostende nobis,' &c., and the prayer for Peace, 'Deus a quo sancta desideria,' &c. The special object which we should have in view, is, to draw down the blessings of heaven upon the Allied Armies, and to obtain a speedy and durable peace. You will therefore be pleased to exhort your parishioners to enter into these views, and to sanctify the day by prayer, and by cessation from servile work.

"This letter shall be read in every parish and mission station of the Diocese, and in the Chapter of all the Religious Communities on Sunday the 15th April.

"I am, Sir, your most humble servant, &c.,
 † Jos., Bishop of Cydonia,
 Administrator of the Diocese of Montreal."

In compliance with these injunctions, Wednesday was observed as a day of devotion by Catholics as well as Protestants. The public offices and stores were closed: High Mass was celebrated in all the Catholic churches; and in the places of worship of the different Protestant denominations, sermons and prayers were offered up to the respective congregations. At Quebec, and in the other dioceses of Canada, the day was observed in a similar manner.

NUNNERY INSPECTION.

We direct the attention of our readers to an article from the *Boston Daily Advertiser*, giving additional details of the brave deeds of the "Nunnery Committee" of the Protestant Legislature of Massachusetts. It will be seen that the writer not only substantiates his former assertions, but brings forward fresh, and grosser instances of the brutality of the Honorable Protestant Committee-men. Some attempts have been made to impugn the statements of the *Advertiser*; but the more they have been investigated, the more clearly their truth has been established—and the following facts stand now in damning record against the Legislature of Massachusetts:

They appointed a Committee for the Inspection of convents, and educational institutions—meaning of course—as do the Spooners and Drummonds of

the British House of Commons—to expose the inmates to such insulting treatment, as should compel them to abandon their establishments. This Committee taking unto itself some score of other Protestants; as big blackguards as themselves, forced their way into a Catholic female school kept by a few religious ladies; poked about their bed-rooms, and ward-ropes; thrust their loathsome presence into the Sanctuary itself—and there with their beastly expectations, and still beastlier language, disturbed the devotions of the affrighted worshippers; put filthy and obscene questions to the young lady pupils—none of whose brothers were, we regret to say, present to kick the unmanly ruffians as they deserved to be kicked; and then, whilst some of those filthy Yahoos laid their hands upon the Nuns, and tried to take indecent liberties, others forced their way into the sleeping apartments where another young lady was lying ill in bed, and amused themselves by staring the poor creature out of countenance. And all this was done in due process of Law, and in the cause of Protestant civil and religious liberty. Thank God, must be the feeling of every gentleman as he reads the infamous details as given in the Protestant press—Thank God, I am not a Yankee.

And yet it would be illiberal, even to the Yankees, to attribute those dastardly outrages upon female modesty, to the fact of their being Yankees. It is their religion and not their nationality, their Protestantism, and not their Yankeeism, that is in fault.—In England, had Mr. Chambers' Bill passed, similar scenes would ere this have been of common occurrence. Of course, no gentleman, no man with a spark of manly or chivalrous feeling about him, no one but a low, ill bred, unmannerly hound would ever accept the office of "Inspector of Ladies' bed-chambers." Foul-minded blackguards alone would undertake the task, and of these there are plenty in the Massachusetts Legislature. There is no lack of them in Protestant England either; though far be it from us to insinuate that Protestants, generally, approve of, or do not feel as disgusted as do Catholics, at the proceedings narrated above.

For Protestants are men as we are; they too have sisters, daughters, whose honor, whose maiden purity, is dearer to them than life itself. How then would they act—how would they feel—were they to read in the public prints an account of insults offered to their sisters, to their daughters, like those offered to Catholic ladies by the Protestant Legislators of Massachusetts? How would a Protestant gentleman treat the man who had dared to ask obscene questions, and call a blush upon the cheeks of his child—to lay his foul hands upon his daughter's neck—or to poke himself into the bed-room of a sick sister?—Well then—would we say to him—we too—Catholics, Papists, Romanists, Idolaters, if you will—we too are men; we too love our sisters and daughters, as dearly as you love yours. Will you then not use your influence to protect our sisters and daughters from outrage, and to prevent a recurrence of the Legislation which has led, which was intended to lead, and inevitably ever must lead, to the infamous scenes which you find narrated in the Massachusetts' Protestant press? Were a man—a stranger—to force himself, no matter under what pretence, or on what warrant, into your sick daughter's bed-chamber, you would, if a man, feel the dastardly intruder to the ground; and were you afterwards to trample the breath out of his vile carcass—who could blame you? Do not then, as you love fair play, as you respect your sister's modesty, and your own daughter's chastity—do not give your aid to a "Nunnery Inspection Bill" in Canada, however loudly it may be clamored for by the obscene birds of the conventicle. Impure in mind and body, these creatures have perhaps but too good reason to disbelieve in the existence of female chastity, and female modesty. These, and these only, are they who ask for "Nunnery Inspection;" but gentlemen, who are not evangelical, but men of honor, will surely not countenance them in their demands. When again the motion for a Nunnery Inspection Bill is made in any Protestant Legislature, the only answer necessary will be to read aloud the proceedings of the Committee of the Massachusetts Protestant Legislature; we know now, even if we did not know before, how Protestants will act when they can obtain legal admission into a Catholic Convent.

We read in the "Acts of the Martyrs," how—when threats of death and cruel tortures, had failed to shake the constancy of a St. Agnes—†—and others—the virgin spouses of the Lamb—the heathen magistrates commanded them to be led away to the haunts of infamy, and there exposed to the insults, and lusts of a licentious soldiery. In Protestant Massachusetts, the enemies of the Church, finding all other means fail them—and that, in spite of Convent burning, church robbing, and tarring and feathering priests, Popery still continues to gain ground—have now commenced to put in execution the old Pagan policy. They do not indeed drag their victims to the stews; but what is as bad, they let loose upon them their obscene Committee-men, who profane the chaste retreats of the cloister, with language and conduct which would be indecorous in a brothel.—How striking is the resemblance betwixt a heathen of the days of Diocletian, and a Protestant in the reign of Queen Victoria!

* There are said to be upwards of 50 ministers, alone, in that body.

† "Whether they had any boys amongst them?"—*Vide Boston Advertiser.*

See *Vespers of St. Agnes*.—"Ingressa Agnes turpitudinis locum."

What are our farmers about? Do they know that beef and mutton are selling in Montreal for a quarter dollar the pound? and that every other article of consumption is proportionably dear? They would do well to profit by the present prices, which surely cannot long be maintained.

"ANNUAL REPORT" of A. C. Buchanan, Esq., Her Majesty's Chief Agent—on the Emigration to Canada, during the season of 1854. Printed by order of the Legislative Assembly.

We have here the statistics of the immigration into Canada during the past year; and the results are, in one sense, highly satisfactory. The total number that left Europe is stated at 52,776; to which must be added, 83 born on the passage, and 857 from the Lower Provinces. During the passage there occurred 487 deaths, and in Quarantine 46; leaving the total number of emigrants landed in this Province during the year 1854—from the United Kingdom, the Continent of Europe, and the Lower Provinces—53,183, against 36,699 landed in 1853. "This number," says the *Report*, "when compared with the Emigration of 1853, shows an increase of 16,484, or equal to near 45 per cent.; and is the largest Emigration into Canada, in any one year, with the exception of 1847." Of these 53,183 immigrants,

England furnished,	18,175
Ireland, "	16,163
Scotland, "	6,446
Germany, "	5,688
Norway, "	5,849
Nova Scotia & New Brunswick,	857
	53,183

This statement shows a large increase on the arrivals from each country, when compared with the numbers given in the *Report* for 1853. From England, the number is nearly doubled; from Ireland, the increase has been 12½ per cent.; from Scotland, about 36 per cent.; from Germany, over 137 per cent.; from Norway, 15½ per cent.; and from the Lower Provinces 73 per cent. It will be seen, in fact, that last year the emigration from England exceeded that from Ireland; whilst for 1853, the emigration from Ireland was 14,417 against only 9,585 from England, and 4,745 from Scotland.

Our Canadian population, especially in the Upper Province, has also been recruited from other sources; as we learn from the *Report* of A. B. Hawke, Esq., Chief Emigrant Agent for Upper Canada. He says:

"An unusual number who have resided for years in the States have come hither during the last year; and I have received frequent applications for information, &c., from others who expressed a strong desire to reside once more under 'British Rule.' . . . Although the depressed state of business may in part account for this disposition to leave the States, and settle in Canada, or return to their native land, it is evident that the recent movements of the 'Native American,' or as it is more generally called, the 'Know-Nothing' party, against foreigners, and more especially against the Irish Roman Catholics have been the chief cause; and if the hostile feelings manifested by the Americans should, as there is every prospect of their doing, influence their future Legislation, it will induce still larger numbers to come and settle in this Province, and check British Emigration to the United States."—p. 18.

Firmly persuaded of the correctness of these views, we sincerely hope that the Yankee "Know-Nothings" will increase in numbers, and in violence against Irishmen and Catholics. The results, not only to Canada, but to Ireland, and the Catholic Church, in every point of view, will be most beneficial. Of all countries in the world, the United States of America is the last to which the Irish Catholic immigrant should bend his steps; no where will he be worse received; no where will he be so completely an out-cast, and a stranger; no where will his faith be exposed to greater danger. The national characteristics of the Yankee—the sharp, calculating, money-griping, thrifty, and intensely protesting descendant of the "Praise God Bare-bones" of the XVII. century, who retains all his progenitor's horror of Catholicity, without one spark of the enthusiasm and stubborn devotion which somewhat relieved the more loathsome features of the old English Puritan—are the very opposite of, and are irreconcilable with, the characteristics of the impulsive, generous and chivalrous Celt. An Irishman cannot become a Yankee, until he has completely divested himself of every thing estimable, of every thing Irish about him; nor is there, perhaps, on the face of the earth, a more pitiable, contemptible object than the Yankeeified Irishman; who having learned how to "guess" and spit, and how to snuffle through his nose, piques himself, as a free republican, upon the coarse brutality of his manners—be cause in striking contrast to that chivalrous courtesy which is innate amongst the Irish, but which his new associates call servility; and who shows his emancipation from priestcraft and Popish superstition, by insolence towards his clergy, eating meat on a Friday, and by sending his children to the "Common Schools"—where they quickly learn to be ashamed of the religion of their fathers, and acquire a proper contempt for poor children in general, and "Paddy-boys" in particular.

"THE IMMACULATE CONCEPTION OF THE MOST BLESSED VIRGIN MARY MOTHER OF GOD.—A Dogma of the Catholic Church." By J. D. Bryant, M.D. Boston, Patrick Donahoe.

The opposition which the definition of the dogma of the "Immaculate Conception" has provoked from the Non-Catholic world, has had the effect of eliciting many admirable treatises on the other side of the question—if question that may be called which, for all Catholics, has been definitely and forever settled. Dr. Bryant's work, is introduced with the approval of their Lordships the Bishops of Boston and Philadelphia; it is also most highly spoken of by *Brownson's Quarterly Review*. It remains for us only to add that Mr. Donahoe of Boston has brought it out in his very best style, and that we heartily trust it may be widely circulated.

Lest, however, the Non-Catholic world should mistake the intent with which these treatises in

vindication of a dogma of the Church are composed, it is as well to cite a few words from the author's preface.

"The truth or falsehood of any doctrine depends upon evidence, and is established or refuted according to the credibility of the witness testifying. If the witness be, as the Church, infallible, the doctrine is established beyond all controversy."—p. xiii.

And for Catholics, of course, to whom the Church is the pillar and the ground of truth, and the whole superstructure of whose faith is based upon the "infallibility" of the Church, there is no need of any evidence of the truth of any Catholic doctrine besides the testimony of the said "infallible Church." But, as the author continues:—"This does not suffice for all men;" for, before the testimony of the Church can aught avail with them, they must be persuaded of her competence to testify in the supernatural order, or in other words, of her "infallibility." Thus then, with the dogma of the "Immaculate Conception" of Mary, as with every other dogma of Christianity, the question resolves into the question of the competence, or credibility, of the witness deposing to the truth of the said dogma. No man, unless one who has received an immediate revelation from God, can of himself decide upon the truth or falsity of any proposition in the supernatural order. His belief must ultimately rest upon authority, or upon the credibility of the medium through which the revelation has been transmitted to him. The only question therefore, open for discussion betwixt Catholics, and Non-Catholics—those at least who admit that Christ was a teacher sent from God, and did make a revelation of God's will to those with whom He was immediately in communication—is—what medium has been by Christ Himself appointed for the transmission pure and entire to all succeeding generations, of that revelation by Him immediately made to the Apostles? Till this question has been settled, the discussion of any other, is but an idle waste of time and words.

Whilst then we are thankful for works like this under notice—as supplying us with answers to the carplings of the Non-Catholic world—we must confess that we are not so sanguine as to expect from them any great effects upon the minds of our opponents, until they shall have been brought to recognise the Catholic Church as the medium appointed by Christ Himself for the transmission of His revelation to all nations, and for all time—and therefore, as an "infallible" witness in the supernatural order. To cite to them texts from a book—whether that book be called the Bible *par excellence*, or whether it be a collection of the writings of a St. Bernard—is useless, until the infallible authority of the book itself be established. But as no book can establish its own infallible authority, we must still fall back upon some living authority to establish the authority of our dead book. "Text chopping" has never yet made a convert. No Unitarian has ever been brought to believe in the Divine Personality of Christ by quotations from the Bible; no Protestant will ever be induced to admit the "Immaculate Conception" of Mary, by any amount of extracts from the Bible, from the Fathers or ancient Liturgies.

We think too, that in undertaking to argue the question of the "Immaculate Conception" with Protestants upon any grounds except the infallible authority of the Church propounding and defining the dogma, Catholics concede too much to their opponents. In the first place—as in the supernatural order there is no common authority to which Catholics and Non-Catholics can alike appeal—they apparently concede that the "Immaculate Conception" is a question upon which human reason of itself can decide. In the second place, they concede too much, by taking the burden of proof upon themselves, instead of casting it upon the shoulders of their opponents. It is for Protestants to prove, from reason alone, that any of the sons of Adam are conceived "Maculate;" and not for Catholics to prove that Mary was conceived "Immaculate." The rule must be established, before Catholics can logically be called upon to establish an exception to the rule. Protestants have no right to assume the doctrine of the transmission of "Original Sin," and then to call upon Catholics to show that a special exemption was made in the case of the Conception of Mary. They first must prove, and by reason alone—that reason which Catholics and Non-Catholics have in common, and to which alone they can appeal—that the rule for all the children of Adam, is, to be conceived under the curse of "Original Sin;" then, and not till then, according to the first laws of logic, will it be time for Catholics to show that Mary's Conception was an exception to that rule.

By these remarks we would not be understood as undervaluing the important services which writers like Dr. Bryant render to the cause of Catholic truth. Their works are of great utility; as an answer to the objections of Protestants against the teachings of the Church; and as showing that those objections are not conclusive against her infallibility. This is all that Catholics can be expected to undertake in controversy with Protestants. Their task is—not to prove that what the Church teaches is true—but to show that the objections urged against her teaching by Protestants, do not prove it to be false; and that all apparent discrepancies, betwixt the writings of the different Fathers and Doctors of the Church, may, by a careful and critical examination of the circumstances, under which they wrote, and of those to whom they wrote, be easily reconciled with one another. To attempt more would be a work of supererogation; for, in the last analysis, our belief in the truth or falsehood of any proposition in the supernatural order depends upon the credibility of the witness testifying. If that witness be the Church, and if the Church—as the medium appointed by Christ Himself for transmitting His revelation pure and entire to all generations and for all time—be an