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By HENRY CHAPMAN & Co.,
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Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 20, 1854.

NEWS OF THE WEEK.

At last, after many months' inaction, the Allies have set to work in good earnest, and well have they made up for lost time. That two sanguinary battles have been fought in the Crimea—that the Russians have been defeated on both occasions with great loss, are facts well established. Not so certain is the report of the capture of Sebastopol; though there is every reason to believe that, by this time, the flags of the Allies wave over its walls, and that the Russian fleet within its ports, is either destroyed, or the prize of the victors. The following are the details of the proceedings, as abridged from the intelligence brought by the *Baltic*:

On the 14th September, the Allies landed without opposition; on the 19th, they commenced their march towards Sebastopol; on the 20th, they fell in with the Russian army, about 50,000 strong, well supplied with cavalry and artillery, strongly posted, under the command of Prince Menschikoff, on the heights commanding the Alma, which they seemed determined to hold to the last. The Allies at once charged the enemy, and carried the entrenchments at the point of the bayonet, with a loss to themselves of about 2,800 men in killed and wounded—and of near 7,000 to the Russians, who were forced to retreat. Of the English no officers of rank were injured; of the French, we regret to learn that Generals Thomassin and Canrobert were both wounded; the former, it is feared, fatally.

The enemy fell back; and again, on the 23rd, offered battle on the plains of Kalantai. Again the Russians were routed with severe loss, and were driven to their entrenchments before Sebastopol, closely pursued by the victorious Allies. In these entrenchments the Russians again made a stand, but no further official despatches have as yet been received. The report is,—and it is very probably true—that after a warm attack, by sea and land, the garrison of Sebastopol surrendered to the number of 22,000 men; thus—together with their losses in killed, wounded, and prisoners, on the previous days—making the total loss of 40,000 to the Russian army in a campaign of ten days. Of the Russian vessels in the port, eight, it is said, were sunk, and the others surrendered. There are however some discrepancies in these reports; but we trust that the arrival of the *Africa*, which was to sail on the 7th, will confirm the intelligence of the capture of Sebastopol.

These important results, achieved in a short time, and with, comparatively speaking, little loss to the Allies, have caused great rejoicings in France and England. It is said too, that, encouraged by the campaign in the Black Sea, orders have been despatched to Sir C. Napier in the *Baltic*, to try his hand at Cronstadt; and that the French fleet, which was about to return home, has received counter orders to form a junction with the British fleet. We may therefore expect to hear of warm work in the Baltic in a week or two, where Old Charley must be burning to emulate the gallant deeds of his countrymen in the Crimea.

On their side the Turks are not idle. It is announced that Omar Pasha is marching upon Bessarabia, with the intention of pushing the Russians briskly, the moment the fall of Sebastopol is confirmed. Thus in every quarter the campaign of 1854 is likely to close with the triumphs of the Allies. Driven back with disgrace across the Pruth, Bessarabia and the Crimea in the hands of the Allies, Sebastopol wrested from their grasp, their Southern fleet captured or destroyed, and their Northern arsenals menaced—the Russians must by this time execrate the pig-headed obstinacy of their Czar, which has brought all these disasters and disgraces upon them. Already we hear vague rumors of murmurings on the part of the great Russian land-holders against the war: even the miserable serfs, if oppressed with additional burthens, may grow restive, and throw off the yoke of their masters; nor is it at all unlikely that Nicholas, if he continues his insane policy, and refuses to listen to reasonable terms of accommodation, may find enemies amongst his own subjects, more to be dreaded even than the French legions and the British fleets. He may, perhaps, affect to despise the pressure from without; but he will yet be compelled to yield to the more formidable pressure from within.

PROVINCIAL PARLIAMENT.

An animated, not to say personal and somewhat scurrilous, debate occurred on Thursday, 12th, arising out of the motion of Mr. Solicitor General Smith, for the appointment of a special committee, to be composed of the following gentlemen:—Messrs. Merritt, Robinson, Dorion of Montreal, Lemieux, Crawford, Smith of Northumberland, and the mover—for the investigation of all charges alleged against any member or members of the late Administration, as respecting their dealings in Public Lands, Public Securities, Stocks in Railways, or in the construction of any Public Works.

Mr. Merritt objected to being on the committee. Mr. McKenzie made a violent attack on Mr. Hincks'

character; during the course of which he was repeatedly called to order; finally, the House agreed to the appointment of a Committee, to be composed as follows:—Solicitor General Smith, Messrs. Smith of Northumberland, Robinson, Lemieux, Dorion of Montreal, Crawford and Brown.

The time of the House was consumed on Friday in a long acrimonious and personal squabble betwixt the friends and opponents of the Ministry, arising out of a motion of Mr. McDonald, (Glengarry) that Ministers should introduce their measures in the order announced in the *Toronto Leader*; according to which the "Clergy Reserves" and "Seigniorial Tenure" Bills were to take precedence of the Bill for remodelling the Legislative Council. Sir A. McNab defended the policy of the Government in introducing the last named measure first; but gave assurance that the Ministry, who were pledged to a plan of secularisation, would at once introduce, and hurry on, a Bill for that purpose. Amongst the opposition speakers, Mr. Galt opposed the placing the Legislative Council Bill first in order of the Ministerial measures; because Ministers might sustain a defeat thereon, which would give them an excuse for a dissolution, and for another appeal to the country under the New Franchise Law; "and by that process the secularisation of the Reserves might be indefinitely delayed, or lost altogether." Thus it is clear that the friends of secularisation look forward with dread to an appeal to the general sense of the country upon their policy; they fear, and perhaps justly, that were the people of Canada fully and fairly represented in Parliament—which they are not, and cannot be until we have a Parliament elected under the provisions of the New Franchise Law—the voice of the people would not be in favor of secularisation. Hence their anxiety to force on the question in an Assembly which does not fully and honestly represent the Canadian people.

After a long debate, in the course of which every topic except the one immediately before the House was discussed with the most awful prolixity, a division was called for, and resulted in a majority of 30 in favor of the Ministry.

On Monday, Sir A. McNab stated, in reply to a question as to the Seat of Government, that it was not intended to take any steps in regard to the expending of £60,000 voted for the new Government buildings in Toronto. M. Morin gave assurance of a Bill for the settlement of the Seigniorial Tenure.—On the motion of Solicitor General Smith, papers, relative to the Bowes' case, the Point Levi sale, and the Grand Trunk Stockholders, were ordered to be laid before the committee of investigation appointed on Thursday.

On Tuesday, Mr. Attorney General McDonald introduced the Ministerial Clergy Reserves Bill, which was ordered for a second reading on Tuesday next. Its provisions are—the creation of two funds, from the assets of the Reserves—one for Upper, the other for Lower Canada—rights of present incumbent respected, Government having the privilege to commute stipends by agreement with the Church bodies. When the principal amounts to a sum sufficient to pay commutations, and secure a revenue adequate to defraying stipends not commuted, balance to be paid over yearly to the Municipalities according to population.

We regret to see that the Bill does not contain any clause making it obligatory upon the Municipalities to give to separate schools, established in accordance with the provisions of the law, a share of the funds, devoted to educational purposes, in proportion to the average attendance of pupils attending such separate schools. Yet such a clause is absolutely necessary, if any portion of the Clergy Reserves funds, handed over to the Municipalities, be left applicable to school purposes at all.

We know not how Catholics will reconcile it to their consciences to vote for the Bill in its present form, seeing that it contains something very like a proposition condemned by the Sovereign Pontiff in the writings of De Lammenais—"Whereas"—says the preamble—"it is desirable to remove all semblance of connection between Church and State."—Now, if this proposition be true for Upper, it must be true for Lower Canada; what then become of the tithes of the Catholic Church?—or with what logic can they be supported against the attacks of G. Brown and the radical Voluntaries of Upper Canada? Catholics should ponder this well ere they sanction, by their votes, the heretical proposition—"that it is desirable to remove all semblance of connection between Church and State."

THE IRISH ORPHANS' BAZAAR.

Well! the Bazaar is over at last, and a capital affair it turned out to be; the best thing of the kind ever seen in this part of the world. It will be seen by the Ladies' official return that they have realized the splendid sum of £1,028 12s 5d. With all due respect to the Ladies who managed the Bazaar, we could hardly acquit them of practising magic, did we not know them to be good orthodox Catholics, and, therefore, incapacitated from meddling with the occult sciences. We heartily congratulate them on the wonderful success of their charitable exertions; and hope that God will repay them a hundred-fold for what they do, and have done on behalf of the orphans, this year more numerous than ever. And what shall we say, on the other hand, of those who contributed a sum so immense, most of it coming from the St. Patrick's Congregation, whose generosity is so often and so heavily taxed? We have only to express our unqualified admiration of that inexhaustible charity which knows no other bounds than the wants of God's creatures: such is the charity manifested on this and other such occasions. We are happy to learn that many of our Protestant fellow-citizens have generously contributed to this excellent charity; and we are quite sure that such exemplary

liberality will be duly and gratefully appreciated. If it fall to our lot at times to speak harshly of Protestantism as a system, we are far from wishing to give personal offence; as no one knows better than ourselves that there are amongst Protestants hundreds of individuals whose benevolence and natural virtues might put many Catholics to the blush. "Honor to whom honor," by all means.

It is a fact worthy of notice that this Bazaar has been steadily increasing every year since its first commencement; but this year it has more than doubled the proceeds realised in 1853. This is really surprising when we come to consider the many collections taken up within a short time amongst the St. Patrick's Congregation. It is true their number is rapidly increasing, and that our working classes have been, and are still, well paid; there were also a larger number of ladies connected with this Bazaar than with any former one, and the gentlemen's pockets and purses can bear witness that they did their duty well; but all that would not account for such a wonderful increase in the receipts. It is the blessing of God alone that has brought about such unexpected results. He is "the God of charity," and has himself "given the increase." Not to man, but to Him, the glory and the thanks. The orphans are His especial charge, and He, in His bountiful goodness, has thus provided for them during the ensuing winter.

The public are aware that, from the vast number of persons attending the Bazaar, the St. Patrick's Hall was found wholly insufficient for their safe accommodation; the Ladies were, therefore, obliged to remove to the City Concert Hall on Monday to "wind up;" and, we are happy to say, that the Hall, large as it is, was found none too large. It was really a most exhilarating scene: look where one would there were nothing but happy-looking, joyous faces; and the whole of that immense assembly seemed actuated by the same kindly, generous feeling.—The scene was one truly characteristic of the Irish people, and they have every reason to be proud of their IRISH BAZAAR.

A CARD OF THANKS.

The Annual Bazaar for the Orphans closed on Monday evening in the City Concert-Hall, Bonsecours Market; and the Ladies by whom it was conducted have great pleasure in announcing that the net proceeds amount to £1,028 12s 5d. Last year they realised something over £500, and were well satisfied with the result of their exertions; now when they have more than double even that large sum, they feel themselves under a double obligation to the generous public who contributed so freely and so generally in support of this excellent charity.

The Ladies of the Bazaar beg to return their most sincere thanks—first, to the St. Patrick's Congregation for their active and unanimous support, so kindly and spontaneously given. Secondly, the Ladies have to thank those members of other religious denominations who on this, as on many former occasions, lent their charitable assistance. To them the Ladies owe a debt of gratitude which they are happy to acknowledge thus publicly.

The Ladies desire likewise to thank the St. Patrick's Society for the gratuitous use of their Hall, and also the Young Men's St. Patrick's Association for their cordial and efficient co-operation.

To the Mayor and Corporation the Ladies are deeply indebted for the very kind manner in which they granted the use of the City Concert-Hall, on Monday evening. They are also much obliged to the City Press for gratuitous advertising and kind notices of the Bazaar; they beg to return thanks, especially, to the *True Witness*, the *Freeman*, the *Transcript*, the *Pilot*, the *Herald*, and the *Commercial Advertiser*.

Montreal, October 19, 1854.

THE IRISH EXODUS.

Our Irish readers will be pleased to learn from the Report of the Emigration Commissioners, which we publish on another page, that the depopulation of their native land has at length received a check; and that the soil of Ireland is not destined to pass into the hands of aliens. This happy change indicates a diminution of the pressure on the means of subsistence; and the demand for hands, at high wages, to reap the abundant harvest with which God has been pleased to bless the land, will, we trust, render it unnecessary for the stalwart Irishman to seek amongst strangers, and in a strange land, that fair remuneration for his labor which has hitherto been denied him at home. A fair day's work will now command a fair day's wages in Ireland.

Perhaps too we may find in the insane and illiberal policy of the "Know-Nothings" and their abettors, another cause for the falling off the Irish emigration: of that portion of it at least which has hitherto been directed to the United States. From the journals, and from the letters of his friends in the miscalled "land of freedom," the Irishman must by this time have learned the kind of treatment which he may expect at the hands of enlightened Protestant republicans. He must have heard that, whilst it is proposed to withhold from him all the political advantages enjoyed by the native born citizen, he can expect no protection from the laws, either for his person or his property—that his religion is denounced with as savage a bigotry as in the "Black North"—and that the Catholic Irishman in the model republic, is as much the victim of Orange persecution, and Orange brutality, as he was in that beloved native land from whence he had emigrated in search of civil and religious freedom. The blackened ruins of Catholic convents and churches, of which Protestant America will soon be able to show as many specimens as Protestant England, speedily and effectually dissipate the illusions of the Catholic Irishman, whose hard fortune has led him to the United States.

As Canadians, as British subjects, sensible of, and thankful for, the liberty and security which, as British subjects we enjoy, it is not for us to criticise or quarrel with the suicidal folly of our neighbors, in repelling from their shores the thousands of industrious and religious immigrants, who, in return for the home afforded them, freely proffer their faith and allegiance to their adopted country. We should rather rejoice at the results of a policy which must inevitably tend to divert the stream of immigration to our own country, which, we hesitate not to say it, presents to the intending Irish Catholic emigrant many advantages, political, social, and religious, which he will seek in vain in the United States; and where he will be received by his Catholic brethren with a hundred thousand welcomes, instead of with the curses and execrations of Yankee "Know-Nothings" against the Popish Paddies. If indeed the Protestant "Natives" agitation shall have this effect, if it shall turn the attention of the intending emigrant in Ireland, to Canada as to his future home, we shall have abundant cause to be thankful to the fanaticism of our republican neighbors.

We fancy that the chief circumstance which has hitherto determined the choice of the Irish emigrant in favor of the United States, is to be found in the well known hostility of republican America to monarchical England. Whence the Irishman, who truly has no cause to love England or England's rule, rather too hastily leaps to the conclusion, that Protestant America—in that she hates Ireland's oppressor—sympathises with the oppressed Catholic. Not a logical conclusion this; for it can never be too often repeated that, it is as a Catholic, and not as an Irishman—as a Papist, not as a Celt—for his fidelity to the religion of his forefathers, and not because of his nationality—that the Irishman has suffered wrong at the hands of the English Government. In the United States, the hatred of Catholicity is as general, and as intense as in England. If anything, the United States are even more intensely Protestant than is England, and their people refer with far more complacency to their Protestant, than to their Anglo-Saxon origin. Now it is clear that such a people have just the same reasons for hating the Catholic Irish, as have the English Protestants; and that their hatred will manifest itself in similar acts of cruelty and brutality against all who bear the name of Catholics.—The only difference is this—at home the Irish Catholic was persecuted in the name of the law; in the United States, he is persecuted in spite of the law. But, as in the latter country, law is impotent in the presence of the Protestant democracy, the result, to the persecuted Catholic, is just the same—for in neither country does law afford him any redress, or protection. In the one, it will not; in the other, it cannot.

In Canada, on the contrary, the Irishman finds himself in a country, where his labor is amply remunerated; where with a few years' prudence and industry he can make himself an independent home: where, without grudging, and as of right, not as a boon, he is admitted to a full equality of civil and political privileges with his neighbors, whether native born, or, like himself, of Irish birth—and above all, where his religion, instead of being insulted and proscribed, is recognised and protected by the laws of the land—and where he may reasonably trust to bequeath to his children, not only the fruits of his industry, but that faith which, through his fathers, has come down to him from the blessed St. Patrick. In every respect the condition of the Irish Catholic is better in Canada, than in the United States. As a British subject, he claims a his inalienable birthright that which in the republic he can at best hope to hold only on sufferance, and pending the remodelling of the "Naturalisation Laws:" as a Catholic, he finds himself in the midst, and a member of an old established, wealthy, and numerous Catholic community, able and willing to assert its rights, whenever and by whomsoever attacked, and which will not tolerate, in any form, the curse of Protestant ascendancy. In Canada that "Ascendancy" the bane of Ireland, hell's foulest scourge, is impossible whilst Canada remains annexed to the British crown.

We speak not without interested motives: for gladly would we hail the cessation of Irish Catholic emigration to the United States; and as heartily would we welcome it in Canada. We desire to see a steady influx of Catholic immigration into this our adopted country; because we believe that only through the spread and influence of a Catholic community and of Catholic principles, can the *avenir* of Canada be secured; that thus only can it be preserved from the evils with which—as with the inevitable results of Protestantism—rampant infidelity, grovelling superstition, Deimon-worship, unbridled lust, and rabid demagoguism menace the fabric of society in the United States. Vast are our resources; unsurpassed in extent and fertility are our public lands: countless are the multitudes whom one day they are destined to support. By whom shall these resources be turned to account? By whom shall these fair realms be peopled? By Christians and Catholics—or by a corrupted, Protestantised and semi-heathen population? By the disciples of St. Patrick—or of Joe Smith? By the children of Mary—or by a race of "Demon-worshippers," by whom, under the designation of "Spiritualists" is being rapidly developed a new, and we trust the last phase, of Protestantism or Denialism? These are questions which must needs interest every man who loves this country, whether it be the land of his birth, or of his adoption—these are questions which must needs possess a special interest for the Christian and the Catholic—and these questions must be in a great degree determined by the nature of the immigration which we receive from Europe during the next half century. Therefore is it, that, interested in the future of Canada, and believing that her welfare is bound up in the maintenance of her Catholic religious character, we desire to see her