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## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 16, 1855.

### TO OUR SUBSCRIBERS.

We would call the attention of our friends to the terms of subscription to the *TRUE WITNESS—Payable Half-Yearly in Advance*; and we would remind such of them as are in arrears, that their subscriptions for the second half year of the fifth volume fall due to-day. Many of our subscribers are, we are proud to say, most punctual in their payments; and to these we return our sincere thanks. Others again are, and have long been, in arrears—and to these we address ourselves; calling upon them either to forward to this office, or to pay over to the agents for the *TRUE WITNESS* in their respective districts, the balance due on their long outstanding accounts. The sums in every particular instance, are no doubt small; but in the aggregate they are very considerable, and would during the present "hard times" be exceedingly acceptable. Every body says—"Oh what is a dollar, or a dollar and a half; such a trifle can be of no consequence"—and yet these "dollars or dollars and a half," are when added together of very great consequence to us: we should therefore feel much obliged if our delinquent subscribers would be so good as at once to remit them to us without putting us to any further trouble. We may add here that, if any of our subscribers do not receive their papers punctually, we trust that they will write to this office immediately; and we promise them that their complaints shall at once be attended to, and the error rectified in so far as it is occasioned by this office;—we would also beg our correspondents to be careful to give the name of the Post Office to which they desire their papers to be directed.

Once more we earnestly entreat our delinquent subscribers to pay up; and thus, having discharged their obligations to the printer, may they hope to profit by the holy season of Lent about to commence. How a man can lay his head on his pillow, or, in the language of *Dick Swivel*, "court the balmy," conscious that he has not paid for his paper, is to us a mystery. Some men must have monstrous tough consciences.

Our City subscribers will be waited upon in the course of the week by our Collector; and we trust that his visits will be well received, and his requests promptly complied with.

### NEWS OF THE WEEK.

The Imperial Parliament re-assembled on the 23rd ult.; and it at once became evident that it was intended to call the Aberdeen Ministry to account for the gross mismanagement of the war, which has lost Great Britain the whole of her disposable army, and has destroyed her prestige as a first rate military power. After an interesting debate in the Lords, on the wrong done to the heroes of Balaklava, by withholding from them honors similar to those conferred on their brave comrades of the Alma and Inkermann—an error however which we are happy to see is to be rectified—Lord Lyndhurst gave notice of his intention to move a resolution to the effect, that, the disasters of the Crimean campaign are attributable to the neglect and mismanagement of the Government. A resolution, similar in purport, and accompanied with a motion for a "select committee" to enquire into the condition of the British army before Sebastopol, was moved in the House of Commons by Mr. Roebuck, and resisted by the Ministry. Hereupon, issue was joined, and the result could not be long doubtful. The Aberdeen Ministry, with the curses of the country upon its head, for the disgrace which it has brought upon the nation, and the unparalleled sufferings which it has inflicted upon the soldiers of Great Britain, is now dead and—the rest. Lord John Russell, with that instinctive sense of danger, said to be peculiar to animals of the rat tribe, prudently deserted the falling Ministry; his resignation, and his reasons for resigning, were announced in the House of Commons on the 26th; after which Mr. Roebuck's motion was taken into consideration, and, after an animated debate, carried by a majority of 395 to 148.

Immediately after the anticipated defeat in the House of Commons, Lord Aberdeen announced that he and his colleagues only held office until such time as their successors should have been appointed. An attempt to form a Derby-Palmerston Cabinet failed, through the refusal of the latter to accede to the terms proposed, and perhaps because he is determined to be the head of any administration that may be formed. The excitement in England is great, and Parliament has adjourned for a few days in order to give time for carrying into effect the new arrangements.

The diplomatic world has been busy. Prussia seems at last disposed to side openly with Russia, and a general European war seems now inevitable. No reliance is placed upon the peace negotiations.

From the Crimea the news is still the same; a dreary record of sickness and mortality. The French are receiving reinforcements; the English have none to expect. The siege seems to be at a stand still, and no decisive operations are expected before the spring. The Baltic Fleet is ordered to assemble in the Downs in the first week of March; its commander is not yet named.

The *Times* continues its bitter invectives against the management of the Crimean expedition; and though there may be some exaggeration—though occasionally it may lay on the black with too unsparing a hand—it is to be feared that its reports are substantially true; and that the British army has by this time ceased to exist for any useful military purpose. The stories of imbecility and mismanagement which are current, and affirmed upon the highest authority, are almost too monstrous for belief. Thus, we are told that only the other day, two agents of the Commissariat, came in a desperate hurry to Balaklava, and took a passage by the first vessel they could find for Constantinople. *En voyage*—one of them happened to mention in the hearing of the master of the vessel that the object of their so urgent mission was to purchase boots and shoes for the troops, whose sufferings, from the want of these indispensable articles, were intense. In reply—the master of the ship informed them that his cargo consisted of several thousand cases of boots and shoes; but that from no proper invoice having been sent from the home authorities, and from the want of any officers at Balaklava authorised to receive his cargo, he had been ordered to return to Constantinople without being allowed to land the very articles of which the soldiers were in the greatest want. This is but a sample of what takes place every day, and in every department of the service. Really it seems as if our rulers had been smitten with madness.

No more "Convent Suppression Bills," no more "Ecclesiastical Titles Bills" now. Catholic Bishops and Sisters of Charity are, it is to be hoped, secure, for a season at least, from the brutal persecution of British Protestantism. The High Court of Parliament will find plenty of work to occupy its time, without listening to the drivellings of a Spooner, or the obscenities of a Drummond. Had it in former sessions, devoted half the pains to ameliorate our military system—had it manifested one tithe of the care for the lives and comfort of our brave soldiers, that it did to outrage the feelings of Catholics, and to persecute and calumniate charitable ladies, who asked nothing from the State except to be allowed to go forth on their errand of mercy unmolested—we should not now have to deplore the loss of Britain's best and bravest, and to lament the indelible disgrace inflicted upon the British flag.

Heaven forbid that any British subject should exult in these things. But it does seem as if the curse of God were on the cruel oppressors of His Church; as if at last the day of vengeance for long centuries of persecution was at hand; and as if the wrongs of Catholic Ireland were to be avenged by the hand of another schismatic and persecuting power. "Is the old man mad? does he think that the muskets of my *braves* will fall from their hands at his anathemas?" was the scornful reply of the first Napoleon, to the sentence laid upon him by the successor of the fisherman of Galilee. Ere long, Napoleon found to his cost, that, like Caiaphas of old, he had prophesied unwittingly. The muskets *did* fall from the hands of his *braves*—invincible in fight indeed, but smitten with a curse from on High, in answer to the voice of an oppressed Pontiff. War from Heaven was made against them; the stars in their courses fought against him who had raised an impious hand against the Lord's anointed.

And how is it now with Protestant England?—with that country which has so long prided itself upon its material greatness, as an evidence of its spiritual advancement? Can its cottons and its broad-cloth, its hardware and dry goods, save it now from the calamity with which it is menaced—nay, which has already fallen upon it? What says the *Times*?

"The remnant of the British army"—about 54,000 men—"might be about fifteen or seventeen thousand bayonets at the last date. About a hundred a day were sent to the hospital, never to return fit for service, and nearly as many saved their country further trouble by dying on the spot. Here is a regular drain of six thousand a month, against no further reinforcements. At this rate Lord Raglan and his staff would be the sole survivors of the expedition by the 15th of March."

The weather was daily becoming worse; and the writer, seeking in vain for language to describe the situation of the British army, refers his readers to the horrors of Napoleon's Russian expedition, as alone able to convey an idea of the horrors of the Sebastopol expedition, in so far as the British troops are concerned.

For it is not the least wonderful fact connected with this fearful tragedy, that these sufferings are almost entirely confined to the British. The French army is in admirable order; the men are healthy, well clothed, well lodged, and well fed; nay, even the poor Turks are not suffering, as are the soldiers of that great nation, whose navies have absolute command of the seas, but yet which cannot prevent its brave children from dying by hundreds daily, of cold and hunger, in want of the common necessities of life, before its eyes. These things have a meaning; and though the worldling may refer them to the want of energy of a War Secretary, to the incompetency of the Commissariat, or the blunderings of *aides-de-camp*—the Christian, who believes that the Lord in Heaven, looks down upon the earth, and that however long delayed, His vengeance, sure and heavy,

will at length fall upon the persecutor and oppressor, cannot but exclaim—"surely the hand of God is here."

### ST. MARY'S COLLEGE.

The annual celebration of the *Fête* of the reverend Rector of St. Mary's College was this year postponed to the 12th inst.; as it was expected that additional *edat* would be given to the festive occasion by the public presentation of the "Doctor's Diploma," accorded by the University of Fordham, State of New York, to the Law Professor of St. Mary's College, and several other of our most eminent citizens, who have distinguished themselves as the patrons of that most excellent educational institution. On Monday afternoon, the new Study-Hall of the College was thronged with a crowd of visitors desirous of witnessing the proceedings of the day.

These commenced with the representation, by the young students of St. Mary's, of a Drama, founded on the well known victory gained, A.D. 718, by a mere handful of Spanish Christians, over the Saracenic host. The piece, written we believe, by the Rev. F. O'Reilly, as an exercise for the elocution class, was admirably performed by the young gentlemen; whose proficiency must have afforded as much pleasure to their parents, as it reflected credit upon the noble institution in which their children have the happiness to be placed. Between the different acts, several beautiful choruses, music by Father Lambillotte, S.J., were executed in admirable style, by the pupils; and when the curtain fell, the applause of the spectators, loud and long continued, had been justly earned by the young gentlemen. We regret that we have not got all their names; because, where all distinguished themselves, it seems invidious to mention any one name in particular. We may however mention that the Prologue, written expressly for the occasion, was spoken by Master Augustus de Rochemblave, and excited universal admiration, both for its matter, and the manner of its delivery. Indeed, but one sentiment seemed to pervade the numerous audience—one of gratitude to God for the blessings which He has conferred on Canada by restoring to it the Jesuit Fathers; with a fervent aspiration, that they may long be spared, to superintend the education of its children—and to bring them up as good citizens, and as good Christians.

From want of space we regret that we are unable to-day to give a report of the ceremonies which followed; but an account of these we must defer until our next issue, together with the names of the gentlemen upon whom the University of Fordham has conferred "Doctor's Degrees."

### RELIGION AND POLITICS.

Every outrage upon religious liberty, every attack by the State upon the Church, has ever been heralded by, and accompanied with, the cry—"No connection between Religion and Politics." Wherever, and whenever, we hear this cry raised, and re-echoed—there and then we may confidently anticipate the overthrow of religious freedom; there may we expect to see State tyrannically interfering with the Church, under the pretence, that, betwixt itself and the latter, there should be no connection. The political "Know-Nothing" party in the United States, the principal feature of whose programme is—"War to the knife against Romanism"—and the amplest protection to Protestant interests—justifies its persecution of Catholicity, and its partiality towards Protestantism and Protestant interests—by the maxim, that—"There should be no connection betwixt Religion and Politics."

What then is, "Religion," and what, "Politics"—that there should be "no connection" betwixt them? Ask one of your foaming democrats—or one who is still worse than the democrat—your "*Liberal Catholic*"—what he means by "Religion"—what he means by "Politics"—and what he means by "connection?"—and he will at once stand before you, convicted, either as a fool or a knave; for every man who contradicts himself, or who is afraid to carry out a principle to its last and extreme consequences, must be either the one or the other. Call upon him to define the words—"Religion"—"Politics"—and—"connection?"—and see what a mass of absurdities, and self-contradictions, he will soon find himself involved in, who lays down as a *general* principle—not, that "connection between Religion and Politics," may be, and often has been, abused, and perverted to evil ends—but, that, *all* connection between Religion and Politics is *per se* evil; for this is the logical deduction from the *general* proposition that—"There should be no connection between Religion and Politics."

We would then call upon the assertor of this general proposition to define its terms—"Religion," "Politics," and—"connection." No doubt he would at first be vastly indignant at being so treated; for there is nothing that knaves and fools detest more than to be called upon to use plain intelligible language; definitions especially do they hold in abhorrence. However suppose him put to the question; and, after much quibbling and shuffling, that he is at length compelled to give a straightforward answer to the question—"What do you mean by 'Religion,' and what, by 'Politics?'" He would probably define the former as, comprising *all* the duties and obligations which man, as responsible creature, owes to God the Creator and Governor of the Universe. "Politics," he might perhaps define, as comprising *all* the duties which man, as citizen, owes to the State, and to his fellow-citi-

zens generally; and "connection," he would also, probably explain, as, implying—"mutual dependence," or "relationship." Now, without disputing the logical accuracy of these definitions, let us apply them to the proposition—that, between "Religion and Politics there should be no connection;" and we obtain as the result, the monstrous absurdity—that, "There is no relationship, no connection, betwixt man's duties, as simply man, or God's creature—and his duties, as citizen; or that as citizen, he is not bound by the same obligations and by the same laws as he is, as a man. Thus this proposition asserts a double life as belonging to every individual—a man-life—and a citizen-life—with perfectly distinct duties, obligations, and responsibilities. Now as man, as creature, is responsible to God—in which responsibility to God consists religion—and if "betwixt Religion and Politics there should be no connection" whatever—it follows that man, as a citizen, is not responsible to God for any of his acts, either as a simple member of the State, or as a public functionary.

This doctrine must no doubt be very acceptable to corrupt, mercenary, and profligate political functionaries; to venal judges, who, if the doctrine be true, have naught to fear from God's justice; and to persecuting governors, who can have nothing to dread from His vengeance. It has one little drawback, however; and that is, that it is *not* true, and that no one ever did, or ever can bring himself to, believe it to be true. The most hardened scoundrel of a statesman that ever lived, may have sought to stifle the voice of conscience with—"Tush! God cannot see;" but never did he flatter himself that, on the last day, it would be allowed to him to plead in arrest of judgment, that his sinful actions were performed, not by the man, but by the citizen; not by the responsible creature, but by the irresponsible public functionary. The most hardened villain, who employs his *political* power for evil purposes, knows that he is *as much* responsible to God for his actions as a political functionary, as he is for his actions as a mere man. He may indeed, and there are many who do, deny, even man's responsibility to God, or that God takes any heed of man's actions; but no one who admits his responsibility to God in one capacity—*i.e.*, as simple man—is fool enough to doubt that God will also call him to an account for all his acts in his political capacity, or as a citizen. But as this responsibility, or liability to be called to an account by God, implies that the citizen, statesman, or political functionary, is bound by certain obligations towards God—and as in these obligations towards God religion consists—it follows that no one who admits *man's* responsibility to God, in his heart believes in the possibility of a complete severance of "connection between Religion and Politics." We repeat therefore, that the man who cries "no connection between Religion and Politics" must be either a fool or a knave. A fool if he uses these words, not knowing their meaning; but a knave, if, knowing their meaning, he still employs them.

An evil day will it be for the State, for society, and for the individual, when there shall be "no connection between Religion and Politics;" when the governors shall ignore their responsibility to God, for their conduct towards the governed; and when the governed shall cease to recognise their responsibility to God, for their conduct towards their governors. The first great question that presents itself to the reflecting mind—"Why am I bound to obey, why am I bound to submit myself to, the political authorities of the State?—by what right do they exact my obedience?"—cannot be solved without the aid of "Religion." It can indeed be shown, without her aid, that the State is strong enough, has *might* enough, to enforce compliance with its laws; but, as *might* is not *right*, the simple fact that the State is strong enough to crush the refractory and disobedient, does not imply, the obligation or *duty* of submitting to it; for where *right* is not on the one side, neither can there be *duty* on the other. It is then Religion alone, which, coming to the aid of Politics, can solve this problem; and show that the individual not only *must*, but *ought*, and is in *duty* bound, to submit himself to the established "Political" powers—in *all* things not contrary to "Religion herself." Thus all "Political" order ultimately must repose upon the sanction of "Religion;" with which we are told that "Politics should have no connection."

Or look to what daily takes place in our Courts of Justice, without which the peace of society could not exist one moment. The very first thing that strikes our attention, is, that all their proceedings are carried on under the sanction of "Religion." The Judges—"Political" functionaries though they be—must perform a "*Religious*" act before they can take their seats on the Bench: the jury men, the witnesses, are all likewise sworn; and only in virtue of a purely and essentially "*Religious*" act, can they exercise their Political functions, as judges, jury men, and witnesses. But if there should be "no connection between Religion and Politics"—what monstrous absurdity is this? and by what authority does the State attempt to enforce an act of "Religion?"

The "connection between Religion and Politics" is no doubt evil, when the politician attempts to regulate religion, or when, as in America and most Protestant countries, the State presumes to control the Church. This kind of connection is to be abhorred; but the legitimate connection between the two orders—which implies that in all his public, as well as private acts, the political functionary, as well as the man, should take the precepts of religion as his guide—is not only, not evil, not to be dissolved—but is essentially requisite to the stability of the State or political organism, itself.

Our object in making these remarks is to reply to the *Herald* of Saturday, which approvingly copies an article from the *Irish-American*, full of false statements, and oft refuted calumnies against Mr. Bakewell, late editor of the *Shepherd of the Valley*.—

\* "Ad unum Deum tendentes, et ei uni religantes animas nostras, unde religio dicta creditur."—*St. Aug. De Vera Religione*, c. 55.

\* "Qui autem omnia que ad cultum Deorum pertinent, diligenter retractant, et tanquam relegendis, sunt dicti religiosi, ex legendis, ut elegantes, ex diligendo."—*Er. De Nat. Deorum*, c. 25.