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THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 14, 1853.

NEWS OF THE WEEK.

In the political world there is nothing doing in England. Public attention is chiefly directed, to the progress of the cholera, and to devising measures to arrest its progress: one writer strongly recommends the use of chloroform. The General Board of Health have issued an address to the public, from which, as showing the opinions of the first medical authorities in England, as to the value of Quarantine regulations, we extract the following:—

"In its wide spread course it—cholera—has everywhere overleaped the barriers which Quarantine has erected to stay its progress; and where this means of protection has been most rigidly enforced, it has not only disappointed the expectations of those who have relied on it for a safeguard, often to the neglect and exclusion of the most important precautions, but has aggravated the evil of the pestilence, and added disastrous consequences of its own."

The Ecclesiastical Titles Bill has again been signally violated by His Eminence the Cardinal Archbishop of Westminster, who, unmindful of its provisions, has wickedly, and maliciously, presumed to consecrate the Rt. Rev. Dr. Roskell, late Provost of the Diocese of Salford, as Bishop of Nottingham.

His Eminence was assisted by their Lordships the Bishops of Salford, and Plymouth; the Bishops of Birmingham, Northampton, and Southwark were present on the occasion; and the Colonial Hierarchy was also represented, by His Lordship the Bishop of Hobart Town. On the 25th ult., his Eminence the Archbishop of Westminster, was to be at Liverpool in order to consecrate the Rt. Rev. Dr. Goss, who has been lately appointed by the Sovereign Pontiff, as Coadjutor Bishop of that Diocese.

The policy and intentions of the present Government have been semi-officially divulged by Lord John Russell, at a public meeting held at Greenock, for the purpose of presenting his Lordship with an address, as a testimony of the regard in which his services were held by the people of that city. In reply, Lord John alluded to the present critical aspect of affairs, and expressed himself in a manner becoming a member of the Government of a great and powerful nation.

No alteration has taken place in the state of the Eastern Question; it is rumored that the allied squadrons had entered the Dardanelles, and had taken up a position to cover Constantinople. The Kosta dispute is said to be settled; the Austrian government consenting to his liberation upon condition that he return to the United States, and shall not revisit Turkey.

From Australia, we learn that John Mitchell, and John Martin, have effected their escape, and are now on their way to America. We strongly suspect that the authorities are well pleased to let the exiles slip away quietly.

OBSCENITY REBUKED.

COURT OF QUARTER SESSIONS.—On Saturday last, the Grand Jury found a True Bill against James Moir Ferres, editor and proprietor of the *Montreal Gazette* for that he—"being a person of wicked and depraved disposition"—had advertised and exposed to sale, a beastly, obscene, and immoral work, with the design of corrupting the morals of the youth of both sexes, in Canada. A warrant for his apprehension was then applied for, and issued by the Bench; and we believe that the accused has since been bound over to stand his trial, for the filthy offence with which he is charged, at the next term of the Court of Quarter Sessions.

We shall abstain from saying anything calculated to prejudice the unhappy man in the eyes of the jury before whom he will shortly have to appear. The subject is a painful one; and it must be, to every well regulated mind, a source of regret, to see a person, not without a smattering of education, and admitted to familiar intercourse with persons moving in a respectable sphere of society, placed in such a humiliating position. We willingly turn away our eyes from the disgusting spectacle, trusting that the example that has been made of the editor of the *Montreal Gazette* may serve as a warning to all unprincipled persons that they will not be allowed, to cater to the obscene tastes of the depraved, or to infect the social system with their moral virus, with impunity. If men, no matter in what condition of life, or how rich they may be, will degrade themselves to the level of the hired agents of a wretch like Dr. —, and avail themselves of their position, to scatter his filth throughout the community—there is, thank God, a law to punish them—we have the whipping post, and the pillory, for all such nasty offenders against God and man, against religion and morality.

The people of Canada are greatly indebted to the Grand Jury for the noble stand they have taken against the circulation of immoral and obscene publications. Of late, not only have these been thrust into the houses of respectable citizens, but the fellow laborers of the *Montreal Gazette*, have had the audacity to endeavor to force them upon the inmates of our convents, and to attract thereto the attention of the young pupils, attending these educational establishments, many of whom are the daughters of the first families in Canada. Upwards of a year ago, we received complaints from numbers of the Clergy upon this subject, who wondered that the strong arm of the law was not invoked to put an end to such abominations, in the repression of which every father of a family is immediately interested. The finding of the Grand Jury is just what was wanted to effect this object, and we trust that our educational establishments will be no more polluted with the filth of Dr. —, or his assistant, James Moir Ferres.

This finding will be a severe blow to the F. C. M. Society, of which the *Montreal Gazette* has long been an Auxiliary Branch in the work of corrupting the Catholics of Canada. By a beautiful division of labor, the Society took upon itself the task of corrupting the *faith*, leaving to its auxiliary the *Gazette*, the work of corrupting the *morals* of our people; as they well know that ere a Catholic can be converted into a Protestant, it is absolutely necessary that his morals, as well as his faith, be thoroughly corrupted. Indeed, all conversions from Catholicity, must begin with the corruption of the former—which accomplished, the triumph of the Protestant proselytiser may be said to be complete: for when a man shall have adopted a Non-Catholic system of morals, he will naturally be ready to give in his adhesion to a Non-Catholic system of faith. Thus we feel convinced that the check that has been given to the circulation of immoral and obscene books, will have a very injurious effect on the missionary labors of the F. C. M. Society.

THE BAZAAR.

It is now almost superfluous to say that the Irish Bazaar has succeeded beyond all previous expectation: the public are already aware of the fact, and we have only to offer our sincere congratulations to the Ladies who conducted this excellent work, and to those who so generously contributed to its success. Five hundred pounds is an immense sum to be realised by a Bazaar in Montreal, and we cannot help remarking that it never was more wanted. Providence has bountifully furnished our destitute orphans with this rich provision for their winter clothing, at a time when the high prices of every article of merchandise would seem to leave them but little chance of being provided for. But, *He who tempers the wind to the shorn lamb*—He who announces Himself as the father of the fatherless—was not forgetful of His "little ones." He raised up for them hosts of friends—money was poured like rain into the treasury—and now let the winter be ever so severe, there will be food and clothing for the helpless orphans whom God has made dependent on us. We know that there were several strangers from various parts of the country who contributed with much liberality on this occasion, and that many of our Protestant fellow-citizens generously gave their quota; but still the vast bulk of the money came from our own people. Rich and poor amongst us, all united in helping on the good work—those who had much gave in proportion; and those who had but little gave freely and cheerfully what they could afford. It has been remarked that the working classes attended better, and contributed more, during this Bazaar, than on any similar occasion heretofore, and the sum realised shows the result. May God reward every one who aided in this good work; and that He will, no one can doubt, for He who remembereth even a cup of cold water given in His name, will not fail to give a rich reward to those who have, on this occasion, so generously helped both to "clothe the naked, and to feed the hungry."

MR. O'FARRELL AND HIS CLIENTS.—The *Quebec Morning Chronicle* of the 5th instant has an article on the Sheriff of Quebec, and Mr. O'Farrell, in which we read:—

"Law is essentially the weapon of the weak, and the lawyer should be the champion of the oppressed, rather than too frequently the case, of the oppressor. But it is not so in Canada. In this Province the law is, in some cases, the instrument of governmental vengeance, and in other cases, the protector of crime. The Bench is tampered with, Juries are intimidated"—packed surely our contemporary means—"and Crown Officers are curiously blind."

In many respects we agree with our Quebec contemporary. Although the judges are above suspicion, yet the administration of Justice in Canada is not such as to inspire confidence: our Courts of Law are disgraced by the presence of incapable and dishonest officials, and are made to stink in the nostrils of every honest man; the intention of trial by jury has been shamefully perverted to the persecution of the innocent—and Crown Officers, when they attempt to extenuate the crimes of Jury-packing and bribery, are "curiously blind" to the dignity of their office, and the interests of society: though they may have a very sharp eye to the next general election. But who is to blame for all this? Who are they who have brought the administration of justice—our courts of Law—and trial by Jury—into contempt? Are they not the men, whose conduct the *Morning Chronicle* has never ceased to defend, and from whose villainy he has essayed to divert public attention, by casting dirt at, and slandering, the innocent?

Our contemporary asks:—

"Which is the most honorable man? The Deputy Sheriff who bribed, or the Attorney who was bribed?"

Admitting for the sake of argument—that which in fact is false—that the Attorney was bribed—that is, that he did accept the offer of the ten pounds with the intent of, for that consideration, concealing the knavery of the Sheriff, and betraying the interests of his clients—we still contend that, in the eyes of God, and according to every code of morality, the seducer is worse than the seduced—and that the bribed attorney is less infamous than the officer of the Court of Queen's Bench who offered the bribe. But it seems now clear that Mr. O'Farrell did not accept the bribe in any evil sense; that in taking the money into his possession for a few minutes, his sole object was to have corroborative evidence that the crime had been consummated; and that he might thus be in a better position to bring guilt home to the officers of our precious Canadian Courts of Justice. The proof of Mr. O'Farrell's innocence of any guilty, or dishonorable intent is to be found in the fact that—immediately after, through the Deputy Sheriff, the bribe had been tendered to him, in order to induce him to conceal the infamous conduct of the Sheriff, and to betray his clients, he—Mr. O'Farrell—went and informed his clients, whom he had been solicited to betray, of the villainy that the officers of the Court of Queen's Bench were meditating against them. In taking the money, even for an instant, Mr. O'Farrell may have erred in judgment; but he did no moral wrong. For, if he did wrong, he must have wronged some one: and whom, we ask, has he wronged? Not the Sheriff, nor his Deputy—for he was bound to expose their villainy: nor yet his clients, whose interests alone he was bound to consult—and who are the best, the sole judges, of the propriety of his conduct towards them. That the clients of Mr. O'Farrell do not deem themselves wronged by his conduct is evident from the annexed document which we copy from the *Quebec Morning Chronicle*:—

We the undersigned accused of having taken part in the Gavazzi Riot on the 6th June last, deem it our duty to declare that we believe JOHN O'FARRELL, Esq., Advocate, to be perfectly innocent and free from the charge contained in the indictment found against him yesterday, namely, of "having accepted the sum of Ten Pounds, Currency, as an inducement to conceal the defects, discovered by him in the panel of Grand Jurors summoned for the last July Term of the Court of Queen's Bench;" and we embrace this opportunity of expressing our unshaken confidence in that Gentleman's integrity, and our firm belief that, but for his vigilance in detecting the defect alluded to, we might now be suffering from the verdict of a partial, and improperly impanelled Jury:—

John Hearn,	John Donaghy,
John Giblin,	E. J. Charlton,
Francis Christie,	Thomas Burns,
Martin O'Brien,	William Meagher,
Michael McNamara,	James Bowen,
Michael Foy,	James Kelly,
James Redmond,	Hugh Gallagher,
James Roche,	

Quebec, 30th Sept., 1853.

This document satisfactorily establishes his—Mr. O'Farrell's—innocence of all improper designs in taking the money tendered to him through the Sheriff's deputy. If Mr. O'Farrell's clients are satisfied with their attorney's conduct, no one has a right to complain: for it was their interests, and theirs only, that he was in duty bound to consult. The attempt of the *Morning Chronicle* to attach the stigma of bribery to the attorney, and thereby to divert public indignation from the knave who offered the bribe, is of a piece with the sneaking efforts made in other quarters, to shift the blame of all these rascally proceedings from Mr. Sewell's, to Mr. Von Exter's shoulders. The latter has done the dirty work of his employers, who now show their gratitude by making a scape-goat of him.

The term of the Court of Queen's Bench for the trial of the persons implicated in the catastrophe of the 9th of June, commences to-day. With regard to the composition of the Grand Jury, we have heard it stated that it does not include the name of a single Catholic, speaking the English language. This is a singular omission, to say the least, and has given rise to many comments, not flattering to the administration of justice in Canada.

In anticipation of disturbances, which we trust may be unfounded, a large body of pensioners has been sent up to town, and placed under the orders of Col. Gage. This appointment has excited much surprise: and without meaning anything against the fitness of Col. Gage to discharge the duty imposed upon him, it does seem odd that, whilst we have such efficient and zealous public officers as Col. and Capt. Ermatinger—who on every occasion have shown their promptness and energy in quelling riots—the command of this extraordinary police force should not have been conferred upon them. Certain we are that no one is better entitled, than is Col. Ermatinger, to be entrusted with the command of the police; and none, to whom the peace of the city could be better confided, in any emergency. To the courage and skill of the soldier, acquired on the battle field, and not amidst the show and trumpery of a mere militia parade, he adds the prudence and forbearance required of a civil magistrate. We know that the manner in which he has been overlooked in the late appointment has created much disgust, as well as surprise amongst many of our citizens; and we only trust that the government may have no reason to regret its procedure. We might also ask—why have the services of Capt. McGrath been overlooked; is it because he is a Papist? Col. Gage it is rumored, intends to present himself as a candidate for civic honors at the next municipal election.

A Charge, lately delivered by Dr. Sumner—Her Majesty's Archbishop of Canterbury—to the members of his Cathedral church, has excited a very strong sensation of disgust amongst many of the

most respectable of the Anglican clergy, besides eliciting some not very complimentary remarks from the organs of what is known as, the High Church party. The *Church of Toronto* falls foul of it, regretting that such a document should have emanated from an officer, who, under the Queen, and the first Lord of the Treasury, and the Judicial Committee of the Privy Council, and both Houses of Parliament, and the Court of Queen's Bench, is the head of the Anglican State Church. "It is not a document especially calculated to promote peace, and absence of controversy."

Nor respect, either for the integrity of the man who composed it, nor for the church that reckons him amongst its ministers. When Dr. Sumner, in virtue of the authority conferred upon him by the grace of Parliament, lays hands upon the head of a candidate for State Orders, he says to him—"Receive the Holy Ghost—whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." In the office for the "Visitation of the Sick," also, the Government priest is enjoined by Act of Parliament to claim, and act as if he had, the power of forgiving sins. "By authority committed to me, I absolve thee from all thy sins"—the very form of absolution employed in the Catholic Church. For this it is clear, that the government of England claims, for bishops and priests of its manufacture, precisely the same powers as are claimed and exercised by truly ordained priests of the Catholic Church, viz.—the power—in virtue of Christ's commission to His Apostles and their legitimate successors—of forgiving sins. For conferring, or pretending to confer, this power, Dr. Sumner is very well paid by the State; and, therefore, of all men, he is in honor bound to refrain from casting any doubts upon the validity of the spiritual acts of that government, whose hired servant he is: whilst he makes his living by the establishment, he, at least, should abstain from holding it up to the ridicule of the world as a monstrous sham.

In his Charge, however, Dr. Sumner takes care to tell us that all this pretence of forgiving, or conferring power to forgive, sins, is a humbug; that no such power exists amongst men: that it was conferred on the Apostles, but though given to them, was incommunicable to their successors. Thus, by his own showing, does this model Protestant bishop stand convicted of hypocrisy, and blasphemy. Of hypocrisy, when he falsely pretends to confer the Holy Ghost, and the power of forgiving, or retaining sins—of blasphemy, when he desecrates the worship of the Most High God with his unmeaning babble. No wonder that all intelligent men, and all who hate sham, are fleeing from such a monstrous humbug, as the Anglican State Establishment: no wonder that the people so heavily taxed for its support, begin to ask—why should we be compelled to support a useless set of officials, called bishops and priests, when, by their own showing, they can do nothing but what a cabman, or a half-drunk butcher's boy could do just as well? Dr. Sumner's Charge will yet cause some trouble to the establishment; if its bishops are the humbings that he represents them to be, and as no doubt he himself is, the sooner they are cashiered the better.

BROWNSON'S QUARTERLY REVIEW
FOR OCTOBER.

Our table is again graced by a visit from this always welcome periodical; nor is the present number inferior, in point of interest, to any of its predecessors. Its contents are:—

- I. "The Eclipse of Faith—or A Visit to a Religious Skeptic."
- II. Garneau's History of Canada.
- III. Errors of the Church of Rome.
- IV. J. V. H. on Brownson's Review.
- V. Cardinal Wiseman's Essays.
- VI. Literary Notices and Criticisms."

Where all is so good, it is not easy to make a choice; but we think that the first and third of the above mentioned articles, contain the greatest attractions for the general reader. The first is, as its name implies, a review of a work, which has, very justly, obtained considerable celebrity in the Protestant religious world—"The Eclipse of Faith, or A Visit to a Religious Skeptic"—and which is generally attributed to Mr. H. Rogers, a well known contributor to the *Edinburgh Review*. The object of its author is to reconcile Faith and Denial; and to show, if possible, how man may retain his Protestantism, without throwing off his Christianity, and remain a Christian, without becoming a Catholic. Of course, the author is obliged, as are all Protestant controversialists, to employ two contradictory sets of arguments—the one Catholic, against the infidel—the other infidel, against the Romaniser.

Upon such a battle field it may well be supposed that the *Reviewer* has fair play; and that with such an antagonist as Dr. Brownson, the author of the "Eclipse of Faith," has but a very poor chance: In fact the Doctor makes short work of him, and settles him at the first blow, knocking him down with one of his own arguments.

The *Reviewer*, after denying the Development theory—as a theory not recognised, or put forward, by the Catholic Church—proceeds to analyse the arguments which the Protestant, or Denying, Christian employs towards the conversion of the Protestant infidel: and—cleverly retorting upon him the arguments which he directs with irresistible force of logic against the "religious skeptic"—shows how the very same arguments establish the truth of Catholicity against all forms of Protestantism, or Denial; concluding that, as infidelity or absolute negation, is the legitimate, and to all logical minds, the inevitable consequence, of Protestantism, or Denial, so the only way of escaping from these disagreeable consequences, is to be found in the principles of Ca-