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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 10, 1853.

NEWS OF THE WEEK.

The second reading of the Income Tax Bill, on Friday night, excited but little interest, it being generally understood that the opposition intended to husband their strength for a great effort when the Bill shall be brought up for its third reading. With the exception of a little display of Protestant injustice, in the House of Commons, on Thursday evening, the proceedings in Parliament have been hardly worth recording. The House having resolved itself into a Committee of Supply, and the usual vote of £45,000 for Public Buildings, Ireland, having been brought forward, the amiable and intelligent Speaker moved the omission of the sum of £1,235 usually voted for the repairs of the Catholic College of Maynooth. Encouraged by the evident progress of the anti-Catholic spirit in the House, the respectable gentleman felt himself justified in bringing forward the motion against Maynooth in another form; and therefore, without relinquishing the ground that it was a sin for a Protestant Parliament to vote money for the support of Catholicity, he moved the omission of the grant. Sir James Graham stated that it had been the intention of the late Sir Robert Peel, upon occasion of making the increased grant to Maynooth, that, as the building was very old and dilapidated, the sums required for its repair should be included in the estimates; a view of the case which was supported by Mr. S. Herbert. Mr. Lucas contended that it was injudicious to single out this one particular vote, in aid of a Catholic College, for censure, when in another part of the estimates, money taken from the pockets of Catholics was given for the repair of the house of a Protestant chaplain in Dublin Castle. Lord John Russell, who seems inclined to conciliate the Catholic interest, asked whether it was fair to make an invidious exception in the case of the religious denomination, which, though the most numerous, received the least amount of public support of all the religious bodies in Ireland? He warned the House against the dangers likely to arise from singling out the Catholics of Ireland as a body to be deprived of their State endowments. However, the majority of the House, professing a great horror of State endowments for religious purposes, it was decided by a majority of 74 to 54, that the vote of £1,235, in aid of the Catholic College of Maynooth, should be omitted.

So far, so good. Irish Catholics would have no objection to see the principle—that "all State endowments, in aid of religion, are impolitic, and ought to be abandoned"—fully carried out, and fairly applied—to Non-Catholics as well to Catholics. But this was by no means the intention of the honorable, upright men who do our legislation for us in the British Parliament upon purely Protestant principles. These gentry have one set of principles for themselves, and another for Catholics. This was strikingly manifested in the very next discussion that arose, upon a vote of £3,368, to defray a portion of the expenses of the ecclesiastical commissioners of England. Mr. Williams opposed this vote on the grounds that the revenues of the State Church were amply sufficient; and that it was unjust to call upon the whole body of tax-payers to meet an expenditure undertaken for the sole benefit of that Church. This argument was esteemed of no force whatever, when the interests of a Non-Catholic sect were at stake—63 having voted for the grant, and only 44 against it. Next came a vote of £2,750 for the Protestant Professors at Belfast, to which Mr. Miall objected on the same grounds as those upon which he had objected to the vote in favor of Maynooth. Sir R. Inglis said—like a noble Protestant gentleman—that "he could never consent to paying for the support of any religion of which he disapproved;" but, seeing no harm in compelling others to pay for the support of a religion of which they disapproved, he voted for the Protestant grant, which was carried by a majority of 130 to 21, in the same House that had just refused a smaller sum to Maynooth, on the plea that State endowments in aid of religion were objectionable. And these canting hypocrites have the impudence to talk about their respect for religious equality, and the rights of conscience! And fools believe them, and hold up Protestant England to our admiration as a land of religious equality—as a land of civil and religious freedom!

It is impossible to regret these votes. They will do more to bring about the downfall of the accursed State Establishment, and to deliver Ireland from that infernal incubus, than all that the "Religious Equality" conferences could have effected in a twelve-month. They proclaim, in language unmistakable, that, from a Protestant Legislature, it is in vain for Catholics to look for truth or justice, honesty or fair

dealing; and are, we trust, the prelude to the downfall of all State endowments in Ireland whatever.—Sir R. Inglis, and his colleagues, will soon have to learn, perhaps to their cost, that there are others, besides themselves, who "will never consent to pay for a religion of which they disapprove;" and who no more recognise, in Sir R. Inglis, or in Mr. Spooner, any right to tax them for the support of Protestantism, than do the former recognise in the Grand Duke of Tuscany, any right to imprison the Madinis for reading and circulating Non-Catholic versions of the sacred writings. The former is at least just as gross a violation of the "rights of conscience" as the other.

On the same evening, in reply to a question from Mr. M. Gibson, upon the intentions of the Ministry respecting the "Jewish Disabilities Bill," Lord John Russell stated, that "matters could not be left in the position in which they stood at present; that the question must be settled by the introduction of a measure which would make a general alteration in the oaths taken by members of Parliament; and that such a measure was in contemplation." The affairs of China having been brought before the attention of the House by Lord Jocelyn, Lord John Russell stated "that the Emperor of China had applied to Great Britain for assistance, but that no orders had been given to interfere in any way, except for the protection of British property and subjects." Great apprehensions for the crops are entertained throughout the Kingdom, on account of the backwardness of the season, and the long-continued inclement weather.

In Ireland, the Industrial Exhibition is attracting its thousands, and tens of thousands of visitors.—Though upon a smaller scale than, the building itself is generally allowed to exceed in beauty of design, the Great Crystal Palace of Hyde Park. A large portion of the Protestant community, says the *Times*, seem to have been deeply mortified at the omission of any form of Protestant worship at the Inauguration. The managing committee had, it seems, drawn up a formula of prayer for the occasion, which was to have been recited by Dr. Whateley; but it was intimated to them, that, as Catholics cannot partake of, or lend their countenance to, any form of devotion in common with Protestants, if this design were persisted in, His Grace the Archbishop of Dublin, together with the Catholic Clergy generally, would feel themselves obliged to keep away from the ceremony altogether. "Under such circumstances," says the *Times*, "and rather than run any risk of evoking the spirit of religious strife," the committee, perhaps, took the wisest course by letting the question take its place amongst the "dropped orders."

On the 10th ult., the famous Irish orator and true patriot, the Rev. Dr. Cahill, was entertained at a splendid banquet by the Catholic citizens of Glasgow, who also took advantage of the occasion to present an "Address" to the Rev. gentleman, as a tribute of respect to his talents, and to the energy with which he devotes them to the most sacred of causes. Dr. Cahill returned thanks for the honor conferred upon him in a most eloquent speech, for the whole of which we regret that we have not room. Alluding to O'Connell, he said:—

"In associating me in the most remote connection with the great O'Connell—at the name of O'Connell the whole assembly rose up and cheered—you do me an honor which would raise even a great man to imperishable fame, as you illumine me with a flame from that immortal name which sheds unfading lustre on the records of Ireland's saddest and brightest history, and which will live in the burning affections of the remotest posterity of a grateful country. I am like a jolly boat following a line-of-battle-ship, as I move in the foaming track of this levithan grand-ship of Ireland. Large as I am, I am lost in the spray of the rudder; and no one who has ever witnessed the discharge of his broadside against the enemy—heard the thunder of his command, or saw the fatal precision of his aim—will ever think of comparing any living man to the great departed Irish champion (loud cheers). And it was not the fault of our old commander if his invincible bark did not convey the liberties of his country to successful issue—he sailed in shallow water—he was becalmed by Providence—he was stranded by necessity; but no one has ever dared to say, that either he or his gallant crew ever quailed before the danger, or struck their colors to the enemy. And when the returning tide rises, and the breeze freshens, the old noble ship shall again set her sails before the wind; and, changing her name from Repeal to National Equality, her fearless crew shall again shout for freedom, and, with some future O'Connell at the helm, she will and she shall again face the storm, and ride the swollen flood in pride and triumph (wild enthusiastic cheers which continued for several minutes). Whenever I go to Dublin, I pay a sorrowing visit to the tomb of our old commander, when I shed a tear over his ashes, and plant a flower on his grave in mournful lip of fire which was wont to kindle into resistless flame our universal patriotism; I grieve for the melting tongue that could dissolve the whole national will into a flood of resistless combination; and as I gaze on the dark vault that spans the horizon of Ireland, and see pretty stars shining in the Irish skies, I weep as I think of the brilliant sun that once enlivened in those skies in peerless splendor; the luminary which guided our destinies for upwards of half a century, but which now, alas! has set for ever below the sudden west of time, leaving the crimsoned clouds, like funeral drapery, to shroud the fading twilight that hangs over his departed memory, (a loud burst of the most enthusiastic emotion rose from every bosom at the conclusion of this sentence).—Oh, if he had lived to stand on the heights of Ireland, as the churchyards, during the last seven years, sent their united wail of woe across our stricken land; oh, if he had lived to gaze on the red waves of the Atlantic, and heard the wild sinking shriek of Irish despair, waiting for the forming abysses of the deep, as our kindred perished on their exiled voyage—he, and he alone, could raise a cry of horror which would be heard in the ends of the earth—could shake the foundation of the nations, and wrench justice from even the iron bosoms of our cruel oppressors. None but he would pronounce the funeral oration of the Irish, for he had a voice that could fill the world, and enchain the attention of mankind; and he alone had a heart to express the greatness, the perfection, the fidelity, the sufferings, and the death struggles of his unfortunate country. He was Ireland's own son, the impersonation of her own heart; and he alone could sit at her bedside, and speak words of consolation for the extermination and the massacre of her defenceless children."

The Rev. orator next depicted in glowing colors the intrigues of the British Government against the peace of Catholic Europe:—

"Teaching sanctity by corruption, publishing faith by infidelity, propagating truth by lies, enforcing purity by profligacy, and really worshipping God by the works of the devil;" and showed how the evil meditated, had recoiled upon the heads of its authors.

"England is at length detected, and convicted, and degraded, all over the world. At this moment, wherever she speaks of civil liberty, all the world calls her liar, tyrant, assassin; whenever she talks of liberty of conscience, all Europe scours her as a persecutor, a hypocrite, an unblushing slanderer; whenever she attempts to introduce the name of God and to talk of sanc-

tity, and of English Christianity, all Europe bursts out into an immoderate fit of laughter, and cries shame at her, and points to her treachery, her scandals, her murders, her suicides, her blasphemies, her infidelities, her crimes, her enormities; and mankind considers Sodom and Gomorrah, and Babylon, as so many earthly paradises in comparison of the multitudinous sinfulness of England. She is met in every market-place in Europe at this moment, and called liar and demon; her ambassadors are jibed at, this moment, in every court in Europe and called hypocrites, spongers, infidels; and her travellers, tourists, correspondents are watched in every corner of Europe as so many burglars, assassins, and demons of naked infidelity. The Lord be praised, she is caught at last; and poor Ireland shall be free from English persecution and from the oppression of the Protestant Establishment."

Harsh and exaggerated though this language may appear, we fear that there is too much truth in it, and that the conduct of England, towards the nations of Continental Europe, has, of late years, been characterised by the basest duplicity, and has turned the once respected name of Englishman into a term of reproach and dishonor. Sir Archibald Alison differs only in his mode of expression from the Reverend Dr. Cahill; and if the language of the latter seem too violent, it must be remembered that he is not an Englishman; that England has no claims on his respect or love; and that ardently and enthusiastically attached to the land of his birth, it is but natural, and therefore excusable, that he should feel, and speak, strongly against the foreign yoke that has so long and so cruelly oppressed her. The Greek Christians were not blamed for their hostility to their Moslem taskmasters; nor should it appear strange that the Catholic Irishman indulges in similar feelings towards the alien-spoilers of his country—"alien"—as the Turk was to the Greek—"in blood, language, and religion."

The *Canada* brings no additional news of much importance. In France all remained quiet; but her attitude towards Russia, upon the Eastern question, was firm. France will not permit Russia to force the Porte to adopt measures hostile to French interests. The Porte had refused to recognise the ultimatum proposed by Prince Menschikoff, and the latter had threatened to withdraw from Constantinople.

RIOTS AT QUEBEC.

We have received so many communications from our Quebec correspondents, all upon the same subject—Gavazzi's lectures and the accompanying riots—that we are not able to find place for them all. Inserting therefore the letter of *Catholicus*, we shall merely lay before our readers an abstract of the contents of the remainder.

The first lecture in the Wesleyan chapel passed over without any disturbance. The lecturer turned into ridicule the doctrines of the Catholic Church on the Holy Eucharist, and the Real Presence of our Lord and Saviour Jesus Christ therein; but abstained from his usual obscenity and scurrilous personalities. Not so, unfortunately, on the second occasion of his appearing before the public, which was in the Scotch Free Kirk on the evening of Monday last. The burden of this second discourse was—that Catholic Priests in general were brutally immoral, and the Catholic Clergy of Ireland in particular, inciters to rebellion, and the fomentors of Ribbonism—that Catholic Nuns and Sisters of Charity were prostitutes—their convents brothels—and that parents who sent their daughters to these institutions were making w—s of them. This—though the usual line of argument adopted by Achilli, Leahy, Gavazzi, Maria Monk, and the other especial favorites of the conventicle—does, it must be conceded, rather exceed the limits of fair discussion. 'Tis true, there are occasionally immoral men in the ranks of the Catholic Clergy; as there are to be found amongst Protestant ministers, scoundrels like the Rev. Mr. Gordon, the debaucher of the young lady, whose case is just now creating so much excitement in the London Police Courts. Were there no immoral men, no lecherous satyrs, no drunkards, no thieves, none perjured amongst them, we should have no Leahys, no Achillis, no apostate monks perambulating the country denouncing the Church from which they have been expelled. We might here appropriately quote the language of Dr. Newman. Yes;—we might point to Gavazzi, and say, "He is an incontrovertible proof that Priests may fall, and Friars break their vows." He is himself the best argument that can be produced against the morality of the Catholic Clergy. But because here is one Rev. Mr. Gordon in London, God forbid that we should insinuate that all, or even a majority of Protestant ministers, were Gordons; because the Catholic Church has reared a Gavazzi and an Achilli in her bosom, God forbid that it should be supposed that she contains many Gavazzis, many Achillis.

So gross was the language of this man Gavazzi, respecting the Convents and their inmates, that Protestant gentlemen present, were shocked at it; and one of them, a member of the Provincial Legislature, expressed his disgust thereat, remarking, "that he sent his daughters to a Convent, without any fear for their chastity." But still, in spite of all this provocation, no insult, no interruption, was offered; and if, unfortunately, acts of physical violence occurred, they did not originate with Catholics, or the friends of Catholics.

Amongst other falsehoods enunciated by Gavazzi, he said "that the Priests in Ireland were the instigators of Ribbonism." This, every body who knows anything of Ireland, or of the discipline of the Church, which forbids the members of any secret society to approach the Holy Communion, must know to be a malignant lie; and so it was pronounced to be, by one of the audience present, who, having paid his money at the door, of what, though called a Church, could only be looked upon in the light of a theatre, or an ordinary exhibition-room, had just as much right to express his disapprobation, as any other person present had to express his approbation. A violent personal attack was made upon him, and this, unfortunately, though quite naturally, elicited retri-

sals. The pulpit wherein was Gavazzi was stormed; and after some fighting with stools and chairs, in which the ex-monk betrayed no craven spirit—we say this in commendation of Gavazzi, for we like pluck wherever we meet it—it was taken possession of by the assailants, who, taking the Padre by the cuff of the back, pitched him out, neck and crop, amongst the crowd below. We are sorry to say that his Secretary, or interpreter, also received some violent contusions. Mr. Sewell, the Sheriff, and some other public functionaries, got themselves kicked—an act which we regret, but cannot wonder at.—Public servants, receiving their wages from a Catholic population, have no business taking a prominent part in such assemblies. As private citizens they may do what they like, and go to—where they like; but "Jack-in-office" must be taught better manners. These fellows, if they wish to insult their fellow-citizens, should first throw up their salaries, and take off their liveries. Whilst they take our money, and wear our livery, they are our servants, and must be made to behave with respect towards their masters; and an impartial ministry would best enforce this salutary lesson, by dismissing these fellows from situations which they have approved themselves unworthy to hold. This language may appear harsh, and it is not intended as a compliment, either to Sheriff Sewell, or to the other government officials; far from it. Had they known how to behave themselves, they would have saved themselves a kicking, and spared us the trouble of alluding to them at all.

This is the second time within the last few months that we have had to denounce the conduct of Government officials in making themselves so prominently offensive, at public meetings, to the Catholic population. At Kingston, persons wearing Her Majesty's uniform, wearing the dress of, and calling themselves, gentlemen, and Officers in Her Majesty's Service, appeared the other day, on the platform, with members of the French Canadian Missionary Society; and this outrage on decency and military discipline was allowed to go unnoticed, either by the Government, or the commanding officers of the corps to which these fellows belonged. More's the pity; it is a sign that the point of honor is not quite so keen in Her Majesty's Service as it used to be some years ago. Officers degrading themselves and their regiment, in those days, by associating with fraudulent bankrupts, and knavish tradesmen, would have soon received a hint to make themselves scarce at the mess-table.

But to come back to Gavazzi. After being pitched out of the pulpit, he managed to secrete himself in a room in the basement of the building, and thus to escape the fury of his pursuers. Some panes of glass were smashed, and, as we read in the *Chronicle*, some "Bibles and Psalm books were taken from the pews, and desecrated by being thrown at the head of Father Gavazzi;" but no serious damage was done. The troops were called out, and the rioters dispersed; the mob in retreating shouting for George Brown, but he prudently declined making his appearance.

Such are the particulars of the affray, which we deplore; for violence, though the appropriate weapon of Protestant Convent burners, is always injurious in the long run, and discreditable, to those who employ it. The provocation was strong, it must be admitted; but it must be remembered also that, if Catholics, of their own free will, go to hear the lectures of men like Gavazzi, they must expect to be shocked; for where we see blow-flies, we may safely predicate carrion. Catholics should therefore keep away altogether; and neither by their presence encourage, nor by their violence give occasion of triumph to, the enemies of Catholicity. All that can be said in this case is, that the first to have recourse to violence, the first to commit a breach of the peace, were the friends and supporters of Gavazzi. Had not violence been resorted to by them, violence would not have been resorted to by their opponents.

In consequence, we suppose, of what occurred at Quebec, Gavazzi's visit to Montreal has been delayed or a day. It had been previously announced that he was to lecture in the City Hall; but it so happens that that room had been already refused to Catholics, when applied for, for the purpose of holding therein a Catholic meeting, upon the plea that a public room, the common property of every citizen in Montreal, should not be granted for special religious or political purposes. In the propriety of this refusal, the Catholics perfectly acquiesced; and upon the principle that what is "saucy for the goose is saucy for the gander," the authorities have, with much prudence, and with perfect justice to all parties, refused the room to Gavazzi. The Zion Church will therefore be turned into a theatre for the nonce, in which the exhibition of the great buffoon Gavazzi will come off in due time. The first lecture was announced for yesterday evening.

We sincerely trust that Catholics will either keep away altogether, or, if attending this unhappy man's lectures, that they will abstain, not only from all violence, but from all threats, interruptions, or anything that may lead to a breach of the peace. Let him come, and go, without notice; this is the policy as it is the duty of every good Catholic citizen. Let it not be said that a finger was raised against him by the Catholics of Montreal. He, and his friends, desire nothing better than that there should be a row; let it be the business of every honest citizen to disappoint him, and them. Why give the fellow additional notoriety? when in a few years, or perhaps months, if let alone, he will sink into oblivion, and be forgotten. Why confer such honor on a strolling buffoon in a friar's frock, as to treat him as if any thing he could say, or do, could be of the slightest injury to the cause of the Church? There was Leahy, another such an apostate Monk; and where,