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THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 2, 1853.

NEWS OF THE WEEK.

The Irish Land Bills have received their *quiescas* for this session at least, in the House of Lords, having been read a second time with the understanding that they were not to be further proceeded with. The Nunnery Inspection Bill, the adjourned debate on which was fixed for the 10th ult., has also been summarily disposed of in the Commons: the order of the day for resuming the adjourned debate having been discharged.

The violence of the No-Popery fever, by which so many of our legislators and statesmen were attacked, seems to have considerably abated of late; and a reaction, in favor of moderate measures, and of a liberal and conciliatory policy, to have taken place. How far the prospects of war may have been influential in producing this happy change, we do not pretend to say: but certain it is that even Lord Palmerston seems inclined to sing his *Psalm*, and to recognise in the Catholics of the Empire, citizens entitled to the same privileges that he claims for himself, and his co-religionists.

This was strikingly exemplified in the debate in the House of Commons on the 9th ult., upon the Report of the Committee of Supply, on the allowance for the government prisons in Great Britain and Ireland. Hitherto the English prisons have been unprovided with any means for imparting religious instruction or consolations to Catholic prisoners therein detained; though government support has been liberally afforded for the maintenance of Protestant chaplains. In answer to a question from Mr. Lucas, Lord Palmerston replied, that he would be happy to furnish certain returns demanded: and that, in so far as government prisons were concerned, he would take care that for the future, there should be, in every prison, religious instruction given to Catholics, and to members of Protestant sects dissenting from the State Church—and that the persons giving that instruction should receive the treatment which was consistent with a due respect to the sacred duties which they were called upon to perform. This announcement was favorably received by the House.

Her Majesty's visit to Ireland had been finally arranged to take place at the end of August. On the 29th ult., she was to visit Dublin, into which city Her Majesty was to make her entrance in State, and where she was to remain until the 3d inst., accompanied by Prince Albert and the royal children.

The Eastern difficulty is definitively settled, upon paper; and from the rise in all kinds of public securities the general impression seems to be that all danger of war is over. But it must be borne in mind that the Russian troops have not as yet withdrawn from their advanced position, and that, whilst they retain possession of the Principalities, no confidence can be placed in the pacific professions of Russia.—The terms of the agreement render the withdrawal of the invading troops a *sine qua non*, stipulating that simultaneously, the Allied Squadrons shall retire from Besika Bay—an arrangement every way favorable to the aggressive designs of the Czar.

Though then the question is said to be settled, it seems more probable that, in a few months, it will be opened again, and that government will be then as much blamed for its vacillation and imbecility, as it is now applauded for its vigor and prudence.

The steamer *Europa* arrived at New York on Wednesday morning, bringing but little additional news. There was a rumor, probable indeed, but not universally credited, that fresh difficulties had arisen with regard to the Eastern question. Parliament was to have been prorogued on the 20th.

By the latest accounts from New Orleans the pestilence was somewhat subsiding in that city. Large sums have been collected for the relief of the sufferers.

Since Saturday last the good city of Montreal has been honored by an assemblage of ecclesiastics of the highest rank, comprising—His Excellency Mgr. Bedini, Nuncio of the Holy See to the Brazils, and at present charged with an extraordinary Mission relative to the interests of the Catholic Church in North America; His Grace the Archbishop of New York; their Lordships the Bishops of Toronto, Bytown, Kingston, Montreal and the Co-adjutor Bishop of the latter diocese. On Sunday last, His Excellency the Nuncio officiated at the Pontifical High Mass at the Parish Church, and the sermon was preached by Mgr. Charbonnel, the eloquent and devoted Bishop of Toronto. In the evening, St. Patrick's Church was crowded to listen to a sermon from the Archbishop of New York, and to receive the Apostolic Benediction from the hands of His Excel-

lency the Nuncio. His Grace of New York chose for his text the well-known passage from St. Matt. xvi., 13th to 19th verse; and pointed out how, as our Saviour had chosen his twelve Apostles from amongst His disciples to be Princes of His Church, so also, from amongst the twelve, He chose one on whom He conferred the supremacy, and to whom He committed the charge of "converting his brethren." In vain have the gates of hell, the passions of heretics, and the malice of the devil, waged unceasing war against the seat of Peter; alone, of all the Churches founded by the Apostles, does that Seat remain impregnable—a perpetual miracle,—a standing monument of the fulfilment of Our Lord's promise, that the "gates of hell should not prevail against it." The preacher then alluded to the altered nature of the contest, at the present day, betwixt Catholicity and the powers of darkness. That contest has ever existed, and must, until the Church Militant be absorbed in the Church Triumphant, still continue; but the tactics of the adversary are continually changing, thus necessitating, on the part of the Church, the adoption of a different mode of defence. At the present day the fury of the adversary is especially directed against the person of the successor of St. Peter; it is then more imperatively than ever the duty of all good Catholics to rally round the See of Peter, and stoutly to contend for the maintenance of its prerogatives. After a most eloquent address, which was listened to with the profoundest attention, the Papal Nuncio gave the Apostolic Benediction to the assembled thousands; and the ceremonies of the evening concluded by the Benediction of the Most Blessed Sacrament, likewise given by His Excellency. His Grace of New York returned to his Archiepiscopal City on the following morning.

On Monday, the Mayor had the honor of entertaining at dinner His Excellency the Nuncio, and the other Prelates, whose avocations had allowed them to remain another day in town. A numerous company of the first Catholic citizens of Montreal attended, in order to pay their respects to our distinguished visitors.

THE MAYOR AND THE MONTREAL GAZETTE.

The *Montreal Gazette* finds, in the entertainment given by His Honor the Mayor, on Monday evening last, to His Excellency the Nuncio, and the Prelates of Canada, now assembled in this city, a fresh outrage upon the Holy Protestant Faith; and takes the *Minerve* severely to task for insinuating that, of the numbers who in the course of the evening assembled to pay their respects to our illustrious visitors, many were also actuated by a desire of conveying to the Mayor their sympathy for the obloquy which, in their opinion has been so unjustly heaped upon him. This the *Gazette* condemns as an attempt on the part of the *Minerve* to prejudice the public mind in favor of one, whom the *Gazette*, since the 9th of June, has never ceased to hold up to public execration as a murderer, and as deserving of a felon's doom; although our Protestant cotemporary knows, that the fatal fire of the troops, by which so many innocent and estimable persons lost their lives on the evening in question, could not have been the result of anything said or done by the Mayor. Whether he cried "Fire, Fire," or no, is a question upon which we hazard no opinion, and which we consider as of no practical importance; because whether he did or not, it could have had no influence upon the conduct of the troops. Soldiers are too much of machines to be affected by a non-military order from a civilian; the cry of "Fire, fire" would have as little effect upon them, as the cry of "stop, stop" would have to bring them to a halt when on the march; and none but the veriest snob, totally unacquainted with military discipline, or the most malicious libeller, would ever dream of attributing the fire of the troops, to such an inadequate, or rather ridiculous, cause. Besides, the soldiers on their examination most distinctly swore that they did not fire, in consequence of anything said or done by the Mayor; but in obedience to the regular military word of command, given, as they believed, though perhaps erroneously, by their own officers.

This charge against the *Minerve*, of attempting to raise prejudice in favor of the Mayor, comes, to say the least, with a bad grace from the *Montreal Gazette*, who, in every issue, has labored unceasingly to prejudice the public mind against him—nay, who, in the furtherance of his object, has not hesitated to employ the meanest artifices, and the most infamous falsehoods, insinuating that, to gratify his religious prejudices as a Catholic, the Mayor ordered the troops to shoot down peaceable Protestants issuing from Zion church. The *Gazette* may attempt to deny this, for falsehood costs him nothing; it is the "badge of all his tribe;" but here are his very words,—he may try to shuffle, or quibble, out of them as he can; he will never succeed in deceiving any but fools.

In his issue of Monday last the *Montreal Gazette*, commenting upon the apathy of the law officers of the crown, says that, he is "loath to attribute it to the same religious bigotry, to which the murders themselves must be assigned." There is no mistaking the meaning which the *Gazette* intended to convey by these words, viz: that the deaths of the Protestants killed by the fire of the troops, is to be attributed to "religious bigotry." Murder, in the true sense of the word, cruel, cowardly murder, there no doubt was on the evening in question, and attributable to "religious bigotry," or perhaps to meaner passions; but not of Protestants, nor by the instrumentality of Catholics. Walsh and Donnelly were brutally, and in cold blood, murdered: but the murderers are to be found amongst the Protestant friends of the *Montreal Gazette*; perhaps some of those loyal and eminently Christian gentry, who, in 1849,

burnt our Parliament House, and otherwise amiably distinguished themselves in acts of incendiarism and plunder.

Our cotemporary the *Montreal Witness*, in a review of the tragic events of the 9th of June, insinuates that men and officers of the detachment of the 26th were intoxicated upon the occasion, and that, to that intoxication, was owing the fire of the troops. It is perhaps fortunate for our cotemporary that his character is such as not to make it obligatory on the part of the officers of the regiment, whom he traduces, to take any notice of his libellous and groundless insinuations; whilst, at the same time, the high reputation which both men and officers of the 26th have always enjoyed, at home and abroad, enables them to despise the falsehoods of the pitiful slanderer. We need not add that there is not, either in the evidence as given before the Coroner's Inquest, or in any thing that has subsequently transpired, the slightest foundation for the insinuations of our evangelical cotemporary.

Whilst upon this subject, we are happy to have it in our power to contradict a rumor which has come to our ears, respecting the treatment of Catholic soldiers undergoing sentence in the military prison.—No Catholics are compelled to assist at any Protestant religious services, or instructions, whatsoever: and every facility is afforded to them for communicating with Clergymen of their own religion. All that is necessary for them to do is to acquaint the Warden with the fact of their being Catholics, and they will find that their religious convictions will not be tampered with.

MACHINATIONS OF THE JESUITS—ANOTHER INFERNAL PLOT DETECTED!!

Yes. It is time that all the old women of Protestantdom should be on the alert, or they will awake some fine morning to find themselves the slaves of Rome. Listen to the *Kingston Commercial Advertiser*:

"Members of the Society of Jesus move about invisible"—having eaten fern seed of course,— "shake hands with us in the public streets, sit at our domestic hearths"—we have no doubt that they are at the bottom of the table-turning business, and that these men who walk about invisible are somehow or another connected with the spiritual rappers—"direct our Protestant schools, sit in Parliament, and make our laws: even mount our Protestant pulpits."

This is bad enough. To have "invisible" men walking about in our midst—shaking hands with us as we go abroad—and obtruding their invisibility upon the privacy of the domestic hearth, is enough to banish peace from our bosoms, and sleep from our eye-lids. But this is not all—still worse remains behind: and if our Protestant cotemporary may be believed, these invisible shakers of hands, and sitters at domestic hearths, have profanely ventured within the sacred courts of Orangeism itself.

"Nay, it is our firm belief, founded on recent events, that they have crept into the Orange Society itself, and although we may suspect, yet we know them not." As how can it be expected that he should, seeing that they "move about invisible."

This then explains the mysterious schism in the Orange camp. The emissaries of the "Man of Sin" have caused it; and no old woman can now reasonably doubt that either Mr. Gowan, or Mr. Benjamin, (perhaps both) is an invisible Jesuit, who under the garb of a layman, and secular small clothes, conceals the black heart of a Papist, and the perfidious nether extremities of a Romish priest. This important discovery was first made by the "Grand Chaplain of the L. O. A.," to whom an invisible female Jesuit in disguise, who sells impalpable apples in the Quebec Suburbs revealed, in an inaudible voice, this atrocious plot against our Protestant liberties, and our Glorious Constitution in Church and State. Additional particulars may shortly be expected to appear in the *Montreal Gazette*; in the meantime, all sound Protestants are cautioned against "shaking hands in the public streets, with, speaking to, or sitting alongside of, these "invisible" members of the Society of Jesus.

PROTESTANT TOLERATION.

Our friend of the *Quebec Gazette* vaunts the liberality of Protestants, and their unlimited toleration of the "unfettered right of private judgment." And yet we find these same friends of civil and religious liberty in the United States, denouncing the Mormons—to the full as good and respectable a Protestant sect, and as much entitled to the name of Christian, as any other in the country—and calling upon the Civil power to disperse and annihilate them:—

"If ever fanaticism and roguery were united in close compact, it is in the case of the Mormons. A religious fraud the basis of their organization, nothing but fraud could be expected in the operation of their system. But it is not their odious system to which we wish now to refer, but to the anomaly of their civil character as an *imperium in imperio*. They have an organised government in Utah, professedly connected with our own government, and yet opposed to it in its very spirit. The Governor has his appointment from the President of the United States, and yet it is notorious that he is a polygamist, in the very face of our laws. Should such an immorality be countenanced? Should such a foul and hateful system be tolerated? Mormonism as a civil system, should, at all events, be dispersed and annihilated."

This is too bad. Dog does not eat dog; Protestant should not tear Protestant. The Mormons, whatever their errors, do but claim the exercise of the "unfettered right of private judgment;" and can adduce in support of their position, as good arguments, as can the Methodists, Anglicans, Presbyterians, or any other Non-Catholic sect, in support of theirs. Why then—would we ask of our Quebec cotemporary,—should they "be dispersed and annihilated?"

We announced last week that the Mayor had tendered his resignation, which has been taken into consideration by the City Council. The question is raised, "Is the Mayor authorised by the provisions of the Corporation Act to resign his office, and is the Council authorised to accept the resignation?" From the wording of the Act, it is argued that the resignation of a Councillor is contemplated, and provided for: but the case of the resignation of the Mayor is not even alluded to, and no provision is made, in case of such a contingency, for filling the vacant place. The Mayor is not now, as formerly, a Councillor elected by his brother Councillors to fill the office of Mayor, and preside over their assemblies; he is chosen by the citizens, from amongst the citizens, and by that choice made Mayor at once, without necessarily passing through the intermediate grade of Councillor; and therefore it would appear that the clause providing for the resignation of the latter cannot be so interpreted as to extend to the resignation of the Mayor, who is not a Councillor, or a Councillor raised to a higher power, by the vote of the Corporation.

If therefore the Council accept the proffered resignation, and proceed in consequence to the nomination of another Mayor, as if the office were legally vacant, the results may be, as the *Transcript* observes, exceedingly serious, both to Mr. Wilson and to the Corporation—the former will render himself liable to legal prosecutions for neglect of duty, whilst, as our cotemporary remarks, the whole subsequent proceedings of the latter may be vitiated, and set aside as irregular, as the proceedings of a body not legally constituted.

But a few months have elapsed since Mr. Wilson was placed in his present position as Mayor, by the almost unanimous suffrages of his fellow-citizens; and we see not why he should now be allowed to succumb to the senseless clamor raised against him in consequence of the untoward events of the 9th of June. Mr. Wilson, in common with the poorest and humblest of Her Majesty's subjects, has the right to be treated as innocent until such time as he shall have been proved guilty; and his resignation, if accepted at the present moment, would have, in the eyes of the world, the appearance of a confession of guilt on his part, and of a verdict of guilty on the part of his fellow-members of the Corporation. We are of opinion therefore that it should never have been tendered; but that having been tendered, it should at once, and unequivocally, be refused, as a dangerous precedent, derogatory to the dignity of the City Council, and unjust to Mr. Wilson himself, who, we doubt not, will, in a few weeks, find himself in a position to refute the calumnies which his enemies have directed against him.

A PROTESTANT'S APPEAL TO THE DOUAY BIBLE.

By the Rev. J. Jenkins, Montreal.

We are indebted to a friend for a copy of these lectures, delivered, we believe, during the spring of this year, in the Methodist Chapel of this city, to numerous audiences, including, we are told in the Introduction, "hundreds of Roman Catholics," of whom some few were convinced that Protestantism is "THE OLD RELIGION." These lectures having been subsequently published, and extensively circulated, we may be excused if we pay them a little more attention than their intrinsic merits really deserve.

And we would at the outset endeavor to do justice to the reverend gentleman, the author of these lectures, by stating that, whatever faults we may find with his logic, his history, or his theology, we have no cause to complain of his courtesy, or the spirit in which his work has been undertaken, and carried through. He writes like a gentleman, carefully abstaining from that rabid abuse, and those obscene personalities, which too often are the most prominent, as they are to the Protestant, the most acceptable, characteristics of the Protestant controversialist.—We say this the more readily, because false reports of the nature of these lectures, and of the style of language in which they are couched, have gone abroad, but which we are happy to have it in our power, after a perusal of them, to contradict, as an act of justice to Mr. Jenkins, who has been much misrepresented. We say it also as a pledge to that reverend gentleman, that we would fain meet him in the same courteous spirit that he himself manifests; and by way of assuring him that we disclaim any intention, of saying of him one disrespectful word, or to use a single expression calculated to hurt his feelings.

Having premised this much, we would begin by observing, that the title chosen for these lectures—"A Protestant's Appeal to the Douay Bible"—appears to us to be a singular misnomer, and as giving but a very inadequate conception of the manner in which the writer has treated his subject. From the title, one would naturally expect that his object was to show that, between the doctrines of the Catholic Church, as defined by the Council of Trent, and the doctrines contained in the Douay Bible, there were discrepancies, irreconcilable upon any principle of sacred hermeneutics; and thence to conclude, that, as of contraries both cannot be true, the doctrines, either of the Catholic Church, or of the Douay Bible, or perhaps of both, must be false; this we say is the impression which the title of the work under review is calculated to make, but which a perusal must immediately dispel. The Douay Bible, or Book, is one complete whole, from which no part can be severed without its thereby at once ceasing to be the "Douay Bible." The Rev. Mr. Jenkins may object to the books which he calls Apocryphal, but which we style, Deutero-Canonical; but he should remember, that, rightly or wrongly no matter, they do form part, and a very important part, of the "Douay Bible;" and therefore should not have been ignored by him in his pretended "Appeal." In so