

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.
 SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the—
 Union Bank of London, London.
 Bank of Ireland, Dublin.
 National Bank of Scotland, Edinburgh.
 By HENRY CHAPMAN & Co.,
 St. Sacrament Street.
 Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 15, 1854.

NEWS OF THE WEEK.

The *St. Louis* and *Niagara* steamers bring us a few days later intelligence respecting the movement of the allies. The expedition for the Crimea had not sailed on the 20th ult., but was expected to put to sea immediately. In the Baltic, nothing has been done since the capture of Bomarsund. The fortifications are to be dismantled, as requiring too large a garrison. The Cholera has again manifested itself in the Fleet; the French have suffered very severely. Flour has fallen very considerably.

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL, WITH REGARD TO THE REBUILDING OF HIS CATHEDRAL.

IGNATIUS BOURGET, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, &c., &c.

To the Clergy—regular and secular—to the Religious Communities and Faithful of Our Episcopal City.—*Health and Benediction in Our Lord.*

This letter is to advise you, dearly beloved brethren, of our intention to receive, personally, your contributions for the re-establishment of our Cathedral and Episcopal residence.

We adopted this resolution, N.T.C.F., last year; when, in order to dissuade us from seeking assistance abroad, you proclaimed, in words so worthy of your hearts, that we had amongst us ample resources to repair all our losses.

This resolution, N.T.C.F., we are going, this year, to carry into execution, with so much the more confidence, as that your former protestations are to us a proof of your good will. For, after offers, so solemnly, and spontaneously made, we fear not to be a burden unto you. And thus we shall feel greater pleasure in holding out our hands to the poorest in your City, than we should have in knocking at the doors of the wealthiest in the old world.

But as the change of site for our future Cathedral may cause some local derangement, we intend to profit by this occasion, to lay before you our motives.

Before the ruins of the 8th July, 1852, we humbly kiss the hand that smote us, when it pleased Him to reduce our Cathedral, and Episcopal buildings to ashes. But as here below, God always punishes as a Father, we rejoice in the hope that this disaster may yet be productive of great benefits to religion, of which the advantages will be exclusively our own.

Reduced to the necessity of commencing our establishments entirely anew, our first thought was the foundation of the Bishopric of Montreal. We felt the responsibility laid upon us of forming an establishment suitable to the present and future wants of this Diocese; and, at the same time, worthy of the importance, which, both in a religious and civil point of view, Divine providence has conferred upon this City.

It seemed to us that regard for the ruins, which were all that remained of the ancient buildings, should not prevent us from attaining our object, by placing the new Cathedral in as central a situation as possible, so that the Bishop might be easily accessible to the population—both of City and country—and thus be enabled to watch over all the spiritual wants of the Diocese. For, our Lord having been pleased that the Episcopacy should be the main spring of all religious movements, it must be ever ready to exercise its daily functions, which are those of God Himself, in spite of the unworthiness of him to whom they are confided.

If, at first, we entertained the project of removing our establishments a few acres from the site of the burnt Cathedral, it was because there were prospects of great improvements being made in that quarter. But we abandoned this project, when we saw the great public works that had been undertaken in the upper part of the City.

We have chosen then the present site, because it seemed to us that it promised greater advantages in a religious point of view. And in fact, this quarter becomes the centre of all the communications of the Province; the Bishop will there also be more accessible to the Clergy and faithful of the Diocese.—The great industrial movements of the day are directed to that quarter; the action of the Bishop then will be the more necessary, in order, there to maintain sound doctrines, and to keep up religious observances. As there, all the material resources of wealth will be developed, religion must there also exert herself, in order to counteract, as much as possible, that spirit of Materialism which, directing man's attention constantly to earth, makes him forget heaven.

This quarter then seems imperiously to require the presence of your Bishop, in order that it may develop itself spiritually as well as materially. This is the less difficult, in that the quarter we leave is abundantly supplied with churches, and chapels for divine service, and with religious institutions for works of charity and education.

We should add, that the quarter which we quit has all our sympathies, as having been the cradle of the Episcopate of this city, and as having always been

devoted to it. Temporal interest too, would, to a certain extent, seem to call upon us to remain; for as you know, the property which the Church possesses through the generosity of some of our generous citizens, is situated in the same quarter. But these considerations cannot counterbalance the duty imposed upon a Bishop of seeking, above all things, the general good.

To all these reasons is added another, which, without being peremptory, has still had great weight with us: we mean, the vicinity of the present Cemetery. This sacred spot, where we are about to place ourselves, has for us a singular attraction.

It seems to us, that having ever, day and night, before our eyes two Cities—of the living, and of the dead, we shall be thus constantly excited to the more faithful fulfilment of our duties.

The continual aspect of so many tombs, so dear to the whole City, will cherish and keep alive within our soul, feelings of sympathy the more lively, as they will be universal, and will embrace all the families of the City.

The Cathedral, built so near a spot which holds the remains of so many and well known citizens, will necessarily become a sanctuary of sacrifice for the repose of their souls; whilst its shade for ever resting on the spot where their ashes are laid, will secure for them respect.

The bells of this Mother Church will be as the mournful echoes of the sighs of her thousands of children, captives in the expiatory prison. Yes, they will not cease to repeat, "have pity on us, ye at least who are our friends; have pity on us: for the hand of the Lord has smitten us."

In this spot, carefully decorated, the two Cities mentioned above, will be able to draw closer those sweet ties which should never be ruptured. The living will come here, and here beneath the shade of the funeral cypress, will seek inspiration from the past, and light for the future; here we shall see children kneeling on the tombs of their parents, watering them with tears of love and gratitude; here shall the living come to read those sepulchral inscriptions, which the hand of religion will protect from the devastations of time and tempest.

After having visited the spacious Cemetery now preparing for the City, as a bed whereon the wearied with the labors of life shall find rest, until the resurrection of the living and the dead, it will be sweet to visit the ancient Cemetery whose time-hallowed memories will not fail to excite emotions always fresh.

But we perceive that we dwell too long upon this field of the dead, from the pleasure which we have in making known to you how pleasant to us will be the neighborhood of the old Cemetery. We will be brief in what we yet have to say to you.

In establishing our Cathedral in this central situation, we could not overlook the fact that it would in consequence enjoy greater temporal resources for meeting the expenses of divine worship, and enabling the Bishop to take his proper position at the head of all the good works in the City. For here we should tell you that it is not for ourselves personally, that to-day we appeal to your generosity. Thanks to God, who has never failed us, we have still been enabled to meet our necessary expenditure. But we plainly declare—that the expenses requisite to complete the buildings now in question—and to enable the Bishop properly to fulfil his holy functions—are beyond our means; that, if, through your generous contributions we shall succeed in erecting the necessary buildings without contracting debt, we shall thereby place the Bishop upon an independent and respectable footing, a footing becoming the Bishop of so great a City. In this we enter into your views: for it cannot be doubted that you all desire to see your chief Pastor in a position to do the greatest amount of good.

Such, dearly beloved brethren, are the explanations that we felt ourselves called upon to give you, in order that nothing may check an enterprise in whose success we are all equally interested. For in building, with one heart, a Cathedral with its proper dependencies, we raise another monument to the glory of God, and the honor of the Blessed St. James; we erect a new Sanctuary to the Holy, and Immaculate Heart of Mary, for the conversion of sinners; we prepare a particular altar for the devotion to the Glorious St. Joseph, who will be honored there with a special honor; finally, we contribute, as far as is in us, to the honors which should be rendered to God and His Saints, in this new temple, by august ceremonies, and sacred canticles. Who cannot see therein the source of abundant benedictions?

You will then, dearly beloved brethren, cheerfully unite for this excellent work: offering some small portion of that wealth which divine providence sheds on our City with bountiful hand, whilst opening to it so many avenues to prosperity: and that in a manner perfectly unexpected, and at a time, when all seemed lost.

You will unite too, with your little children; furnishing to them the opportunity to retrench somewhat from their little expenses, that they may have the merit of aiding in the good work, the more acceptable to God, as it demands some sacrifice on the part of man. The blessings which will thence flow to you, and to your dear children, will be a precious inheritance, because, above all, they will plant deeply in your families, that righteousness which is the inexhaustible course of all true happiness. *Generatio rectorum benedictur.* Besides, they will assure to you the possession of that hundred fold of the Gospel, which can never be wanting to those who know and practice good works. *Centuplum accipietis.* And lastly, you will experience in your hearts much joy, if, by your bounty, a church suitable to the majesty of our holy religion, shall arise on one of the noblest sites of our City. You will tell your children that they too have contributed to build that church; and they, with a just pride, will repeat your

words to their children, and children's children.—Thence will arise those religious traditions which are always so many safeguards for the sacred deposit of the faith. God, too, will bless them, for charity is hereditary.—*"Polens in terra erit semen ejus.—Generatio rectorum benedictur."*—Ps. iii.

This Pastoral Letter shall be read publicly in all the churches of the City, where the public offices of the Church are performed, on the Sunday of its reception, and in the Chapter of all the Religious Communities, the first day after its reception.

Given at the Hospice of St. Joseph, in the City of Montreal, this twenty-seventh day of August, One Thousand Eight Hundred and Fifty-four, being the Feast of the Holy and Immaculate Heart of Mary—under our hand and seal, and the counter seal of our Secretary.

† Ig., Bishop of Montreal.
 (By His Lordship's command),
 JOS. OCT. PARE,
 Canon Secretary.

INSTRUCTIONS:

1. Every citizen is requested to prepare, against the visit of the Bishop, the amount of his subscription, or to give his promissory note for the sum—
2. The order of visits will be as follows:—1st—St. Antoine Ward; 2nd—St. Anne's do.; 3rd—West do.; 4th—Centre do.; 5th—East do.; 6th—St. Lawrence do.; 7th—St. Louis do.; 8th—St. James' do.; 9th—St. Mary's do.
3. In order to avoid oversights, it is intended to follow the numbers on the houses.
4. The subscriptions asked for may be made up of the savings upon expenditure not of primary importance; so that it may be said that the building of the Cathedral has not been a burden to any one.
5. These subscriptions are payable in four years, or upwards; and the terms are left to every individual's own convenience.
6. All are requested to contribute, the poorest as well as the wealthiest; each according to his means. The one thing needful, is, that the contributions be given with a cheerful heart.

THE NEW MINISTRY.

The adverse division on the Speakership was a sufficient indication of the weakness of the Hincks' Cabinet, even if it did not call for an immediate resignation. But close upon this defeat followed another, which left the Ministers no alternative but to resign their Portfolios into the hands of His Excellency.

M. T. Brodeur, Returning Officer for Bagot, had, it seems, contrary to law, returned himself as duly elected. This proceeding was attacked by M. Dorion and the Opposition, as a breach of privilege; and M. Brodeur was summoned to the Bar of the House to answer for his misdeeds. Hereupon arose a long, desultory, and not very dignified discussion, in the course of which M. Brodeur's ministerial friends sought to obtain some twenty-four hours' delay; upon three successive divisions the Ministry were left in a minority, and the next day Mr. Hincks announced that he, and his colleagues, had resigned.

Upon this it seems that Lord Elgin sent for Sir Allan McNab, and committed to him the task of making the necessary Ministerial arrangements. Sir Allan put himself in communication with M. Morin, the acknowledged head of the sound portion of the French Canadian party; and after some time spent in negotiating, the following combinations were announced to the country:—

In Lower Canada, all the members of the former administration retain their Portfolios.

In Upper Canada, the Ministry is composed as follows:—

President of the Executive Council—Sir A. McNab.
 Attorney General—Hon. John A. McDonald.
 Solicitor General—Hon. H. Smith.
 Inspector General—Hon. W. Cayley.
 Post-Master Gen.—Hon. Mr. Spence.

On Monday, M. Morin announced the formation of the new Cabinet, and moved for an adjournment of the House. Mr. Hincks gave some explanations, denying that it was by his advice that the Governor acted, when he called in Sir Allan McNab. He would support the new administration, if it adopted, and carried out his measures. Some other members addressed the House, but elicited no further information. The House then adjourned till Wednesday.

It would be premature to speculate on the result of these new combinations upon the great measures now before the country. Some short delay and indulgence the new Ministry are well entitled to ask, ere judgment be pronounced upon their policy. That the country still retains the services of M. Morin, and his French Canadian colleagues, is, in many respects, a subject of congratulation, and holds out good prospects that the interests of the Church will not be overlooked. We believe we may say that M. Morin and his friends are fully awake to the importance of putting the separate schools of Upper Canada on a sounder footing; and that they are determined to give to the minorities, in both sections of the Province, equal privileges in the matter of State support for education. We trust that it may be so; and that thus the grievances, under which our Catholic fellow citizens of the Upper Province have so long labored, may be for ever removed. Any Ministry, as we said in our last, which shall honestly and effectually carry out these salutary Reforms, will deserve well of the Catholic community; and need certainly expect no opposition, on that score, from the True Witness.

On the "Reserves" question, the present Ministry are pledged to a speedy, final, and equitable "adjustment," by the terms of the Speech from the Throne. Such a solution of this long agitated question is much to be desired; and our opposition to Mr. Hincks' plan, was based upon this—that it was not

an equitable adjustment of the question, but was most unjust and oppressive towards Catholics. However, upon this question we shall say nothing until the Ministerial policy is more clearly defined.

The *Morning Chronicle* of Quebec, hints at delay, and a fresh appeal to the country, under the New Franchise Law, in order that the voice of the people may be allowed fairly to express itself upon this, and other important questions about to be submitted to the Legislature; common sense would seem to dictate the propriety of this policy. It is universally asserted that our Legislative machinery is very defective: the Lower House has pronounced its own condemnation—proclaiming itself, not to be, as at present constituted, an adequate representation of the Canadian people; whilst the Upper House, or Legislative Council, is condemned altogether as quite unsuited to the wants of the age. With our "Statute Mills" in such execrable condition, how absurd then would it be to impose upon them the task of grinding out new supreme laws! Evidently the very first thing to do, is, to put the mill gear in order—then, and not till then, we may expect to see a really good article turned out. As it is, the present Legislature does not possess, and does not deserve, the confidence of the country. It is inadequate for the purposes to which it has to be applied; and if we want work done, the sooner it is superseded by new and improved machinery, the better. In short, the whole question resolves itself into this—If the Legislature, as at present constituted, is adequate to the task of finally settling great and important questions, such as the "Clergy Reserves" and "Seigniorial Tenure" questions, it must be a full and fair exponent of the wants and views of the community; and therefore stands in no need of Reform. If, on the other hand, it requires to be Reformed, it cannot be a full and fair exponent of the wants and views of the community; it can not therefore be adequate to the task of finally settling the Clergy Reserves and Seigniorial questions. From this dilemma there is no logical means of escape.

We have heard much surprise expressed that, at Quebec, nothing has as yet been done to bring under the notice of the Legislature, the gross cases of jury-packing and attempted bribery, by the Sheriff of Quebec and his deputy, which took place last year, upon the trials arising out of the Gavazzi riots. "Are the Irish Catholics of Quebec?"—we have repeatedly heard it asked—"going to put up with these things tamely?" Is it possible that there is not enough of energy and public spirit amongst them, to force on an investigation into the scandalous attempts of a public officer of our Courts of Law, to defeat the ends of justice? Are jury-packing and bribery, when perpetrated in the interests of the Holy Protestant Faith, to go unpunished, unreprieved? We cannot answer: but we cannot easily believe that the Irish Catholics of Quebec intend to put up quietly with the insults that have been offered, and the well high successful villainy that was meditated against them. If they do, they will be the chief sufferers: nor will they have any right to complain if, in any future trials, springing out of religious or political quarrels, they are treated in a similar manner by their Protestant lords and masters.

But the knavery of the Sheriff of Quebec concerns not the Quebecers only; it is an insult to the whole community. It has brought disgrace, indelible disgrace, upon the administration of justice in Canada: it has cast well merited suspicion upon the integrity of our legal tribunals; and has inflicted a wound upon society that will not be healed for many a long day. Whilst the suborner and falsifier is allowed to occupy the position of Office bearer in our Courts of Law, honest men can place no confidence in them.

We see that petitions on the Gavazzi business have already been presented in the House of Assembly. Surely the Irish Catholics of Quebec will not be behind hand with their's.

Under the head "*American News*," will be found a short account of the Protestant outrage at Newark, accompanied with the truly Protestant accessories of the sacking of a Catholic Church, and the murder of an Irish Catholic. It was asserted that the row originated with some Irish Catholics, who stationed themselves in the Church, insulted, and threw stones at a Protestant procession as it was passing quietly along the streets. But these statements have been thoroughly refuted by the evidence elicited on the Coroner's Inquest; and its falsity is admitted, even by the leading Protestant journals.—In a subsequent article upon this disgraceful occurrence, the *N. Y. Tribune* says:—

"But whoever may have thrown those stones, we hold it already settled that they were not thrown from the Catholic church, which fell a victim to the fury they engendered, and that no preparations for assault upon the procession had been made therein. That church stands fairly exculpated from all offence, and its devastation is an unprovoked and shameful outrage which reflects great discredit on Newark, and on belligerent Protestantism. And it is worthy of note that while this is the fifth or sixth Catholic edifice which has been destroyed or devastated by mob violence in our country, there is no instance on record wherein a Protestant house of worship has been ravaged by Catholics."

The last and most trustworthy account of the whole transaction is to be found in a communication to the editor of the same journal. The writer says, and undertakes to prove—that,

No shots were fired, or stones thrown, from the Church, except by members of the procession.

That the great proportion of the Protestant procession were "heavily drunk."

That Protestants commenced, and carried on the attack upon the Church, without any provocation from Catholics.