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THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes.

TERMS:

To Town Subscribers. . . . \$3 per annum. To Country do. . . . \$2½ do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 19, 1853.

TO OUR SUBSCRIBERS.

With the present issue the editor of the TRUE WITNESS commences his fourth volume. He feels it unnecessary to make any lengthy profession of principles, trusting that, from his antecedents, these may be known, and may be summed up concisely as the principles of a Papist. The editor of the TRUE WITNESS would desire to take this opportunity of thanking his subscribers for their support, and good wishes; and would, at the same time, earnestly request, of such of them as are in arrears to pay up the amount due, and of all to remember that the terms are: "Six months in advance." Without punctuality on the part of the subscribers, it is impossible that a journal can be properly conducted; and the editor of the TRUE WITNESS confidently trusts that the Irish Catholics will not be "backwards in coming forwards." Backwardness, at all events, in a good cause is not a reproach to which Irishmen are generally obnoxious. To defend the religion of the Irish from the foul aspersions which the enemies of Ireland, and Ireland's faith, are continually casting upon it, is the one object of the TRUE WITNESS; and in this object its editor calls upon Irish Catholics to aid him—by their communications of all interesting events,—by the punctual payment of their subscriptions—and by their good offices in endeavoring to procure for him additional subscribers. Trusting that this call may not be in vain, the editor of the TRUE WITNESS will assure his supporters of his determination to do his best to merit their approbation, and to make the TRUE WITNESS more and more worthy of their support.

Our collector is about to call upon our city friends; we hope that he will be well received.

NEWS OF THE WEEK.

The absurdity of sumptuary legislation, and the impossibility of regulating the price of labor by statute, have been strikingly exemplified in London, during the past week. A Bill was introduced into Parliament by Mr. Fitzroy, a short time ago, with the object of lowering the rate of cab fares, and of giving to passengers additional security against the extortion of drivers. The Bill was passed nearly unanimously, but hardly has it come into operation ere its inefficacy to relieve the evils complained of has been demonstrated. On Wednesday, the 27th ult., by agreement amongst the owners of cabs in London, all their vehicles were at once withdrawn from the usual stands: not a cab, nor hackney carriage of any description, could be procured for love or money. The scenes that ensued are described as having been most painfully ludicrous. The railway cars arrived with their loads of passengers as usual, who were put down at the different termini—and then found to their horror that they could get no farther. A revolution, or French invasion, could hardly have occasioned greater consternation. Sir R. Inglis called the attention of the House to the above facts, and a clause in the Bill whereby the demands of the conspirators were acceded to, was introduced.

The Tablet publishes an amusing correspondence betwixt the Rev. Dr. Newman, and a Protestant M. P., who will not allow his name to be made public. The latter had circulated a cock-and-bull story about two priests of the Oratory, in Birmingham, who, in the disguise of carpenters, were endeavoring to overthrow the Holy Protestant Faith. The master carpenter, with whom these Papal emissaries worked, conceived suspicions against them on account of their want of skill, for which he at last dismissed them. Shortly after he met them walking arm in arm with some of their brother priests, and the truth at once flashed upon him that they were Jesuits in disguise—a secret which he immediately imparted to another wise-acre, a member of parliament,—but who, with that retiring modesty so characteristic of the discoverers of "mare's nests," conceals his name under the unpretending initials of C. D. A mutual acquaintance of C. D., and of the Rev. Dr. Newman wrote to the last named gentleman for a contradiction of the master carpenter's legend, which was of course immediately given, coupled with a request for the informant's name; this request was however de-

clined: Protestant calumniators always affecting the incognito. The correspondence has been published in the Birmingham journals, and will be handed down to posterity as another proof of the dark intrigues of Papal Rome. We copied, about a year ago, from a Canadian Anglican journal, another version of the same story, in which a Jesuit, instead of an Oratorian, figured under the disguise of a bricklayer's apprentice, instead of as a journeyman carpenter. But, as the wise man said long ago "there is nothing new under the sun."

An extraordinary national movement is taking place in Scotland, headed by many of the most influential of her nobility, and landed gentry, and which may yet produce curious political combinations. "A Scotch agitation" says the Nation truly—"would, in proportion to its size, be far more serious than an Irish one." And he finds the reasons for this, in the difference betwixt the proprietors of the soil, in Scotland and Ireland—the former being the true nobility of the country, the descendants of her hereditary chieftains, and not, as is for the most part the case with the Orange landlords in Ireland, "the whelps of Cromwellian settlers and Williamite commissaries"—dirty parvenus, who have despoiled the genuine aristocracy of the land of their birthright, and whose rapacity, and oppression of their tenantry is only more disgusting than the baseness of their origin. At the head of these Scotch agitators, we find the name of Lord Eglington, and a Committee has been formed with the view of uniting all classes of men in one common object. This Committee has put forth two addresses—one a statement of grievances, the other "An Address to the People of Scotland from the Association for the Vindication of Scottish Rights," in which the demands of the Association are clearly set forth—"Equality of representation—Equality of allowances."

"We demand" says a writer in the Times "Equality of representation—that the number of representatives returned by Scotland to the House of Commons shall be in the same relative proportion which her wealth and population bear to England. We complain that England returns 125 members more than her just proportion; that small English boroughs return two members each, while our Burghs are grouped together in half dozens, and return but one member among them; that the Universities of England and Ireland are represented in Parliament, and that the Scottish are not."

"We demand—Equity of allowances.—The charitable institutions of England and Ireland are assisted by grants from the public exchequer. No Scottish charity ever received a farthing from this source. The police forces of London and Dublin receive annual grants to the amount of £167,000, while the police force of Edinburgh has never been so assisted. The constabulary of England and Ireland are, as regards the former partly, and as regards the latter wholly, maintained by Government. No such allowance is made to Scotland. Harbors of refuge have been built, and five are now in progress of construction in England; yet there is not one on the stormy and rocky shores of Scotland. Large sums (£181,000 last session) are annually voted for the maintenance and repair of English palaces; while Holyrood, the only habitable Royal palace in Scotland, is in such a state that when the Scottish peers meet to elect their representatives in Parliament, or Her Majesty's Commissioner holds a levee, the floor requires to be supported by wooden beams, in case it should give way, and in many parts the pressure of a walking cane will penetrate the floor."

This wonderful revival of the old Scotch spirit, after so many long years of torpor, is not the least extraordinary of the signs of the times. We fear however that it is too late in the day for such a display, and that this appeal to Scotch nationality will only expose its promoters to ridicule. Scotland's nationality was finally extinguished on the fatal field of Culloden; such of it at least as had survived the Union, and had not perished with the noble and gallant Claverhouse, the last and best of Scotchmen, as he was also "the last of the gentlemen." Scotland's nationality is dead, nor are Paisley weavers, and cotton spinners, the men to restore it; the roarings of this XIX century Scotch Lion will but provoke the laughter of Punch.

From all parts of the United Kingdom come accounts of the re-appearance of the potato disease: this, together with the long continued rains, and inclement season, has given rise to considerable apprehensions.

From Paris there are reports of a fresh attempt on the life of the Emperor. We learn also that a person named Baynam has been arrested at Southampton, and conveyed to London, to be examined on a charge of being one of a band of conspirators, engaged to murder the Emperor.

No great progress has been made with the Eastern question, which is getting as stale almost as the famous Gorham case, on which the best commentary we ever heard pronounced was by a friend of ours—"The Gorham case!—D—n the Gorham case." We suspect that there are many who entertain the same sentiments towards the Eastern question.

The real state of this question is that nothing is settled. The allied squadrons still remain off the mouth of the Dardanelles, and will not retire until Russia shall have commenced to withdraw her troops from the Danubian Principalities: a measure to which the latter power will not be brought easily to accede. In case of the refusal of Russia to comply with the ultimatum, the allied squadrons will advance towards the Black Sea, and hostilities will commence in good earnest. The threatening aspect of public affairs has again occasioned a considerable depreciation in public securities. It is expected that the Imperial Parliament will be prorogued about the 20th instant. The cholera is reported as raging fearfully at Copenhagen.

DRAM DRINKING AND PROTESTANTISM.

One of the most striking, and at the same time the most melancholy, political features of the Celtic Exodus, is the rapid transfer of the soil of Ireland from the hands of the native Irish to those of strangers, whose influx is at the same time attended with moral consequences still more deplorable—as manifested by the rapid and almost incredible increase in the consumption of ardent spirits in Ireland. A few years ago, before the "Potato Rot" had smitten the food, and "Jumperism" had polluted the morals, of the people, Ireland with a native and almost exclusively Catholic population of upwards of 8,000,000 consumed only 5,290,650 gallons annually. To-day, with a population of only 6,500,000, made up, however in great part of foreigners, and composed of a far larger proportion of Protestants than at the former epoch, the consumption has risen to upwards of 8,000,000 gallons, and is steadily increasing, as the Catholic population diminishes.

By means of these statistics of Drunkenness we can trace the progress of the Protestant Reformation in Ireland. We can see this progress in the decrease of the native population, in the decline of temperance and in the increase of dram drinking and foreigners. "The altars of the Catholic Church have been deserted by thousands, in Connaught and Kerry" says the Nation. We can believe it, when we see how the Shebeen houses have been recruited, and dram shops multiplied. "In the district of Galway, in 1850" says the Report of one of the Souper Societies "not 500 Protestants were to be found"—nor, if we may rely upon the testimony of Sir F. B. Head, a single prostitute, not an unmarried mother, scarcely a drunkard. To-day, the same Report boasts that there are no less than 6,000 who have abandoned the Church; with what effect upon the morals of the country, the above statistics amply show. This decrease of temperance, is the strongest proof we have as yet seen of the partial success of the Second Reformation in Ireland: and would almost appear to bear the Times out in its boast that—"in fifty years Ireland will be Protestant to a man."—God forbid! So shall her women be like the women of those Protestant countries of which the Morning Chronicle speaks, when it complains—"that it can no longer be said of them that their maidens are given in marriage." That this is not an idle fear may easily be shown by referring to the constant result of Protestant missions. We do not cite the Sandwich Islands, that Sodom of the Pacific, alone as an instance: for we can find abundant, and most melancholy proofs of the deleterious effects of these missions, upon morality generally, and upon chastity in particular, without going so far from home. If we only look at what is taking place in those parts of the British Islands where the principles of Evangelical Protestantism are most widely disseminated, we may easily conclude what will be the result of the same missions—of the same agencies—and of the dissemination of the same principles—in Ireland. It is well known that many Non-Catholic preachers besides the Anglicans, are engaged in the Irish missions; and that the most active amongst them are the agents of the Methodists. Let us see then what Methodism and Methodist Missionaries, have done for the morals of the women of Wales—the stronghold of rampant Methodism, and perhaps the most decidedly Evangelically Protestant portion of the British dominions. We quote from an article in the Edinburgh Review, of April last, headed—the Church of England in the Mountains: the writer is treating of the Methodist Missionaries:—

"The great mass of preachers are utterly illiterate; and the most popular are those who can rake up the expiring embers of enthusiasm into a blaze by violent stimulation. Thus we have a residuum of much flame and little heat, (the contortions of the sibil) without her inspiration." Such preachers especially delight in calling forth that disgusting exhibition of folly and fanaticism which has disgraced the very name of religion in Wales—the practice of "jumping." A whole congregation may be seen, drunk with excitement, leaping and shouting in concert, and profaning the most sacred names by frantic invocations. We cannot wonder that these bacchanalian orgies end too often in the same manner as their heathen prototypes; for such fervor being purely of the flesh, is easily turned into the current of mere carnal passion. Moreover, the doctrine of the preachers who stir up such "revivals," is frequently of the most antinomian tendency. Hence we must explain the melancholy fact, that the spread of [Protestant] religious knowledge in Wales has not been attended by an improvement in the morality of the people. In no other country has so large a portion of the population been instructed in controversial theology; and we fear that in no other country is there a greater prevalence of unchaste habits among the poor. Such, at least, is the unanimous evidence of the numerous witnesses examined by the Government Commissioners. The general result of this evidence may be summed up in the words of one witness (Rep. ii. p. 60.): "Want of chastity is the giant sin of Wales." Or, is perhaps still more correctly stated by another, a magistrate of North Wales: "Fornication is not regarded as a vice, scarcely as a frailty, by the common people in Wales" (Rep. iii. p. 68. See also Rep. i. p. 21.) We fear that this unanimous testimony of so many witnesses of all ranks and sects is not shaken by Sir T. Phillips's arguments. He has proved, indeed, that the number of illegitimate births is not greater than the English average; but he has forgotten to notice the evidence given, that a large proportion of the poor women in Wales, are pregnant some months before marriage."

We fear that, when the theological attainments of the Irish shall be on a par with those of our Evangelical Welsh Protestants, their morality will be much on a par also; and that when the period anticipated by the Times shall have arrived when—"Ireland shall be Protestant to a man"—no future Sir F. B. Head will have to put on record his surprise "at the extraordinary chastity of the Irish women," a virtue of which—"in spite of their poverty, no human pow-

er can deprive them." So be it—so will the Irish women be secure, against the arts of the Soupers, and Ireland proof against proselytism. No nation, no people were ever thoroughly Protestantised until their morals had been thoroughly corrupted, nor until "they had been deprived of their virtue." If "no human power" can rob the Irishwomen of their chastity—which we fully believe—no human power will ever succeed in Protestantising them, or in reducing Ireland to the condition anticipated by the Times, and realised fully in Protestant Wales.

The Pilot of this city deserves the thanks of every honest citizen for the able manner in which he has shewn up the conduct of Sheriff Sewell of Quebec, and his understrappers, in the late jury-packing business. Alone, amongst the Protestant press, of this city, of Quebec, and of Upper Canada, has he denounced this conduct, and endeavored to draw the attention of the Executive to one of the most barefaced attempts to tamper with the due administration of justice, on record in the annals of the criminal jurisprudence of Canada. The Herald and the Sun have, it is true, delicately alluded to the subject, and have not attempted, like some of our other cotemporaries, to distort the facts of the case, or to hush them up altogether. But the Pilot alone has had the courage to speak out, and to demand a searching investigation into the conduct of the agents in this disgraceful business, which it behoves every honest man—Protestant or Catholic—to repudiate; but which, so far from repudiating, or denouncing, the majority of our cotemporaries have endeavored either to palliate, or to conceal. This says but little for the tone of public morals in Canada, or for the independence of its Protestant press.

A great wrong has been perpetrated, and this press throws its agis over the perpetrators. The Jury panels have been falsified—public officials have been detected in offering bribes to hush up their misdeeds—and, with scarcely an exception, the Protestant press is silent, or affects to pass the matter over as a trifling indiscretion, as something to make merry about, as an exceeding rare jest! Whence comes this silence? Are our cotemporaries approvers of, or indifferent to, the crimes of Jury-packing and bribery? We cannot tell. We have heard it whispered indeed, that there are cogent reasons for this silence—that "this effect, defective, comes by cause."—It is rumored that—well—"God help us, 'tis a world to see," a venal press, and a corrupt magistrature go well together; and when Deputy Sheriffs offer bribes, why, we need not be surprised if there be many an "itching palm" that wants scratching.

Still, in spite of the efforts of the Protestant press, this affair of jury-packing and attempted bribery cannot be hushed up. Sheriff Sewell, in duty to himself, is bound to demand an investigation. He swears that he never offered, or commissioned any one else to offer, a bribe to purchase the silence of the "Advocate" who detected his errors. But he cannot be ignorant that the bribe came from his office, that it was offered by his Deputy, Mr. Von Exter, and that under these circumstances people will talk—will think what a funny thing it is that a Deputy should so easily part with his money to purchase the concealment of an error for which the principal admits himself to be both morally and legally responsible. That a bribe was offered is certain, and people will ask—"Cui Bono?"—and will draw their own conclusions.

We say that Sheriff Sewell must know that the bribe came from his office, because it has been publicly asserted in the Pilot of Saturday last, and has not been contradicted. "A Lawyer" writing in the Pilot under date of the 11th inst., affirms that:—

"This Mr. Von Exter, when detected in his error, deliberately went to the office of the Advocate, by whom the discovery was made, and tendered him, indeed placed in his hands, a BRIBE of TEN POUNDS. Mr. Sheriff Sewell makes affidavit that he was not a party to this most nefarious act, but he alludes in terms much too gingerly to its perpetration, and he allows his office to be still disgraced by the presence of the avowed perpetrator:—

And by his silence Mr. Von Exter admits the truth of the charge. How far his principal is thereby implicated, it is not for us to say. Every one must draw his own conclusions.

We have also received a communication from Quebec, which explains the reasons of the "Advocate's" silence—and which, fully corroborating the statement of "A Lawyer," assures us that, from the beginning, it was the intention of the "Advocate" to prosecute the Sheriff for attempt to bribe, an intention which he also at once made known to his clients—the accused of having taken part in the Gavazzi riots. This fully exonerates the "Advocate" from all suspicion of improper conduct: but at the same time, he, as well as Sheriff Sewell, is bound to demand a rigorous and searching investigation into the whole affair.

On Monday last, three rowdies were brought before the Recorder, on a charge of having grossly insulted a soldier of the 26th Regiment on duty, and one or two of his comrades who chanced to be standing by at the time. It was proved that these "friends of free speech" applied the most opprobrious epithets to the soldiers, and very candidly informed them that "they were not to leave the city safe." The parties were fined—one, £4, and two others, £3 each. On the following morning one of the same party was again brought before the Court, and fined, for being drunk in the street. So much for our champions of "free speech," who doom and denounce to utter destruction as gallant a regiment as there is in Her Majesty's service. Hans of Iceland vowed the destruction of an entire corps, for one of them having shot his son on a predatory excursion. So our Hans and Huns of Montreal, lounded on by