

lieve that, the exclusion of so many Catholics from the Jury, in order to make way for so many Protestants—and this at so critical a juncture, when it was so well known that the religious prejudices of the Juries were so likely to be brought into play—was unintentional, or the result of a "mistake," is fit only to herd with cattle, and to eat grass with the beasts of the fields. Mr. Sewell and his Deputy may lay claim to, and we may perhaps give them credit for, an immense amount of folly; but in this instance, they draw too largely upon our credulity, and good nature; we cannot honor their drafts; there is a great deal too much method in their folly; their "mistakes" are too cunningly contrived.

We learn another thing from Mr. Von Exter's letter; and that is how completely at variance with the truth were the statements of Mr. Sewell's friends—that the Jury Panels were prepared, and summonses issued, "prior to the Garazzi riots." It is true that Panels were struck and summonses issued, before these riots, but not the Panels nor the summonses, objected to as illegal. These were prepared, and issued, by Mr. Von Exter's own showing, "about the end of June," and consequently subsequent to the occurrence of those sad events which have so violently agitated the public mind, and exasperated Catholics and Protestants against one another. That Mr. Sewell and his friends thought it necessary, in the first instance, and before all the particulars had been brought to light, to have recourse to such a pitiful subterfuge, or rather deliberate falsehood, is a proof of the badness of their cause, and of their consciousness of guilt. When the lie had been detected, and exposed, by *Juvenis Hibernicus*, and in the columns of the *Journal de Quebec*, then, and not before, comes out Mr. Von Exter's letter, in which the fact is admitted—because incapable of longer concealment—that the Jury Panels complained of, were prepared "about the end of June," and consequently after the Garazzi riots. Thus the very argument upon which Mr. Sewell's friends chiefly relied for his defence, is shown to be worthless, and the facts alleged in support of it are proved to be fabrications.

Mr. Von Exter asserts that, the first Panels—the correct Panels—struck, be it remembered, before the Garazzi riots, "were altogether prepared by myself without the assistance of the Sheriff, or his presence, and this was done on the first and second days of June last." But, be it remarked, when he comes to speak of the "cooked" Panels—of the Panels made out subsequent to the riots—he does not dare assert that they were made out, without the privity of Mr. Sewell. Perhaps some other affidavits, or exculpatory documents may yet appear, in which this little omission will be rectified; but as the matter stands at present, there is every reason to believe that Mr. Sewell was privy to the making out of the corrupt Panels; and that it was at his suggestion, at all events with his consent, that they were so made out.

But it is no excuse for Mr. Sewell to say that the Jury Panels were prepared by the Deputy without his privity. Mr. Sewell is Sheriff, and is paid for doing the duty of Sheriff in strict accordance with the terms of the law. He, as Sheriff, is bound to see that the Jury Panels are properly made out; and if he is too lazy, or too stupid, to do this, he is—leaving the hypothesis of deliberate malice out of sight—unfit for his situation, and should be dismissed immediately, as an incompetent public officer, who, by his scandalous neglect of duty, has put the country to a very heavy expense—inflicted incalculable, perhaps irreparable, injury upon suitors and clients—and has brought indelible disgrace upon our tribunals, and the administration of justice in Canada. To allow such a person to remain in office a day after the detection of his incompetence is an insult and an outrage to the community. Are we again to be exposed to all the expenses, delays, and other evils, accruing from Mr. Sheriff Sewell's mistakes? Is it an excuse for a public servant, that he trusted to some one else to do that which he was bound to do himself? Were Mr. Sewell a Catholic, and had he by mistake omitted all the names of Protestant jurors from his Panels, and inserted only the names of Catholics, would the Protestant press have the impudence to speak about—"Poor Mr. Sewell coming quite satisfactorily out of the business?" Certainly, if after this disgraceful exposure, Mr. Sewell is allowed to retain the office of Sheriff, Catholics in Canada will have but too good reason to say "that there is no justice for them in cases where the Protestant prejudices of Sheriffs and jurors are concerned." It is for the Catholics of the country, and especially for our Quebec friends to take the matter into their own hands. If the Executive will not do its duty, by dismissing from the high and important situation of Sheriff, a functionary who has proved himself either too dishonest, or too stupid, to perform the duties of his office, their duty is to take steps for bringing Mr. Sewell's conduct under the notice of the Legislature immediately after the re-assembly of Parliament. It is the interest of every one, of Protestants as well as Catholics, that the laws be justly administered; and that this attempt of Mr. Sewell to tamper with the integrity of our tribunals, should meet with its appropriate recompense. In the East, a dishonest baker, or butcher, when detected, has his ear nailed to his door post; he is made fast to his office; it is not too much to ask that a detected Sheriff, in Canada, should be dismissed from his.

Since writing the above, we have seen a letter in the *Quebec Gazette* from Mr. Sewell, in which that eccentric gentleman completely upsets the defence offered for him by his Deputy—in fact demolishes it entirely. A few days ago, Mr. Sewell was full of regret for his mistake, and acknowledging his error, was willing to accept in a penitential spirit, the fine about to be imposed upon him by the Court for his misdeeds. Then appeared Mr. Von Exter's explanation, in which that devoted official taking upon his own shoulders the sins of his principal, did his best

to make it appear that he, the Deputy, alone was to blame for the mistake; and that the Sheriff was but the unconscious and innocent victim of his Deputy's blunders. And Lo! a third plea—irreconcilable with either of the former, is put in by the Sheriff himself—to the effect, that the error, by the Sheriff committed, and by him "deeply regretted," was no error at all, and that he, the Sheriff, and not Mr. Von Exter, is responsible for the consequences. To what shall we liken these pleas of the Sheriff; or wherewith shall we compare them? They remind us forcibly of the old "Joe Miller" jest, wherein the lawyer is represented as defending a client accused by her neighbor of having seriously damaged a borrowed kettle: "My Lord,"—said the astute limb of the law—"touching this kettle we have three pleas—First, that the kettle was broken when we got it. Second, that it was whole when we returned it. Third, that we never had it." And so Mr. Sewell—First he pleads—or his friends for him—that the mistake was an error, but one of judgment only, which he deeply regretted, but which could not be attributed to anything arising out of the Garazzi riots, because it was committed before the 6th of June. Second, the Deputy pleads—that Mr. Sewell had nothing to do with the striking of the Jury Panel; and that he, Mr. Von Exter, is alone to blame. And thirdly, the Sheriff comes forward again and pleads—that he "advised" his Deputy, and that it was by acting on this advice that the "mistake" occurred; that this advice was given subsequent to the Garazzi riots; and that he—the Sheriff—"believed conscientiously"—"that he was right." Thus, by the Sheriff's own showing, the blame is to be attributed to him, and to him alone.

But what shall we say of all these contradictory statements? or of the flimsy excuses that were at first offered for the Sheriff's conduct? There is more in this business than yet meets the eye; and we expect, ere long, to have some still more extraordinary disclosures to make. One additional circumstance has come to light—viz.,—That the sum of £10 was offered "to one of the advocates of the persons accused of riot" as a bribe to induce him to say nothing about the illegal summoning of the jury. In justice to Mr. Sewell, we must add that he has made affidavit to the effect—"That he never, by himself, or by any other person, or persons whatever, offered any sum, or consideration whatever, to any person, or persons whomsoever, as an inducement to conceal the error, or errors made in the summoning either of the Grand, or Petit Juries." But that a bribe was offered, is admitted even by Mr. Sewell. Altogether, it is a very unpleasant piece of business; and the more it is stirred, the more decidedly unpleasant does it become. Three things, however, are now clear: 1.—That the illegal summoning of so many Protestant, and the exclusion of so many Catholic, jurors, was the act of Mr. Sheriff Sewell himself. 2.—That this illegal act was perpetrated subsequent to the Garazzi riots. 3.—That when Mr. Sewell's friends asserted that the mistake could not have originated in malice, because—it was made prior to those riots, in which Mr. Sewell played a very prominent part—they asserted that which Mr. Sewell himself now confesses to be false.

There is still another circumstance which wants clearing up. We are told that the bailiff, in whose hands were placed the summonses issued before the 6th of June, reported that "eighteen English jurors could not be found," being either dead, or absent from town. Why has not a list of the names of these dead and absent jurors been published, specifying which amongst them were dead, and which absent? Or is this story about the eighteen dead and absent jurymen a pure romance—another pleasant legal fiction of Mr. Sewell's friends?

WHAT IT MEANS.

Commenting upon the "Nunnery Inspection" Bill, the *London Watchman*, a Protestant organ, lets the "cat out of the bag," very naively. The pretence that is put forward by its promoters for justifying legislative interference with the domestic privacy of Catholic ladies is, that young women may be confined in convents against their will; as if the same "may" does not hold true of every private house in the country. The real object however is to banish the Nuns from the country, by subjecting them to insults, such as no women, with a particle of modesty, can endure. "The rapid multiplication of nunneries, and their kindred sisterhoods," is far more dangerous to Protestantism, says the *London Watchman*, "than the utmost display that N. Cardinal Wiseman, and his Bishops, can make, and far more than their ceremonies, and their sermons."

Thus, it is not as possible prisons, but as actual promoters of Catholicity, that the Nunneries are obnoxious in Protestant eyes. Were Nunneries really what their enemies pretend to believe them to be—prison houses, to which young and unreflecting women are decoyed, and in which they are harshly and arbitrarily treated—so far from being favorable, they would be most fatal, to the growth of Popery; they would be as beacons to warn from the errors of Romanism; objects of terror and repulsion, instead of attraction. But it is because they are so fatally attractive, that Protestantism cries out for their overthrow; and, in the words of the *London Watchman*, calls for legislative interference, "to repress the growth of Anti-Christian institutions."

This is a true Protestant's idea of "civil and religious liberty"—Penal Laws to "repress" the growth of Popery. He knows well that, with fair play, with absolute non-interference on the part of the State, Protestantism has no chance with Catholicity. In no age, in no country, has Protestantism ever been established, except by brute force. In England, in the reign of Edward the VI.—German mercenaries, at the request of the Protector, Duke of So-

merset, were let loose upon the people to compel them to embrace the new religion.—(Vide *Hollam Const. History*, c. 2; and as it was established, so has it ever been sustained—by brute force and barbarous Penal Laws. It is the same spirit which a few years ago, dictated the code which sentenced the Catholic priest to have his bowels pulled out, and burnt, which speaks to-day by the mouth of Mr. Chambers, and in the columns of the *London Watchman*, and which of old spoke by the mouths of the Chief Priests, and Pharisees, in Jerusalem:—

"If we let him"—or these Catholics—"alone so, all men will believe in him;—or join them;—and the Romans," or Romanisers,—"will come and take away our place and nation."—St. John, xi., 48.

BRIBERY AT QUEBEC.

We have seen a letter dated the 28th ult., written by the advocate at Quebec to whom the bribe of £10, as hush-money, upon the Sheriff's delinquencies were offered. The writer promises to make, at the fitting time, "a little allusion to this offer," and adds—

"As the Sheriff has not deemed it necessary to conceal this offer, I do not see why I should be more jealous of his reputation than he is himself."

The more this business is looked into, the blacker does it appear. We trust that the Catholics of Quebec will not allow it to be hushed up.

We would call the attention of our readers to the proposed "Pleasure Trip" to Lavallée, under the patronage of the Irish Societies of this city, and the profits of which are destined to assist in paying off the outstanding debt upon the St. Patrick's Orphan Asylum. We feel confident that every one, whose avocations permit him to get away, will avail himself of the opportunity thus afforded him of giving himself a day's amusement, and of assisting one of our most deserving charities. Bands of music will be in attendance, and no efforts will be spared by the Committee to make the excursion truly a "pleasure" excursion.—See advertisement.

We are happy to see that the *Catholic Standard* speaks in the most flattering terms of Mrs. Sadlier's last work—"New Lights; or, Life in Galway."

"It is," says the *Standard*, "without exception or question, the most felicitous picture of the state of Ireland that has been drawn by any artist of the present day. We know of no writer of Irish romance, except poor Banim, who has so thoroughly comprehended or honestly exposed the real causes of Irish discontent, wretchedness, and insubordination. Miss Edgeworth did patriotic service in her day by the vivid sketches she presented to the astonished world, of the cruelly practised upon the Irish peasantry by bad landlords;—and we recollect with pleasure and even gratitude the good deeds of Miss O'Connell in the same character, however we may reprobate the flippant sneers, the religious sarcasms, and the tufthunting peccadilloes of Lady Morgan. Lover, too, has contributed much by his ever kind, pleasant, and honest pen to the elucidation of the genuine Irish character, and to the removal of those prejudices of religion and nationality which have, unfortunately for the general weal of the Empire, so long preserved English antipathy to the Sister Isles—and Carleton's touches of the true 'Pat' are gems in their way. In Lever's works we find plenty of 'Paddy's' devilry, and fun, and frolic; but no one can rise from the perusal of Harry Lorrequer's productions without the conviction that the main object of the author has been throughout all his amusing tales, to establish the inferiority of the Celt to the Saxon. Even when the plan of his novel compels him to give the palm to Charley O'Malley's horse, it is evidently not without reluctance that he admits the inferiority of Hammerley's 'English mare.' But in Banim and Mrs. Sadlier alone—no, not alone—for we must not allow memory to play us so false as to forget our other lamented friend, Gerald Griffin—are to be found the real elements of the genuine Irish novelist."

The *St. Paul Democrat* of the 20th ult., announces the death of Mgr. Provencher, Bishop of St. Boniface, Red River.

We see by the Protestant press of this city, that the Rev. J. Irwin, clergyman of the Church of England, is about to leave Montreal, having been invited to take charge of a Protestant congregation at Boston in the U. S. The Rev. Mr. Irwin has been long known for his active exertions in the cause of the poor, particularly at the time of the great fire of last year; and he carries with him the hearty good wishes of all who know him, whether Protestant, or Catholic.

The following address was presented by the Catholics of Prescott, to their venerable Pastor, the Rev. E. P. Boche, on the occasion of his departure for Ireland:

ADDRESS OF THE CATHOLICS OF PRESCOTT TO THE REV. MR. ROCHE.

Rev. and Dear Sir—We, the Catholics of the Parish of Prescott, beg leave to approach you to express with what feelings of the deepest regret we have heard you announce that you were going to leave us for a short time to visit Ireland, your mother country, and to tender you our heartfelt thanks for your zeal and untiring enthusiasm in the cause of our holy religion, and heaven-directed efforts on behalf of this flock committed to your care for the last nine years. The years of pestilence, 1847 and '48, will be long remembered by those who witnessed your toil and indefatigable exertions, attending the sick and the dying. When all other friends had abandoned the poor Irish exiles in the sheds of this town you were ever present to console and administer the rites of our Church to them. We would here say that the loss we will sustain by your absence will be partially lessened by the recollection of what pleasure and consolation it will be to you to visit that country which is dear to you by so many fond ties.

Reminiscences of the past have filled the hearts of your spiritual charge in this parish with feelings of the deepest sympathies in your behalf, and when you are sailing on the Atlantic ocean their prayers will be for your safety, that your voyage and your expectations may be realized in your present visit.

Rev. and Dear Sir, We here tender to you our best wishes, and pray that God in his mercy may spare you to us and continue you long our pastor, and we humbly ask that you will not cease to remember us in your petitions to the Giver of all good.

To which the Rev. gentleman replied as follows:—

My Dear Friends and Beloved Parishioners—In acknowledging the very excellent and heart-cheating address, which I have now heard delivered, as the spontaneous effusion of generous souls, I cannot conceal from you how overpoweringly

it bears on my kindest feelings. The laudatory terms in which you clothe this beautiful address, replete with affection and charity, makes me, in the spirit of Catholic truth, most sensitively to feel my own unworthiness, and the proverbial love and profound respect which an infinitely wise and merciful God has been pleased to implant in the bosoms of the children of Catholic Ireland for His Church and His Priests. To trace the divers wanderings of the human mind from its primitive artlessness and simplicity to elaborate culture and civilization, to probe the latent springs and motives of its actions, to delineate with precision these effects, every vicissitude of country, climate, and fortune must produce, to view in obscurity as in grandeur, humbled or exalted, adorned with power or languid with depression, to note its various gradations on the stage of existence to the closing scene of its exit, were at all times, humanly speaking, an unpleasing sight—a most laborious task. But to trace with the pencil of truth and eye of religion through the passions of our lives so allied to weakness and prone to novelty and vanity, the immutability of the children of Catholic Ireland to the Faith of our fathers—the church of Saints and their holy reverence to their clergy, under every circumstance, is a subject of the greatest consolation that God in His mercy can present to the pastors of His church, but especially to him who may have been the chosen object of immediately experiencing this great mark of divine truth—holy love and religious esteem as is at present my happy lot. With feelings of unaffected sincerity and unreserved gratitude, I thank you my dear friends, directly and through you, my parishioners, from my inmost soul, for this attestation of the love you bear towards God and his holy Church by your manifest exercise of charity in relation to me his "useless servant."

In your reference to the years 1847 and '48, when the sword of pestilence ravaged this country, I must, dear friends, with deep affliction of heart, unreservedly declare that even then I very imperfectly discharged the great and all important duties of my sacred vocation. I must, therefore, decline the plaudits of man when I feel perfectly conscious of my unworthiness before God.

At a recent period when the sword of sorrow pierced my own heart by reason of the vile means employed by a few uncaste of society in uniting their numerous hostility against my person because I did not compromise my clerical honour and prove a recreant to Catholic doctrine and sacerdotal integrity, I did not then omit to engrave on my mind the pure sympathies I saw evidenced in your deportment as personal friends to myself, and devotedly attached to the sustenance of every order maintained by the Church and consecrated by God. The calumnies and gross misrepresentations of a few individuals and vindictive individuals have fallen innocuously when tried by the standard of truth, innocence, and justice. These were your enemies, not because they were mine, but being the enemies of our holy church. In conclusion I will use the words of the Apostle of Nations to his faithful Thebanians, "Neither have I used at any time the speech of flattery as you know." I now, dear friends, use no words of flattery in the renewed expression of my most cordial thanks to you. Praying with glowing fervor to God, that He may impart to you the grace of perseverance in the hallowed paths of righteousness, repeating with the apostle, "what is our hope, our joy, or crown of glory? are not ye in the presence of the Lord Jesus Christ at his coming?"

Praying to return and dwell among you I remain, as I ever shall be, your devoted servant, in Jesus our Lord.

EDMOND PATRICK ROCHE,
Catholic Pastor, Prescott.

MacKenzie's Weekly Message publishes an extract from the address lately put forth by the Synod of the Presbyterian ministers of Upper Canada in reference to the late riots, and "freedom of speech." The writer pertinently adds:—

"We did not see any very remarkable anxiety on the part of the Kirk clergy to condemn the Church and State riots, all through Upper Canada, between 1832 and 1840. Their promptness on the present occasion is a very agreeable evidence of progress."

The row amongst the Orange magnates still continues, and if it is diminishing in point of interest, it is increasing in virulence. One party taxes the other with forgery—a regular "pot and kettle" business. May their squabbles never be less.

The Protestant Committee at Quebec, has published its correspondence with the government. In reply to its letter, it has received an assurance from the Hon. Col. Bruce, the Governor's Sec., that the correspondence is under the consideration of the government. This reply is generally considered very unsatisfactory.

BOUCHERVILLE MODEL SCHOOL.

To the Editor of the *True Witness*.

Sir—The annual public examination took place in this school on Monday, the 15th ult., to the great satisfaction of a number of gentlemen and ladies, and several clergymen, who assembled to witness the pleasing scene. The pupils, about one hundred and ten in number, exhibited a perfect knowledge of every branch required in such an institution, and replied to the questions in a masterly style that would have done credit to the students of the highest educational establishment in Canada.

Notwithstanding the short space of two years since the pupils commenced the first rudiments of the English language, being all of French origin, they astonished the entire audience by their quick and perfect answering in different branches of a practical and polite English education.

The scene was joyfully enlivened, at intervals, by some of the most advanced pupils, who acted the dramas of "Pythias et Damon," and "Le Déserteur," in an elegant and animated style.

After many lively and brilliant address from the boys in English, to the clergy, commissioners, parents, &c., the most meritorious of them were rewarded with valuable premiums, and the visitors separated, expressing the greatest delight in all they had had the pleasure of beholding, and particularly in the admirable progress of the children since the last examination.—I am yours, &c.,

A WITNESS.

Quebec, M. Enright, £5; S. Mountain, H. Barry, 12s 6d; Chamaugay, J. Quig, 12s 6d; Cornwall, Mrs. McDonnell, 12s 6d; A. Stuart McDonald, £1 5s; D.B. Heenan, 10s; Deschambault, Rev Mr. Poiré, £1 17s 6d; Salina, U.S., Rev. Mr. McCallion, 10s; Lochiel, O. Quigly, £1 5s; Norton Creek, W. Cross, 12s 6d; St. Vincent, Rev Mr. Lavoie, 12s 6d; Clareville, W. Laughran, 6s 3d; Tyndalton, D. Hanly, 6s 3d; Berthier, P. Kerrigan, 12s 6d; J. Dignan, 12s 6d; Percé Rev. Mr. Gingras, £2; Granby, P. Hackett, £1 5s; Picton, Rev. Mr. Lalor, £2 15s; Hawksby, P. Doyle, £1 5s; Sandwich, C. Cole, 10s; Aylmer, J. Doyle, £2; St. Scholastique, M. McEvoy, 6s 3d.

Birth.

At LaTortue, on the 5th inst., Mrs. Alfred Pinsonneault, of a son.

Married.

On the 4th inst., by the Rev. Mr. Connor, Mr. Richard McDonald, to Miss Sarah Nelson, both of this city.

Died.

On the 10th inst., Mary Louisa, daughter of Mr. Myles Kavanagh, of this city, aged 2 years and 4 months.