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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, \$2 1/2 do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 11, 1853.

NEWS OF THE WEEK.

Though war has been declared, we have not as yet any account of actual hostilities having commenced. The 25th ult., was mentioned as the earliest date at which it was thought probable that the different forces would come into collision. That all hopes of an amicable adjustment are not yet abandoned, appears evident from the state of the Funds, which, in spite of the threatening aspect of affairs, have kept steady at 92 within a fraction. The advocates of peace will find a potent auxiliary in the lateness of the season, which renders it almost impossible, to commence, or carry on, military operations on a large scale, before the spring. Winter and rough weather will do more than all the diplomatists of Paris or Vienna. There is little of interest from the other parts of Europe: it was rumored that the French were about to augment considerably their force in the Levant; and that Austria was about making a considerable reduction in her army. The first report is probable; the second, no one looks upon as anything more than a ruse on the part of the Austrian government, to enable it to contract a loan, on easy terms.

THE LATE TRIALS.

To vengeance balked, and not to justice delayed, or withheld, are, we fancy, to be attributed the interminable diatribes of the *Gazette*, and the other members of the Canadian Protestant press, against the recent findings of the Grand Jury, upon the Bills laid before them, charging the Mayor, the Officers, and the men of the 26th regiment, with the murder of the unfortunate victims of the catastrophe of June. That either the Mayor, or the military, were actuated by any malice, or ill-will, towards the sufferers by the fire of the troops, scarce any sane person will contend; and had none but Irishmen, and Catholics, fallen by that fire, so far from attributing blame to the Civic and military authorities, it is pretty certain that they would have been very much applauded for what they had done; and the loss of life would have been looked upon as a "dispensation"—a "judgment"—a "vouchsafement"—a "crowning mercy"; and the "occasion" would have been duly "improved," with a more than ordinary outpouring of cant, and nasal eloquence. Great would have been the getting up of Ebenezers.

But the unintentional shooting of Protestants was a crime calling loudly for a victim. Nothing less than the sacrifice of a Mayor, and one Field-Officer—if innocent, all the better—could atone for such an offence, or appease the outraged manes of the departed. To gratify this passion, the majesty of the law has been incessantly invoked by our Protestant cotemporaries—and they have had law; perhaps more than they like, certainly more than they anticipated; and still their thirst is not slaked. The law having failed to minister to their vindictive spirit, "ulterior measures," that is—mob-law—must now be appealed to; and the angry passions, to which the sad events of the 9th June gave rise, must not, by any means, be allowed to subside. This is the only interpretation that can be put upon the language of the *Montreal Gazette*.

"We had not much faith in the results of an appeal to these tribunals"—the Courts of Law—"not much hope that justice would be done; but until they had been fairly tried; we could not advise a resort to any ulterior measures."

These tribunals have been tried—what the *Gazette* calls "justice," but what we call "revenge," has not been obtained from them; the "until" has become "now," the possibility alluded to, has become actual—and, therefore, if there be meaning in words, the *Gazette* "does advise a resort to some ulterior measures;" or in other words—to brute force, and mob-law.

We blame not our Protestant fellow-citizens for feeling acutely the loss of so many estimable persons, their co-religionists; we blame them not for appealing unto the law, and demanding that, if there were a crime, the criminal should be punished; it was their duty so to act; it is to their credit that they so felt. But every honest citizen must blame them, in that, having appealed to the law, and their appeal having been answered, they are not content to accept the decision of the tribunals to which they appealed, as final.—The question submitted to those tribunals was—whether any crime had been committed—whether there was sufficient evidence against the Mayor, and military, to convict them, if unrefuted, of the crime of murder? The answer has been in the negative; and as, if it had been in the affirmative, we should have felt ourselves bound to abide by that decision, so also do we contend that the friends, and relatives, of the deceased, are bound to abide by the actual de-

cision, though contrary to their expectations, and perhaps, their inclinations.

We are not pretending to vindicate the conduct of the Grand Jury; that has been ably done by the *Montreal Pilot*, in his reply to the strictures of the *Herald*. We know not what evidence was laid before them; or what the facts, upon which they came to their decision; we cannot therefore presume to criticise their conduct: That they were not actuated by any improper motives, and honestly intended to do impartial justice, without regard to differences of religion, or nationality, we can readily believe from their conduct, in finding True Bills against both Catholics and Protestants—against French Canadians, Englishmen, and Irishmen, indiscriminately—when the evidence laid before them warranted them in so doing; we cannot therefore attribute their ignoring the Bills against the Mayor, and military, to any national, or sectarian antipathies. This result of the judicial investigation may be unsatisfactory to our Protestant fellow-citizens; but it is as unreasonable on their part to complain of this result, or to hint at "ulterior measures," as it would be unmanly, and un-Christian, on the part of Catholics, to find therein occasion of triumphing over, or trampling upon the feelings of, their fellow-citizens. In the whole proceedings connected with the Gavazzi riots, we can find abundant cause for mourning, for shame, for humiliation; but none, to either party, for boasting, rejoicing, or exultation. Better would it be, if, renouncing all "resort to the ulterior measures" recommended by the *Gazette*, we should mutually endeavor to efface, by our future behaviour towards one another, the memory of the untoward events of the 9th of June.

To clear the Juries, both Grand Jury and Petit, from the suspicion even of any bias towards the Irish, and Catholic interest, it is sufficient to state the fact—that the Panels were so arranged that, on the Grand Jury there was not a single Catholic—and on the Petit Jury, not more than three Catholics—of Irish origin, or speaking the English language. We mention this, not with the view of insinuating foul play—for in the propriety of the verdicts rendered by the Petit Juries, of which the majority were Protestants, we have already expressed our cordial acquiescence—but as a fact, which should not be overlooked by those who take upon themselves the task of criticising the proceedings at the late term of the Court of Queen's Bench.

"Since the acquittal by the jury, of Mr. Heward and Mr. Morrison, charged with the murder of Walsh on the 9th of June, the *True Witness* has completely altered its tone in regard to them. While, before, that organ of the priesthood was doing its best to excite prejudice and animosity against these gentlemen, now, having failed to procure their conviction, it turns round, exonerates them from all blame and dishonorable motives, and goes so far as to eulogize one of them. At the same time, that paper, which was wont to apologize for the brutal outrages of the Irish Catholics, and to exhort them to violence and to the defiance of the law; now becomes all at once an apostle of peace, admits that the Catholic rioters were wrong, and proposes to sink in oblivion all the sad remembrances of that unfortunate day. Such a sudden change is easily accounted for by the altered circumstances of the case."—*Montreal Witness*.

There is one answer that we might give to our evangelical cotemporary; and that answer, respect for our readers, and for ourselves, withholds us from giving. Still, though it may appear a work of supererogation to defend ourselves from the imputations of the "organ of our Zion" we will give one or two extracts from the *True Witness*, from whence the reader may conclude how far the latter is liable to the reproach of having "done its best to excite prejudice, and animosity against the gentlemen," accused of having shot Walsh—or of having exhorted Irish Catholics to "violence and defiance of the law." Since the 9th of June, the *True Witness* has only once alluded to Messrs. Heward and Morrison, in connection with the tragic events of that evening; and that was upon the occasion of their arrest by the warrant of the Police Magistrate.

"As to the guilt of the accused parties themselves, we offer no opinion; we contend that they have the right to be considered, and treated, as innocent, until proved guilty. . . . To the accused we heartily wish a good deliverance from the odious imputations under which they now labor; and of our Irish friends, we would earnestly implore, to abstain most scrupulously, from every act, or word, calculated to annoy, or injure, men, who may be, and have the right to be considered, and treated, as innocent."—*True Witness*, Sept. 9th.

This is the only occasion upon which the *True Witness* ever alluded to the share, of either of the above named gentlemen, in the death of Walsh. How far it bears out the charge of endeavoring to excite prejudice, and animosity against them, we leave it to the intelligent reader to judge.

Neither is there any occasion, to look for the motives of our condemnation of the conduct of the rioters, both at Quebec and Montreal, in any "altered circumstances of the case." The language of the *True Witness* has—both before these riots and since—always been consistent; always has it condemned the conduct of the rioters; never has it failed to denounce all resource to violence, except in self defence. Immediately before the row of the 9th of June, the *True Witness* spoke out plainly.

"Rioting and violence are always disgraceful, and, if attempted in Montreal, will, we hope, be speedily suppressed—by the civil force, aided by every good citizen of every denomination, if possible—but by means of the military, if necessary."

On the 5th of August last, speaking of the conduct of the rioters, the language of the *True Witness* was:—

"That the crowd who collected are blameable, we admit; we admit that the "30 to 50 persons" who resisted the Police with violence were rioters deserving of punishment: we fully admit that they had no busi-

ness, directly, or indirectly, to interfere with, or insult, Gavazzi, or any who chose to go and listen to him, much less to strike, or throw stones at, the Police in the execution of their duty."

If The *Montreal Witness* can produce one line from the *True Witness*, defending the conduct of the rioters, or a single passage, in which the case of Messrs. Heward and Morrison, with respect to the shooting of Walsh, is prejudged, we call upon him to do so: if he cannot, he can easily guess the epithet which he deserves to have applied to him, but with which we need not soil our paper.

The *Montreal Witness* asks—if the Irish Catholics "have met to reprobate those of their countrymen who inflicted that stain on their religion." If a trifling skirmish with the Police be a "stain on the Catholic Religion," because the majority of the actors therein were nominally Catholics—what, we would ask, must be the effect upon the Protestant religion, of the numerous brutal and cowardly assaults, by Protestants committed, on Catholic Priests, and Sisters of Charity? When the Protestants of Montreal, as a body, shall have met to reprobate the conduct of those, of their countrymen and co-religionists, who have inflicted a stain upon their religion, by cruelly beating the Rev. Mr. Murphy, in May last, and savagely assaulting the Grey Nuns—it will be time enough for the Irish Catholics to think about calling a meeting to denounce the conduct of the rioters of the 9th of June. Protestants are fully as much accountable for the ruffianly acts of their fellow-Protestants in the one case, as are Catholics for the riotous and disorderly conduct of their co-religionists in the other: in the opinion of most sensible men however, it is the height of folly, or rather of dishonest prejudice, to hold either one, or the other, denomination generally responsible for the improper conduct of a few individuals—and therefore we do not desire to see, either Catholic or Protestant, move in the matter.

CITY MISSIONARIES.

We read in the Protestant press, that a "City Missionary" has recently arrived from England, whose labors are to include visiting "the jail, and hospital, and such individuals unconnected with churches, who may need the visits of a Christian teacher." Now, it is well known that the main object of a "City Missionary" is to undermine the faith of Catholics.

It is as well that the attention of Catholics should be called to this announcement; and that the public authorities should be asked—how far they intend to countenance this scheme for converting public institutions, into Protestant proselytising establishments? The jail, and the hospital, are both supported out of the public funds; no preference therefore should be manifested, in either of them, towards the members, or ministers of any religious denomination; all should be upon an equal footing; all attempts at proselytising should be at once denounced; and the ministrations of the visiting clergyman should be strictly confined, to the members of his own denomination, and to those who expressly demand his assistance; with all others, the clergyman should be prohibited from holding any intercourse.

The propriety of these rules, in a public establishment, supported by the pecuniary contributions of men of all denominations, and in the common jail especially, no one will contest; and no one, with a grain of common sense, will fail to observe that their observance is perfectly incompatible with the visits of a "City Missionary." Either he belongs to some particular religious denomination, or he does not. If he does, then his visits will merely supersede, or supplement, those of the minister of that denomination, who now visits the jail;—if he does not, he can have no right to hold intercourse, for religious purposes, with any inmates of the jail. In neither case, can the services of a Missionary, or proselytiser, be tolerated.

For if one Missionary be allowed to enter, why not another? why not a hundred? If a Methodist, a Presbyterian, or a Baptist Missionary, has the right to visit the jail—to address the inmates indiscriminately—and to distribute his tracts—the Unitarian—the Universalist—the Mormonist—the Socialist Missionaries, have just as good a right to demand entrance—to preach their doctrines—and to distribute their tracts. There is but one way to prevent the evils, and irregularities, to which such a state of things would inevitably give rise; and that is, by laying down, and firmly adhering to, the rule—that, whilst every facility shall be afforded to the ministers of all religions, to give religious, instruction to the members of their own denomination, and to those who ask for their spiritual services—no Missionary visits, no proselytism of any kind shall be allowed within the walls of a public establishment. These rules are, we believe, in existence in so far as the jail is concerned; it is only requisite that they should be impartially, and constantly enforced.

The Methodist organ of Upper Canada, the *Christian Guardian*, evidently feels sore upon the defection of the Rev. Mr. Jenkins, late a minister of the Methodist sect; but who has been engaged by a large and wealthy Presbyterian sect, at Philadelphia, to do their praying and preaching for them. The *Christian Guardian* pretends to discredit the report of the back-sliding of Mr. Jenkins; but he will at last be compelled, reluctantly, to admit that it is true, though perfectly incomprehensible:—

It is well known that between Methodists and Presbyterians a wide diversity of belief exists on some points of doctrine, which both parties are equally sincere in regarding as vitally important; and, for a person holding the views which every Methodist minister, without exception, professes to believe most in accordance with the Word of God, to become the minister of a congregation in which a different creed

is the standard of the controverted points of doctrine, implies a change of views on the part of either the minister or the people—or, at least, an agreement to keep those differences in abeyance. The minister must modify his preaching to accord with the views of the people; or they must consent to hear doctrines at variance with their views of Scripture truth. To us, and to every person who knows the invariable conditions under which Wesleyan Ministers exercise their office, it is an incredible assertion. It is simply a thing out of the question. During the eighteen years that Mr. Jenkins has been a Wesleyan Minister, in the annual examinations of character, the inquiry has been as many times made, "Does he believe and preach our doctrines?" And this question must be satisfactorily answered, with respect to every minister; and any defection from Arminianism, so material as that which Calvinism involves, would invariably be detected. We are not aware that even the shadow of a suspicion has ever attached to Mr. Jenkins respecting the soundness of his faith and teaching in Wesleyan Theology; and to suppose that he has concealed his real sentiments on the points of difference, and taught doctrines contrary to his views of Scripture, is what no person who knows his Christian candor and integrity, will for a moment believe. But if the report be true that he has decided upon this change in his ecclesiastical relations, however we may deplore the loss, we cannot but think that his own circumstances will be most seriously affected by the transition. The breaking up of associations which it has taken the whole of a previous life-time to form, is not easily compensated by any, or all the imaginary advantages, which an untried situation may be capable of supplying.

We should not have referred to this subject at the length to which our remarks have extended, but for the source from which the report has been circulated, and for the statement it contains, prejudicial to the Christian honesty and consistency of Mr. Jenkins."—*Toronto Christian Guardian*.

We would call attention to the Meeting of the Catholic Institute, announced for Monday next. It is desirable that all members should be punctual in their attendance, and show a little energy in support of the only Catholic Literary Society in Montreal. The long winter evenings are coming fast upon us, during which it is of great advantage to the working classes, that they should have at their command the means of obtaining useful instruction, and innocent amusements. Furnish them with the latter, and they will rapidly abandon the taverns, and places of questionable resort.

We have to acknowledge the first appearance of a new cotemporary at Quebec, *The Canadian Colonist*, published by John Donohue, twice a week, during the winter months—and daily, during the summer: terms of subscription—\$4 per annum—payable half-yearly in advance. The following is the substance of its Prospectus:—

In politics the *Colonist* will advocate liberal and Reform principles, and will support—Separate Schools for the Catholics of Upper Canada—abolition of the Seigneurial tenure in Lower Canada—and enlargement of the elective franchise.

Whilst the *Canadian Colonist* will follow the maxim that political newspapers have no right to interfere with the religious belief of any portion of the community, unless the practice of such belief be dangerous to the State, it is but fair to observe that it will always defend (should occasion require) the doctrines and independence of the Catholic Church.

Our cotemporary, addresses himself more particularly to the Irish Catholic portion of the community; but disclaims any intention of endeavoring to isolate one portion thereof from another, but rather intends to "strive to unite reformers of all classes, and origins, by the strong bonds of similar interests, and a common country."

The *Canadian Colonist* is very neatly got up; and judging from the appearance of its first number, and the spirit of its editorial matter, will speedily obtain a fair share of public support.

We learn from the *Montreal Witness* that the Protestants of Montreal, with several of their ministers at their head, are organising a society for the maintenance of their liberties as British subjects.—We should like to know, by whom, and in what manner, these liberties are menaced. We are all British subjects, whether Catholic or Protestant; and an infringement upon the liberties of one, is an infringement upon the liberties of all.

The *Canadian Colonist* mentions, as currently reported at Quebec, and "by persons who ought to know something of the circumstances, that the man who shot Walsh resides at Quebec." We agree with him, and have little doubt but that the truth will come out some of these fine days.

ADMISSION TO THE BAR.—Eugene Bruneau, Esq., son of Judge Bruneau, has been admitted to the Bar.

We have received a copy of "Charlton's Exchange Tables," reducing Currency to Sterling, and Sterling into Currency, and into dollars and cents. The Tables contain also the relative value of all kinds of Lumber, free on Board at Quebec, with general information on the lumber trade of Canada, thus rendering the work as valuable to the Lumber Merchant as to the Banker, Broker, and Money Changers. So complete and elaborate a work of the kind has never before appeared in Canada, nor one, calculated to command so extensive a circulation. For sale at the Stores of J. & D. Sadlier, and B. Dawson.

We would direct the attention of our lady-readers to the splendid Millinery Establishment of Messrs. Scharz & Co., 131 Notre Dame Street, where every article in the Millinery line can be had, of the richest material, in the neatest style, and at a remarkably moderate price. Ladies' and children's dresses are made up at this establishment, in the latest fashion; and on moderate terms.—See advertisement.