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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 29, 1853.

NEWS OF THE WEEK.

Her Majesty's intended visit to Dublin has, it seems, been postponed, on account of the indisposition of His Royal Highness, Prince Albert, who is laid up with the measles. The debates in Parliament have been of little general interest. On the 5th, Mr. Keating moved a resolution to the effect "that during the administration of the late Board of Admiralty, the patronage of the dockyard promotions, and the influence of the Admiralty, were used for political purposes, to an extent calculated to reflect discredit on that department, and to impair the efficiency of the service." This resolution, based upon, and fully borne out by, the Report of the Select Committee, was met by repeated motions for adjournment by the members of the late Derby administration, and at length was shuffled out of the House by a majority of 41 in favor of Mr. Hillyard's motion, "that the House do adjourn." By this indirect process, the Derbyites have—not very creditably—managed to escape an otherwise inevitable vote of censure. Mr. Phillimore's Bill for putting a stop to the disgraceful practice of Simony, so prevalent in the Parliamentary Church, was got rid of for the time, by a similar underhanded method. In moving the second reading of this Bill, Mr. Phillimore, a Protestant, and we believe a member of the establishment, dwelt at length upon the fearful extent to which Simony of the grossest kind, was practised in the Church of England.

"No one could take up a newspaper without being shocked and scandalized at seeing the sales of next presentations advertised. He held in his hand several of such advertisements, and in none was there the slightest intimation that the patron who had the power to appoint to the cure of a parish was only to present a person possessed of such a character as they would wish to see presiding over the spiritual wants of a parish (hear, hear.) Let the House observe how the cure of souls was sometimes described. One of the cases before him was an advertisement for the purchase of a next presentation; and the cure required was to be—'Single duty, with a comfortable house. A trout stream would be a great advantage.' He might read on advertisement after advertisement, but it would only prove to the House, *usque ad nauseam*, that no consideration was given in this shameful and shameful traffic to that which ought to be the primary object—the fitness of the person who was to discharge the duty. (Hear, hear.) But it was said he was going to touch the rights of property. (Hear, hear.) Did hon. gentlemen oppose think of the sacred rights of property when the act of Anne was passed, by which clergymen were deprived of the power of buying or selling a next presentation? And yet they had property to be considered as well as laymen. In the case of Archbishop Herring an ecclesiastical option had been actually sold, put up by his executors at Garraway's Coffeehouse."

Mr. G. Butt contended for the propriety of the practice, upon the grounds that—"ever since the Reformation, this had been the clear law of England, sanctioned by an unbroken series of authorities—the untouched, and unshaken law—that a layman might, buy, sell, settle, and dispose of, as he thought fit, the next presentation to a living." The "cure of souls" has so long been a marketable commodity in the Church of England, that it is esteemed an interference with the rights of property to attempt to put a stop to the infamous traffic.

The Government system of Education in Ireland is threatened with a total break up; the Board having decided that Dr. Whately's work on the "Evidences of Christianity" be struck off the list of books sanctioned by the Commissioners. It is expected that Dr. Whately will resign his place at the Board in consequence; and dreadful things are anticipated from his resignation. Meantime, in spite of the threatening and blustering of the Non-Catholic press, the Catholic Prelates of Ireland will continue to exercise proper supervision over the education of their flocks, and will see to it that books of an irreligious, immoral, or heretical tendency are not put into their hands.

The Catholic Church in Holland is menaced with a taste of Protestant "civil and religious liberty."—Enraged at the late re-establishment of the Hierarchy, and the consequent restoration of Holland to the dignity of a Christian, and Catholic country, the Protestant rabble have taken up the cry against "Papal Aggression," just as they did in England some two years ago. Unwarned by the ludicrous failure of the No-Popery movement in England, and the well merited contempt with which the Ecclesiastical Titles Bill—the product of that movement—has been treated by the Prelates of the Catholic Church both in England and Ireland, the Dutch Ministry have announced their intention to lay a somewhat similar, but more stringent, measure before the Chambers. We copy some of the provisions of this Penal Law as a proof of the honesty and good faith of Protestants when they bellow loudest for "civil and religious liberty."

Act 3—prohibits foreigners from exercising any religious functions without permission from the State. Act 6—prohibits religious functionaries from chang-

ing their place of residence without the sanction of the civil government, which reserves to itself the right of deciding upon all the ecclesiastical arrangements of the country. Act 7—prohibits ecclesiastical costumes in public; prohibits the erection of any building for religious worship without the approbation of Government; and decrees that any that shall be so built, may be demolished. Act 9—forbids the ringing of bells for summoning people to religious worship, except with the assent of Government. Acts 10 and 14—enumerate the penalties for the infraction of any of these prohibitions upon freedom of worship, varying from fines, and deprivation of all civil rights, to long periods of imprisonment. The Catholics of Holland—confident in the goodness of their cause, upon which they place more reliance than on their numbers, though these are about two-fifths of the whole population—calmly await the result, with the firm conviction, a conviction founded upon the history of the inopportune attempts of Protestantism during the last 300 years to crush Catholicity by brute force—that no weapon forged against the Church can ever hurt her. The Penal Laws in Holland, will be treated as they have been in England, with contempt and derision; and whilst they will assuredly prove utterly harmless against the Church, cannot in the long run fail to prove injurious to the canting hypocrites who have recourse to them.

Russia has invaded the Danubian Principalities; and it depends upon the manner in which this aggression shall be treated by Turkey, whether it will be accepted as a *casus belli* or not, by the other great powers of Europe. If the following from the *Morning Post* may be relied upon, hostilities have in all probability already commenced:—

"The instructions which have been forwarded to Lord Stratford de Redcliff and M. de la Cour, to place the combined fleets entirely at the disposal of the Sultan—in the event of which there can be no doubt, of his considering and proclaiming the present lawless invasion of his territory an act of war.—The ambassadors are directed to summon the naval forces of England and France, to the instant the Porte requests it, not only to enter the Dardanelles, but to proceed, in the Black Sea, to whatever operations our ally may deem requisite for safety and advantage."

The attitude assumed by Austria is not favorable to the maintenance of peace. Instead of offering herself as mediator, it seems that she is about to make some very serious demands upon the Porte, comprising the immediate payment of a large sum of money, and the cession of certain long coveted ports on the Adriatic.

It is confidently asserted that Russian intrigue is the main spring of the rebellion in China, and that the Czar is playing the same game in the Celestial Empire, that he is now attempting to play in the Turkish dominions. China is said to be overrun by Russian agents, endeavoring to impress upon the people of the Flowery Land that it is their interest to put themselves under the protection of the Emperor Nicholas.

THE GAVAZZI TRAGEDY.

During the long protracted investigation before the Coroner's Jury, we purposely abstained from all comments upon the events, of the 9th ult., and the preceding days. The Inquest having now closed, we will endeavor to lay before our readers a detailed narrative of these events, based principally upon the evidence given during the investigation. This is the more necessary, inasmuch as so many false statements about the Gavazzi riots, their antecedents, and consequences, have gone abroad. The lie, that an attack was made upon Zion church, and the audience, has been industriously circulated; and by way of a climax, it has been asserted by the Protestant press of Upper Canada, that the Irish Catholics of Montreal were the perpetrators of this assault, incited thereto by the Catholic clergy, and Religious Corporations. One account represented a priest going about with a crucifix in his hand, stimulating the passions of the assailants; and we should not be surprised to see it reported that the church was stormed by a detachment of the Grey Nuns, headed by the Bishop of Montreal in full pontificals. Many a more monstrous lie has been set a-going by Protestants; and we doubt not that many a sound Protestant is to be found in Montreal, ready to make oath, to having seen the assault by the Grey Nuns, and to having heard the cheering of Mgr. Bourget.

When it was known in Montreal that Gavazzi was about to deliver a course of lectures, and that the City Concert Hall had been placed by the Corporation, at his disposal for that purpose, much indignation was naturally felt by a great number of our Catholic fellow-citizens; who could not but look upon this act of the Corporation, as a wanton and deliberate insult to the whole body of Catholic rate-payers. Gavazzi, and the nature of his intended lectures, were well known; and it was a matter of notoriety that the only charm of the latter consisted in their unsparring abuse of Catholic, clergymen, and religious. To grant then, to such a person, and for such a purpose, a public room like the City Concert Hall, was of itself not only an unjust, but a very imprudent, proceeding on the part of the Civic authorities; as such it was looked upon by Catholics, and as such it naturally excited strong feelings of indignation amongst them. Nor were these allayed by the remembrance of the very different conduct of the Corporation towards the Irish Catholics of Montreal, in somewhat analogous circumstances. About two years ago, the use of the City Hall had been solicited by the Irish Catholics for the purpose of holding therein a meeting for addressing His Eminence the Cardinal Archbishop of Westminster, and the Prelates of England and Ireland, upon the subject of the restoration of the Catholic Hierarchy in the former country, and the establishment of a Catholic University in the latter. This request was, as we think very properly, refused upon the grounds that to grant a public building, the common property of all, for such a purpose, would be unjust, and offensive towards the

Non-Catholic body of rate-payers; and because it might naturally lead to a breach of the peace, in which the building itself would be endangered. We remember well, that especial stress was laid upon the additional risk, to which the granting of the City Hall, for such a purpose, would expose it. In the wisdom, and justice of this refusal, every Catholic acquiesced; they all felt that they should never have asked for the use of the City Hall, and that it would have been very improper on the part of the Corporation to have granted it. No wonder then that the announcement that this same City Hall had been granted by the Corporation to Gavazzi, for the purpose of blackguarding Catholics therein, for calling their sisters and daughters w—s, and denouncing their clergymen as—"Souls of Hell; Souls of Satan himself?"—caused considerable excitement amongst our Irish Catholic population.

But it is said—"This same Hall was granted to Dr. Brownson, a Catholic layman, for the delivery of his lectures. True; but with the understanding that he was to avoid all topics of a controversial nature; and to this understanding he faithfully adhered, as may be seen by referring to the printed reports of the lectures by him delivered in the City Concert Hall. Not to Dr. Brownson alone however has the use of this Hall been accorded. When the learned and eloquent Dr. Raphall, a Jewish Rabbi, visited us, the room was placed at his disposal. The Rev. Mr. Emerson, a Protestant minister, lectured in the same Hall; and no one dreamt of making any objections. But had it been announced—that Dr. Raphall was coming to Montreal with the express object of lecturing against Christianity, and of vilifying the moral character of its professors; or that the Rev. Mr. Emerson was about to deliver a tirade against the Trinity, accompanied by the most rabid abuse of the members of all Protestant denominations except his own—and that the Civic authorities had given the use of the City Concert Hall for such a purpose—we are very certain that loud and indignant remonstrances, couched in no measured terms, would have been made to the Corporation against the injustice of such a proceeding; and that it would have been asserted pretty plainly, that a public building should not be used by any such persons for the delivery of any such lectures.

Well, Catholics have feelings quite as acute as those of Protestants; and these feelings are entitled to just as much consideration. They therefore represented to the Mayor the evil consequences that might probably ensue, if the City Hall were given to Gavazzi; and in so doing, made use of the very same arguments—the danger to the building itself—as those which had been urged two years before against granting the said Hall to Catholics, for Catholic purposes. The argument was evidently unanswerable; and the Mayor, taking all these circumstances into consideration, decided upon refusing the Concert Hall to Gavazzi, and the lectures were in consequence announced, to be delivered in Zion church; price of admittance a quarter dollar. The excitement, in so far as the Catholics were concerned, subsided; every reasonable ground of complaint had, by the Mayor's decided line of conduct, been removed; and, but for the untoward occurrences at Quebec, and the fresh excitement to which they gave birth, we firmly believe that Gavazzi's visit to Montreal would have passed over as quietly as that of any other stray buffoon who occasionally comes over to these "diggins." We must therefore take a glance at what was going on at Quebec, whilst the events of which we have been speaking were in progress at Montreal.

Gavazzi's second lecture at Quebec was interrupted by some person in the audience who in a moment of irritation at the foul lies being uttered against his clergymen and fellow countrymen cried out, "That is a lie." The Protestants in the audience immediately assailed this person with violence, and being the majority, commenced abusing him brutally. This led to a regular row, such as may be frequently seen amongst the occupants of the one shilling gallery of a theatre. The news of what was going on inside, spread outside: a crowd collected, strangers rushed in, stones were thrown, panes of glass smashed, Gavazzi was pitched out of the pulpit; and in short there was a battle royal which was only appeased by the arrival of the military. Ridiculously exaggerated accounts of this, evidently quite unpremeditated, but very lamentable, row reached Montreal; and a portion of the Protestant press, with that utter contempt for truth, which has characterized it during the late melancholy occurrences, did its best to make it appear that the disturbance had originated in a plot of the Irish Catholics against the life of Gavazzi. To make the matter worse, a lot of armed and drunken ruffians, whose oaths and execrations disturbed the rest of other passengers on board the steamboat, accompanied Gavazzi from Quebec to Montreal; and both during the passage, and after their arrival here, made use of the most insulting and threatening language against the Irish Papists of this city, upon whom they swore to avenge the wrongs inflicted upon Gavazzi at Quebec. Threats begot threats, and menaces menaces. It was well known that large quantities of arms had—in anticipation of a conflict—been stored away in Zion church; and thus, inflamed by liquor, confident in their numbers, and the extent of their preparations, by bravado and every means in their power, the supporters of Gavazzi seemed to challenge the excitable Irish of Montreal to a trial of strength.

In the meantime, the Catholic clergy of Montreal were not idle; they strained every nerve, they exerted all their influence, to restrain their people from giving, or taking, offence. No exhortations, no prayers, or entreaties, did they leave untried. "Keep the peace," was their earnest admonition—"Take no notice of menaces, or insulting language; and, above all, go not near the lecture." Many Irish gentlemen

united their efforts to those of the clergy; warning the people that, not only no man had a right to offer the least obstruction to Gavazzi, or his audience, but that any such attempt would be sure to be attended with fatal consequences. It was well known, from the morning of the 9th, that it was the deliberate intention of the ruffians who came up with Gavazzi from Quebec, to fire upon the Irish of Montreal, if they had but a chance of doing so without risk to themselves. This intention they had openly, and in the hearing of respectable witnesses, expressed on board the steamboat the night before; and it was a common topic of conversation in town on the Thursday morning. In fact, the firing from the church, was a premeditated piece of business altogether; and the knowledge of this intention, to take revenge, and to have blood for the Quebec riot, was one cause why so much pains were taken to prevent any gathering of the people in the Hay Market-square, on the evening of the lecture. But as our space is limited, we must postpone the narrative of the events that occurred during, and after, the lecture until next week.

JURY PACKING AT QUEBEC.

Little additional light has been thrown upon this scandalous transaction, by which the dignity of our Courts of Law has been lowered, and all confidence in their integrity, on their fitness to administer justice betwixt Catholic and Protestant has been fearfully, if not irretrievably, shaken. "Roman Catholics"—said the *London Times* about a year ago, in its criticism on the finding of the Protestant jury who acquitted the great champion of Protestantism, Achilli, of the heaviest crimes proved against him—"Roman Catholics will have henceforth only too good reason for asserting that there is no justice for them, in cases tending to arouse the Protestant feelings of judges and juries." Still better reason for a similar assertion will Catholics have in Canada, until at least such time, as our government shall have recorded its disapproval of Mr. Sewell's conduct by dismissing him from an office which he has shewn himself unworthy to hold. A heavy expense has been entailed on the country; severe injury has been inflicted on suitors by the consequent delay of judgment, and worse than all, a deadly blow has been struck at the very roots of our whole judicial system. Our tribunals, to which all men, under all circumstances, should look up with confidence, have been brought into contempt; and as in England, so in Canada, Catholics have only too "good reason for asserting that there is no justice for them in cases tending to arouse the Protestant feelings of Sheriffs and juries."—We do not say Judges, because, as yet, in Canada, the reputation of our Judges is unshaken by the slightest breath of suspicion. Long may it continue to be so.

Mr. Sewell's friends have put forth a cock-and-a-bull story, about the cooked jury lists having been prepared before the date of the Gavazzi riots; and they therefore argue that the mistake could not have arisen from any religious prejudices. Their conclusion is good, but the premises from which it is drawn are naught; and they must excuse us for saying, without circumlocution, that we do not believe them. Mr. Sewell is no doubt prepared to give himself a most excellent character for integrity and fidelity in the performance of his duties. But—alas! for our scepticism—we still require some one to vouch for the voucher. Mr. Sewell's asseverations of innocence of intention, are worthless, unless we pre-suppose his integrity; and when his integrity is once admitted, there is no farther need for his asseverations and affidavits. To argue from the Sheriff's integrity, to his integrity, is very like arguing in a vicious circle; his integrity is the very question at issue; facts are strongly against him; and though we would not, even in the face of these facts, positively assert his guilt, yet there is enough to prevent us from acquitting him, until such time as he shall have clearly proved his innocence; and this must be established by something better than his own assertions, or the assertions of friends, and interested parties.

The facts of the case are detailed by a writer in the *Quebec Gazette* as follows:—

The Sheriff in utter contempt of the Law, which enacts—"that all Grand and Petit Jurors who shall hereafter be summoned to serve at any court of criminal jurisdiction, shall be taken in turn by following uninterruptedly and successively the order of the list, beginning at the name next after the names of those last summoned," 10 & 11 Vic., C. 13, Sec. 18—skipped over the names of 23 jurors speaking the English language, of whom 15 were Catholics; so that in the words of the aforementioned writer, there was not a single Catholic speaking the English language to be found upon the Sheriff's Panel; and a Protestant majority was rendered a matter of certainty under all circumstances; thus making it also a matter of certainty that "True Bills" would be found against several Catholics unjustly accused of rioting on the 6th of June last.

This matter should not be allowed to be hushed up. Catholics have too often been the sufferers, by this trick of Jury cooking, and the rascality of Protestant juries (*vide Times*) to look with indifference upon the suspicious conduct of Mr. Sewell. As we said last week, it must be put out of his power to bring such disgrace upon the administration of justice, a second time. If the Executive Government will not do its duty, by summarily dismissing Mr. Sewell, and appointing in his place, a person competent to perform the duties of Sheriff, the Catholics of Quebec should take care that the affair be brought under the notice of the Legislature at the next Session of Parliament. They are not called upon to pronounce upon the amount of the Sheriff's criminality; or to decide whether folly, or roguery, be the cause of the fault by him committed. That it has been committed is sufficient reason for his dismissal from office.