

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 3, 1852.

## NEWS OF THE WEEK.

The political news from England during the past week is *nil*. The Queen has paid a visit to Antwerp, and in due time will we suppose, return home again. The "Fishery" dispute is exciting a good deal of public attention, and has had a slightly unfavorable effect upon the funds. The general tone of the public press is amicable, from whence we conclude that the British Government is prepared to concede the demands of the United States, and to sacrifice the interests of the Colonial fishermen—a simple, but certainly not a very dignified, way of getting rid of the difficulty; however, in the present warlike state of Europe, and with wide-spread disaffection at home, John Bull won't fight. The public meeting for the relief of the sufferers by the late fires at Montreal was well attended. The Lord Mayor took the chair, and the meeting was addressed by several of the leading members of the commercial world. The following resolutions were unanimously approved of:—

1st. "That this meeting has heard with deep regret of the late calamitous fires in Montreal, by which nearly one-third of the city, consisting principally of the dwellings of the poorer inhabitants, has been destroyed, and about 10,000 human beings have been deprived of shelter and the means of subsistence."

The next resolution, which was moved by the Governor of the Bank of England, was to the following effect:—

2nd. "That the exertions which are being made in Canada to render assistance to the sufferers can only afford partial and temporary relief; and this meeting is of opinion that the calamity which has suddenly overtaken so many of our fellow-subjects appeals loudly to the sympathy and liberality of the British public."

3rd. "That a subscription be now opened, and that books be left at all the banking-houses in the metropolis, with a request that they will receive contributions for this object."

Mr. Rolt moved the fourth resolution to the effect—that a committee be appointed for securing subscriptions, and for applying them in such way as they shall consider most effectual for the relief of the destitution and poverty caused by the late fires in Montreal. The fifth resolution recommended the formation of local committees, in all the principal cities and towns of the kingdom, for the same purpose. Many of the gentlemen present at the meeting put down their names as subscribers for amounts varying from £200 to £10.

The emigration from Great Britain to Australia is beginning to tell upon the population. From the *Times* we learn that, instead of increasing at the rate of about 60,000 a quarter, the population, under the influence of the extensive emigration, is actually decreasing at the rate of about 67,000 a quarter. Total number of births during the last quarter, 159,136; of deaths, 100,813; and of emigrants, 125,112: total decrease, 225,925, leaving a total decrease of 66,789. It must be remembered too, in estimating the effects of this decrease upon the actual strength of the population, that it is made up, not of the aged and infirm, but of the young, the strong, and enterprising, in fact, of the very bones and sinews of the country. Well may the political economist look with anxiety at the rapid decrease of population in the British islands.

The lovers of scandal have had another rich treat in the shape of one of those *quasi* religious prosecutions in which the last two years have been so prolific. In this case it was the ladies of the convent at Norwood who were subjected to the ordeal, from which, we are happy to say, they have come off triumphantly. The complainant, a young girl of the name of Henrietta Griffiths, of an unhealthy and scrofulous habit of body, had been placed in the convent as an orphan boarder, by His Eminence the Archbishop of Westminster, who also paid the sum of £12, for her support; her complaint against the nuns was, that she had been overworked, overpunished and underfed, in consequence of which treatment her health had failed, and she had lost the sight of one eye. For the defence it was shown that the orphans at the Norwood convent were abundantly supplied with food of a simple description; or, in the words of Lord Chief Justice Jervis, with food, which, considering the position of the parties, could not be said to have been insufficient as to quantity, or deficient in quality; it was shown that there was no undue severity in the penances inflicted upon the refractory or negligent; such penances, or punishments consisting, for the most part, in compelling the subject of them to wear a badge or placard—to kneel down in the middle of the class-room, and, occasionally in extreme cases, to maintain silence for several hours in succession. And, finally, it was shown that the nuns had paid the greatest attention to the complainant's health; that they had called in several eminent medical men, and that it was in obedience to their prescriptions that she had been shut up in a dark room, and kept perfectly quiet. The trial which occupied

three days, and excited a lively interest, was disgraced by none of these displays of partiality on the part of judge and jury which characterised the Achilli case. The judge was upright, gentlemanly and courteous, that is as unlike Lord Campbell as possible in every respect; in summing up he pointed out to the jury the discrepancies in the evidence for the prosecution, and showed how the complainant "must either be very much mistaken, or else guilty of wilful falsehood" with reference to certain parts of her evidence, which were contradicted, in every important particular, by every witness who had been examined on the trial. The result was that, after a short deliberation, the jury found a verdict for the defendants.

For five days has the enquiry into the particulars of the Sixmilebridge massacre continued, without any prospect of its being brought to a conclusion. Enough however has been elicited, to leave no doubt on the mind of any unprejudiced person, as to the brutal and wanton nature of the whole affair. Witnesses from all ranks in society—landlords and tenants, laboring men and magistrates, Catholics and Protestants, all are unanimous on one point—that, prior to the first shot being fired by the troops, there was no great amount of excitement amongst the populace, and that no violence, worthy of the name, was offered. Mr. James Frost, Deputy Sheriff, says—"that up to the time he saw the soldiers there was no rioting, tumult, or disorder in the streets." John Goggin, a grocer, swears that he saw no violence used towards the escort by the people, but that he distinctly heard Mr. Delmege, the Protestant magistrate accompanying the troops, "give the word to fire," and to continue firing. Pierre Creagh, Esq., of Ralahine, deposes that "before the soldiers fired there was no serious tumult or riot." John Maher, a Sub-Constable, swears that "the conduct of the people was not threatening, and that, as a Constable, he apprehended no danger." John Gorman, a farmer, gives the same evidence, which is further confirmed by the testimony of the Rev. John Burke, a Catholic Clergyman, and of John L. Cronin, Esq., R. M., who expressly states "that he did not consider the excitement dangerous or violent, and that, had he seen any signs of violence, he would have employed the police force, which he had at his disposal to keep the peace." The only man who deposes to any overt act of violence, is a man of the name of Henry Keane, a man of many occupations, and who plays many parts. Sometimes a bum-bailiff and house-leverer—anon, a member of the Crowbar brigade, and agent for some tract distribution society—a Jumper, a Gospel-monger, and an occasional deputy Jack Ketch in general. Well, what does this fellow's evidence amount to? He testifies to shouting, hooting, and the utterance of those expressions of disgust and abhorrence which the appearance in public of foul jail-birds like himself, is apt to elicit; he was pointed at, hissed at, perhaps spat upon; but even Henry Keane admits that the violence—the stone-throwing, "was not serious"—and when closely pressed, says that he can swear to two, but not to ten, stones having been thrown before the soldiers fired. Comment on the above is unnecessary. It is enough to say that, though Protestantism is responsible for many a brutal massacre of Irish Catholics, the soil of Ireland has never been stained with blood more brutally, more wantonly shed, than that of the unfortunate Catholics, murdered at Sixmilebridge.

The accounts of the potato crop, from all parts of the country, are most disheartening. Wheat and other cereals promise to be an average crop. It is said that the Attorney General for Ireland is prepared with a bill to settle the difficulties of the "Tenant Right" question.

It is rumored that the match betwixt the Prince President and the Princess of Wassa has been broken off. A subscription, for the purpose of indemnifying Dr. Newman for the expenses he has been put to in the Achilli affair, has been set on foot in France; the list is headed by the name of Mgr. Franzoni, the Archbishop of Turin, for one thousand francs.

The grand *fete* at Paris on the 15th ult., from which so much was anticipated, has passed off quietly. The Prince President was not enthusiastically received, and the illuminations were a failure; evidently "The pear is not ripe."

The *America* steamer arrived at Halifax on the 31st ult. By telegraph we learn that the coroner's jury, on the victims of the Sixmilebridge massacre, have returned a verdict of wilful murder against the soldiers. Several of the Stockport rioters have been convicted, and one has been sentenced to 15 years' transportation. The latest news from Australia seems to indicate that that country is on the eve of a great change, and that, conscious of its strength, it is about to throw off its leading strings, and try and walk alone; there is no falling off, or prospect of a falling off, in the yield of the gold mines. The British troops in India have gained several important successes.

The debates in the Provincial Parliament, since the delivery of the speech from the throne, have been more remarkable for their preposterous length, than for anything else. Every man, being a member, seems to have been laboring, for the past week, under a most distressing incontinence of words, and to have gone down to the House with a determination to relieve himself forthwith of his talk, or else to burst, upon the floor of the House. At last however, even the tediousness of Canadian legislators must come to an end; and after, we fear to say how many nights' continuance, the debate on the address was brought to a conclusion, the ministry having in their favor a considerable majority on every division. Having now had their talk out, and each man having cleansed his bosom of its perilous stuff, it is to be hoped that our legislators will seriously address themselves to

the business of the Session, and, for the future, talk less, and do more; they should remember that in indulging their wordiness they are trifling with the time, and the money, of the public; that they are paid, not for talking, but for working, and that, at the end of Session, the question will be, not—"What have they said?" but—"What have they done?" The laborer is worthy of his hire, and we have scripture for it—that we should not muzzle the ox when treading out the corn; but then the ox must tread us out good corn; if he treads out nothing but chaff we think that it would be perfectly allowable to muzzle him, Moses notwithstanding. In other words, we think that if our legislators will persist in saying such an infinite deal of nothing, it ought to be set off against their wages, and that no one should be allowed to talk for more than a limited space of time, during any one Session, under a penalty of — dollars for each transgression.

## THE REV. MR. WALL—RECATANTION.

We copy from the *Montreal Witness*:—

"We have received from a friend in Quebec a document in the French language, which is a translation of a letter of the Rev. R. Wall, Roman Catholic Priest, to Rev. Dr. Foran, Bishop of Waterford. In this letter, which appeared in the *Clonmel Chronicle*, Mr. Wall states his reasons for leaving the Church of Rome, and he gives an interesting account of the manner in which he was led gradually to discover the absolute opposition between Romanism and the Word of God. His statements are impressive, and his language is that of deep conviction. We hear that the document has been widely circulated in Quebec, and we rejoice at this evidence that there are, in our sister city, some persons alive to the importance of spreading the light of the Gospel amongst the French Canadians."

We do not think that the love of truth will be sufficiently strong with the evangelical gentry who have translated, and extensively circulated, the account of the apostasy of that unhappy man—the Rev. R. Wall—to induce them to take the same pains to translate, and extensively circulate, the following document, which we copy from one of the Irish journals, *per* last steamer. We hope, however, that some of the French Canadian journals will supply the deficiency, and thus give their compatriots the means of judging what Priestly conversions from Catholicity to Protestantism are really worth, and how much reliance may be placed on what our Montreal cotemporary terms "the language of deep conviction;" this is a duty which French Canadian Catholics owe to their fellow countrymen, and to the now penitent Mr. Wall, whose "recantation" we publish in his own words:—

"To the Editor of the *Telegraph*."

"Rathmines, Dublin, August 9th, 1852."

"Sir—Permit me to express, through the medium of your excellent journal, my sentiments of profound anguish for the fearful amount of scandal I have given to the world by my having apostatised from the faith of the Catholic Church, and giving adhesion to Protestantism. When taking that fatal step I well knew that I acted against my conscience and convictions. What remains for me now to do is to beg the prayers of the priesthood and laity, that God may give me the spirit of compunction and humility, and to devote the rest of my life in laboring to repair the scandal which my apostasy has caused."

"RICHARD WALL."

Will the *Montreal Witness* reproduce the above document, in justice to the Rev. Mr. Wall?

We should as soon have dreamt of gathering figs from thorns, or finding figs on the bramble bush, as of reading in a professedly Protestant journal a word in approval of the essentially Popish, and highly pernicious practice of praying for the dead. We were therefore not a little surprised to find, in one of our Protestant exchanges, the following account of the *Romunising* tendencies of a little child, headed "A Touching Incident." Why! if the outcry, that the Protestant world has been so long making against the superstition of Papists be founded on truth, the little child should have been well spanked, and sent supperless to bed for its rank Popery. Praying for "poor Willie" indeed!—a hardened Papist could not have done worse, or more strongly attested the reasonableness of a belief in Purgatory. But here we are reminded, that, with that remarkable logical acumen, for which Protestants are so justly celebrated, many of our separated brethren will still contend that there is no connection between prayers for the dead, and Purgatory: nay, we have heard some Protestants admit that there would be no harm in praying for the dead, if we only firmly believed that the dead could not, by any possibility, be benefited by our prayers. However, we give the story as we find it copied into the *Christian Inquirer*, from the *Knickerbocker*; it is a touching commentary upon the words of the Psalmist—"Ex ore infantium et lactentium perfecisti laudem"—Out of the mouths of infants and sucklings Thou hast perfected praise."—Ps. viii. 3.

"TOUCHING INCIDENT.—A correspondent sends us from Albany the subjoined touching incident:—'Although we are unacquainted, I cannot well resist communicating the following circumstances to you. Mr. S., whose residence is next to mine, had a son six years of age last winter; and we, a daughter of the same age. So fond were the children of each other's society that the commands of the parents were all that prevented them from being in each other's company both night and day. About a month since, the boy was attacked with the scarlet-fever, and soon after died. The next day I took our 'Fanny'—who mourned, and mourned deeply, her loss—to see the remains of her former playmate. I think I never saw mental agony so strongly depicted in one so young; until after gazing perhaps a minute at the remains, she turned calmly to Mrs. S., and with a tremulous voice asked her if she might 'pray for poor Willie'; but without waiting for an answer she knelt beside a

chair, and with clasped hands, and face turned heavenward, recited the Lord's Prayer. There was about a dozen persons present, but not one with unmoistened eyes."

The *Montreal Herald* publishes a letter from the Rev. Mr. Corder in reply to the strictures of the *Boston Traveller* upon the conduct of the Catholic clergymen in Montreal, in which the Rev. gentleman gives a formal denial to the libellous statements of the "Protestant Clergyman."

"I have ascertained," says the rev. gentleman, "that the relative numbers of Catholics and Protestants are 7 and 5. The committee work quite harmoniously, there being no disposition to religious favoritism on either side. I have been assured by two Protestant gentlemen—members of the Executive Committee—that the liberality of the Catholic members in respect to Protestant applications is highly creditable, and satisfactory."

The rev. gentleman concludes by asserting the impossibility "of a Protestant having to apply to a Catholic for relief, or a Catholic to a Protestant."—Such a formal contradiction to the slanders of "The Protestant Clergyman," coming from a Protestant minister so well known, and so highly esteemed by men of all denominations, as the Rev. Mr. Corder, will have the effect of removing the erroneous impressions which the article in the *Boston Traveller* was calculated to produce.

## LIQUOR ITEMS.

Under the above heading a considerable portion of the columns of the journals, both in Canada and the United States, is devoted to a record of the meetings *pro* and *con*, and the practical results of, the Maine Liquor Law. We read in the *Haldimand Independent* of a meeting held at Cayuga, on the 23rd ult., presided over by the Sheriff of the County, at which the friends and opponents of the measure mustered in force: the latter brought a keg with them by way of enlivening the proceedings, and it seems that, by diligently "improving the occasion," many of the persons present "got quite happy," as our friends, the Howling Methodists, would term it. The result may be anticipated; the opponents of the measure, that is of the Legislative, not of the Quart, measure had a large majority. The *Kingston Herald* has a report of a somewhat similar meeting in the City Hall. "For two hours it was one continued scene of uproar, yelling, and whistling, not a word could be heard from the platform." In fact, the whole affair was a failure—a regular "we won't go home till morning" business.

We have received the September number of the *Canada Temperance Advocate*. Our cotemporary gives a plentiful array of statistics showing the immorality and profligacy of Protestant England and Scotland; we read that—

"There are 180,000 gin drinkers in London alone; and that in 13 years nigh upon half a million of the population have been taken into custody for being drunk and disorderly."

Matters are still worse farther north—

"In Manchester not less than a million a-year—about \$5,000,000—is spent in profligacy and crime. In Edinburgh there are one thousand whiskey shops, one hundred and sixty in one street; and yet this city contains only two hundred breadshops—a poor half-pennyworth of bread to a most intolerable deal of sack. "In Glasgow the poor-rates are £100,000 a year. 'Ten thousand,' says Alison, 'get drunk every Saturday night, are drunk all day Sunday and Monday, and not able to return to work till Tuesday or Wednesday.'"

By way of contrast we read that—

"To the honor of the French nation let it be known, that of that large army of 80,000 men under arms in a hot sun, and of the 400,000 spectators, not a single man was to be seen in the slightest degree intoxicated."

## TO CORRESPONDENTS.

We regret to say that the interesting communication from Cornwall was received too late for insertion this week; it shall appear in our next.

We are indebted to the *Catholic Mirror* for a copy of the following important document which we hasten to lay before our readers:—

## SYNODICAL LETTER OF THE FATHERS ASSEMBLED IN PROVINCIAL COUNCIL, AT ST. MARY'S, OSCOTT.

WE, THE ARCHBISHOP, AND BISHOPS OF THE PROVINCE, OF WESTMINSTER, IN PROVINCIAL SYNOD ASSEMBLED, TO OUR DEARLY BELOVED BRETHREN AND CHILDREN IN CHRIST, THE CLERGY, SECULAR AND REGULAR, AND THE FAITHFUL UNDER OUR JURISDICTION, HEALTH AND BLESSING IN OUR LORD CHRIST JESUS.

A few months ago, we separately solicited your prayers, and we enjoined public supplications, to obtain for ourselves the light and guidance of God's Holy Spirit, in the Synod which had been convoked, and appointed to be held by us, on the Sixth of July, at St. Mary's College. It is now our more pleasing duty, conjointly to address you, before separating, to announce to you, that Almighty God has graciously heard your prayers, and to claim from you a tribute of sincere and cordial thanksgiving to Him, for His many mercies bestowed upon us. For, although it would ill become us to speak with commendation of anything that we have done, and according to our Divine Master's commands, we must needs say, at the conclusion of our work, that "we are only unprofitable servants," yet we may not be silent, and withhold from you a share in that joy and gratitude which fill our own hearts: because God has dealt kindly with us in these days, which we have cheerfully devoted to our highest duties.

For to Him we attribute the peace and cheerfulness, the union and charity, which have made this our first Synod, truly a meeting of Brethren dwelling in unity; to Him we owe the edifying assiduity and