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HENRY CHAPMAN & Co., St. Sacrament Street. Montreal, March 1853.

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, OCT. 28, 1853.

NEWS OF THE WEEK.

Harvest operations have been now pretty generally brought to a close; and the results fully bear out the gloomy anticipations to which the previous inclement season had given rise.

On the everlasting Eastern Question we have nothing new. Conferences were about to be resumed at Vienna; and the Emperor Nicholas had expressed his willingness to accept the first Note, with such interpretations as the Western Powers might desire to put upon it, in order to secure the integrity of the Ottoman empire; but he declines, as derogatory to his dignity, receiving a second Note from the Allies, after having frankly accepted the first.

Miss Cunningham still remains under confinement awaiting her trial. The Mrs. Jellabys, the Mrs. Partridges, and the old woman-dom generally, of Exeter Hall, have been bustling about in a great state of excitement—voting resolutions, forming themselves into committees, and getting themselves up as deputations.

THE ANGLICAN SYNOD AND REVEREND SLANDERERS.

It is not our custom to interfere with, or even notice, the private affairs of our Non-Catholic fellow citizens, unless, in their proceedings, there be made direct allusions to ourselves, or invidious remarks be passed upon the character, or conduct, of members of the Catholic Church.

This meeting, of which a full report is given in the Upper Canada journals, was opened by a Charge from Dr. Strachan, in which that reverend gentleman laid before his audience a summary of his apostolic labors in Her Majesty's spiritual vineyard—dwelling at some length upon his journeyings by land and by sea, his perils on shore and afloat, in the wilderness and amongst false brethren.

"I felt now and then a little jaded from incessant travelling day by day, in a carriage strongly made to suit the bad roads, but for that reason less easy, requiring at times early rising to keep appointments, and at other times journeying very late to reach comfortable quarters for the night."

In plain English, his reverence seems—not to say it profanely—to have "lost leather" on the road; and though this may appear to some but a small thing when weighed against "saving souls," it is doubt-

les a severe infliction to modern Apostles; we, at least, can sympathise with them in their "rising up early," and "late taking rest," in order "to reach comfortable quarters for the night;" and our hearts throb as we read how an apostolic man was caught in a shower, "and was compelled to take shelter in an Indian's wigwam for upwards of an hour."

Now if the Anglican Synod had been convened for no weightier matter than to listen to such harmless, and perfectly gentlemanly, gossip, we should not have presumed to notice its proceedings; and there would surely be no cause why its meeting should give umbrage to the Imperial Legislature, as fraught with peril towards our glorious constitution in Church and State.

The first question which occupied the attention of the meeting was—whether it was legally entitled to the appellation of Synod? This question was settled in the affirmative on the first day; but on the second was considered as still undecided, for it was then proposed to adopt a humble petition to the Legislature—as becomes a Parliamentary church—praying for the passing of a Bill to legalize Synodal action. This proposal was met by an amendment from the Rev. Mr. Cooper, who considered that such a petition was derogatory to the dignity of the assembly.

The other questions, which excited the most interest amongst the members of the Synod, were those on the "Clergy Reserves," and "Separate Schools;" our Anglican friends protesting against the "Secularisation" of the one, and insisting upon their right to the enjoyment of the other.

We can, together with Dr. Strachan and his friends, and in company with a vast number of our own co-religionists, join in denouncing "Secularisation" as certainly inexpedient, and as—in the opinion of many—grossly unjust; as not calculated to advance the interests of religion, and morality—and as dangerously affecting the civil rights of a numerous body of our fellow-citizens, whose rights should be as sacred in the eyes of the law, as those of any other denomination, whether Catholic, or Protestant.

We can also heartily sympathise with our Anglican fellow-citizens in their demand for "Separate Schools," in which their peculiar tenets shall be taught to all the children attending. As Catholics, we have long sought for, and at length obtained "Separate Schools" for ourselves; and what we demand as due to Catholics, we recognise as due to all denominations of Protestants.

It is a less pleasant task to have to allude to the ungentlemanly, and unchristian attacks which the members of this Anglican Synod took delight in mak-

ing upon the characters and morals of Catholic clergymen. We never like to have to class the members of the Anglican establishment with the rabble of the conventicle; we do not like to see a man of education, and a gentleman by position, degrading himself to a level with the Chadbands, the Jabez Busters, and Mawworms of the Little Bethel.

But no; where two, or three, Protestants are gathered together, there is always some dirty, obscene slanderer in the midst of them, ready to tickle the prurient fancies of his auditors with his foul insinuations. A Protestant meeting, without a snuttly story, or something bordering on the smuttly, would lose more than half its charms to its ordinary frequenters, especially to the elderly female portion thereof, who invariably bridle up, and giggle with intense delight, whenever some indecent, or indelicate, allusion is made to the chastity of Nuns, or the continence of Priests; and so it came to pass, at this Anglican Synod, that one Rev. Mr. Dewar must needs have his fling at Romanism, and Romish priests.

We must except however the Toronto Church—the reputed organ of Dr. Strachan, in whom, if we cannot reverence the legitimate successor of the Apostles, we would desire at all events to respect the accomplished scholar, and the refined gentleman, to whom the filthy innuendoes of the very nasty, though reverend Mr. Dewar, must be as distasteful, as they are dishonoring to the assembly which listened to, and applauded them.

THE GRAND ORDER OF FELONS.

Another martyrdom is on record: another persecuted saint has been given unto the Holy Protestant Alliance. Notwrely the editor of a virulent and obscene anti-Catholic journal, but more than an editor—yea, no less a person than the "Grand Master of the L. O. A. of British North America," the illustrious pretender to the "Sovereignty of the Scarlet."

Yes—George Benjamin, Orange Grand Master—is now a convicted felon; convicted of fraud in the administration of his office as Registrar: and—alas! that great men should be subject to such infirmities—will, in all probability, be compelled to doff his "Purple," and "Orange Regalia," in order to assume the unpretending "Gray" of the convict, and the unromantic garb of the inmate of the Penitentiary.

The particulars of the offence for which George Benjamin is to suffer, are as follows—The convict and his son were respectively Registrar, and Deputy Registrar, for their county, and abused the trust reposed in them, by cheating a Mr. Smith out of his security; registering a memorial of conveyance, brought to their office by one J. A. Chisholm, before a memorial of conveyance of the same land brought to them by A. L. Smith on the previous day.

We wish the Orangemen joy of their Grand Mas-

ter: he is worthy of them, and they are fully worthy of him.

Mr. Maguire, Inspector of Police at Quebec, has for some time been assailed by the Protestant press of that city, for his conduct during the Gavazzi riots; and although nothing has been established against him, the government has been severely censured for retaining him in office; whilst, at the same time, the same organs are perfectly silent respecting the gross crimes which have been established against the evangelical Sheriff, lately convicted of Jury-packing, and a good deal more than suspected of something worse.

The Journal de Quebec seizes upon this inconsistency; and by merely quoting the proceedings of the Inquiry made into Mr. Maguire's conduct—an investigation conducted before two Protestant justices of the peace—clearly establishes the innocence of Mr. Maguire, and exposes the impudent mendacity of his cowardly calumniators.

- 1. That on the occasion of Gavazzi's first lecture, Mr. Maguire was informed by Mr. Sewell that disturbances were apprehended; that he, Mr. Maguire, took the necessary precautions; and that every thing went off quietly.
2. That Mr. Maguire was purposely kept in ignorance of the fact that, on the evening of the riot, Gavazzi was about to lecture a second time; that, though Mr. Russell, Chief of the Police, waited upon Mr. Simes, a Protestant Magistrate, and informed him of the circumstance, both Russell and Simes took good care not to let Mr. Maguire know what was going on; and that finally, at the time of the lecture, Russell, with his men, were on the ground, ready to act in case of any disturbances.
3. That Russell and Simes cautiously abstained from informing either the Mayor, or Mr. Maguire, of what was anticipated, or of their having called out the police.
4. That immediately on hearing, through Mr. Duggan, of the row, Mr. Maguire hurried to the spot—reproached the police, and their Chief, for not having, as in duty bound, communicated with him—and did his best to clear the church of the rioters; that, together with Captain Benson, he hurried to Colonel Grubbe's residence to obtain the aid of the military; that on his way thither, he met with a serious accident, by stumbling, in the dark, over a fence near to the glacis; but that, nevertheless, he persisted in calling upon Colonel Grubbe, after which, with much difficulty, owing to the serious injuries he had received, he managed to drag himself home, where he was confined for several days.

The Journal de Quebec sums up, and concludes from the above data, that Mr. Maguire did his duty on the evening in question; but that Russell and Simes were sadly deficient in theirs; and that the latter have incurred a grave responsibility—both by purposely concealing from the proper authorities the information of which they were in possession—viz., that Gavazzi was going to lecture a second time, and that a disturbance might be anticipated—and by taking upon themselves to call out the police—thus assuming the responsibility of keeping the peace of the city, without putting themselves in communication with the Inspector of Police.

The real crime of which Mr. Maguire is guilty is, that he is an Irishman, and a Catholic. Had he been a Protestant, we should never have heard a word of complaint against him, no matter how gross his dereliction of duty.—Fortunately, however, for Mr. Maguire, his conduct has been subjected to a rigorous official scrutiny; and the result is that, by the report of that Inquiry, he stands fully acquitted of all blame, though the conduct of Russell, and Simes, is most reprehensible; but of this the Protestant press say nothing.

MR. SEWELL AND THE "QUEBEC CHRONICLE."—Our cotemporary has at last made a discovery, which settles the whole question as to the Sheriff's culpability in the affair of Jury-packing, and bribery, at the late term of the Court of Queen's Bench at Quebec. In his issue of the 22nd instant, the Chronicle frankly admits that—"Mr. Von Fator is appointed by the Sheriff, and the Sheriff is responsible for his conduct, be it good, or bad."—Pity our cotemporary did not make this discovery sooner; it would have saved a world of disputing, and heaps of affidavits, of very doubtful credibility. The Sheriff is responsible; and therefore the attempt to shuffle off the blame from his shoulders, to those of his poor tool, the deputy, is a mean, shabby attempt to defeat the ends of justice.

The fate of Charles Marsh, convicted, and sentenced to 14 years in the Penitentiary, for shooting at, and inflicting a serious wound upon A. II. Meyers, Esq., formerly M.P.P. for Northumberland, is exciting very general commiseration. It appears that the scoundrel who prosecuted him, had seduced, and afterwards deserted his sister; that he had procured the imprisonment of the brother in Cobourg gaol, and, some how or other, managed to obtain possession of the farm belonging to Marsh. Smarting under the sense of these wrongs, and maddened by this series of injuries, Marsh, in the course of a dispute with Meyers in August last, during which the prosecutor picked up stones to throw at his victim, rashly discharged his pistols upon the seducer of his sister, thereby inflicting upon him several wounds, which, strange to say, had a beneficial effect upon the wounded man, by cutting a nerve that had previously caused him to stutter in his speech. Under these circumstances, and considering the provocation which Marsh had received from this fellow, Meyers, it is to be hoped that the severe sentence of the Court may be mitigated. Though we cannot acquit altogether, yet we cannot but feel compassion for the man, who, in a fit of indignation, seeks to avenge himself upon the seducer of his sister.