

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES.

SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Union Bank of London, London. The Bank of Ireland, Dublin. The National Bank of Scotland, Edinburgh. By HENRY CHAPMAN & Co., St. Sacramento Street. Montreal, December 14, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 2, 1855.

NEWS OF THE WEEK.

The Africa brings little additional news from the seat of war. Nothing had been done by the Allies up to the 10th ult.; but we may be sure that the Russians have not failed to profit by the inactivity of their enemies. Negotiations still continue, and though the result is doubtful, strong hopes of peace are still entertained, and the Funds have in consequence experienced a slight rise. Sardinia, it is said, is about to despatch a force of 15,000 men to the assistance of the Allies in the Crimea, and reinforcements, both from France and England, are on their way to the seat of war. Sir De Lacy Evans had arrived in England, and it is rumored that—as he is likely to make some very unpleasant revelations as to the manner in which the operations before Sebastopol have been conducted—in order to stop his mouth, Government has made him the offer of an appointment in India.

Our readers may have seen a few days ago, published in our City papers, a document purporting to be a letter from the Rev. Provincial of the Jesuits at Naples, to the King of Naples; and in which the writer was made to say that the Jesuits were, and always had been, advocates of "absolute monarchy"—supporting his position by references to Bellarmine and Suarez.

That this letter was a Protestant forgery, we felt convinced the moment we read it; because it must be known to every person acquainted with the politico-religious controversies of the XVII. century, that the Jesuits in general, and Saurez and Bellarmine in particular—the latter more especially in his controversy with James I. of England—always denounced the doctrine, then for the first time broached amongst Christians, of the "divine right" of kings; and insisted upon the advantages of a mixed, over any absolute form of government—thus exposing themselves to the calumny, which their Protestant opponents were not slow to circulate, that they—the Jesuits—maintained the lawfulness of rebellion and of regicide. When however we read that the Father Provincial of the Jesuits at Naples had publicly professed himself the defender of the "divine right" of kings, and of "absolute monarchy," we felt convinced that we had only stumbled across another Protestant lie. We are happy therefore to have it in our power, on the authority of *Le Telegraphic* of Brussels of the 27th December, and of the *Constitutionnel* of Paris, to state that the letter above alluded to, is a forgery, and was never written by the Jesuits of Naples, or with their sanction.

In another column will be found a report of the recent Ministerial changes, copied from the *Official Gazette*. The elevation of the Hon. M. Morin to the Bench, is an event upon which every lover of peace and good order should congratulate himself.—Never was there a time when honest judges—men of whose integrity and good faith there can be no doubt—were more wanted. Confidence in the administration of justice in our Courts of Law has been rudely shaken of late; and, from the manner in which the Jury Lists have been tampered with, and from the attempts made by public officers to corrupt members of the bar, it is generally felt that trial by Jury would afford but little protection to the individual, unless there were wise, honorable and upright Judges on the Bench, to exercise a strict supervision over the conduct of their subordinates. Thank God, hitherto, the fair fame of our Canadian Judges has been unscathed; and whilst we have such men as Lafontaine and Morin—men whose integrity is above suspicion—we may feel confident that it will still remain so. It needs, indeed, the presence of such men to restore that reliance upon the honesty of our legal tribunals, which recent events have so severely tried, but without which it is impossible that the peace of society can be preserved.

The *Pilot* publishes a notice from the Committee of Council to the heads of departments; to the effect that, in all probability, the seat of Government will be removed from Quebec to Toronto during the ensuing autumn.

A "KNOW-NOTHING" LEGISLATURE.—The *Boston Pilot* gives a humorous description of the Legislature of Massachusetts—a body for which every one seems to entertain a thorough contempt, as an assembly in which it is hard to say whether knaves or fools preponderate. Since the days of "Praise-God-Barebones" never has such a Parliament been convened.

The first step of the Lower House was to elect a Methodist tub-preacher for Speaker. This was a great triumph to the "Barebone" party—"but" says the *Boston Pilot*—

"They came near receiving a stunning blow, when the House met to elect a chaplain. It is probable that the ministers, at the preliminary meetings, put on as many airs as if they were priests,—as if they had a legitimate mission to preach, to teach and to govern, or as if the good Colony times had really returned, when no law could be made without the ad-

vice or concurrence of the ministers. It is probable that the forwardness of the ministers, and their desire to control the proceedings of the legislature, together with their evident majority and inexperience in public affairs, induced the know nothing laymen to snub them. In fact they were most unpleasantly reminded that the good old colony times were gone—that the legislature was not to be turned into an assembly of ministers and deacons, and that no particular respect would be paid, either to their black coats, or white cravats, or solemn faces. So, when the members assembled to elect a chaplain, it was found that Theodore Parker had received a very large vote, although a lesser than that given for a regular minister. The ministers lifted up their hands and eyes in horror, and their voices in canticles of reproach and lamentation. Parker was no minister, they said, but an infidel.—His presence would be a mockery of religion and an insult to God and to them. Better have no praying at all. Better have a Popish Priest. Better raise the Devil, Parker's master, and ask him to be chaplain. Of course, the friends of Parker retorted with considerable spirit and effect. They pointed out to their horror stricken ministers that Theodore Parker was, upon Protestant principles, as truly a minister, and as legitimately sent to teach, as the best of them, and that in point of eloquence and learning he was superior to them all. Their arrogance was too Popish to be endured, and should be checked, said some. However, after having snubbed the ministers, they dropped Parker and elected a regular member of the cloth.—The ministers breathed once more and they have since been on their good behavior."

The Rev. Mr. Theodore Parker spoken of above, as an object of terror to the "saints," is one of the most eminent Protestant divines—not of the United States only—but of the XIX. century; and in every respect is immeasurably superior to the miserable drivellers who opposed him. Of the Methodists, who made the greatest outcry against the election of the Rev. Mr. Parker to the Chaplaincy—a choice which might, in some degree, have served to mitigate the contempt which all educated persons must feel for the Legislature of Massachusetts—the *Boston Pilot* speaks in the following candid, if not very flattering terms:—

"It is almost the only denomination of Christians which permits women to exhort and to pray in public—which turns a religious season into a revival, and a revival into a camp meeting, and a camp meeting into a synthesis of Bedlam and Pandemonium, where more souls are made than saved; and it is almost the only denomination which permits ignorant, vulgar, and utterly uneducated men who are gifted with some natural talent, and who fancy that they have a gift for praying and preaching, to assume, with scarcely any preparation, the functions of a minister of the gospel, and to mingle, on the strength of their title as Reverend, in the society of gentlemen, for which society they were fitted neither by manners nor education, nor by their habits of thought."

Our cotemporary tells some capital stories about these "Know-Nothing" legislators, some of which we subjoin:—

"Over the Speaker's chair there is a motto in Latin—

"Ense petit placidam sub libertate quietem."

"It is the motto engraved upon the arms of Massachusetts. It may be translated thus. With the sword he seeks peaceful and quiet life—not the quiet granted by despotism, but that which is secured by free institutions. Mr. Brown said that the inscription, being in Latin, must be offensive to most of the members. It was a foreign and a sort of Popish language. He moved that it be effaced, and a translation in the American language placed in its stead. The order was actually assigned for debate the next day."

"ONE OF THE DIGNITARIES.—It is related—we do not affirm the truth of the story—of one of the country members of the Great and General Court, that arriving in the city by one of the late trains on the day of the opening of the session, he rushed immediately to the State House, and after some trouble in finding the Representatives' Hall, hurried to the speaker's desk, and saluted that august personage as follows: 'Mr. Speaker, good morning; how d'ye do? Rather late; missed the cars. I wish you would show me up to my room right off! That Representative has a good deal to learn before spring. It seems that the worthy member thought that Providence had rained upon him a boarding-house in Boston, free of expense, and that the State-house contained a room for each member. It looked to him large enough for the purpose."

"Yet there is no need of manufacturing jokes about the new representatives, as they themselves furnish matter enough to keep the State in a roar of laughter for a twelve-month. Each man wants to do something for know-nothingism, in order that his constituents and the whole world, whose eyes, as he believes are upon him, may know that he has done something towards the great object of divesting the Pope of his horns. Orders and motions of all kinds have been made, and these cover the speaker's desk as if an avalanche of orders had tumbled along. They relate to all subjects, possible and impossible. One member moves that only Americans shall vote;—another, that twenty-one years of residence shall be required before voting;—another, that no one shall vote unless he can read or write—but this order was justly regarded as reflecting upon the know-nothing legislators. Another moves that no one shall hold office who owes temporal or spiritual allegiance to a foreign power;—another offers an order that convents shall be searched, the imprisoned inmates allowed to go free and to marry; and another moved that the churches be searched for arms supposed to be stowed away for use. Another moves that the reading of the Bible be made compulsory by law in all schools, another asks that Catholic schools be opened to the inspection of the public officers and School committee. This is a very ignorant know nothing. Another moves a law which would destroy all private schools in the commonwealth.—He wants a law compelling all children to attend the public State schools at least twelve weeks in the year! This is impossible, of course, but we record it in order to show to what lengths some of our Abon Hassans are ready to go. We copy the order.

"On motion of Mr. Temple of Rulland, that the Committee on Education be instructed to inquire into the expediency of so altering or amending the 4th section of the act concerning the attendance of children at school, passed in 1852, that every child be-

tween the ages of eight and fourteen, whether of native or foreign lineage, be compelled to attend the public schools of the State at least twelve weeks in the year."—*Boston Pilot*.

From these extracts it is easy to judge how ill it would fare with "Freedom of Religion" and "Freedom of Education," if Yankee principles were once to become general in Canada. There is no despotism so crushing as a democratic despotism: no tyrant so cruel as a democratic tyrant. From the spread of "Liberal" or "Protesting principles, may God long spare us in Canada; and may we be enabled to profit by the lesson given to us by the "Know-Nothing" Legislature of Massachusetts.

NON-CATHOLIC LITERATURE.

"WHERE ARE THE TRACTS WANTED?"—At one of the late Protestant Meetings for the encouragement of the dissemination of Non-Catholic tracts amongst the French Canadian Catholics of Lower Canada, one of the speakers—a Rev. Mr. Bancroft of St. John's—kindly remarked:—

"That—when he looked at Canada—he felt something ought to be done for his fellow-countrymen speaking another language, and of another faith."—*Montreal Star*.

We have no intention of disparaging Mr. Bancroft's motives; but really, when in the same column of the same journal, as that in which his anxieties for the spiritual destitution of French Canadian Papists in Lower Canada are published to the world, we read the report of a speech by another Protestant gentleman—F. W. Torrance, Esq.,—giving some statistics of the anti-Catholic literature "of a country professing to be at the head of the evangelical movements of the day"—we cannot but think that the Rev. Mr. Bancroft's sympathies were somewhat misdirected—and that to him and his colleagues the old proverb was highly applicable—"Physician heal thyself."

For what is the moral condition of England, which professes to be at the head of the evangelical movements of the day "for converting Catholic countries to a purer faith?"—Mr. Torrance shall tell us. This gentleman quoted the *Edinburgh Review* to the effect that:—

"The total annual issue of immoral publications has been stated at 29 millions, being more than the total issues of the Society for promoting Christian Knowledge, the Religious Tract Society—the British and Foreign Bible Society—and some seventy religious magazines."

For 1851, the issue of Protesting, or anti-Catholic tracts was as follows:—

Table with 2 columns: Publisher, Amount. Infidel Press, London, 12,000,000. Atheistical Publications, 640,000. Publications of Corrupting, or Negative Character, 17,500,000.

Thus showing a total annual issue of 30 millions of publications of an irreligious, corrupting, negative, or Protesting character—at the rate of from 2d to 1½d a piece. Well might Mr. Torrance add:—

"These statements with respect to the literature of a country professing to be Christian, and undoubtedly at the head of the evangelical movements of the day, were most startling, and, at the same time, humiliating."

Would that they could have the effect of "startling" our friends into a sense of the absurdity they are guilty of, in endeavoring to unsettle the faith of the Catholics of Lower Canada, whilst there is such an ample field for their exertions in Protestant England. Does it never strike Mr. Bancroft, when looking at the moral and religious condition of Protestantised countries—"that something ought to be done for his fellow-countrymen speaking the same language, and of the same Protesting faith?"

THE PRIMITIVE CHURCH.

The Halifax papers contain long accounts of great festivities held upon the occasion of the marriage of the Rt. Rev. Bishop of Nova Scotia with the young and lovely Miss Mary Bliss: and dwell with much complacency upon the gallant demeanor of the sprightly and Right Rev. Father in God, and the personal charms of his blooming bride. Such a sight it is not often given, even to the Protestant world, to behold. A Bishop in love, or a Reverend Prelate leading his blushing bride to the hymeneal altar, are not every day events; and when they do occur, it is meet that they should be duly recorded.

The bride, we are informed, was attended by four young ladies: and the Right Rev. bridegroom—got up especially for the occasion—was similarly attended by four young gentlemen. The ceremony concluded, the Bishop and Bishops adjourned to the banquet room, where a sumptuous entertainment was provided, and the health of the Right Reverend bride was proposed and received in the most enthusiastic manner. In returning thanks, the newly married Prelate instanced the case of the Protestant Bishop of Salisbury, who also entered into the holy state of matrimony after his consecration, as a precedent to be followed by other Protestant Bishops. The Rt. Rev. Bishop of Newfoundland, who was also present, took the occasion of apologising for his celibacy, by assuring his hearers that "he was not insensible to the charms of connubial bliss, or to the attractions of the fair sex by whom he was surrounded;" these gallant sentiments of the amorous Prelate were rapturously applauded. Then, according to the report in the Halifax *Church Times*, "the toast of the 'Bridesmaids' was responded to in an eloquent and humorous speech," by a Reverend presbyter of the diocese; after which the convivial party broke up, and the happy pair—the Rt. Rev. Bishop of Nova Scotia and his blooming spouse—drove off into the country to enjoy their honeymoon.

There is now—is not this better than celibacy and asceticism—than praying and fasting—than abstinence and mortification—than Mass-book and Bre-

viary? And in reading the report of these festivities are we not forcibly reminded of the early days of Christianity?—is it not almost as if we were perusing a passage in the lives of a St. Augustine, a St. Ambrose, a St. John Chrysostom, or some of the early Fathers of the Church?

COURT OF QUEEN'S BENCH, QUEBEC.

On Thursday, the 25th ult., John Hearn, John Giblin, John Donabue, Hugh Gallagher, Thomas Burns, and Martin O'Brien, were indicted for an "assault with intent to murder"—committed upon the notorious Gavazzi on the 6th of June 1853.—After a trial of three days, John Hearn was found guilty of a simple assault: the other prisoners were all acquitted.

We do not publish the evidence in this case, as it has long been before the public: nor was anything elicited upon these trials which has not appeared upon the trial of the same parties, on the charge of an attempt to demolish a church. The evidence was very contradictory: and, for the prosecution, there was evidently much hard swearing, to use the mildest term. One man, a tailor of the name of Smeaton, for instance, swore point blank that he saw Hearn leap over his pew, and that Hearn did not rush out of the door in order to get at Gavazzi; whilst another witness—Mr. W. Benning—a druggist and chemist, and who was "sitting immediately behind" Hearn on the evening in question, swore equally positively that he saw him, Hearn—"walk out of his pew." Of these two contradictory statements one must necessarily be a lie; and either the tailor or Mr. Benning has been guilty of perjury. For the rest, there was not one witness who could swear to having seen Hearn lay a hand upon Gavazzi. Many swore that he was excited, and that he was struggling; but none could testify to any assault committed by him on Gavazzi, or on any one else. Even Sheriff Sewell was compelled to admit that he "saw Hearn, and that Hearn was doing nothing, and had no stick in his hand."

That there was an assault on Gavazzi on the evening in question, is certain; and it is equally certain that the perpetrators deserve to be punished for their illegal violence; but we do not think that it has been established that Hearn was one of Gavazzi's assailants. In this opinion we are confirmed by Mr. Justice Rolland, who, in his impartial summing up of the case, commented more than once upon the very contradictory nature of the evidence adduced for the prosecution. His Honor also laid it down as his opinion "that there was no direct evidence of such a preconcerted plan as was supposed;" and this view of the case was fully borne out by the facts elicited upon the trial. Gavazzi—it was proved—having stated—that the Irish Catholic clergy were the instigators of the Six-Mile-Bridge massacre—and having repeatedly denied any one present to contradict him—Hearn stood up, and imprudently cried out, "That's a lie." Immediately Hearn was set upon, and cruelly beaten, by a parcel of blackguards inside the church; and whilst some rushed to strike him, others, his friends, crowded round him to protect him from the fury of his cowardly assailants. Then a regular fight took place; and attracted by the noise inside, the mob outside poured into the building, attacked Gavazzi, and pitched him out of the pulpit—an act of violence indeed which every good citizen must condemn, but in which it was not proved that Hearn had any part. For the other accused no defence was made. The falsehood of the charge trumped up against them by the malice of the Protestant Vigilance Committee, was so palpable, that the Court at once directed the jury to find a verdict of "Not Guilty."

On Tuesday, Mr. Hearn was brought up for judgment, and was sentenced to pay a fine of £25.

We read in the Quebec *Colonist's* report of the above trial, the following serious attack upon the composition of the jury:—

"An Orangeman on the Jury stated, a month ago, to some respectable people, that he desired, above all things, to get on Hearn's trial, to 'fix him,' as he said. He did manage to get on, and he conxed the simple, though honest men on the Jury with him, to agree to find a verdict of simple assault, which would, he said, be attended with a punishment of a fine only of one shilling. He was assisted in this by an officer of the Court."

Without presuming to call in question the accuracy of our cotemporary's information, we must say, that he is bound, in the interests of justice, and for the sake of Mr. Hearn, to publish the names of the aforesaid "Orange Jurymen" and "officer of the Court." Such accusations should never be made unless the accuser is able and willing to sustain them publicly. This, we do not doubt, the Quebec *Colonist* can, and will do.

RIOTS ON THE BUFFALO AND BRANTFORD RAILROAD.

These disturbances, in which one man lost his life, seem to have originated in an attempt to defraud the laborers of their wages. The men in consequence struck work, as it is commonly called; and maddened by the system of extortion and fraud of which, it would seem, they had long been the victims, determined to stop the traffic on the lines, until the wages due to them were paid up. A strong party of constables, however, was despatched to the spot, and soon succeeded in dispersing the rioters and capturing some of the ringleaders. Though it is impossible not to condemn the illegal violence of these misguided men, it must be remembered, that great provocation had been given to them; and that they and their families had long been suffering great hardships from the retention of the wages long due to them—but dishonestly withheld.