

REMITTANCES

TO
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. Sacrament Street.

Montreal, December 14, 1854.

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, JAN. 4, 1856.

TO OUR SUBSCRIBERS.

We cheerfully avail ourselves of the privilege, by time-honored custom sanctioned, of saluting the friends and readers of the TRUE WITNESS with the compliments of the season; heartily wishing them a merry New Year, and many of them. We also avail ourselves of this opportunity to say a word or two about ourselves.

It was our intention to have presented our readers on Friday the 14th of next month, with a new and enlarged series of the TRUE WITNESS. This intention, we have been induced to postpone until the middle of August next, for the following reasons.

In August, the current volume, the 6th of the present series, will be completed; and it has been represented to us by many, who are in the habit of preserving, and of having bound their files of the TRUE WITNESS, that it would be more convenient to commence the new series with a new volume. To this reason we may add another.

The expenses of enlarging our paper must of course be heavy; and to enable us to meet them, two things are requisite. First, punctuality on the part of our subscribers in paying up their arrears; secondly, an increase to our subscription list. Now, though we have to return our best thanks to our many active friends in various parts of the country, for their exertions, both to collect sums due to us, and to furnish us with additional subscribers, we must add that there are still many, very many, of our readers, who are yet in debt, and from whom we should be glad to hear. The times are, no doubt, hard; money is scarce, and everything at famine prices. Still we would represent to our friends in arrears, that the sums due are separately but small; though collectively, of great importance to us at the present moment. Without, therefore, any intention of being over exacting, or of pressing too hard upon those, who, we have no doubt, need only to be reminded of the circumstance, we take this opportunity of intreating of all who are in arrears, or who have failed to comply with the terms of our prospectus, to remit to us, as soon as possible, the amount of their subscriptions due. We would also beg of any of our friends who do not receive their paper regularly, to inform this office of the fact without delay; in order that the error may be immediately rectified.

Hoping that our friends will take these suggestions in good part, and that they may at once resolve to set themselves right with the printer, and thereby make his New Year a merry one, we, for our part, engage to do our best to make the TRUE WITNESS worthy of their continued patronage and approbation, as a thoroughly Catholic paper. For the support and encouragement it has already received, we again beg leave to return our best thanks; and particularly to the Clergy who have so kindly endeavored to extend its circulation in their respective districts.

NEWS OF THE WEEK.

Rumors of peace are still rife, but are as little believed as ever. The fall of Kars, which is now confirmed, will certainly not have the effect of inducing the Czar to lower his tone, or to accept, in 1856, terms which in 1855 he rejected with disdain. In the Crimea, everything seems at a stand still. The winter has fairly set in; the roads are quagmires, and the Allied armies, though well supplied with provisions, are unable to move a single step. Meantime, the Russians keep up a warm fire from the North side, and receive daily large convoys of all kinds. An attack made by them on the French, has been repulsed with slight loss.

The President's Message to Congress is an important document, and enters largely into the difficulties between the British and American Governments. The tone of the Message, if not positively warlike, is at all events not such as to give assurance that hostilities between the two countries are impossible; especially at the present moment, when Great Britain is fully occupied with the war raging in the East. "This international difficulty," says the President, "cannot long remain undetermined, without involving in serious danger the friendly relations, which it is the interest as well as the duty of both countries to cherish and preserve." Upon the whole, we are inclined to think that the temple of Janus will not be closed this year.

THE SWADDLERS DISCOMFITED.

Never, since the memorable thirtieth of June, 1688, when the celebrated verdict in the case of the Government Bishops told the unfortunate James the Second of England, that his efforts to extend the benefits of civil and religious liberty to his Catholic subjects were in vain, whilst the triumphant bellowings of the rabble, in the words of Macaulay, "made the old oaken roof Westminster Hall crack," has a British Court of Justice seen such a sight as that which was displayed in Dublin on the 17th of last month; when a Jury, returning into Court, recorded a verdict of "NOT GUILTY," in favor of Father Petcherine, falsely accused by Orange hypocrites of having caused the Holy Scriptures to be publicly burnt, with the blasphemous intent of bringing the Christian religion into disrepute. Never, since the day when the chosen champion of Evangelical Protestantism—the true "No-Popery Representative Man,"—Titus Oates, was whipt at the cart's tail, as a convicted liar and slanderer, has Protestantism received a heavier blow than that which has been dealt to it by the trial of the Redemptorist Fathers, for Bible Burning at Kingstown. In spite of all the influence of an unscrupulous Government, most unscrupulously exercised—in spite of the servility of hireling officials, Castle hacks, and a mendacious press—in spite of Jury-packing, perjury, hard swearing in the witness box, and unblushing partisanship on the Bench—truth has prevailed; and the originators and propagators of slanders against the zealous Redemptorists, and calumnies against the Catholic Church, have been compelled to swallow their dirty falsehoods; and to witness the failure of their cunningly concerted scheme to convict the Church of hostility towards the Blessed Word of God.

Not in Ireland only, not only amongst Irish Catholics and their descendants, will this triumph—for it is a triumph, and considering the character of the foes over whom it has been won, and the weapons which they employed, no small triumph—be hailed with delight, but in every part of Christendom; wherever the Church has a loving son, wherever the persecuting Government of Protestant England is hated and despised. It was not Father Petcherine alone that was on his trial; nor yet the Redemptorist Fathers. It was the Catholic Church herself—the immaculate spouse of Christ—the guardian and the interpreter of Holy Writ—but for whom, and for whose Religious Orders in the Middle Ages, there would be now no Bible to burn, to mutilate, to falsify, and to circulate, thus mutilated and falsified, amongst the simple and unlettered, as the pure Word of God—that was arraigned before the bar of public opinion; charged with having irreverently endeavored to destroy and desecrate that which she most venerates; that which, from the beginning, it has been her one incessant object to preserve, to promulgate, and to cause to be revered amongst all the nations of the earth. In the person of one of her humble ministers, the Church was called upon to plead in a Protestant Court of Justice, to the charge of hating the Scriptures, and trying to destroy them. To this charge, scorning every attempt at concealment, and with calm, yet laudable defiance of the malice of her adversaries, she pleaded "Not Guilty." The verdict of the Jury has fully ratified that plea.

We regret that the late hour at which we received our English files, has rendered it impossible for us to do more, in our present issue, than to give the result of this celebrated trial to our readers; but we promise them, in our next, a full and particular account thereof; together with O'Hagan's brilliant and forcible speech in defence of the accused. For the present, suffice it to say, that, on the part of the defence, not one witness was examined; the Court having refused, upon a legal quibble, to listen to the evidence which Father Petcherine's counsel brought forward, and upon which they mainly relied. This evidence having been refused, Mr. O'Hagan, confident in the goodness of his client's cause, and the weakness of that of his opponents, allowed the case to go before the Jury, composed of about equal numbers of Protestants and Catholics, and of which the Foreman was a member of the Government church. The Jury retired for about three-quarters of an hour, and returned into Court with a unanimous verdict of "Not Guilty." The scene which then ensued is thus described by a Protestant paper, the *Daily Express*:

"A momentary pause, as if by common consent, followed the declaration of the verdict; and then a cheer, deafening and prolonged, rang through the Court, unchecked by the looks of the judges, the gestures of the law officers, or the strenuous exertions of the constables. Not alone did the men—most of them of the respectable classes—who filled the gallery darken the air with their hats, sticks, and umbrellas, amid the exciting uproar; but many of the ladies, who were in an intermediate gallery, rose upon the benches, shouted most vociferously, waved their handkerchiefs around them, and, in some instances, dancing with exultation upon the seats, took off their shawls, and floated them to and fro in the air. A more extraordinary scene was never witnessed in a court of justice. Amid the tumult, groans for the Attorney-General, the Solicitor-General, the Rev. Mr. Wallace, and others who were supposed to take an interest in the prosecution, were freely shouted for and as freely responded to, even amid the dreadful confusion; whilst cheers for the traverser, Mr. O'Hagan, and the jury prolonged and increased the excitement."

"Hopeless of restoring order, the judges rose. The Court, during a comparative lull of the wild tempest, was adjourned until Monday, and then the cheers and groans were renewed as warmly as at first. The crowd outside the court caught the sound, and echoed it again and again, well knowing what it proclaimed. Those who were around the Rev. Mr. Petcherine shook him by the hand in silent congratulation, and ladies left their places to gather around and touch the hero of the hour."

"Outside the scene was of a nearly similar character, and the police in vain endeavored to keep the streets clear. When the jurors came out they were the objects of an ovation that may have gratified them, but the counsel for the crown were honoured with a different reception."

"After some time the Rev. Mr. Petcherine, accompanied by numerous Clergymen, and by his solicitor, came out, and crossing Green-street, were permitted to go through the police court-yard into Capel-street; but the crowd,

which had been surging to and fro in Little Britain street, comprehended the movement, and rushed round to Capel-street in time to greet his appearance with tumultuous cheers and waving of hats. With difficulty the Reverend gentleman made his way through the crowd that thronged even to touch him as he passed, and at last got into a covered car, which drove away, followed by a frantic crowd that seemed to have lost all reason, and only for the time remembered that they had gained a triumph. The car, till its arrival at Westland-row, continued to be surrounded by the crowd, and the enthusiasm seemed, if possible, to increase when Father Petcherine appeared on the platform. "Not satisfied with the demonstrations of exultation already made, such of the crowd as could afford the fare to Kingstown hastened to procure tickets, and, in consequence, the four o'clock train, by which the Reverend gentleman returned to Kingstown, was crowded to excess. As the train proceeded hats and handkerchiefs were waved from the windows of the carriages, and the shouts of their occupants conveyed the anxiously looked for intelligence along the line. At Salt-hill Father Petcherine left the train almost unnoticed, but the people, becoming aware of that fact at Kingstown, rushed madly down the road towards Salt-hill, their number increasing tenfold as they went. The cab in which the Rev. gentleman was driving was quickly stopped, surrounded, and ultimately literally dragged to his lodgings in Kingstown. Here the scene was similar in character to that which had been enacted in and outside the court; the women screamed and waved their handkerchiefs, the men shouted and threw up their hats in the air—all, old and young, seemed to have lost the use of their reason under the influence of their wild excitement."

"During the afternoon the streets continued much crowded, and later in the evening the houses of almost every Roman Catholic from Dunleary to Dalkey were illuminated."

"The accounts given in all the morning and evening papers are nearly similar to the above, and all of them fall short of the reality of what occurred."

"In the evening several houses in Mary's-abbey, Church-street, and the immediate locality were illuminated in honor of Father Petcherine's acquittal, and although the vast crowds which promenade the streets were much excited, not one act of riot or disorder occurred."

That the jury could not do otherwise than acquit the accused, will be admitted by every impartial person, who will take the trouble to study the evidence adduced on behalf of the Crown. One specimen or two will we give, which must suffice for the present. One of the witnesses for the prosecution being asked—how he knew that a certain book which he swore he saw in the fire, was a New or Old Testament?—after much shuffling made answer, that he swore it was the New Testament because "it was newly bound." (*Much laughter in Court.*) Another, a Swaddler rejoicing in the name of the Reverend Robert Wallace, having sworn that he saw about a dozen boys kicking what he confidently believed to be small pocket Bibles into the fire, was asked why he—professing to be a Minister of the Gospel—made no effort to prevent these, about a dozen, boys offering such gross insult to what he confidently believed to be the Word of God; but stood there quietly looking on, for about ten minutes? He made answer, that "he did not think it right to interfere." The same witness had also before the trial, preached and printed a furious sermon, in which he directly accused the Redemptorists of having sanctioned this outrage. Being asked by Sir C. O'Loghlen, "if he thought fit, pending the trial, to preach and write letters prejudging the cause?" this honorable and reverend follower of Titus Oates replied, "he did not think his statements were calculated to prejudice the case of the party charged." We may add that, passages from the Reverend gentleman's sermon having been read by Father Petcherine's learned Counsel, they excited loud and general expressions of disapprobation in Court.

The Protestant press generally, and the London *Times* particularly, are in despair at the unexpected result of the trial. To describe them as "howling and gnashing their teeth," would be to give but a faint idea of the state to which, they—like the inhabitants of the other place mentioned in the Scriptures, but never alluded to in refined circles—are reduced. The *Times* recommends nothing less than the interference of Government with the obnoxious preachers; and their imprisonment under the provisions of the *Alien Act*; upon the plea that they are "cursed firebrands." To be sure, if Protestant Missionaries on the Continent of Europe, endeavor to stir up rebellion against the government of Catholic States—and if thereupon a Grand Duke of Tuscany, or other Romish Potentate, orders them to quit his dominions—Exeter Hall rings nightly with denunciations of "Popish tyranny—Man of Sin—beast that exalteth himself"—&c., &c., &c.; whilst on the other hand, such a line of conduct as is recommended by the *Times*, is highly becoming in an enlightened, liberal, civil and religious liberty loving, and intensely Protestant country, like Great Britain:—

"At all events, the Government of the country will not more allow these vagrant firebrands to kindle dissension and riot, than it has permitted foreign democrats to propagate their creed by blasphemy and calls to assassination. We have lately seen a knot of French refugees broken up for misbehaviour; there can be no reason why the same treatment should not be used in the case of other foreigners, who are making the names of Christian and missionary a cloak for conduct almost as reprehensible. This Father Petcherine, as a Russian subject, may be sent out of the country or detained in confinement; his companions are most of them subject to the law regarding aliens; we trust, therefore, that the Government will not hesitate to use its powers, should the behaviour of these men make it necessary."—*Times*.

However, thank God, spite of the indignant bellowings of the Protestant press, Father Petcherine is out of the hands of his persecutors, and the Swaddlers are utterly discomfited. There is no sweetness in them; nay, rather they are a stench and an abomination in the nostrils of all honest men.

PUSEYISM CONDEMNED.

Our readers must be aware that there has long been a numerous body within the pale of the Established Church in England, whose have members amused themselves by playing at Popery; aping, as best they could, the ceremonies, liturgical forms, and worship of the Catholic Church. These amiable, but very inconsistent persons seem to have labored un-

der the singular delusion that it was possible to be Catholics outside of the Church. They—contrary to the Rubrics, and in defiance of Acts of Parliament—put up immovable and stone altars in their meeting-houses; placed candlesticks and crosses upon their altars; made profound genuflections to nothing; and intoned their services in what was intended to be "Gregorian Chant." The young ladies of this party were profound in the mysteries of symbolism and ecclesiastical archaeology; whilst their dresses varied with the seasons of the year. During Advent and Lent, they worshipped becomingly in purple scarfs; and at Easter, and on Festivals of Our Lord and His Blessed Mother, they made a good confession in white satin. All this was very pretty no doubt, and very consoling to these spiritual dilettanti; so that one feels almost inclined to regret that such a very harmless amusement for grown up children should not have been allowed to continue. But alas! so it is; the stern inexorable fiat has gone forth; the Courts have spoken, and playing Catholics is as much more to be permitted within the Protestant church as By Law Established. Stone altars are to be removed; rood screens are to be pulled down; lighted candles, and colored altar cloths are pronounced to be unclean things; and the children of Pusey are left to mourn over a desecrated sanctuary.

St. Barnabas of Pimlico—pleasantly called by that eminent evangelical confessor Sir J. Paul, St. Barabbas—and St. Paul's of Knightsbridge, have long been the favorite places of Sunday resort to the Puseyites of the Metropolis; and, of course, as abomination to the more anti-popish devout members of the Low Church party. Legal proceedings were consequently instituted by the latter against the obnoxious churchwardens of the other, or High Church party; which, after many a weary hearing, have been finally brought to a close by a judgment pronounced in the Consistory Court, by Dr. Lushington—condemning as Popish, the practices of the Puseyites; and declaring them to be illegal, contrary to the spirit of the Blessed Reformation, opposed to the essentially Protestant character of the Church of England as by Acts of Parliament Established, and altogether out of place in a Protestant meeting house. In consequence it is ordained that Altars be abolished; that the stone tables which the Puseyites have set up, be broken—even as were the golden calves which Jeroboam the son of Nebat set up in Bethel and in Dan, and thereby made Israel to sin; that the abomination of the Anglo-Catholics be removed, and the anti-Protestant image of the Cross be destroyed; that henceforth, in lieu of an altar, there shall be a plain communion table, undefiled by ornaments, or such rags of Popery as many colored coverings; but that candlesticks and candles, if unlighted, may remain. Thus has Lushington, the British Josiah spoken, and it has been done according to his word.

Though dealing only with externals, this decision of the English Courts of Law is of immense dramatic importance, and seriously affects the whole structure of Anglican worship. It is an official declaration from the highest source, that the Church "as by Law Established" recognises no such things as altars; consequently—no sacrifice, and therefore—no priest. This to be sure was never for a moment doubted by Catholics, or indeed by any one who had studied the origin and history of the Anglican establishment. Nevertheless there have always, since the days of Laud, existed a small party, within the Establishment, anxious to combine, if possible, its emoluments, with the glorious privileges of the Catholic Church; forgetting, or rather endeavoring to persuade themselves to forget, that their church was, not Catholic, but Protestant, and nothing but Protestant. This party, which includes within its ranks all who are distinguished for their piety and their erudition amongst the members of the Establishment, will find itself placed, by this decision, in a singular dilemma; and its members must now decide to resign, either their emoluments—the loaves and fishes of their Church—or to abandon their pretensions to the name of Catholic, upon which hitherto they have professed to set so much store. Either they must renounce their "Anglican Church" theory—opposed as it is to reason, to revelation, to history, and the decision of the legal tribunals; or they must forsake their Anglicanism—that is, their Protestantism—and come out from a community, which having no altar, and therefore no priest or sacrifice, evidently cannot, in any sense, constitute any part of the Catholic Church. One of these two courses, all must follow; and whilst, no doubt, the great majority,—i.e.—all the timid, the mercenary and time servers—of our Anglo-Catholic friends will at once subside into good easy latitudinarian evangelicals, the honest, disinterested and consistent amongst them will find themselves forced, as it were, into the arms of the real Catholic Church; whose arms, like those of a tender mother, are ever open to embrace her repentant children. God grant that it may be so.

Other trials are in store for our separated brethren, which we trust may have the effect of hastening their decision, by convincing them of the absurdity of their present position. Their Liturgy, it seems, is in danger; that Liturgy which they so much admire, of which they are so proud, and which, it must be admitted, contains, though sadly mutilated, some most exquisite translations from the Roman Missal and Breviary; and whose exceeding beauty has perhaps more than aught else contributed to attach the sincere Anglican to the Law Establishment. This Liturgy is to be revised, in order that it may be more thoroughly Protestantised, or brought in harmony with the Thirty-Nine Articles, and the Protestant spirit of the age. At present, as every one knows, between the Liturgy and the Articles, there exists an irreconcilable discrepancy—the former having, for the most part, been borrowed from the Catholic Church; the other being essentially Calvinistic, the handy work of the founders of the Protestant