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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 30, 1852.

NEWS OF THE WEEK.

All kinds of rumors are afloat respecting a change of ministry in England. A coalition with the Peelite rump has been spoken of, Sir James Graham to take the place of First Lord of the Admiralty, Mr. Gladstone that of President of the Board of Trade; the Duke of Newcastle has been spoken of as successor to Lord Clarendon as Lord Lieutenant of Ireland; but nothing is certain, except that the Russell administration cannot much longer hold together; a dissolution of parliament is spoken of as inevitable.

Recent events in France, and the good understanding that seems to prevail between Louis Napoleon, and the great continental powers of Europe, are exciting much uneasy reflection in England, upon the state of the National Defences. The predictions of Cobden, and the Universal Peace Society canters, seem destined to be falsified in a very striking manner. The day has not as yet arrived when it is safe, to beat our swords into reaping hooks, to sell our ordnance as old iron, and to convert our gallant soldiers and sailors into men-milliners: even the eloquence of Cobden, will not avail to humbug the nation any longer, with the belief that it is either wise, or prudent, to reduce our Army and Navy estimates; or that Great Britain, can long expect to retain her proud position as a first-rate power, by throwing away her arms, and acknowledging herself to be ready to receive weekly, the aggressions of foreign invaders. The Universal Peace and Disarming Society is pronounced a humbug, and the cry is now, "if we would have peace we must prepare for war;" we read, consequently, in the English journals, of great additions to be made to the Army Estimates for the ensuing year—of twenty regiments of militia to be enrolled, to supply in some measure the gaps caused in the ranks, by the continual drain, kept up, by the interminable, and inglorious Kaffir war: ten thousand men, we read in another place, are immediately to be added to the army; the *Hampshire Advertiser* says:—

"That serious fears are entertained, at Portsmouth and elsewhere along the coast, of an invading force landing on our shores. During the week, the Artillery force stationed in the garrison, have all been busily engaged in instructing the troops of the line in the great-gun exercise, as well as strengthening the batteries. The commander-in-chief of the forces is reported to have demanded an augmentation of 30,000 men."

We see also, by the Irish papers, that the *Recruiting Sergeant* is again expected to make his appearance in the towns and villages of persecuted, and half-depopulated Ireland; we must confess, that we hope the man-catcher may not have a very successful time of it. Irishmen have something better to do than to fight their persecutor's battles, and to shed their blood in the cause of foreigners, and their hereditary enemies—the implacable enemies of their race, their language, and their religion. If Irishmen are wise, they will stop quietly at home, and let England fight her own battles: surely Protestant England cannot want the help of Papist savages, of blustering cowards, and chicken-hearted poltroons, who are good for nothing but to get up a rebellion in a cabbage bed; England cannot surely desire to recruit her army with such men as these; and if she did, Irishmen should remember that there is a power, that has a far higher, and holier claim on them, than the Protestant, and Penal Law passing Government of England; that the Catholic Church claims all their services, and cannot afford to spare a man in the coming contest. Irishmen, we hope, will remember this, and will not forget that they have the wrongs—the persecutions—and the insults of many a weary century, to avenge on the heads of the *aliens* who would now persuade the Catholics of Ireland to fight their battles. God forbid that there should be one Irish Catholic willing to strike one stroke for the government that passed the Penal Bill of 1851, until such time as that infamous Act is erased from the Statute Book.

There is no end of reasons assigned for the resignation of Lord Palmerston, which, the more it is attempted to be explained and accounted for, becomes, by so much, a greater mystery; we copy from the *Dublin Freeman* the following conjectures, which this event has given rise to amongst the London journals:—

"How did it happen? Who did it? Was it his own furious driving, or the sudden interposition of some insurmountable and unobserved kirk-stone that occasioned the catastrophe? Curiosity is feverish with excitement, and the mystery-mongers are 'doing an excellent business.'" Each London journal has a different version of the matter. The *Standard* piously declaims against the expulsion of the active enemy of the Pope, and ascribes it mainly to his known zeal in the cause of Anti-Catholicism. The *Herald* echoes the supposition, and delicately hints, that if it were

once satisfied as to Lord Palmerston's alleged reluctance to acquiesce in any important measure of electoral reform, its indignant sympathy would be unbounded. The *Advertiser* is distracted between its fears that Kossuth may not have some official encouragement and assistance on his return to England, and its suspicion that the new Foreign Secretary will betray the honor of his country, because his wife happens to be the daughter of a French nobleman, and a Catholic! What a brave and sagacious creature Bull is in his fanatical moments! The *Daily News* is rather in the hypothetical view. If he really were abetting Louis Napoleon, he deserves to be made an example; on the contrary, if he only recognised the new government as a fact, and meant to use it as a tool against Austria and Russia, his colleagues were great fools to sacrifice him. And if they don't make haste to open the doors to Graham and Newcastle, Roebuck and Cobden, they must prepare to follow "the evicted Viscount." The *Times*, as is its wont, pleads double, so that it is hard to make out what it would convey. At first, the transaction was described as a national peace offering to offend Europe; next day such an idea was indignantly repudiated, and the opposite interpretation relied upon. The *Morning Post*, which has long been recognised as the confidential organ of Lord Palmerston, hesitates to make disclosures, or to affect to do so. It deals in vague expressions about national independence, and the championship of Protestantism abroad; but there is as yet no sign of grappling with the main question—why was the veteran minister dismissed from office?

We copy from the *Tablet*, the following extracts from the decrees of the Synod of Thurles, relative to the Government Colleges; it will be seen that these Godless establishments are condemned in unmistakable language:—

THE QUEEN'S COLLEGES.

EXTRACTS FROM THE STATUTES OF THURLES.

1. As in the Roman Pontiff we recognise and venerate the Vicar of Christ on earth and the successor of St. Peter, to whom is committed by Heaven the office of instructing the Faithful in the best doctrine, and of removing them from pestilential and poisonous pastures, we, with a willing mind and with fitting obedience, do assent to the admonitions and Rescripts which relate to the question concerning the Queen's Colleges, lately erected amongst us, and which Rescripts, furnished with the authority of the Vicar of Christ himself, have been communicated to us by the Sacred Congregation of the Propaganda.

2. Adhering, not only to the letter, but to the spirit of these Rescripts, we declare that no Bishop of Ireland can assume to himself any part in carrying on or administering the aforesaid colleges.

3. We prohibit all Priests and other Clerks from taking up, or retaining any office which relates to the administration of these colleges; and forbid that any Professors, or Deans of Residence be made, or remain in them.

4. But if any Priest or Clerk shall have arrived at such a pitch of temerity, as, despising the authority of the Apostolic See, or the Statutes of this National Council, to dare to act otherwise, let him incur suspension *ipso facto*.

5. Moreover, concerning the aforesaid colleges, because of the grave and intrinsic dangers to which, by the judgment of the Holy See, the Faith and morals of studious Catholic youth are exposed in them, we declare that they are such that by all means they are to be rejected and avoided by faithful Catholics, who ought to prefer their Faith to all temporal advantages and emoluments.

6. But that the faithful people committed to our care, of whose Faith and eternal salvation a strict account is to be rendered by us to Almighty God, may suffer no detriment by our silence, we shall in a Pastoral Letter, to be published in the name of this Synod, indicate the grave and intrinsic dangers mentioned by the Holy See, to which Catholic youth are exposed in these colleges, and we shall admonish and exhort all the Faithful, with weighty and charitable words, that they wholly abstain from frequenting these colleges, lest their Faith contract some stain, or they be infected with some pestiferous doctrines.

7. Let the Bishops of the places where the colleges are situated diligently take heed that these Statutes be kept by all the Priests, and that fitting veneration be shown by them to the mandates of the Apostolic See, and obedience and veneration to the Statutes of this Council.

8. Lastly, for a perpetual remembrance of the thing, let the Rescripts and admonitions of the Sacred Congregation of Propaganda, which relate to the Queen's Colleges, be inserted in the acts of the Council.

9. In order at length to provide for the sound education of Catholic youth, and to follow up the reiterated recommendations given to us by the Apostolic See, we consider it our duty to strive, with all our might, to cause by our common counsels to be erected as soon as possible a Catholic University in Ireland.

(The above Statutes have already appeared in a Belgium periodical.)

We give in our second page the report of an investigation before the guardians of the Tuam Union, in which the Rev. Mr. Seymour of *Jumping*, notoriety, figures, not very creditably, having been made to swallow his calumnies against the Catholic Clergyman, who attends that work-house. The facts of the case were these:—The Rev. Mr. Seymour had caught, or thought he had caught, a convert; he had baited his hook with clothes, a small sum of money, and provision outside the workhouse; a poor old pauper, Molley Mannion—great will be her name in Exeter Hall—after some smelling at the bait, and going away again two or three times, at last made a decided snatch at it; but alas! for the Rev. *Jumping* brother—like many a better angler, he could not land his fish, after hooking it. Old Molley repented of what she had done—sent for the Rev. Mr. Coyne, and expressed to that gentleman her regret for having sold herself to the Devil so cheap. Hereupon, vexed at the loss of his convert, the Rev. Mr. Seymour trumped up a series of falsehoods to the Board of Guardians, who ordered an enquiry into the circumstances. After a lengthened investigation, the Board decided that the Rev. and very evangelical Mr. Seymour's charges against the Rev. Mr. Coyne, were false, and the former gentleman was compelled to retract, and publicly apologise, much against his grain; he will be more careful how he goes *Jumping* again.

The decision of the Poor Law Commissioners, on the conduct of the Protestant chaplains of the workhouse, is likely to have a good effect. The Rev. Mr. Stamford, one of the most unprincipled of these proselytising gentry, has been severely censured by the Board for his indecent conduct, and has been called upon to resign his situation as Chaplain to the North Union Workhouse.

In Ireland the disturbed state of the North, and the continually increasing Agrarian disturbances, are exciting much serious attention; a clue to the foul murder of Mr. Bateson has been discovered, one of the accomplices having offered to turn King's evidence.

The Irish papers mention the appointment of the Rev. Richard McDonnell, Senior Fellow of Trinity College, Dublin, to the Provostship. The new Provost was originally called to the bar, and practised several terms with eminent success, after which he took orders in the Established Church; he obtained his fellowship in 1808, at the early age of 21 years, and in 1813 was the only Fellow of his college who signed the petition in favor of Catholic Emancipation, a measure, of which the rev. gentleman was one of the ablest, as well as one of the earliest advocates.

We read in the *Christian Inquirer*, a Protestant Unitarian journal, of the establishment of a new Protestant sect in the United States—the Spiritual Rappers. The old humbug of the Cook Lane Ghost has been revived, and acted over again with great success at Rochester and elsewhere. Several believers in the new revelations, have formed a settlement at Mountain Cove, Fayette county, Va., where they have purchased land. "Since the location of the first party, other families have followed. The papers dictated by the Spirits, heretofore published in Auburn, N. Y., are to be revived in this new Mecca of a new religion." We must be careful not to laugh at it, lest we be accused by our cotemporaries, of treating with disrespect the Holy Protestant Religion.

The following story (says the Paris correspondent of the *Daily News*) is current among circles usually well informed. I give it, however, with all reserve. It is certain, however, that the strange recital was prevented by the authorities from appearing in the *Public*, a paper set on foot by a party of the Elysée. Two or three days ago, as the President was coming out of the Elysée, he was shot at by a sentry belonging to the grenadier company of a regiment of the line. The man was immediately arrested, tried at once by a court-martial, and shot by some soldiers of his own regiment in a corner of the garden of the Elysée. My informant says that the authoritative details of this tragic affair were sent to all the government journals, but that, after the story was actually in type, orders were sent that it should not be published.

The news brought by the steamer *America* is highly interesting, if not very satisfactory. Sir Harry Smith and the forces under his orders at the Cape of Good Hope, have met with fresh, and very serious reverses; and regiment after regiment arrives just in time to be cut up in detail, the victims of the imbecility of our precious Colonial rulers. Col. Fordyce and Lieut. Gordon of the 74th, and Capt. Devenish, are amongst the slain.

The prisoners at Ham have been set at liberty, upon condition of not returning to France. The promulgation of the Constitution was expected to take place between the 15th and 20th instant.

BROWNSON'S REVIEW.

A press of other matter has prevented us from noticing the contents of the January number of *Brownson's Review*; as we intended to do; to-day, we hasten to redeem our promise. The present number contains articles on the following subjects:—

- I. Christianity and Heathenism.
- II. Willitoff, or Protestant Persecution.
- III. Piratical Expeditions against Cuba.
- IV. Continental Prospects.
- V. Sick Calls.
- VI. Literary Notices, and Criticisms.

Of these, the first, on *Christianity and Heathenism*, will be found the most interesting to the Catholic reader, although to Protestants, many of the remarks therein contained, as to the inevitable effects of Protestantism upon the social condition of mankind, may appear harsh, and too true, to be pleasant; but the learned editor, seeks not to please, but to instruct his readers, and to point out to them, the dangers of heresy, and obstinate persistence in rebellion to the authority of the Church of God.

Modern history, says the *Reviewer*, is a grand conspiracy against truth, and needs to be rewritten from the original documents; even Catholic writers, have never yet done justice, to the gallant defenders of their cause, in troublous times, and, when the whole historical truth comes to be told, will find, that it is more favorable to them, than they have dared to believe. But, if Catholic historians have sinned through timidity, through fear of offending national prejudices, or, a desire of vindicating the prerogatives of their political Sovereigns, the sins of Protestant writers, springing from the same, but greatly exaggerated motives, have been of a far blacker dye; more especially, is this true, of the histories, which are used in Schools, and are placed in the hands of Protestant youth: the sole object of the writers of these records, appears to have been, to represent the Church, as a cruel tyrant—Catholic Sovereigns, as fools, or bigots—and every rebel against the Holy See, as the friend of liberty, and the defender of the rights of the people. Thus, in English History, as written and read by Protestants, Thomas Beckett, the stern denouncer of tyranny—the true-hearted Englishman, and the dauntless advocate of the oppressed Saxon serf—Beckett, the Sainted Martyr, figures merely, as an ambitious

churchman, a haughty Prelate, and a factious subject, whilst his lascivious tyrant and murderer, is almost canonised in the pages of Hume; Mary Tudor, the most amiable, and unfortunate of women, is handed down to posterity, as Bloody Mary, a term of reproach, which, despite the truth, as told by the talented Authoress of the *Queens of England*, (herself a Protestant,) will long cling to the memory of the gentle sister of the cruel bastard Elizabeth. Fortunately, the exaggerations and calumnies, of the old set of Protestant historians, are too gross for acceptance, amongst any, save the most ignorant, and most unscrupulous, of Protestant readers. As the *Reviewer* observes, the work of writing history over again, has commenced, and, in so far as it has been prosecuted, "whether by Catholics, or by Protestants, the characters of the Supreme Pontiffs, and devoted Catholic princes, who have been painted in the darkest colors, have come forth, cleared of the principal charges against them, and worthy of the reverence and affection, of the Catholic heart. The Protestant Voigt, has prepared the vindication of the great Hildebrand, Gregory the Seventh; Harter, has done the same, for Innocent the Third; Roscoe, as far as he goes, for Leo the Tenth, and Lucretin Borgia; Ranke, in his History of the Popes of the Sixteenth and Seventeenth Centuries, has refuted much Protestant calumny." On the other hand, if history, thus rewritten from the original documents, whether by Catholics or Protestants, places the champions of Catholicity in a new, and unexpectedly favorable light, how different is its effects upon the Heroes and Martyrs of Protestantism, and the Reformation!—if Miss A. Strickland, has rescued the memory of Mary Tudor, from the load of obloquy, which has so long, and so unjustly, pressed upon it, what a mean, pitiful scoundrel, does not Cranmer appear, as drawn by the hand of the Protestant historian Macaulay? But, why is it, the *Reviewer* asks, that fables and calumnies, have been so long palmed upon the world, as genuine history? how came it to pass, that whilst so many raised their voices against the Church, none, hitherto, have dared to plead in her behalf? He thus explains the apparent mystery:—

"The truth has indeed been written, but the works in which it has been written are not in general circulation. They are buried in public or private libraries, unread, or, if read, unheeded by all, except a few old-world students, whose statements have no weight with the multitude. The chiefs of the secular order have told their story, given in the evidence on their side, and all the world has heard and believed it; the chiefs of the Church have had no public hearing, and their story and their evidence are known only in private, and to a few. Kings have had their historians, their defenders, their flatterers, but there is no work, to our knowledge, in general circulation, that does justice, or any thing like justice, to the chiefs of the Church, the Supreme Pontiffs. Even those works which profess to defend them against their calumniators are written, for the most part, in a secular spirit, and dwell on their secular rather than their spiritual virtues. The Popes, according to their popular advocates, are to be loved and revered because they were the patrons of literature and art, fostered material civilisation, and promoted the temporal prosperity of nations. If their heroic resistance to civil tyrants is not timidly apologised for, or explained away, if by some miracle it is commended, it is because thereby secular liberty was defended, not because thereby the freedom of religion was asserted and vindicated, and the Church saved from becoming the slave of the state. The defence of the Church is rested on her services as a secular rather than as a spiritual institution,—on her services to modern civilisation, rather than on her services to the souls of men. St. Gregory's alleged condemnation of all merely secular literature is humbly apologised for, and any amount of special pleading is resorted to in order to prove that the Holy Pontiff could not have meant what he said. Gregory the Sixteenth, of immortal memory, is harshly treated, because he devoted himself to the interests of the Church, rather than directly to those of the State, and thought more of saving men's souls than of pampering their bodies. The same thing is happening to our present Holy Father, since the silly notion that he was to place himself at the head of European Liberalism, and to bless its banners, is clearly seen never to have had any foundation."

The causes of the continual hostility between the temporal and the spiritual—the world and the Church—Heathenism and Christianity—Protestantism and Catholicity, are well explained, in the following passages:—

"The natural tendency of all civil government, as of the corrupt human heart, is to assert and maintain the supremacy of the secular order. It naturally adopts heathen maxims, and applauds itself for directing its power to the promotion of temporal prosperity, as man's chief good. In its view, man's supreme good, at least so far as it has any concern with it, lies in this world, and its duty is to shape its policy to its realisation. It therefore necessarily comes into conflict with the spiritual authority, or the Church, and therefore with the Pope, as supreme visible head of the Church; for the Church teaches that our supreme good is not in this world, and that the inferior temporal good which is permitted us in this life, is attainable only by not seeking it as an end, and by living solely for the world to come—the glory of God, and the salvation of the soul. The policy proper on the assumption that our good is temporal must, in the nature of the case, be repugnant to the policy proper on the assumption that it is spiritual, and out of this world. The civil authority, therefore, must either yield to the spiritual, and use its power to further the ends proposed by the spiritual authority, or else the two authorities must come into conflict with each other; for the spiritual authority cannot yield to the civil without ceasing to be spiritual. The state ordinarily refuses to yield, and so ordinarily the relation between the two authorities is that of mutual hostility."

In the contest between the two powers, if the Church is free, and able to exercise her spiritual discipline without restraint, and if the clergy are independent of the state, and accountable only to the spiritual authority, she can maintain faith in its vigor, and make certain of victory. This the state knows as well as she does, and hence its constant endeavor is to subject her to itself, by controlling her temporalities and making it necessary for her ministers to obtain its permission to exercise their sacred functions: that is, by reducing her from the Catholic to a national church, from an independent spiritual kingdom to a function of the state, and converting the clergy into a branch of the civil police. This is the real meaning of the famous quarrel with the Emperors about investitures. The state claimed the faculty of investing the pastors of the Church, and if it could have obtained that faculty, it could and would have filled the churches with creatures of its own, and been able to force them to act according to its pleasure; it would have had a national, and therefore a state church, the submissive slave and obsequious tool of its will. We should have seen in process of time in every country, what we early saw in the Greek empire, and what we see now in Russia, England, and every Protestant kingdom.

The grand obstacle to the success of the state in its efforts to enslave the Church, and convert the clergy into mere parish constables was, and is, the feeble old man who occupies the chair of Peter at Rome. Not a man was more troubled to see Mardochæus sitting in the king's gate, than the temporal sovereigns were to see that feeble old man sitting in that chair. The Papacy is the key-stone of the arch; it is a centre of unity and authority, essential to the very idea of Catholicity, for Catholicity without unity is a metaphysical impossibility. They who talk of Catholicity without the Papacy, talk very foolishly, very absurdly. Without the Papacy, the Church