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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.  
MONTREAL, FRIDAY, FEB. 18, 1853.

NEWS OF THE WRECK.

The mail per *Niagara*, arrived in town on Tuesday; the political news is of little importance. Rumors of approaching changes in the composition of the Ministry are rife. One paper says—that Lord Aberdeen's health will be made an excuse for his retiring from office, that Lord John Russell is destined to succeed him, and that Lord Clarendon will take the seals of the Foreign Office. Another journal hints at the retirement of Lord Newcastle from the Colonial Office, in order to accept the Governor Generalship of India, and speaks of Mr. Baring as about to succeed Mr. Gladstone as Chancellor of the Exchequer. With regard to the future policy of the government, especially on the interesting question of Electoral Reform, nothing is known. It is said that it is their intention to introduce, after the Easter Recess, an Electoral Bill for England, of a liberal character, and yet, so moderate in its concessions to democracy, as not to shock the Conservative members of the Cabinet. A great meeting of the Reformers, to be held at Manchester, was announced for the 4th inst.

The war panic still continues, and it seems certain that, immediately after the meeting of Parliament, a proposition for a large increase of the military establishments of the empire will be introduced. It is the intention of government to call out, during the spring of this year, the whole of the militia of England, for one lunar month's training. The force is to be called out simultaneously, with the object of checking the double, and even triple, enlistments which, it is suspected, have taken place; the appointment of an Adjutant-General has been postponed until the enrolling of the force is completed. The government has also had under consideration the question of forming "Volunteer Corps," and it is said that certain propositions connected therewith have been favorably entertained at the Horse Guards. The defences at Dover, and along the coast, are being strengthened, and the greatest activity prevails in the recruiting departments of the service.

After long pleadings on both sides, Lord Campbell has refused the motion for a new trial, in the case of Newman v. Achilli, made upon the ground that the verdict of the jury was directly at variance with the evidence. As to the merits of the case, there can be no difference of opinion amongst all unprejudiced persons who have read the report of the trial. With hardly an exception, the Protestant press of England, and the United States, have united in condemning the gross partiality of the judge, and the reckless perjury of the jury, who tried the cause. The Rev. Dr. Newman replied to a series of scurrilous accusations made by Achilli against the morals and discipline of the Catholic Church, by asserting that, he, Achilli, was a witness unworthy of belief—that whilst professedly a Catholic, he was a hypocrite under a cowl, and a notorious profligate—a monster of lechery and beastiality—that he had been degraded by the sentence of an Ecclesiastical tribunal, and suspended from the exercise of the sacred functions of the Priesthood, on account of his abominable vices—that, as a Protestant, his conduct had been so filthy as to cause his dismissal from the congregation at Zante, over which he had been placed pastor—that he was subsequently dismissed from the post of Professor of Theology in the Protestant College at Malta for frustrating an inquiry into certain grave charges of fornication and gross immorality, then pending—and that, whether as a Protestant minister, or as a Catholic Priest, his whole life had been that of an abandoned profligate. Upon the trial, every one of these charges was clearly established, and the most serious of them by the testimony of Protestants—by Mr. Reynolds, a member of Achilli's congregation at Zante, where the witness held the situation of Collector of Customs—by Rosina Lavendrie, a Protestant, and governess in Mr. Reynolds's family—this witness deposed to having seen Achilli taking certain indecent liberties with another man's wife, and the manner in which her evidence was given elicited the approbation even of Lord Campbell. The Rev. Messrs. Hadfield and Watts, Protestant clergymen, established the improper conduct of Achilli whilst holding his situation in the College at Malta, and their evidence was further confirmed by that of Lord Shaftesbury, and of Dr. Bonavia, another of the Professors of the same Protestant institution, Harriet Harris, Jane Legg, Sarah Wood, victims to Achilli's beastly and unbridled lusts, gave their testimony; and though subjected to the most searching cross-examination, not a flaw could be detected therein. It was the last named witness, a girl about 19 years of age, in the service of Achilli, who mentioned the following truly evangelical trait—without which the character of the rev. gentleman would not be com-

plete. It seems that he used to distribute "Religious Tracts" amongst his flock, and that when endeavoring to seduce Sarah Wood he presented her with a nice little tract entitled—"Come to Jesus." But it is unnecessary again to go over the evidence adduced at the trial. Suffice it to say that it was such as to leave no doubts as to the guilt of Achilli in every particular; never in fact was a charge more clearly established than that made by Dr. Newman against Achilli.

"The witnesses did not break down"—says the *Times*, a journal which cannot be suspected of any leaning towards Popery—"were not involved in any material contradiction, and stated nothing in which there was any strong antecedent improbability. They were not discredited, they were not broken down, they were simply put aside and disbelieved. The principle upon which this case was decided would put an end to all human testimony. . . . The charges can neither be ascribed to Roman Catholic, nor Protestant, malignity, for they began when he was of one religion, and continued when he was of another. *Roman Catholics accused him while he was a Roman Catholic, and Protestants while he was a Protestant, and always of the same thing.*" And in taking leave of the subject the same authority expressed his hope that he "might not soon again be called upon to comment on proceedings so indecorous in their nature, so unsatisfactory in their results—so little calculated to increase the respect of the people for the administration of justice, or the estimation, by foreign nations, of the English name and character."

This is the deliberately expressed opinion of one of the most violent Anti-Catholic journals in Europe, upon the conduct of the judge, and the verdict of the jury, in the case of Newman v. Achilli; the one was "indecorous"—calculated to bring the administration of justice into contempt, at home and abroad—the other was directly contrary to the evidence laid before them. Certainly the last judgment of Lord Campbell will not have the effect of restoring respect for the "administration of justice" in the law courts of Protestant England, or of redeeming the "English name and character amongst foreign nations." The perjury committed by the jury has been now formally sanctioned by the highest judicial authority in Protestant England, and a new trial has been refused upon a paltry quibble that a Seroggs or a Jellreys would have been ashamed to plead, when about to consummate some legal iniquity; they were bold, unblushing scoundrels; but Lord Campbell is but a mean cowardly sneak, with all the venality, but without the pluck, of his predecessors—the true type of a low-bred, crop-eared, Scotch Puritan; the man was evidently intended by nature for a Paisley weaver, and not for a judge.—And yet this fellow, and a parcel of hypocrites like him, have the impudence to criticise the administration of justice in Tuscany and Naples. Out upon their impudence! why the most corrupt Court, in the most corrupt nation in Europe, might well serve as a model of purity and integrity to the Court of Queen's Bench in Protestant England. In the words of the *Times*—"CATHOLICS WILL HAVE HENCEFORTH ONLY TOO GOOD REASON FOR ASSERTING THAT THERE IS NO JUSTICE FOR THEM IN CASES TENDING TO AROUSE THE PROTESTANT FEELINGS OF JUDGES AND JURIES." There is indeed no truth or justice for Catholics in England.

From the continent of Europe there is little of interest. To the superficial observer it might appear that Napoleon the III was entirely occupied with the festive arrangements for his approaching nuptials; that his dreams by night were of soft amorous dalliance, and all his thoughts by day of connubial and domestic felicity. But still amidst the sounds of revelry, and the "sweet lascivious pleatings of the lute," may be detected the stern note of martial preparation. The Paris papers all breathe a violent Anti-British spirit, and by their style, remind one of the tone of the Parisian press previous to the rupture of the peace of Amiens. The arsenals at Toulon, Brest, Rochefort and Cherbourg, are, day and night, in unceasing activity. Twenty ships of the line, eighteen frigates, and fifteen smaller craft, all fitted with screw propellers, compose the formidable navy with which France menaces the coasts of England, and threatens to avenge the disasters of Waterloo. At the sight of such preparations for war, on the part of an Empire which ostentatiously proclaims itself "to be peace," the British government feels, naturally enough, uneasy, knowing well, that, in case of a war—such has been the sad effect of her policy of interfering with the internal affairs of other nations, and of her unremitting efforts to stir up the passions of a vile democracy against legitimate authority—that there is not a nation in Europe on whom she could rely as an ally in the contest—not one that would not heartily rejoice in her defeat and humiliation.

In India the successes of the British arms alternate strangely with disasters and defeats; indeed the imbecility of the generals seems to more than counter-balance the gallantry of the soldiers. By the last accounts it would appear that General Godwin had imprudently exposed, to the attacks of the enemy, a detachment of 400 men, at Pegu, 80 miles from Rangoon, and within a short distance of the hostile army. The Burmese commander made a dash at this little body, surrounded it, thus cutting off its retreat upon, and intercepting all communication with the main body. A force sent to its relief was repulsed with considerable loss, and it required a vigorous effort to once more restore the communications with the gallant, but badly commanded detachment, at Pegu. The only excuse is that General Godwin is a very old man.

At the Cape of Good Hope the war rages no longer, it only languishes. None of the hostile Chiefs have been given up, and the Colonial papers

are still full of accounts, of assaults made by the rebellious Hottentots, and of serious losses in men, cattle, and ammunition thereby inflicted, upon the Colonists.

The rush to the Australian "diggins" is on the increase. Gold has been discovered on the Owen's river—a small stream that runs into the Murray about 200 miles from Melbourne. There is every reason to believe that the whole district between the Murrumbidgee and Bass Straits, and upon the western slope of the Australian Alps, will be found highly auriferous. Society is completely disorganised. Lynch law is the only law recognised, and it is to be feared that government will be unable to do anything to check the fearfully rapid growth of violent crimes, arising from the herding together of such large masses of armed, and law-despising men. Much sickness had prevailed on board many of the emigrant vessels to Port Philip, owing to the over-crowding, want of cleanliness and ventilation on board. In some ships, not capable of taking, with due regard to health, more than 400 passengers, 800 were crammed; the loss of life in consequence has been very great; the attention of government has been called to the subject.

A STRONG ARGUMENT AGAINST "STATE-SCHOOLISM."

The Session of the Provincial Parliament that has just commenced promises to be of unusual interest. To Catholics the question of State-Schoolism is of the highest importance; it is indeed, to them, a question of life and death—a question involving the spiritual welfare of millions yet unborn: it involves the momentous questions—shall the descendants of Catholics in Canada, be trained up as members of the Church of Christ, or shall they, from their tender infancy, be indoctrinated into infidelity, and religious indifference? With such interests at stake, shall Catholics show themselves apathetic, or unequal to the occasion? Is this a time for inaction, or for folding the hands to slumber, when our adversaries are unremitting in their efforts for our perversion? No. God forbid. Let us awake, and be doing—let us show that we are conscious of our duties as Catholics, and not unmindful of our rights as freemen; that we are determined to fulfil the one, and—no matter at what cost—to assert the other.

Our rights as freemen—we say; for it is not as Catholics, or as the members of any particular religious denomination, that we demand freedom of Education for ourselves, and our children: we demand it—not as Catholics—but as citizens—not as a boon, not as a special privilege, but as our right—our inalienable right—of which no power on earth shall deprive us; as a right for which we are still content to petition, in the hope that sound counsels may prevail in the courts of our Legislature—but at the same time, as a right that we are determined to obtain—that we will take if it is not granted—as a right of which, neither the votes of a Parliament, nor the brute force of a mob, shall deprive us—so help us God.

And what is this right for which we are still content to petition?—what is the principle, for which we contend, and which we shall, if true to ourselves, triumphantly uphold? We claim as our right, Freedom of Education, and Freedom of Religion—that we be free to educate our children as we think fit—and that we be not compelled to pay for a system of education to which we are conscientiously opposed: we demand, in short, that Protestants shall have no voice in, no control over, Schools for which Catholics are compelled to pay. The principle for which we contend is the principle of which, strange to say, our most strenuous opponents have ever, when it suited their convenience, professed themselves the ardent advocates. "That the State, or Civil power, has no jurisdiction over conscience—that it has therefore no right to compel the members of one religious denomination to pay for the support, or propagation of the tenets of another." The principle we assert is the principle asserted by the dissenters of England, and by the Clear Grits of this country, in their denunciations of State Establishments; it is, in fact, the whole principle involved in the Protestant favorite war-cry—"No State-Churchism"—expressed in the formula—"No State-Schoolism."

Many unanswerable arguments might Catholics adduce why the Legislature, or rather—for we have no reason to believe that our rulers are generally indisposed to grant us justice—why the Protestant majority of Upper Canada, should desist from their tyrannical attempts to enforce, upon the Catholic minority, an odious educational system. We might, for instance, plead—the "rights of conscience"—the cruelty and injustice of compelling men to pay for educational, or religious, establishments of which they can make no use without doing violence to their sincere, even if mistaken, religious convictions. We might raise, against "State-Schoolism"—for they are perfectly applicable—all the objections usually raised, by Protestant dissenters in England, against "State-Churchism," and show cause why Catholics should not be compelled to support Non-Catholic Schools, by citing the arguments used by the Baptist or the Methodist, when arguing against compulsory payment in support of, the Anglican establishment, or the ministrations of the government parson. We might also strengthen our case by the "*argumentum ad hominem*," by asking our opponents—how they would feel, how they would act—if, in Catholic Lower Canada, the Non-Catholic minority were compelled to pay for the support of Catholic Schools? and by assuring them that Non-Catholic Schools are just as objectionable in the eyes of Catholics, as Catholic Schools are in the eyes of Non-Catholics. All this might we do; all these arguments against "State-Schoolism" might we bring forward; and most certainly, our opponents would be unable, pay,

would not even attempt, to reply to them. But alas! in their contest with Protestantism it does not suffice for Catholics to rely upon the justice of their cause alone. They must be prepared to do as well as to argue—to act, as well as to petition, if they hope to wring justice from their Non-Catholic opponents, who are generally as callously indifferent to the humble demands of the weak suppliant for justice, as they are timidly sensitive to the threats of the strong man, determined to assert his rights. We must not then rely solely upon the manifest justice of our cause—as if our adversaries were amenable to the demands of justice; we can expect nothing from their sense of justice, though we may hope every thing from their fears. In fine, though we cannot make them hearken to reason, do homage to logic, respect truth, act honestly, or love God—we must try and make them dread man: we must convince them that it is not only unjust, but that it will be highly dangerous for them, to continue their attempts to enforce the accursed system of "State-Schoolism" upon their Catholic fellow-citizens; such an argument Protestants can understand.

And such an argument against State-Schoolism, and in favor of Free Education, will be afforded by the public expression of the Catholic will—that, in so far as Catholics are concerned, State-Schoolism shall cease, and that they will allow no State interference whatever, either in the matter of religion, or of education. Will against will, the will of the Catholic minority is just as good as a reason, and quite as stubborn as a fact, as the will of the Protestant majority. Here then is an excellent argument—one to which the most rabid Protestant must yield—against "State-Schoolism," or compulsory payment for Non-Catholic Schools. "We will not pay one cent for the support of such schools; if our just demands are not granted, we will no longer pay school-rates, and no two words about it; should our Protestant fellow-citizens attempt to levy them by brute force, they must"—in the emphatic language of Mrs. Campbell—"take the consequences of the situation." This then is the best, the shortest, and the easiest understood, of all arguments in favor of Freedom of Education—the expression of the determination on the part of Catholics, no longer to allow themselves to be taxed for the support of Non-Catholic schools. In such a case as this, resistance to an iniquitous law is not only a right, but a duty, which every Catholic is called upon to perform, as he values his allegiance as a member of the Church, and his rights as a freeman.

For the Church has spoken, and in the plainest terms—by the decision of the Bishops in Canada in Council assembled, a decision ratified by the Sovereign Pontiff—has condemned "Mixed Schools—that is to say—schools in which Catholic and Protestant children are mixed indiscriminately together, and in which no, or a false, religion is taught, as altogether dangerous"—dangerous to faith, and dangerous to morals. Now, no power on earth can render it the duty of Catholics to support institutions "dangerous" to faith and morals; it is therefore the duty of every Catholic,—a duty from the performance of which no Act of Parliament can absolve him—not only not to support, but by every means in his power to oppose, and resist, the establishment of such "dangerous" institutions. If it would be the duty of the Catholic to refuse to contribute towards the support of the gambling house, the grog shop, or the brothel, because the gambling house, the grog shop, and the brothel, are "dangerous" to faith and morals—for the same reason it is his duty now to refuse payment towards the support of schools which have also been pronounced by the Bishops of Christ's Church, and by Christ's Vicar on earth, "dangerous" to faith and morals; and not the less dangerous because the danger is not, at first sight, so apparent.—There can now be no doubts as to the duty of the Catholics of Upper Canada, with respect to the "Mixed Schools." The man who, after the promulgation of the decrees of the Church, shall countenance, either directly, or indirectly, the system of State-Schoolism therein condemned, may call himself a "Catholic," but he is as unworthy of the name of Catholic, as Judas was of a place amongst the Lord's Apostles—as unworthy of the name of Catholic, as was the burner of incense before the statue of Cæsar, or the name of Christian. Such men there may indeed be, for there have ever been, and ever will be, timid, time-serving, and treacherous, disciples; let us not, however, be dismayed, or scandalised, thereat, though we cannot but regret the disgrace that such conduct brings upon the name of Catholic; thank God, such conduct is rare, the Iscariots are but few in number—and though they call themselves Catholics, what is that to us? The Church disowns them, and the very men for whose sakes they have made themselves vile, do, in their hearts, most thoroughly despise them.

Here then is our argument against "State-Schoolism": As freemen,—recognising no right on the part of the State to interfere with us, or our conscientious convictions, in matters of religion, or education, and determined to resist all such interference, no matter at what cost—we will no longer pay for the support of schools "dangerous" to faith and morals; and the sooner our Protestant fellow-citizens "realise" this fact, and resign themselves to it, the better for themselves, and for the peace of the community. Peace we earnestly desire; but peace, when obtained by unworthy concessions, is bought at too dear a price; we are not prepared to make such concessions—to sacrifice a principle—to be renegade to our religion false to our Church, and traitors to the cause of "civil and religious liberty;" peace upon such terms is not worth the purchase.

The Catholics of Upper Canada are, in round numbers, about 180,000; united to the Catholics of the Lower Province, the Catholics compose, perhaps, an actual majority of the whole population.—Not for this do they desire to domineer over, or to