

FOR SALE,
DRAFTS AT THREE DAYS' SIGHT, on Messrs. OVER-
END, GURNEY & Co., LONDON, from
ONE POUND UPWARDS,
Negotiable at any Town in Great Britain or Ireland.
HENRY CHAPMAN & Co.,
St. Sacramento Street.
Montreal, Oct. 1852.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 26; 1852.

NEWS OF THE WEEK.

The first Session of the new Parliament was opened by Royal Commission on Thursday the 4th inst.—The members of the House of Commons mustered pretty strongly upon the occasion, and immediately after the reading of the Commission proceeded to the election of a Speaker. Mr. R. Palmer, seconded by Lord Grosvenor, moved that the Right Hon. Shaw Lesferre be elected Speaker; this was carried by acclamation; nothing but the usual routine business, connected with the swearing in of members and preparing for the approaching campaign, has as yet been transacted. The speech from the throne was to have been delivered on the 12th inst.; the address will be moved in the House of Lords by the Marquis of Bath, seconded by Lord Donoughmore; in the House of Commons by Lord Loraine, seconded by Mr. Egerton. So many delays had occurred in sitting up the interior of St. Paul's, and in making the other requisite arrangements, that the funeral of the Duke of Wellington was not expected to take place before the 21st inst.

The long-talked of Free Trade Banquet came off at Manchester on the 2nd inst., and was attended by the leading Free Traders, and many of the Irish Catholic members. Messrs. Cobden and Bright announced the system of tactics which they, and their followers, intend to pursue towards the Derby Government. "We want," said Mr. Cobden, "to make the Government declare its principles." This will be no easy task, for the only principle of the present administration seems to be, not to have, or if having, not to avow, any decided principles. Their principles seem to be like those of the Hon. Member for Verbosity—"Britannia and her Sea-King Trident," as written in the faces of the British Lion and Unicorn . . . together with a revision of something speaking generally, and a possible readjustment of something else not to be mentioned more particularly." However, Mr. Cobden seems sanguine that he will bring them to make a good confession—"If the Queen's speech does not contain a distinct renunciation, and recantation of Protection, then I think," continued Mr. Cobden, "that the Free Trade members are bound, either by an amendment to the address, or by a substantive resolution in the House, to declare that no Government will have the confidence of the House of Commons which does not avow its determination to adhere to the policy of Free Trade, and to carry it out in every practicable way." Mr. Bright followed suit, and played out his great trump card of Parliamentary Reform, including a very general extension of the elective franchise.—Mr. Keogh, the member for Athlone, responded to the toast of—"Prosperity to the Industry of Ireland," and pledged himself, and his friends, to support the commercial policy of the former speakers, as well as the great measure of Reform, the necessity of which had been so strongly insisted upon by Mr. Bright. Thus the Free Traders hope, by adopting this line of action, to compel the Derby Ministry, at the very commencement of the Session, either to renounce their ancient Protection principles, or else to resign office. We don't think that Ministers will do the latter, and the former they have pretty well done already; if rumor may be believed, Protection is dead, and the Queen, in her speech from the throne, will sing its requiem.

Father Leahy, the great champion of evangelical Protestantism on this continent, being as it were under a cloud,—that is, likely to be very speedily glorified on the gallows,—the white cravatged gentry have set about improving this "mysterious dispensation," as they would call it, in the best manner possible. For this purpose another apostate monk—the ex-Barnabite Gavazzi—has been invited over to America to fill the place from which his lewd predecessor has just fallen. The ex-reverend Father is, we understand, about to visit America for the purpose of promulgating the Protestant evangel, and inculcating what Kirwan calls a "holy horror" of Popery, Priestcraft, and Chastity; to facilitate this object the worthy gentleman is to deliver a series of lectures, in choice Italian, to a set of gaping boobies who, unable to understand a word of the language spoken, will yet be moved to joy unutterable at the spectacle of a grimacing buffoon d—g the Man of Sin in an unknown tongue, and expatiating on the pleasures of perjury and impurity in the soft bastard Latin of the South.

The 10th of December is spoken of as the day fixed for the installation of the Empire. Little reliance is placed on the pacific professions of the future Emperor, and his Bourdeaux speech, "*L'empire c'est la paix*," is irreverently spoken of as Bunkum. The French Government is making extensive additions to its steam-navy, and putting the coast fortifications in a state of thorough repair. Havre is to be fortified on the same scale as London and Brest, and a permanent levy of sailors has been ordered, 400 of whom are destined for service in the Cherbourg and Brest arsenals. If Louis Napoleon desires peace, he is by no means backwards in making every preparation for war, not a defensive war, for the independence of France is not menaced, but ag-

gressive war—a war for the recovery of the limits of the old Empire, and for the purpose of revenging the wrongs of Waterloo on the "*perfidie Albion*."

Our Holy Father Pope Pius IX. has addressed a most touching Allocution on the state of the Church in New Grenada. In that Republic the old system of persecution, and spoliation against the Catholic Church has been put in force. The Jesuits have been expelled; the property of the Church confiscated; aid promised to those who, having embraced the religious life, feel moved by the lusts of the flesh to the perpetration of perjury; marriage abolished, and a beastly system of concubinage instituted in the place of the Christian sacrament; the parochial clergy made elective by the laity of the different parishes; the jurisdiction of the Ecclesiastical Courts in matters spiritual superseded by the civil tribunals; and the Prelates punished with imprisonment and exile for their noble resistance to these encroachments of the State, upon the inalienable rights of the Church. Such are a few specimens of the anti-Catholic spirit which has for some time presided over the Legislature of the Republic of New Grenada, and which has called forth the pathetic and indignant remonstrance of the common Father of all the Faithful, who "censures, condemns, and declares utterly null and void, all the aforesaid decrees which have—so much to the contempt of the Ecclesiastical authorities, and of the Holy See, and to the loss and detriment of religion and the holy Prelates—been there enacted by the civil power." The illustrious Prelate, Emmanuel Joseph de Mosquera, Archbishop of Santa Fé de Bogota, now an exile from his diocese, was one of the Prelates whose presence conferred additional lustre upon the Dedication of the grand Cathedral of Albany, which took place on Sunday last, and of which an account will be found in another column. It is hoped that the difficulties so long existing between Piedmont and the Holy See will soon be removed, and that Piedmont is about to return to its allegiance to the Chair of Peter.

The America arrived at Halifax on the 23d inst., bringing Liverpool dates up to the 13th. We have a telegraphic report of the Queen's Speech, but there is not much in it—news unimportant.

DR. BROWNSON AND THE TABLET.

The Tablet of the 6th inst. contains a manly, yet very touching reply from Dr. Brownson, to a letter which appeared in the same paper some weeks ago from the illustrious Dr. Newman, in which the latter reverend gentleman seemed to consider that he had been personally attacked by Dr. Brownson in certain articles upon the "Theory of Development," which have from time to time appeared in *Brownson's Quarterly Review*. In his reply Dr. Brownson disclaims all intentions of saying one word calculated to wound the feelings of Dr. Newman, or of his illustrious brethren, converts to Catholicity from the Anglican heresy, and who have given such signal proofs of their sincerity and attachment to Catholic truth.

"If Dr. Newman?"—says the learned Doctor—"had done me the honor to read what I have written in regard to him and his school, he would have seen that I have, from first to last, been careful to distinguish between the man and the author. I have never doubted his Catholic intentions; I have never impugned his motives; I have never entertained the least doubts of his Faith, or that of his disciples. I have uniformly expressed, my full confidence in the purity of their motives, and professed warm love and reverence for their personal virtues." No one, after this, will suspect Dr. Brownson of being actuated by any ill will towards, or petty jealousies of, the Tractarian converts, because he denounces the dangerous tendencies of the "Development Theory."

Dr. Brownson has denounced this "Theory," first broached by Dr. Newman, when a layman, and a Non-Catholic, as "dangerous to the purity and integrity of Faith;" a Protestant Unitarian minister himself once, though now a Catholic layman, he has freely criticised the writings of a fellow Protestant layman, now an illustrious, and beloved divine of the Catholic Church. In so doing Dr. Brownson has done no more than his duty, and in that which he has denounced, he has denounced only that, which after rigid examination, had previously been condemned by Catholic Bishops and theologians in America. The Doctor's argument was—either the phenomena presented to us by the history of the Church require the aid of the "Development Theory" to account for their existence—or they do not. If they do, then must the Church be in error, for she maintains—that, though in course of time the faith may have gained in evidence, and has, doubtless, been more clearly defined in opposition to the heresies which, from time to time, have disturbed her peace, contradicting, now this truth, now that—yet still she has taken up, enunciated, or evolved no new doctrines, unknown to, or not formally believed by, the Church of the first centuries—that, what the Church believes, and teaches now, she has always believed and taught, as she will believe and teach until the end of all things. If the phenomena, as presented to us by history, do not require this theory, then is it, to say the least, utterly useless. But it is worse than useless: this "Development Theory" started by Dr. Newman when a Non-Catholic, has been urged as a reproach against the Church, as if she had adopted it—as if she, unable to deny that she had corrupted, by adding to, the Faith, were now anxious to account for facts which she could not conceal or deny, by inventing the theory of "Development." This theory is dangerous—cries out Dr. Brownson seeing what an argument against the Church it would afford if allowed to pass uncontradicted;—this theory is false—he says again—and opposed to the constant declaration of the Church, which affirms that what her doctrine is now, it has been from the beginning.

Very possibly Dr. Newman meant not; when he wrote his famous book, to assert positively, a theory so fatal to Catholicity; but it must be remembered that he wrote it as a Non-Catholic, and it is therefore most unjust, on the part of Protestant controversialists, to treat it, and quote from it, as if it were, or as if it had the shadow of a claim to be considered, an exponent of Catholic doctrine. In all probability, neither Dr. Newman nor his admirers—(and wherever there are Catholics, there Dr. Newman has sincere admirers, of his rare talents, and his still rarer virtues)—would to-day assert the theory which Dr. Brownson, with so much force and justice, denounces; but, it must be borne in mind, that neither Dr. Newman, nor his admirers, have as yet disclaimed the consequences which can be, nay which must be, logically deduced from the "Development Theory." It is with the view of making them declare their opinions, fully and frankly, that Dr. Brownson returns so often to the charge, calling on them to state what they mean by "Developments," and whether they mean only "Developments" in the sense in which he admits them—a sense undoubtedly true—or in the sense in which he suspects them of asserting "Developments"—a sense undoubtedly false. This is the plain statement of the controversy betwixt Dr. Newman and Dr. Brownson, in so far as it has appeared before the public—and if in the course of it, the latter gentleman has made use of any harsh, or apparently harsh, language—in his letter to the Tablet, he has given all the reparation that a gentleman can give, or that any honorable man has the right to demand.

But there is something more, beneath the surface, which meets not the eye, yet which is the real cause of all the bitterness that has been manifested against the great American champion of Catholicity, by his Catholic brethren on the other side of the water. The fact is, Dr. Brownson has told some plain truths, plainly, without circumlocution; and truth plainly told is not always acceptable. Whilst admitting the worth of the Anglican converts to Catholicity, Dr. Brownson has not failed to distinguish certain peculiarities which cling, as it were in spite of themselves, to some of the converted Tractarians: he has pointed out a certain false estimate of their former position, which these amiable gentlemen too often entertain, viz.—as if, in virtue of their Anglican, or Tractarian heresy, they had been nigher to the Church, and were therefore better Christians than their other Protestant brethren, who more logically, that is, more consistently with their Protestant principles, denied, or Protested against, more of God's revelation to man through Christ. Now one Non-Catholic is just as much a Non-Catholic as another; whether he be called a Puseyite, or a Mormonite, is of little consequence so long as he is outside the Church; and both Puseyite and Mormonite ere they can be recognised as children of the Church, must begin by abjuring their heresies, and then, acknowledging themselves poor and naked, must come as humble suppliants for relief to the treasury of their spiritual mother. In fact, heretics of all sects must commence by putting off, before they think of putting on—"they must be off with the old love ere taking on with the new;" and the very first step the convert must take is to renounce all his Protestantism. Now our Anglican friends—and it is but a harmless vanity so long as they are Anglicans—seem to fancy that to become Catholics they have only to put on a little more: that they are all very well in so far as they go, but that they don't go quite far enough; that they lack but little—another article to their creed—an additional Sacrament or two—and that these obtained, they will be all right. This notion, general amongst High Church Anglicans, is simply provocative of mirth when confined to Anglicans; but it becomes highly pernicious when retained by the convert to Catholicity. True, as an Anglican he wanted but one thing, but that one thing was the one thing needful—Faith—and that he needed just as much as any other Non-Catholic, whether Methodist, or Mormonite, upon whom it is the fashion amongst the Anglicans to look with a kind of highly refined scorn. Our Anglican friends prattle away so glibly about rood-screens, altars, transepts, and groined arches, they are so learned upon the rubrics—indeed we never knew a Tractarian who wasn't death upon the rubrics—that, what with Gregorian chaunt and mediæval architecture, candlesticks and genuflections, they fancy themselves downright Catholics; their young men cultivate an ascetic cast of countenance, and come out strong at evening parties, in satin waist-coats, which, as a witty but wicked writer says, do look, at a distance, very like hair-shirts: the young ladies can calculate the moveable Feasts and Fasts to a nicety, and get themselves up with astonishing accuracy, for the occasion—white scarfs on Festivals of our Lord, and the B. Virgin—violet do. in Lent—and black, terribly black bonnets on Good Friday—and how, with all these pretty fopperies, can our friends deem themselves to be far from the kingdom of heaven? And thus it sometimes comes to pass that when brought by the Grace of God into the Church, they feel shocked at being told that the Tractarian heresy is, in the eyes of Catholics, not a whit less damnable than any other form of heresy—that, whilst outside of the Church, it is of no consequence whether the Non-Catholic be one mile off, or ten: this seems a hard saying, and few there be who can bear it. Now this is just what Dr. Brownson has told the Anglican converts to Catholicity, amongst whom he has seen, or fancied that he has seen, traces of this tendency, to look upon Tractarianism as something less dangerous than the other isms: he has told them that heresy is heresy, whether it be heresy by Act of Parliament as professed by the Anglicans, or some other form of heresy professed by the other Non-Catholic sects; in so doing he has trod upon some corns, shocked some prejudices, but, he has told the truth and has done a deal of good.

This, far more than the "Development Theory"

question, has given rise to the little warmth that has characterised the controversy between Dr. Brownson and his opponents—a controversy which we deplore, but which we should be sorry to see terminated by the sacrifice of truth. The ground that Dr. Brownson has taken up, it is of great importance that he should maintain—misjudged and misrepresented though he will be by those who cannot appreciate the lofty motives by which he is actuated; and 'painful as it must be to the Doctor himself to take up such a position with regard to so good, so great, and so deeply revered a man as Dr. Newman, now perhaps suffering unmerited punishment for his zeal in the cause of that Church, which we are sure, is not more dear to one, than she is to the other. Gladly would we have avoided all allusion to this unpleasant topic, but we have been much surprised, and still more shocked; at the almost flippant tone which some few of our Catholic cotemporaries in the United States—unintentionally we hope—have adopted towards one, who is as justly venerated for his learning and devotion to the cause of Catholic truth, on this side the Atlantic, as Dr. Newman is in England: we feel it our duty publicly to disclaim all sympathy with those who think to show their respect for Dr. Newman, by depreciating Dr. Brownson—for such conduct is as unjust towards the latter, as we are certain that it must be, distasteful to the former. Dr. Brownson, we well know, needs no praise from us, nor from any layman; he has received the public, and formal, approbation of the venerated Prelates of the Catholic Church in America, and higher praise, on earth, no man can receive, no man can desire; but he will pardon us if we put on record our disapprobation as Catholics, of the ungenerous, supercilious manner in which he has been treated, by fellow-laborers in the same vineyard, and who, having but one object, should all learn to labor as brethren, with one mind; and in singleness of purpose, cultivating feelings of mutual good-will, and carefully abstaining from all petty jealousies and rivalries. Dr. Brownson it is true is only a layman, but he writes under the direction of his ecclesiastical superiors; the matter is theirs, the manner only is his own—and this constant submission to the Church is the Doctor's boast, as it is in the eyes of Catholics, his chief merit. As a writer, we may safely say, that no layman in America has rendered such important services to the cause of Catholicity as has Dr. Brownson: he it is, who first in this country taught Catholics not to be ashamed of, not to apologise for, their religion, as if it were almost, if not altogether, as good as Protestantism: he it is who, more than any other Catholic layman, has imparted a healthy vigorous tone to the Catholic literature of North America, and who has set us all an example, which, if we imitate, we shall do well. No man need be ashamed to admit that he has learned something from Dr. Brownson, for there is no lay-Catholic writer on this continent who is not deeply indebted to the learned gentleman, to whom it is no exaggeration to give the title of the father of the lay American Catholic press; we see not therefore, why any should be too proud to acknowledge the obligation. Dr. Brownson's works are about to be published in London, and when they are as well known to the reading public of England, as they are to the Catholics of America, the learned author will be as highly appreciated on the Eastern, as he already and most deservedly is on the Western, side of the Atlantic.

FRENCH CANADIAN MISSIONARY SOCIETY.

It is a wise proverb which bids us "not look the gift horse in the mouth;" it is a praiseworthy sentiment which induces us not too severely to criticise the performance of those who do their best to cater for our amusement. We will not therefore complain of the barrenness of the November number of the *Missionary Record* now before us, but rather would we return thanks to its compilers for the spiritual provender they have provided. "It is a day of small things" with us, say our evangelical friends, and as a necessary consequence these "small things" are retailed to us in the smallest of all possible small talk. For this falling off in point of interest we fear that we are ourselves to blame. Instead of welcoming the former issues of the *Record* with gratitude to the givers, and "improving the occasion," as the occasion should have been improved—instead of opening our eyes, and ears, quietly accepting the good things which André Solandt, D. Amaron, and other pious lawkers of the Word of God were pleased to let drop—we received their histories with scepticism, not to say downright infidelity; we questioned the truth of pedlars' legends, pointed out discrepancies, and absurdities, and by way of a climax to our enormities, we showed the hardness of our hearts, and our unregenerate state, by convicting, upon the clearest testimony, the F. C. M. Society, its agents, and office-bearers, of malicious falsehood, and deliberate calumny. And thus, by compelling our friends to adhere to a semblance of truth, we have greatly contracted the Society's sphere of usefulness; we have, as it were, broken down the carved work of its Zion, and sadly tarnished the bright gold of its sanctuary. How then, under these circumstances, can we expect anything very amusing in the literature of the evangelical children? and how, after having stopped their tongues from lying, and their lips from evil speaking and slandering, can we expect them to sing the sweet song of the conventicle? Alas! they have no "freedom."

They sing, but their song is a dirge. No more we hear those spirit-stirring and soul-subduing strains which charm the ears of elect vessels, and "wake to extacy the"—professor of vital religion. We hear no more of monstrous, and Herculean priests, Rogging Sisters of Charity, in open day through the public thoroughfares of the city—our sympathies are not appealed to in behalf of apocryphal Jesuits inured to

* The original has it—"the living lyre."—[Liar.—P. D.]