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 AND
 CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, NOV. 28, 1851.

NEWS OF THE WEEK.

Kossuth still continues the lion of the day, chiefly because, during the present period of inaction, consequent upon the Parliamentary recess, newspaper editors have nothing, and no one else to speak about. Yet even Kossuth begins to become a bore: "The prevailing opinion," says the *Glasgow Free Press*, "amongst the better class of politicians in London, appears to be that Kossuth is a humbug." The *Times* and *Morning Chronicle*, join with wonderful unanimity, in decrying the Magyar's claims to popular homage; and a host of correspondents, from various parts of the kingdom, and on the continent, supply a catalogue of frauds, malversations, and 'financial dodges' perpetrated by the ex-Dictator in the zenith of his power, which would seem not only to strip him of his brilliant plumage, but, if true, unfit him in the first degree for the society of honest men.

At the dinner given in Kossuth's honor at Southampton, a rather amusing incident occurred, which we find thus reported:—

"While the dinner was progressing, Mr. F. O'Connor, who was seated at some distance away from the principal persons, came up and addressed M. Kossuth, saying, 'I love you—my heart is yours,' &c., &c., at the same time grasping his hand.

The Mayor started up and said, 'I can't allow this.' Mr. O'Connor—'Why, what's the matter?' The Mayor—'I won't allow this. I have been in the habit of attending at public dinners, and I cannot permit any interruption of this kind (loud cheers and groans for O'Connor). I must request you to resume your seat.'

Mr. O'Connor did so, with an attempt at a smile on his face. Subsequently he rose to speak, but was put down by a volley of groans, cries of "order," and hisses, and was obliged to content himself with calling for cheers for Kossuth.

It is evidently the policy of Kossuth's admirers, not to permit the great man to identify himself with the Chartists in England. He will keep his Ultra-Democracy bottled up, until his arrival in the United States.

The St. Alban's Bribery Commission have elicited some startling facts, with regard to the late contested election in that borough. They have managed to get hold of Mr. Edwards, the great agent in the work of corruption, and have compelled him to disclose the names of his employers, and of the parties bribed. The following portion of his evidence, as reported in the *Times*, will be read with interest at the present time, as showing the way in which the votes of the "free and independent" are secured:—

"Out of the 324 electors whom he reckoned favorable to his interest there were about 250 whom he looked upon as persons requiring head-money. It was the same with the other party. He had acted on both sides. He should think it very strange if Mr. Carden's party had not done the same thing. The Conservative party was very much altered if it did not look for money on such occasions. The fixed sum given was £5 a-head. The maximum was £8, the way in which money was given was this:—They first canvassed the town all day; but there was not much to be done that way. In the evenings witness generally took up his position at his office, and, in accordance with the regular custom for 20 years, the voters called upon him there, and, if they promised their votes, he gave them head-money. Formerly he had a brother-in-law who acted with him, and he took up his position at the top of the stairs, and introduced the voters to him, one by one. His own sons afterwards took up that position. Generally the whole money was paid on such occasions, but there were some few exceptions. Every one who received money was in some way engaged in the election, as spies, messengers, and various sorts of ways, and he paid them accordingly to what he thought the value of their labor. £5, as he had said, was the usual sum; but, if a man had rendered efficient service as a messenger or spy, he received more. Some of them were actively and some of them only colorably employed. These who were only colorably employed received a small sum; those who were actively employed a larger sum. He began paying money on the 30th of November. He had a list of the persons who received head-money, but that was one of the papers he had particularly destroyed. He wished to avoid mentioning persons' names, as it was a very painful thing to do so.

Mr. Edwards.—But you must mention the names of the persons, if you remember them.

Mr. Edwards.—Will you tell me, in the presence of this meeting, what will be the consequence of my refusing to mention the names?

Mr. Slade.—You will be imprisoned till you do, and the imprisonment may last your life, unless you disclose the names. You have no option, Mr. Edwards. You must disclose the names.

Mr. Edwards.—I have already suffered 18 weeks' imprisonment, and am ready to suffer another 18 weeks rather than mention names.

Mr. Slade.—I fear that you will have to suffer more than 18 weeks, unless you comply with the act of Parliament, and answer the questions put to you. I feel for your position, but you have no alternative.

It was then agreed that the commissioners should

take the register and call out the names of the several electors *seriatim*, at the same time requesting Mr. Edwards to say whether he had paid them any and what sum for their votes at the late election. In this way the names of about 100 persons were mentioned as having received "head-money." About 80 of them had received £5 a-piece or upwards; 10 had received £8 or upwards; three of them £6 or upwards; two of them £10; one £18 or £20; and some £1, £2, or £3. In most of the cases where more than £5 had been given the witness stated that services had been rendered to more than the full value of the sum received. One supplied committee-rooms, another furnished apartments, and others acted as spies, messengers, or doorkeepers. In one or two cases the money was given to the wives of the electors, but the husbands declined to recognize the bargain, and voted for Mr. Carden, or not at all. The money in none of these cases was ever returned. Three prize fighters were employed to keep the peace, and received the usual allowance of £5. Witness would not have done their duty for £50.

The whole amount given as "head money," amounted to £1,800.

An account of the consecration of the new Catholic Church of St. John's, at Gravesend, by his Lordship the Bishop of Southwark, will be found in our Catholic Intelligence. This event was announced to the public by means of placards, posted on the doors of the different Catholic Churches in London, in which the names and titles of the Bishop of Southwark, and of his Eminence the Cardinal Archbishop of Westminster, appeared at full length. This outrage upon the Ecclesiastical Titles Bill, has called forth some remonstrances against the apathy of the ministry, in not prosecuting the peccant ecclesiastics. The indignation of the No-Popery zealots is very harmless, and very amusing. "The Catholics are getting too much power," says one writer in the *Times*, who recommends that "something be done."

Amongst the memorabilia of the week, we may mention the proceedings in the Court of Queen's Bench, instituted at the suit of the infamous Achilli, against the publishers of Dr. Newman's *Lectures on the present position of Catholics in England*. The following is the passage complained of as libellous:—

"And in the midst of outrages such as these, my brothers of the Oratory, wiping its mouth, and clasping its hands, and turning up its eyes, it trudges to the Town Hall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli—I might have spoken of him last week had time admitted of it. The Protestant world flocks to hear him, because he has something to tell of the Catholic Church. He has something to tell it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one as far as it goes, and it is one. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion, that our holy mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mother of families,' he seems to say, 'gentle maidens, innocent children, look at me for I am worth looking at. You do not see such a sight every day. Can any child live over the imputation of such a production as I am? I have been a Catholic and an infidel. I have been a Roman Priest, and a hypocrite. I have been a profligate under a cowl. I am that Father Achilli who, as early as 1826, was deprived of my faculty to lecture for an offence which my superiors did their best to conceal; and who in 1827 had already earned the reputation of being a scandalous friar. I am that Achilli, who in the diocese of Viterbo in February 1831 robbed of her honor a young woman of eighteen; who in September 1833 was found guilty of a second such crime in the case of a person of twenty-eight; and who perpetrated a third in July 1834 in the case of another aged twenty-four. I am he who was afterwards found guilty of sins, similar or worse, in other towns of the neighborhood. I am that son of St. Dominic who is known to have repeated the offence at Capua, in 1834, or 1835, and at Naples again in 1840, in the case of a child of fifteen. I am he who chose the sacristy of the Church for one of these crimes, and Good Friday for another. Look on me, ye mothers of England, a confessor against Popery, for ye never may look on my like again. I am that veritable Priest, who after all this, began to speak against, not only the Catholic Faith, but the moral law, and perverted others by my teaching. I am that Cavaliere Achilli, who then went to Corfu and made the wife of a tailor faithless to her husband, and lived publicly and travelled about with the wife of a chorus singer. I am that Professor in the Protestant College at Malta, who with two others was dismissed from my post, for offences which the authorities cannot get themselves to describe. And now attend to me, such as I am, and you shall see, what you shall see about the barbarity and profligacy of the inquisitors of Rome.' You speak truly, O Achilli; and we cannot answer you a word. You are a Priest—you have been a Friar; you are, it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants, by your extraordinary depravity. You have been, it is true, a profligate, an unbeliever, and a hypocrite. Not many years passed of your conventual life, and you were never in choir, always in private houses, so that the laity observed you. You were deprived of your professorship we own it; you were prohibited from preaching and hearing confessions; you were obliged to give hush-money to the father of one of your victims, as we learn from the report of the police of Viterbo. You are reported in an official document of the Neapolitan police to be known for habitual incontinency; your name came before the civil tribunal at Corfu for your crime of adultery. You have put the crown on your offences by, as long as you could, denying them all; you have professed to seek after truth when you were ravaging after sin. Yes, you are incontrovertible proof that Priests may fall, and Friars break their vows. You are your own witness; but while you need not go out of yourself for your argument, neither are you able. With you the argument begins; with you it ends; the beginning and the ending you are both. When you have shown yourself, you have done your worst, and your all; you are your best argument, and your sole. Your witness against others is utterly invalidated by your witness against yourself. You leave your sting in the wound; you cannot lay the golden eggs, for you are already dead."

For thus conspicuously gibbeting the foul carrion with which he had to deal, it is intended to file a criminal information against the publishers of Dr. Newman's lectures. Of the truth of the statements therein contained, there can be no two opinions. Achilli is only a little worse than the average run of the apostate Catholic priests; but vile as he is, the lash of Dr. Newman's sarcasm has made him writhe.

A very important meeting has been held at New York, in order to express the sympathy of the Catholics of that city, with the efforts of their co-religionists in Ireland, to establish a Catholic University. Amongst the speakers we find the name of his Grace the Archbishop of New York. We have merely room to give the different resolutions agreed to:—

1. Resolved,—That the late appeal of the venerable prelates of Ireland to the people of America, on behalf of the Irish Catholic University, merits at our hands the most respectful attention, and that the mission of the reverend gentlemen delegated by them to this country, possesses the strongest claims on our sympathy and support.

2. Resolved,—That Ireland's demand for freedom of education, and her refusal to commit the instruction of her children to the management and control of the British cabinet, are hallowed by the principles of civil and religious liberty, and justified by experience. The relentless efforts of the British Government, during ages of persecution, to extinguish the lamp of Catholic faith, and Catholic science in that unhappy land, and the late manifestations of the same intolerant spirit, cover the proposed system of State education—were it not manifestly objectionable in itself—with the blackest suspicions; while Catholic Ireland's ancient fame in letters, and her struggles despite the terrors of exile and of death, to secure to her youth the science of the schools combined with the science of the saints, repel the calumny that she seeks to confine the intellect or enslave the soul."

3. Resolved,—That accustomed as we are in this land of genuine freedom to the fullest enjoyment of the blessings of civil and religious liberty, we cannot omit this opportunity of testifying with what painful and indignant feelings we behold the government of a nation which boasts of its liberty and enlightenment, forging chains anew for ten millions of her fellow-subjects; while we tender to the venerable hierarchy, and people of that down-trodden land, our heartfelt sympathies in their sufferings, and the highest tribute of our admiration for the noble attitude of defence which they have assumed."

The fourth and last resolution was moved by his Grace the Archbishop of New York, and supported in a most eloquent speech, which we give on our sixth page. The resolution was as follows:—

Resolved,—That in the deep harmony of unanimous feelings which the late penal enactments have produced among the bishops, the clergy, and Catholic people of England, Ireland, and Scotland, and in the founding of an Irish Catholic University at this time, we recognise a sign of hope, and a pledge that the Celtic race in the United Kingdom of Great Britain and Ireland will be as lasting, as ineradicable, as indestructible as the empire itself under which they live, while we have a higher pledge that the Catholic religion will survive even that catastrophe, happen when it will."

PROTESTANT CIVILISATION.

We are often assured, with many a flourish of trumpets, that the present age is pre-eminently an age of progress, and that if there still be much suffering, much misery—both moral and physical—amongst vast classes of the community, such suffering and misery are inseparable from an age of progress, and from the transition state in which the age finds itself, and which is implied by the very name of progress as applied to it. In one sense, the present age is most assuredly an age of progress; but in what direction it is progressing—heavenward or hellward—is a question which few take the trouble of asking. It is enough for many to know that there is progress. "Go ahead—push along—keep moving"—is their cry—no matter whether this "pushing along and going ahead" conduces us. The fact of our being in a transition state is a satisfactory explanation with them, for the existence of misery, which cannot be concealed; it is the price that we must cheerfully submit to pay for our progression, because it seems to be taken for granted that all change is a change for the better. That such is not the case, a few facts, which we have collected from Protestant papers, will suffice to show; and will tend to establish the truth of our assertion, that Protestantism and civilisation are incompatible; and in fact, that a nation thoroughly Protestantised is thoroughly brutalised.

Last we should be misunderstood we will define what we mean by Catholicism, and what by Protestantism. By Catholicism we mean a firm belief in, and steadfast obedience to, the doctrines revealed by God to man, through One, Holy, Catholic and Apostolic Church. By Protestantism we mean the denial, in whole or in part, of any of these doctrines, and the consequent alienation from the Catholic Church. The history of the world, at the present day, clearly shows, that in proportion as nations have receded from the One, Holy, Catholic and Apostolic Church, so, also, have they receded from true civilisation, and relapsed, in whole, or in part, into heathen barbarism.

We have often alluded to the rapid increase of immorality and gross bestiality, at the present day, in Protestant countries. We have been severely censured for so doing; we have been denounced as libellous, as traducing the moral and virtuous people of Britain, and the United States. Our denouncers forgot, in the excess of their indignation, to mention, that we were but repeating the assertions of Protestants themselves; and that, if we were libellous, that we were libellous in company with Lord Aberdeen, the Duke of Argyll, and a host of other Protestant witnesses, who all testify to the rapidly increasing drunkenness, debauchery, and bestiality of Protestant Scotland. This fact should, at least, have had the

effect of mitigating the wrath of our opponents, and of inducing them to pause ere they ventured to accuse us of misrepresentation. Our object in returning so often to the same subject, is, to show the worthlessness of the claim that Protestants set up for their system, as eminently favorable to civilisation. Now, we contend that civilisation and immorality cannot exist together—that the only true sign of civilisation, is the morality of the people; and that in any age or country in which there is a great decay of morality, we may be sure that there is a great loss of true civilisation, although, at the same time, great progress may have been made, in the development of the material resources of the country; and in the numbers and wealth of its inhabitants.

Taking then this test—the increase of morality, (meaning thereby, the practice of all the christian virtues—chastity, temperance, &c.,) as a test of the increase of civilisation; and the decrease of morality, (that is, the increase of crime,) as a test of the decay of civilisation, we fearlessly assert the superior civilisation of Catholic over Protestant countries. We assert, for instance, that Lower, or Catholic Canada, is more civilised, because in proportion to her population, far less immoral than Upper Canada, or the United States; and in support of our assertion we would appeal to the criminal statistics of the different countries. Applying the same test of civilisation to England and Scotland, we assert that they are far less civilised now than they were half a century ago, and that, because the criminal statistics show us that vice and immorality are more common now among the people than formerly.

The first witness whom we will call in support of this assertion of the increase of crime in Scotland, is Lord Aberdeen, a Protestant—no Papist be it remembered—a Scotchman, and yet, who is obliged to acknowledge that it is amongst his "own countrymen," and not amongst the Irish Papists, that the immorality of which he complains is chiefly prevalent. At a meeting lately held in Aberdeen, for the purpose of Church extension, his lordship remarked: that

"Though Scotland had been eminently distinguished for the moral, religious, and intellectual culture of the people, it has no such claim now. We have been living on our former reputation. It is true that the population of this country has greatly increased, and that it has brought a great increase of material prosperity and wealth; but I grieve to say that the increase of crime has been greatly beyond the proportion of the increase of population. I find that in the last twenty years, the increase of crime has been six or seven times in an increased ratio to that of the population. By recent calculations made in Glasgow and Edinburgh, it is found that in those two cities alone, there are not less than 150,000 of our countrymen"—(not foreign Irish, but Scotchmen)—"living without any connection with any denomination of christians whatever. Our populous towns and parishes are, probably, in no very different condition; and it has been assumed that more than 500,000 of the population of this country are living without God in the world"—(that is, in a state of brutal heathenism.) "The Duke of Argyll" stated that in Scotland alone, the amount of ardent spirits consumed, was seven millions of gallons; thereby allowing more than three gallons for every man, woman, and child in the kingdom. Doubts being expressed as to the statement, reference was made to official documents, when it was proved that my noble friend was perfectly correct. Now you will see that, when the necessary deduction is made on account of those who take no part in the consumption, it leaves such a state of intemperance as, I believe, was never witnessed in any civilised country in the world. But this is not the worst; for recently there has been a system of diabolical activity exhibited in the circulation of immoral and irreligious publications among the people, producing not only the mere absence of attention to religious observance, and creating indifference to the most sacred truths, but actually establishing and confirming infidelity and unbelief"—that is—Ultra-Protestantism, or Protestantism, pushed to its legitimate consequences."

"The Rev. Mr. Wilson of Falkland, complained that one-fifth of the whole population belonged to no church, and thus it happened that whilst population increased 10 per cent., crime increased 60 per cent."

Sir John Forbes confirmed the statements of the preceding speakers. Next the Rev. Dr. Robertson addressed the meeting. He quoted the *Edinburgh Review* to prove that, "in most of the large towns, cheap theatres, and saloons are open after work-hours for the youth of both sexes, of which it is not too much to say, that if it were their very design to corrupt and demoralise, their character could scarcely be different from what it is now—forming, as the reviewer remarked, training schools of the coarsest and most open vice. In Liverpool," the speaker added, "there are forty such places of rendezvous, frequented by thousands of hapless creatures; nor was it to be supposed that matters were better nearer home.—Dr. Buchanan—a distinguished minister of the Free Church in Glasgow—had recently recorded it as his solemn and deliberate conviction, founded on the results of statistical inquiries, that a full half of the population of the crowded city, are never to be found within the walls of the sanctuary, but spend their Sabbaths in idleness." It seems, also, that this irreligion and immorality is not owing to the want of secular education, for Dr. Robertson continued, "that it is not only the ignorant that are reduced to this state of degradation. He had lately been informed by another clergyman in Glasgow, that it was no uncommon occurrence to find placards posted in different parts of that city, announcing meetings, at which were proposed for discussion such topics as—The being of God—The immortality of the soul—The reality of a superintending Providence—The Divine authority of the Bible. Such questions are not questions for popular discussion; and the broaching of them at society meetings indicates a reckless unsettledness of faith, and a daring indifference, which he could not but regard as of dangerous consequence. How soon among the masses, living in practical heathenism, may a turn be given to these discussions, which shall shake to its very foundation all human