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UNDER THE APPROBATION OF THE
MOST REV. ARCHBISHOP OF NEW YORK,
A New and Elegant Edition of the
HOLY CATHOLIC BIBLE,
with the valuable annotations of BISHOP CHALLONER, and the
complete notes of REV. GEORGE LEO HAYDOCK. Illustrated
with many fine Engravings.
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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 28, 1852.

We most earnestly request of our Subscribers to
remit to us, without delay, the amounts due to this
Office.

NEWS OF THE WEEK.

Mr. D'Israeli's speech, upon the introduction of
the budget, is looked upon as a declaration of ad-
hesion, on the part of the Chancellor of the Exche-
quer, to the principles of Free Trade, and of his
abandonment of Protection. It is confidently asserted
that, in consequence, grave differences, amounting to
positive dissensions, have arisen in the Conservative
cabinet; "Sir John Pakington, Major Beresford, and
one or two others," says the *Morning Advertiser*,
"have expressed themselves in very strong terms
respecting what they regard as the betrayal, by Mr.
D'Israeli, of the Protectionist cause. Nor does
Lord Derby himself altogether relish the length to
which Mr. D'Israeli went in his anti-Protectionist
views. In short, it would not surprise us to see a
regular explosion any fine morning in the Derby
Cabinet."

On the 5th inst., the debate on the second reading
of the Irish Tenant Right Bill was resumed. Mr.
Conolly, Lord Naas, Sir W. Somerville, spoke
against the measure, which was supported by Messrs.
Monnell and Reynolds. On the division, the motion
for the second reading was negatived by a majority
of 110; the numbers being—for the second reading
57; against it 167.

The *Scotsman* says: "The dissolution is now
expected to take place in the first week of June, that
date being convenient for her Majesty, who intends,
as soon as the close of the session sets her free, to
make a marine excursion along the coast of Wales,
and perhaps also to Ireland.

Poor Mr. Bennett seems destined to be always in
hot water. Mr. Horsman pitches into him in the
House of Commons, and the Rev. Gilbert Elliott,
Dean of Bristol, hurls the 39 articles, and the Canons
of 1604, at his devoted head; in fact, the Low
Church party seems determined to drive the unhappy
man over to Rome, by sheer dint of bullying.
"Least ways"—as Mrs. Gamp would say—they are
bent upon driving him out of Rome. In a long
letter to the *Times*, the Dean of Bristol shows,
from the above mentioned Canons, how impossible it
is for a man, holding the opinions which Mr. Bennet
professes, to remain a member of the Church by
Law established. These Canons require "that no
person shall be admitted into the ministry, or insti-
tuted to any living, unless he shall, for the avoiding of
all ambiguities, subscribe, in this order and form of
words, to certain three articles—I do willingly,
and ex animo, subscribe to these three articles, and
to all things contained in them." One of these
articles is—"that the subscriber acknowledgeth all
and every one of the 39 articles to be agreeable to
the Word of God"—and the 37th of the articles
runs thus—"The King's Majesty hath the chief
power in this realm of England, and other, his domi-
nions, unto whom the chief government of all estates
of this realm, whether they be ecclesiastical or civil,
in all causes doth appertain." Another of the three
articles specially to be subscribed, "willingly and
ex animo," is this—"The Queen's Majesty, under
God, is the only supreme governor of this realm, as
well in all spiritual or ecclesiastical things or causes,
as temporal." Besides all this, the second of the
Canons of 1604 ordains that—"Whosoever shall im-
peach, in any part, the Queen's Majesty's Regal
supremacy, in causes ecclesiastical, restored to the
Crown, and by the laws of this realm therein estab-
lished, shall be excommunicated *ipso facto*, and not
restored, but only after his repentance, and public
revocation of these, his wicked errors;" and the 27th
enacts—"That no minister shall, under pain of sus-
pension, administer the communion to any that have
spoken against, and deposed her Majesty's sovereign
authority in causes ecclesiastical."

Contrasting the Rev. Mr. Bennett's protest against
this peticat Papacy—in which the Rev. gentleman
declares that he does not—"and in conscience cannot,
acknowledge in the Crown the power recently exer-

cised, to hear, and judge in appeal; the internal state
or merits of spiritual questions, touching doctrine or
discipline, the custody of which is committed to the
Church alone, by the law of Christ"—the Dean of
Bristol concludes that Mr. Bennett has incurred the
penalties denounced in the Canons against those
wicked and depraved persons who speak lightly of
her Majesty's authority, in things spiritual—that he
is, *ipso facto*, excommunicated, and that none of the
ministers of her Majesty's Church ought to presume
to admit him to a participation of the sacraments—
which the law of the land has appointed as necessary
for man's salvation—until he repents him, of, and
publicly recant, his errors. We think that it will not
be long ere Mr. Bennett revisits the continent.

It is exceedingly refreshing to notice the despond-
ing tone of the English journals, with respect to the
coming elections in Ireland, and to contrast it with
the triumphant and insulting tone of the same jour-
nals at about the same time last year, during the de-
bates on the Ecclesiastical Titles Bill. It was
capital fun, a twelvemonth ago, to legislate against
Catholics—a fine joke to sentence Bishops and
Priests to fine and imprisonment, for the exercise of
their spiritual functions—and very noble and patriotic
to call convents, brothels, and to brand their inmates
as prostitutes. Oh! the very best sport in the world,
so long as the gentry of Exeter Hall had it all their
own way, and Papists were not allowed to put in a
word edge-wise; but surely for all these things a day
of reckoning shall come at last.

"Baro antecedentem scelestum
Deseruit pede panna claudo."

John Bull, fine Protestant as he is, will soon learn
that he cannot be allowed to indulge his Protestant-
ism at the expense of his Catholic fellow-citizens,
with impunity; and that even the privilege of perse-
cuting Catholics may be bought at too dear a rate,
especially when the cost is the loss of the affections
of a whole people. The result of the Irish elections
will, we think, convince John Bull that he has paid
too dear for his whistle; so seems to think the
Globe, who after endeavoring, throughout a long ar-
ticle, to find some crumbs of comfort in the present
aspect of parties in that island, but failing most dis-
mally in the attempt, concludes as follows:—

"But make what allowance we will, a serious dan-
ger still stares us in the face. Forty or fifty members
acting in union may sway the destinies of the empire;
and that number we are likely to have of members
who will no more represent British interest than the
seven or eight members whom the Nabob of Arcot
once returned to a rotten-borough Parliament, and who
will act under the orders of a foreign power, infinitely
more dangerous, than all the princes of the Carnatic.
England has not had such a day to contend with since
the days when the pensioners of Louis XIV thronged
the benches of St. Stephens."

The *Dublin Freeman's Journal* seems inclined
to discredit the story of the escape of T. F. Meagher
from Van Dieman's Land. He says that letters have
been received from Smith O'Brien by some of his
family, dated subsequently to the rumored escape, in
which no mention is made of the subject. The news
is perhaps too good news to be true.

The reports from Australia continue to give the
most wonderful accounts of the prolificness of the
Victoria gold mines. It is stated that the average
earnings of a miner are not less than twelve hundred
a-year, and that there appears to be an almost bound-
less quantity of the precious metal to be had for the
taking. Whatever may be the ultimate results of
this extraordinary discovery upon the prosperity of
the colony, the immediate effect has been a complete
social disorganisation; agricultural and pastoral oc-
cupations are suspended for lack of hands; and the
whole produce of the labor of half a century, seems
about to be destroyed. The *Times* gives the fol-
lowing melancholy picture of the state of society in
the modern El Dorado:—

"The earth gives forth her fruits in the increase, but
there are none to gather them. The harvest perishes
for want of hands to get it in—flocks perish for want
of shepherds—ships rot in the harbor for want of sailors.
All the calamities which a hostile invader can inflict,
this single discovery has gathered together and accumu-
lated on the heads of the unfortunate colonists. Society
is fairly turned upside down; the riches of to-
day are the poverty of to-morrow, possessions acquired
by a life of toil melt away, and dissolve before the
eyes of their owner, while the ignorant, the brutal,
and the criminal, are raised by the mere possession of
bodily strength to the possession of that opulence
which is hourly escaping from the grasp of their less
fortunate superiors."

The steamer Harbinger brings intelligence from
the Cape of Good Hope up to the 1st of April.

Lord Cathcart had arrived, and intended to pro-
ceed immediately to the seat of war. The papers
are filled with harrowing accounts of the cruelties
inflicted by the Caffirs, upon the unhappy prisoners
who fall into their hands. To give or accept quarter
is unknown in their system of tactics; the soldiers
who fall alive into the power of the enemy are put
to death by means of the most horrible tortures.
Sergeant Laing of the 91st was roasted alive; and
the band master of the 74th was for three days sub-
jected to every conceivable method of torture, before
death put an end to his sufferings. The removal of
Sir Harry Smith is said to be very unpopular with
the colonists. Forty-nine bodies, the victims of the
shipwreck of the Birkenhead, have been washed on
shore; one of them was recognised as that of Dr.
Long, Staff Surgeon.

We are happy to see by our zealous cotemporary,
the *Toronto Mirror*, that the Catholics of Upper
Canada are stirring themselves in the cause of free-
dom of education. We give a report of the resolu-
tions, adopted at a meeting of the Catholic Institute,
below; it will be seen that the Catholic body have
expressed their determination to have their separate
schools, managed by their own Trustees, and sup-
ported by a fair share of the funds to which they are,

by law, compelled to contribute; and this, not as a
favor, not as a concession, but as a right. This is
the true, the only true principle.—If we are compelled
to pay, we demand full value for our money—
Separate Schools, or down with State Schoolism
altogether:—

"GENERAL MEETING OF CATHOLICS.—This meeting
was convened at the request of the Catholic Institute,
by a public notice, and was held in the School Room
last Monday evening.

The Venerable P. Mulony, the Archdeacon of
Toronto, was called to the chair, and opened the meet-
ing with prayer; James Hallinan, Esq., was requested
to act as Secretary; and the following resolutions
were put and carried unanimously:—

Moved by J. Hayes, Esq., M. D., and seconded by
Mr. F. O'Connell.

Resolved.—That, as Catholics, we cannot sanction any sys-
tem of education for the youth of our community, but one
which will at all times secure the full meed of Religious In-
struction under a legitimate ecclesiastical authority.

Moved by Charles Robertson, Esq., seconded by W.
J. McDonnell, Esq.

Resolved.—Whereas on close examination of the various
clauses of the present Common School Act, it is the opinion of
the Catholic body that they have the right to elect their own
Trustees, and that such Trustees can appoint their own Teach-
ers, and also, that Catholics are entitled to participate in the
Common School Fund, in proportion to the number of their
children attending school, as compared with the total number
of children attending schools in the city; and that said School
Fund consist of all the money raised by taxation, as well as
that granted by the Government, for the payment of Teachers;
therefore, this meeting is desirous of conferring with the Board
of Common School Trustees, for the purpose of explaining the
views of Catholics on these points, and for obtaining a more
equitable portion of the School Fund. Be it therefore resolved,
that a Committee of three be appointed to co-operate with the
gentlemen at present representing Catholic interest, in regard
to Common Schools, with power to use all necessary means
which they may deem expedient for the purposes above stated.

Moved by Mr. P. Cavanagh, seconded by Mr. J.
McCurry.

Resolved.—That Messrs. P. O'Neill, Shea, and Feehan com-
pose said committee."

By the arrival of the Cambria we are put in pos-
session of intelligence from Europe up to the 14th
instant.

On Thursday night, the 13th inst., the long threat-
ened motion for an enquiry into the system of educa-
tion pursued at Maynooth College, was brought
forward in the House of Commons: to this an amend-
ment was proposed—"that the House should resolve
itself into committee, to consider a Bill to repeal the
Maynooth endowment, and all other grants in aid of
religious institutions." After a long debate in a full
House, the further consideration of the motion, and
the amendment, was postponed until Tuesday 18th.

It is said that government intends sending an in-
crease of military force to Australia, the said force
to be supported by the Colony. The manufacturers
in England are much alarmed by the prospect of a
considerable deficiency in the supply of wool from
Australia, consequent on the inability of the wool-
growers to obtain hands to shear the sheep, every
body who can handle a spade, pick, or shovel, being
off to the mines. A deputation has been appointed
to draw the attention of government to the state of
the Colony.

The court martial on the surviving officers and
crew of the Birkenhead, has resulted in the following
finding of the court:—

"That no blame is attributable to Mr. John Archi-
bold, or the other surviving officers and crew of the
Birkenhead, tried for the wreck of the said ship, or for
their conduct subsequently thereto; but, on the con-
trary, the court sees reason to admire and applaud, the
steadiness shown by all in the most trying circum-
stances, and the conduct of those, who were first in the
boats, and who, to the best of their judgment, made
every exertion for the rescue of the portion of the
crew and passengers who remained upon the wreck."

The long expected Fête at Paris has come off
quietly. The following is the account given of this
affair:—

"PARIS FETE.—The French fête passed off bril-
liantly, without any attempt at empire. Sixty thousand
soldiers were reviewed on the Champ de Mars. Half
a million of spectators were present. The President
appeared with a brilliant staff. After the review the
presentation of standards surmounted by the Imperial
Eagles, was made to the Colonels of the various re-
giments. The President made a speech, in which he
says the Roman Eagle adopted by the Emperor Na-
poleon was the most striking emblem of the regenera-
tion and grandeur of France. It disappeared with our
misfortunes, and it ought to return when France
recovered from her defeats.—Resume then soldiers,
these Eagles, not as a menace against foreigners, but
as the symbols of independence. This address was
immediately placarded throughout the city. The
Clergy, headed by the Archbishop of Paris, mastered
to the number of 800, around a gorgeous altar erected
in a field, and bestowed their blessings on the stand-
ards, and about one thousand crosses and medals were
distributed. The President was, on the whole, well
received.—The infantry in general cried "Vive Na-
poleon"—the civilians "Vive l'Empereur." On the
other hand, the operatives of Faubourg St. Antoine,
notified their employers to refrain from work during
the day, instead of being present at the fête. The
festivities were continued within doors on Tuesday,
Wednesday, and Thursday. On Tuesday night a
grand ball was given in the Tuilleries to fifteen thousand
persons; on Wednesday, a banquet was given to eight
hundred generals, and superior officers; and on
Thursday, a dinner to one thousand non-commissioned
officers of the line. General Changarnier refuses to
take the oath of allegiance."

OBJECTIONS TO DR. BROWNSON'S LECTURES.

The *Montreal Witness*, the *Christian Guardian*,
the organ of the "shouting Methodists" of Upper
Canada, and some others of our evangelical cotem-
poraries, have undertaken the task of replying to the
learned gentleman, whose lectures upon the compar-
ative merits of Catholicity and Protestantism, have
caused no small stir in the enemy's camp. In this
attempt our separated brethren have shown more zeal
than discretion, and if they have not refuted the
doctor's arguments, they have at least proved their
inability to understand them. And here we may be

permitted to allude to the principal difficulties which
a Catholic controversialist, like Dr. Brownson, has to
contend with when arguing with, and against Protest-
ants. These difficulties consist, first in the perpetual
struggle, which such a man has to make, in order to
speak down to the level of his adversary's intellect;
secondly, in the fact that in arguing against Protest-
antism, the controversialist is arguing against a nega-
tion, or nothing, and, as a learned senator of the
United States philosophically remarked, "It is
almighty wrenching to kick against nothing."

We are told that Dr. Brownson's lectures were
"failures." Failures in what? would we ask: fail-
ures only in this, that they have failed to elicit any-
thing like a reply to them, from those who presume
to criticise them. "It won't do," we heard a gentle-
man complain the other day, "it won't do for our
evangelical ministers to fold their arms, and hold
their peace; they must sharpen their swords, look
well to the joints of their armor, and gird their loins
for the strife, for they are sore beset. Popery on
the one hand, and Rationalism or Ultra-Protestantism
on the other, are making sad havoc with orthodoxy;
and unless evangelical ministers are prepared to meet
their difficulties boldly and frankly,"

Something awful was no doubt meant; some fearful
catastrophe was supposed to be nigh at hand, though
of what nature we did not learn; we suspect however,
that it had reference to Pew-rents. Our evangelical
friends may call Dr. Brownson's lectures "failures" if
they like, but we will tell them what they have done;
they have roused a spirit of "free enquiry" amongst
many who hitherto had never given a thought to the
controversy at issue betwixt Catholics and Protest-
ants; and this we consider no small thing, for "free
enquiry" must always terminate, either, in Popery,
or "Free-thinking," i. e. the rejection of all revela-
tion. Thus, on the one hand there is a probability of
gain to the Church, from the accession of those who
are not prepared to adopt Atheism, or Ultra-Protest-
antism; whilst on the other, the fate of those who
embrace the latter system, if system it can be called,
cannot be said to be worse than it was before, for, in
the eyes of God, heresy is no less a damnable sin,
than infidelity, or Atheism, and in the eyes of men of
common sense, it is far more irrational. If our
evangelical friends desire to refute Dr. Brownson,
they must have resource to weapons more efficacious
than rapid declamation, or the namby-pamby trash
which passes current with the old women of the
conventicle.

Let us see then how the Doctor's arguments have
been attempted to be met, and what are the objections
brought forward against them. His main thesis was—
that, if there be a God, infinitely Holy, Wise, and
Just, and if Christianity be historically true, then
can it be true only under that form which is called,
indifferently, Catholicity or Popery; and if true only
under that form, then must all other forms, which
protest against that only true form, be false: from
this, he concluded, that, as it is only by the true re-
ligion that salvation can be attained, it is necessary
for man not to be a Protestant, and therefore, to be a
Catholic; for every man must be either the one, or
the other.

What Dr. Brownson therefore had to do, was to
prove, that, if Christianity be historically true, it can
be true only under that form of Christianity which we
call Catholicity—or, if our separated brethren like it
better, which we call Popery, for we rather like the
name of Papists, as expressive of our attachment to
the Holy See.

Two modes of argument were open to the lecturer;
he adopted them both alternately. Firstly—to prove
that Protestantism, or Non-Catholicity (for the terms
are synonymous) was false, and thence—upon the
principle, that, of contradictories, if one be proved
false, the truth of the other is established—as, if it
can be shown that A is not unequal to B, it is proved
that A is equal to B—to conclude the truth of
Catholicity. Secondly—by directly proving the
truth of Catholicity, and thence concluding to the
falsity of Protestantism, or Non-Catholicity. We
have only time to-day, to reply to the objections
brought against the first of these two modes of argu-
ment. The lecturer's first line of argument was as
follows:—

That which is merely a negation, or based upon a
bare negation, is necessarily false, for truth is essen-
tially in the order of Being—falsehood of Non-Being.

But Protestantism, or Non-Catholicity, in so far as
it is Protestantism, is a bare negation.

Therefore, Protestantism or Non-Catholicity must
be false; and, as of contradictories, if one be proved
false, the truth of the other is established, the lec-
turer concluded the truth of Catholicity, from the
demonstrated falsity of its contradictory—Protestant-
ism or Non-Catholicity.

To the major premise, in the above demonstration,
our opponents have taken no exception; their objec-
tions have been urged against the minor premise—
"That Protestantism or Non-Catholicity, in so far as
it is Protestantism, is a bare negation." The objec-
tion is couched in these terms—"That Dr. Brown-
son did not fairly state the positive aspect of
Protestantism." Now this objection is absurd,
because Dr. Brownson never professed to state the
positive aspect of Protestantism; on the contrary, he
distinctly declared that Protestantism, or Non-Catho-
licity, in so far as it was Protestantism, had no positive
aspect; that though he had been for a great part of
his life a Protestant, or Non-Catholic, himself, he had
never been able to discover what Protestantism, or
Non-Catholicity, in its positive aspect, was; that the
utmost that Protestantism did, was to deny, or protest
against, some article of Catholic faith, but that of
itself, in so far as it was Protestant, it affirmed nothing.
It would have been funny after this statement on the
part of the lecturer, if he had immediately professed
to state "the positive aspect of Protestantism," and
it is equally absurd to tax a man with unfairness, for