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TRUE WITNESS THE

AND

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 12, 1851.

NEWS OF THE WEEK.

The last steamer from England brought little news of any importance. Queen, Ministry, and Parliament, are keeping holiday, and our excellent Secretary for the Colonics enjoys himself, undisturbed with any sympathy for Caffre outrages, or ruined settlers, at the Cape of Good Hope.

"The Ecclesiastical Titles Bill remains a dead letter," says the Spectator. "The Roman Catholic prelates assume and are called by their probibited titles, yet no steps are taken to enforce the law. On this side of the Irish Channel no one appears to take the least concern in the matter." The Cutholic Standard mentions that the first general meeting of the Catholic Bishops of England had been held at the residence of his Eminence the Cardinal Archbishop of Westminster, and is not yet dissolved. "We cannot call this a Synod," says the Standard; "it partakes rather of the nature of a preliminary meeting."

The Rev. Mr. Oakeley, of Islington, has published a pamphlet in support of the statements of a petition addressed to her Majesty by Mr. Weale, the gentleman who, as our readers may recollect, was unjustly sentenced to three months imprisonment, for chastising a boy in his school for theft and lying. The author produces some important letters, from some of the most eminent surgeons in London, all directly rebutting the evidence adduced at the trial, as to the nature and extent of the injuries inflicted upon the boy Farrell. We give a few of them below, and though they clearly substantiate the perjury of the witnesses against Mr. Weale on the trial, yet that gentleman is to remain a prisoner, as a peace offering to the No-Popery bigots, irritated by the failure of Whig Penal legislation :-

FROM DR. FOX TO THE REV. F. OAKELEY. "30, New Broad-street, Oct. 18th, 1851.

"Dear Sir-In reply to your application for my account of the appearances found on examination by me of the boy, John Farrell, on the 26th of July, I can only say that they were not such as described by the gentleman who gave his testimony on the trial.— There were certainly some marks of punishment, but only such as would have resulted from a reasonable amount of flogging. Some of the bruises seemed to have proceeded from blows with the flat of the hand, rather than from a whip, and the child who was in good health did not complain or evidence the slightest pain or inconvenience. I was surprised when I heard Mr. Huddlestone's statement at the trial that I was not called as a witness, as if that had been the case I should have disproved it, so far as the appearances described as having existed at the time of my examination of the boy; and I can only say that if they did exist when Mr. Huddlestone saw him, they must have been produced by some subsequent ill-treatment.-I am, dear Sir, faithfully yours, "Charles James Fox, M.D.

"The Rev. F. Oakeley."

FROM JOHN HILTON, ESQ., SURGEON TO GUY'S HOSPITAL, TO THE REV. F. OAKELEY. "New Broad-street, Oct. 15th, IS51.

"My dear Sir-I have no hesitation in assuring you that the condition of the boy Farrell, as described by the surgeon at the trial of Mr. Weald variance with what I saw of the boy's state three days before that on which the surgeon examined him, so that beyond all doubt my evidence would have been in complete disagreement with his, as regards the severity of the injuries sustained by the boy Farrell. -1 am, yours, very truly,

"JOHN HILTON, Surgeon to Guy's Hospital.

"The Rev. F. Oakeley, Duncan-

terrace, Islington." The Rev. Dr. Newman has avowed the authorship of the libel complained of by the notorious Achilli, and has made an application to have his name substituted for that of the other defendants. A subsequent application was made for enlarging the rule, in order to enable the defendant to procure the evidence from Naples, Malta, and Corfu, requisite to support the truth of the subject matter complained of

as libellous by the prosecutor. The Rev. Messrs. Mullen and Peyton were to sail on the 26th ult., in the steamer Pacific, on a joint mission to this continent, for the purpose of collecting funds in aid of the Irish Catholic University. The Freeman mentions that it is in contemplation to depute seven missionaries in all, of whom four have already received their appointment, and the remainder

are to follow in due time. The frequency of horrible murders in England, especially of infanticide-of wives butchered by their husbands, and of husbands poisoned by their wives, is arousing much public attention. The cause is traced to the defective legislation on the relation of the sexes, and to the difficulties which priestcraft -that is, Christianity-has thrown in the way of the right of divorce. The doctrine of the indissolubility of the marriage tie, has, since the days of Luther, always been held in abhorrence by true Protestant reformers; upon this subject, the Weekly News has

the following remarks:-

their husbands, more quietly, by poison—the public mind will be aroused to take the whole question into consideration, and to inquire whether there is not something rotten in the entire system of our legislation on the relation of the sexes; and whether these murders, which have now become the usual "domestic occurrences of the week," may not be traced ultimately to defective and barbarous laws, on the subject of marriage and divorce, framed by priesteraft in the dark ages, and as repugnant to reason and nature as they are to

the mild spirit of the Christian religion.
"This is a great subject, imperfectly, because timidly, explored; but, whatever may be said about it, we take the awful event, which has led to these remarks, as another confirmation of what we have so often insisted upon—the brutal treatment of women in this country, and the need there is of some further protection being granted to them, beyond that which is obtainable, under the present state of the law, at least as practically administered by our magistrates and judges."

The news from France is highly exciting, and every thing seems to indicate that another revolution is close at hand. The President has, after a most stormy debate, gained another victory over the Assembly, an account of which will be found on our sixth page. Still it is evident that the position of Louis Napoleon is far from secure, and that his reelection to the Presidency is very doubtful. Judging from the stormy appearance of the political horizon, the year 1852 promises to be as fertile in revolutions

Kossuth has arrived in the United States, and the absurdities of Southampton have been arted over again, with great applause, at New York. It is hard to say, whether this political adventurer has any object in view, besides the gratification of his inordinate vanity; if he has, that object seems to be, to embroil the governments of Great Britain and the United States with continental Europe, and under the plea of non-intervention, to bring about a gigantic system of armed interference with the affairs of Austria and Russia. "That war with Russia would be popular," says the Spectator, " with the majority of those who attend meetings in honor of Kossuth is probable: but would the acclamations be as foul and joyous when the Tax-gatherer comes round to collect an Income-Tax of ten per cent., and half the ports of Europe are shut against our manufactures? Then, we fancy, the voices of those who have taken no part in the noisy demonstrations would be heard, and the voices of those who had been loudest would wax fainter and fainter, as the annual estimate rose higher and higher. For surely no one is such a fool as to suppose, that an internecine war between the Absolutist and Constitutional powers of the civilised world would be easily or speedily settled, even if the of Christ-in the Real Presence-the Divine au-Constitutional powers could be held together, which thority of the book called the Bible, and all the other is very doubtful."

A serious affray, in which one man was killed, and another severely injured, has been occasioned by an attempt to enforce the Maine Liquor Law. The steamer Boston, had on board a quantity of spirits, which the authorities of Frankfort determined to seize; upon the steamer's arrival at that port, the captain had left the boat on a visit to his family, leaving orders not to allow the spirits to be taken out of the boat; when the officers, with a search-warrant, came on board, the mate, assisted by the crew, refused to allow them to prosecute the search; a scuille ensued, in which two men were wounded, one of whom has since died, and the life of the other is said to be despaired of. The captain has been arrested.

The elections at Quebec have terminated in the return of Messrs. Stuart and Dubord; they did not pass off so quietly as at Montreal. In the Chronicle we read of lights in the St. Roch's ward, in which, if none were killed, not a few were severely wounded. Order was restored by the approach of the military, and the voting being afterwards uninterrupted, the

following is given as the result of the polling:-1998 Stuart . . ${f D}$ ubord Méthot **1S20** 1659 Maguire

The following was the state of the poll for the city election, as declared by the Sheriff:-

Hon. John Young, Hon. Wm. Badgley, . . . Hon. L. J. Papineau, Mr. A. LaRocque, Mr. P. Devins,

We are indebted to the Pilot, for the following list of Members returned by the different constituen-

MEMBERS ELECTED TO PARLIAMENT

MEDIEERS ELECTED TO PARLIAMENT.
L. Liberal. C. Conservative. R. Rouge. D. Doubtful.
Bytown M'Lachlin, L.
Cornwall M. Donald, L.
Carleton Malloch, C.
Dundas Rose, L.
Frontenac Smith, C.
Glengary M Donald, L.
Halton White, L.
Kamouraska Chapais, L.
L'Islet Fournier, L.
Leeds Richards, L.
Montreal City
Badgely, C.
Montreal County Valois, L.
Norfolk Roluh L.
Oxford
Otlawa Egan, L.
Descrit Talmon I
Quebec City Stuart, C. Dubord, I
Dubord, L.
Quebec County Chanveau, L.
Rimouski Taché. L.
St. Maurico Turcotte, L.
Stormont
Terrebonue Morin, L.
Three Rivers Polette, L.
Toronto Cita Boulton, C.
Ridout, C.
Verchères Cartier, L.
Wentworth Christie, L.
1117-4

PROTESTANT CONVERSIONS.

A Protestant Irishman writing in the Montreal Witness, is scandalised at an expression of our correspondent—an Irish Catholic. The latter said— "that Catholics can never change their faith." "What," exclaims the Irish Protestant-"must we then conclude that what is written of Luther and the Reformers, is arrant nonsense—that John Knox was a Jeremy Didler, and the Reformation a swindling hoax." Our Protestant friend may conclude what he likes; and if he arrives at the conclusion that ninetenths, of what Protestant authors have written about the Reformation, are arrant nonsense-or rather deliberate falsehoods, he will not be far from the truth. The case of Luther, or of Calvin, or of Zuinglius, or of any other heretic, presents no difficulty whatever. Our correspondent did not say, "that a Catholie can never lose," but "that a Catholic can never change his faith." The latter assertion is strictly true—to change faith means to part with one faith, and to get another; this is impossible, because there is but one faith. A Catholic may exchange faith for opinions, and again change opinions for opinionsbecause opinions are many; but he cannot change faith for faith, because faith is one. Many Catholics have lost their faith; of this history affords us many examples. Judas Iscariot, the first Protestant on record in the Christian dispensation, very likely had faith in Christ, as the Messiah, at first; but disappointed in his expectations of a triumplant, and worldsubduing Messiah, Judas lost his faith, became a Protestant, and betrayed his Lord and Master. So with many others-Arius, Nestorius, Luther, and all the other heretics mentioned in history, lost their faith, even if they ever had faith; but they did not acquire another, for there was no other to acquire.

We hardly expect our Protestant Irishman to understand us, hecause it is hard for a Protestant to understand the difference betwixt faith and opinions. The first is the gift of God-the other is the mere product of the human intellect: and it is this change of the divine for the human-of the grace of God, for the work of man-of faith, for opinions-that Cutholies object to, as the only change effected by Protestant conversions. It is impossible that the foundation being destroyed, the superstructure can remain. Now, the Church is the foundation-the pillar, upon which the whole superstructure of the Catholie's belief rests. It is upon her testimony, as upon that of a divinely appointed, and, consequently, infallible witness, that the Catholic yields assent to any of the mysteries, and dogmas of Christianity; it is upon her testimony that he believes in the Divinity articles of his creed. Destroy this foundation-pull down this pillar-shake the Catholic's trust in the infallibility of the witness, upon whose testimony he believes, and down must come the whole superincumbent edifice-not one stone can remain upon another; the whole is razed, even to the ground. What foundation can the Protestant missionary lay whereon to build again? Does he appeal to the Bible?-the perverted Catholic denies the Divine authority of the Bible, because the witness, upon whose testimony alone he accepted it as the Word of God, has ceased to be of any value in his eyes. There is no possible middle ground betwixt Catholicity and Infidelity tenable: to be once in doubt, is to be resolved for ever. The Protestant missionary may succeed in raising these doubts -- he may pull down, but he cannot build

We have now before us the details of some Protestant conversions, as given in the columns of the French Canadian Missionary Society's Record, for the present month-and of the Christian Guardian -a Protestant paper, published in the Upper Province: from both of these we intend to quote; from the first, in illustration of the fact, that Protestant missionaries can only destroy faith; from the second, by way of amusing our readers with some interesting psychological phenomena, which would be simply ludicrous, if they were not, at the same time, disgusting for their blasphemy, and revolting to every humble minded Christian, who knows that salvation is to be worked out with fear and trembling.

We will begin with the Record, and here we have our old friends, the colporteurs—the same whom we convicted of deliberate falsehood, a twelvemonth ago -busily at work again, calumniating the clergy, and endeavoring to corrupt the simple laity.

"D. A." is the first on the list, and a pretty parade of Protestant converts he makes. The first is a man, with whom he became acquainted, and with whom he held long conversations on religion; the result of which is summed by the poor habitant assuring the colporteur," that he no longer believed in anything of their (the Catholic's) religion." The next is a man who accompanied him on his tour: according to "D. A.," this man "believes no longer in the Roman Catholic Church." His wife is in an equally satisfactory state of mind, having been, as our deponent informs us, "considerably shaken in regard to their" (the Catholic's) "religion." Now, we may be sure that a colporteur, in his journals, puts the best face he can on the matter, and does his utmost to make it appear that he earns his money; and yet the sum total of "D. A's." conversions, as recorded by himself, amounts to this-two men, who do not believe anything of the Catholic religion-and one woman "considerably shaken:" not an instance can "D. A." adduce of man, or woman, who has been induced to believe anything-or whose faith has become settled after the shaking.

Another pedlar mentions two families thoroughly Protestantised; that is, who no longer believe the Church of Rome to teach the truth, and who may, therefore, be supposed to be "not far from the King- Pastors? We will tell you. The names of many doin of God." And these are the only conversions amongst the most prominent and active supporters of "Perhaps, after a few more such horrible occurrences, on both sides—the men, of course, slaughtering their wives by violence, and the women disposing of Waterloo.

"Rathord, Cartier, L. Christie, L. C

February last; the only triumphs which the pedlars have to set off against their watchings, and fastings, their perils by land, and their perils by water, and all those hardships to which home missionaries are so frequently exposed, and of which "D. A." gives the following harrowing picture—"I shall never forget the cold we suffered during that night, one of w sleeping on a buffalo skin, with the floor for our bed, If I mention this," (continues "D. A.," with becoming modesty, for he evidently does not desire to glory in his sufferings,) "it is that brethren who wish to enter on the career of colportage may be able, like Paul," (and "D. A.") " to submit to all things," even to buflalo robes in lieu of blankets.

Let us now look at the conversions related in the Christian Guardian, and we shall see the positive side of Protestant conversions, for Protestantism has a positive, as well as a negative side. It is positive in this, that its tendency is invariably to merge the objective in the subjective, and to substitute for the truths revealed by God to man, feelings-impressions -what it terms "inward experiences," and which it represents as the workings of the Spirit, though very likely they are but the results of indigestion, and the products of an unhealthy condition of the bowels.

The article from which we quote is headed-Paul and its Effects, and precious queer effects this Protestant faith produces to be sure, one of the most remarkable of which is, the way in which it makes men believe themselves to have become perfectly holy—" body, soul, and spirit," and that in less time than it takes to boil an egg. We have but space for one, out of many instances, related in the Christian Guardian. It is that of a minister, and occurred at a love-feast. The operator thus describes it :-

"I spoke, and the power of the Lord was present One in an especial manner, was wrought upon and cried out with a loud voice. When the people were called to the stand, this brother remained with several others who seemed as though they could not leave the place." This was the regular minister, and the poor man is described as being in an awful state. Struggling during the services from the stand, nest of the time on his knees," to the great detriment of the bifurcated garment. He obtained a little light towards the close, and was removed to another tent. It seems that the poor man did not enjoy holiness, though he had long struggled to get it in the privacy of his chamber; but the love-feast did the job for him nicely. The very next day we find the same man who a few hours before was struggling on his knees, confessing before the whole people-what? his sins? No-but that he was "wholly sanctified throughout, body, soul, and spirit." Now, we do not say that this poor man, or his co-religionists, were impostors. We rather believe them to have been the victims of Satanic delusion; but we do say, that a religion which produces such fruits-which gives men such a good conceit of themselves, is not the religion preached by the Apostle, who tells us, "that if we say we have no sin,"-that we are thoroughly sanctified, bady, soul, and spirit-" we deceive ourselves, and the truth is not in us."

We have but one little word to say in conclusion to the great guns of the F. C. M. Society, and that is—to be a little more cautious as to the manner in which they speak of the Catholic Clergy. We fear not all they can do, in the way of proselytising, by their tracts, and their pedlars. God is stronger than the Devil; and though they may sometimes manage to seduce some few silly-some few vicious individuals-though they may, perhaps, prevail upon the irreligious and impure, to detach themselves, in name, from that Church from which they have long been detached in spirit, we know that they will never be allowed to succeed, with those who are careful and diligent in making use of the means of grace which God has placed within their reach-such as prayer and fasting, and, above all, the frequentation of the Sacraments. These are the weapons with which fake doctrines are to be resisted.

But it is not as propagators of false doctrines alone that we complain of the F. C. M. Society; it is as the cowardly and scurrilous libellers of our Priesthood-of men, to whose merits-to whose disinterested zeal in the cause of religion-to whose ardent charity, and heroic self-devotion, in seasons of sickness and calamity-very many of our Protestant brethren most cheerfully bear witness, contrasting their boldness and fervor in the cause of their Master. and of the suffering poor, with the very different conduct of the Protestant ministers. Of course, by the word minister, it is not intended to designate the clergymen of the Church of England.

And yet it is of the Catholic Clergy of Canada that the Record speaks as follows:-

"The Priests seek only money.—The poor are trampled into the ditch, and for the rich man, provided he will give them money enough, they will perform great ceremonies, even although he may have been a man who has done any thing but what is good."

Now, we tell the publishers of the Record, that when they published the above, they published what in their hearts they know-and what the great majority of our Protestant fellow-citizens know to be, and will unite with us in denouncing as, an infamous lie. "The Catholic Clergy of Canada seek only money—they trample on the poor, and pander to the vices of the rich?" Who, then, are these who thus revile them? How pure and immaculate should not these denouncers of our Clergy be? How clean their hands-how unstained by dishonest traffic or dirty gain? What models of integrity should the not be to the rest of the community? Catholics, do you know who, and what these men are, who would fain convert you from the error of your ways-who have the impudence to set themselves up as religion reformers, and the denouncers of the avarice of your Pastors? We will tell you. The names of many