

THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 3 McGill Street. TERMS: To Town Subscribers. . . \$3 per annum. To Country do. . . \$2 1/2 do. Payable Half-Yearly in Advance.

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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 Colonies 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 prohibited 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 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.

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."

"CHARLES JAMES FOX, M.D.

FROM JOHN HILTON, ESQ., SURGEON TO GUY'S HOSPITAL, TO THE REV. F. OAKELEY.

"New Broad-street, Oct. 15th, 1851.

"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. Weale, is completely at 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."

"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.

"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

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 priestcraft 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.

Kossuth has arrived in the United States, and the absurdities of Southampton have been acted 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.

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 scuffle 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 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:—

Table with 2 columns: Name and Votes. Stuart 1998, Dubord 1877, Méthot 1820, Maguire 1659.

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

Table with 2 columns: Name and Votes. Hon. John Young 1362, Hon. Wm. Badgley 1292, Hon. L. J. Papineau 1198, Mr. A. LaRocque 945, Mr. P. Devins 923.

We are indebted to the Pilot, for the following list of Members returned by the different constituencies:—

MEMBERS ELECTED TO PARLIAMENT.

Table with 4 columns: Constituency, Party, Name, and Name. Lists members for Liberal, Conservative, Rouge, and Doubtful parties across various constituencies like Montreal City, Quebec City, etc.

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?"

We hardly expect our Protestant Irishman to understand us, because 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 Catholics object to, as the only change effected by Protestant conversions. It is impossible that the foundation being destroyed, the superstructure can remain.

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."

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 Kingdom of God." And these are the only conversions of which the Record can boast, since the month of

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 us 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 buffalo 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—"Faith 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, most 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 sin? No—but that he was "wholly sanctified throughout, body, soul, and spirit."

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 proselytizing, 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 false 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 knew—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 they 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 religious reformers, and the denouncers of the avarice of your Pastors? We will tell you. The names of many amongst the most prominent and active supporters of this evangelical society, which is to convert you and