 ONE POUND UPTWARDS

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THE TRUE WITNESS CATHOLIC CHRONICLE.
MONTREAL, FRIDAY, DEC. 17, 1852.

## news of the week.

On Monday lite 22 nd, according to notice, Mr. Napier introduced his measures for finally adjusting the relations between landlord and tenant in Ireland;
Mr. Sergeant Shee felt bound to state that the last Mr. Sergeant Shee felt bound io state that nhe latist
Bill of the right lon. member would give no satisBill of the right hon. member woun
fiction to thie people of Ireland. After a short thiscussion leare was given to bring in the Bills which
were then read a first tine, and were ordered for a second dending on Monday the 6 th inst. On Tues
tay the 23rd, Mr. C. Villiers moved his Free Trade Tesolution, in a speech of considerable lenoth, rriich he called upon the Chancellor of the Exchequier to make a plain and candid avowal of his senti-
urents will regard to Free Trade and Protection. Thus adjured, Mr. Disraeli declared himself to be nd to lave almays been, since $1 S 46$, opposed to the restoration of Protection-an excellent Free Trader in disguise, and fully prepared to carry out in olfice
the tneasures which le liad condemned whilst in opposition: as he found that the words of Mr. Villier's
resolution, which declarel that the Corn Law of 184.6 -" was a wise, just, and beneficial measure"- were House to spare lim so unpleasant an obligation, and posed instead of the original Resolution:--



Mr. Bright repliod by shooring. that, since $1 S 46$, the whole policy of Mr. Disraefi. and his. party lad
been composed of vituperation of Sir R. Peel, and boud demands for the restoration of Protection. Then Lord Palmerston came to the rescue of Mr. Disraeli aud proposed the following amendinent to the original
resolution aind amendment, which after a protmacted debate, was on Friday yight adopted hy a
of 415 ; the numbers being 468 and $\overline{5} 3$ :-

Lude beiere ity
In repy to a question from Mr. Osborne, Lorn
Nias stated that it was not the intention of govern Ninas stated that it was not the intention of goverys
ment to propose any alteration in the cducationil system of Treland: Mr. Walpole also assured Sir
I. Shelley that, so long as he lad the bonor to holid be office be now held, nothing should induce him to purver of making Canons, as he believed that nothing could be so dettrimentan: to the Clurch of Eagland, o olikely io lead to divisions in that body, as the reriva death bow to the hopes of the High Anglican party by proroguino Convocation to the 16 th February, wu der a protest from the Oxford Superintendent. fine separating, the members presented an aldress to
the throne in which they tleclarest " that they did no the throne, in which they declared " that they did not her Najesty for hee royal licence to trausact suchl,
buniness as they mightit not euter upon without." What a joke! reverend mene callifing thensselves
i'riests of Clurist's Church, and professing to lave Foliceired thands, Holy Ghost by the laying on of Apos tolic liands, conlessing that thiey cannot procied to
discuss, the affars of thie Church withoul license from a laic !-that they must ask lenve from a siness ! A more explicit avowat'or its own degrada iou, the biterest enemy of Ane gitanisin- could no portion of the nation is this silam churcl, that the ypion as a matter of indifierence. Fle Spzectator fould lyave Little objection to it, if, insiead of interfuming with midiers of dogina-with fath and discip-

nary inrestigations as are sneeded, wht and would ered ini tlie" nane of the cliurcli, to teport whon a
 Cal interests, religious worship, se, In this manner
Convocation, hlough of no authority, might be some use, although1.cis the House iof Commons an
House of Peers are cuite asf capable of dealing with House of Peers are cupte as teapable of dealing wit
ecclesiastical matters, as with legal, or mititary; or ommercial conceris." Dra: Plitpoths is very angry ner taksed of tearing its vitality. he repudiates; hotw deprived of its vitality: he repudiates; ho
inteation of joinng the Catholic Clurch.
The great event of the weele , and at wlose tidings riumph of the canse, of truth and purity in thie per triumph of the calse. of truth and purty int the per
son of the Rev. Dr. Neivinan, over falsetiood an perjiry in the yerson of Lord Campbell, and of
beastly lust in that of the Protestant clinmpion
 false verdict against the illustrious defendaint; by word, of the false, and the still innre disgusting sumpressio of the true, in bis tharge to the jury he so worked
upon the minds of that prejudicel, and intensely Prolestant boily, that they brought in a verdict directh at variance with all the eridence, and thus emabled the vilest and most corrupt masistrate who erer dis
graced a court of juntice, to wreak (in anticipation at least) his latred of Caztholicity upon thie head of one of its nohlest champions. Thiank (iod! in this anticipation he has been disappointed; the ine lyy scroggs shame, and the audministration of justice in Enyland las been rescued form the foul Campbell had brought unon it. A rulle for a new
trial in the case of Achilli $u$. Nerman. hins becn pranted, upon the motimn of the tictendants comse - mistizection-and because -the rerdict was coatrary 10 evidence." This motion made erem the on the bencit, with a crine of wlich lic knew wimmee!
 be guity-"wiltur mishlirection" - was smore han hie counsel tased the unjust jadge with his iniquity eicited irom the auuience an uncontrollable burst ot Sprobation. "LJord Campbell," says the Cathonic statement of the yacts was too seyere an ordeal for
the learned lord - liss nerves gaze way before he appalling recital of his uwn proceedings: he was ounced to the quitek by the bare enaciliun of the every point uthich seemed to teil in fuzor of the proscculor, and either riditutctat or sharret oner those operated in fovior of the coftendent " The places
of julge and culprit seemed sudunly reversed ; the ormer appeared to be at the bar, the latter oir the bench ; and thus, amidst the enthusiastic plaudits with which the spectators treeted the learred Citho-
ic diwine and hailed his triumple, exposid to the corn and loathing of every honest man, oirr moder Scroggs was compellet, sore against his will, to grant
a rule for a new trial, upon the grounds that the verlict returned by the jury-a vertict by-the-by which Lord Campbed himself dictated- was directiy
contrasy to the evidence. Yes, thank God, the cry contray to the evidence. Yes, thank God, the cry
on find digation with which that lying verdict was received throughout hie whiole world-by aH hones Europe-has made itself heard eren in the strongonds of talsehood and cor Courts of England-and has compelied cren Lor repair an iniustice. It remains naw to be seen whether Aclilli will dare to face the ordeal: of a new Grial, or if shrinking from it, he will conajess himsel
be the fithy. monster of lewdness nand bestiality that lie has, in the Court of Queen's Bencl, been porect to be. The resylt is Pooked forward to with Achilli will decliue again meeting biis Cailholic all ersary face 10 face. Well, if he silinks from the
trial, the trinumpli of Catholicity will be sompleteen say of Catholicity, because the trial is really the contest betiveen Catiolicity and Protestantism, of the former of which Newinan is the wortily champion
whilst Aclidili is a most fif reprusentative of the lat er, at least of that section which includes the Si Culling Sniths-the Cummings-Cowans, and the
great Evangelical Alliance generally. But the matter, in afl probability, will not be alloved to end here alrendy it is runored that the conduct of Scroggs will become, at no distant date, the subject of Par-says:-"The opinion of the High Court of Parliament is $y$ et to be directed to the conduct of tho
udge; and the word stail, before loug, have tha opportumity of learning whether the Protestant Par liament of Great Britain sympatlises with the Pro-
tostont judge, wlo, rendering hiunself ridiculous as an testant judge, who, rendering niinself ridiculous as an
Iristi It ord Clancellor, and proving limseff a playiarist as an asthor. lhas still conirised to gain an ere enduring reputation for limseff as the man who tried
the case of Acliilli 2 . Newnan." In Irelind the lay oficers of
met with ano ther decided defeat.? The judges of mint with ano Cher en'cided defeat.
the Court of Queen's Bench, after a patient heuting of the argunaents on botll sides, lave reflused the ap "Wiffur Murler" retiurned by the coraner's inguest unon the bodies of the victims of the Siximilectidy massacre, asainst Mr. Demege, and the soidier at the inguest were strictif, ju confornity, with har
and that it would be unconstitutiond to subvort them. This deecision of the judges is a satisfactory refuta This dee ision of the judges is a satisfactory refuta-
tion of the libels of the Times and other Protestan
ournals metingland upon the honest jurymen whose erdiet was stric
Titrane, Tious Tapoleon is corying everythin his own way. The atest accounts of the state of
the poll shww an immense majority in lis favor; : up the poll, shww an immense majority in his; favor; ; up
to the morning of the 27 th mlt, 83 idepartments, and the army atd navy, hadigiven in their adliesion to the Enipire, The nambers were-T. Noes-200,000; a clear majority of eight million
anticinated. $\cdots$ It wais expected that the result would be made kiown, officially, on the 1 st inst, and that on the folloying day, lie anniversary of Austerlitz, the Empire vould be formally prosiamed. The mperor esect,
The Arctere brings intelligence from Eeirope up to
the Ist instant. Nothing of mach consequence had been transacted in Parliament - the consequence had assigned as the date of the adjournment, for the Christimas holydays. Mr: 11israeli bad not brought laved his intention to adhere 10 othe lirse Trade:no icy of his predecessors; and Lord. Desart promised that as soon as the eorrespondence relatise to the
Canada Clergy Reserves should be prepared it would Canada Clergy Reserves should be prepared it would
the lapd belore the House. It is sait that Government intends to call upon Parliament for a vote in rensing the military forces of the Empire. Disas he united kingdom
The Frencla Empire is uni fiit accompli: it by all the great powers of Eiurope.

The complaiat that a writer in the Montrcal Wit ness brings against us is very pitiful, but rery funny It is really too bad," says our cotemporary," first 10 beget blasphemous ideas, and then to father them rotestant minister had not enough of blasplemons deas, little intellectual bastards, of his own begetting without being burdened with the charge of the procibly reminds us of a slory told of Sheridan, who, oming home late one night, in what the Persian bard rutter; picked "a state of beer," stumbled into guter; picked up by a watchmaa, and asked fo I ain't often in (hiccur) in lhis state, watchman you, you needn't mention it; my name is Wil-(hic-cu(p)-Willierforce ;" this was, as our fitiend of the Montreal Wiinass rery justly remarks of our enor Oor it; if we have been guilty of misrepresenting the intention to wrong the Rev. gentleman, not from an desire to lay ideas unlawfully begotten-becanse beis door ; but solety from our iuability to understan is nacaning--an mability which we deplore, but what we do not wonder at, for, nol to say it irreverently, wa clear conception of his own meaning; all we can
say is, that if we have misrepresented the Rer. Mr raser, we regret it, and disclaim any intention of saying any thing personally offiensive:
We have perthaps betten rivht
ing been misrepresented by our cotemporary; he makes us say-" chat if it be impossib!e to prove the afallibility of the Church of Rome, then must it be said no such thing ; what we didy say was, that if were impossible 10 assert the infallibitity of the apprelended object, without, at the same time, and by lie same act, asserting the infallibility of the appre eading subject, then would it be impossible for ma same time, and by the same act, asserting his own infallibility; and that therefore all revelation, and all
F'aith, would be impossible. For, as the motives for
俍 elieving the doctrines revealed are not in the mat ter revealed, but solely in the credibility of the recould not predicate infallibility of the latter, we conlid lave no vatid motives, or grounds, for betieving the natrer reveane. We therefore conchuded that erelation from God o man be possible, it must also possible, nay, that it must be necessary, for the altidility of the mediun be it in or angl, hroul whichty the revelation is made 'thes. if the chilusen of Israel had not been assured of the infallibility of Loses-if the Apostles had not been assured of th ianity lad not been assured of the infallibility of the Aposiles-they would have bad no ralid motives, of grounds, for believing in the teaching of Moses-o g couid not lave been impuled to them forsin. Be ore then that sin can be justly imputed to us for disbe eving the doctrines propounded to us by Cliristianity we must have at least as convineing proof of the inallibility of the medum hrough which those doctrine have been transmitted to us, as had the children of
Israel at the foot of Mount Sinai-as had the $A$ posiles, nd the first converts-of the infallibility of the me aum through which the doctrines taught, by Moses, fore concluded that if Faith be possible, it must also be possible, nay, that it nust be necessary, for ins to of the medium through which the doctrines of Christinity hare been transmitted to us ; for the merit" Faith does not corsist, as most Prolestants seem to imagine, in believigg upon insufficient lesitino oy, but in
. We therefore concluded in the last place, that. a revelation and Faith are not only posside, bit actual,
so also it is possible for man to ascertain the infalibility
of the mediuin tirongli whiel,"'the revelation las beem made, and the doeitrines revealed liave been ransmitted to us. But we said nothing about the Cliurchy of Romes for we were not then discussing the ques-
tion-"What is the medium through which tlie doctrines revealed by God to man hare been transmit-first- but the other guestion, which must be decidea trines revealed asy medium through which the docted to us and throurh which they ween transmilted to us, and through which they will likewise be sucha medium, reason generations?". If there be infallible one or else we should liave it must be an the truth of the doetrines transmet no certainty of certainty tliere must be doubt, and with doubt the idea of Failh is incompatible.
Our opponent is perfectly correct in his surmisc, nt from ours"-that is, from the Protestant's ider of Faith: With the Catholic, Faith implies a firm belief in afi the doctrines which God has revealed, on the veracity of Goul alone; but as it is inpossible for man to believe, willout knowing what he is to beheve; and as it is irreconcileable with: the idea of
God's justice to suppose that He would hold man responsible for his belief without giving him thas means of knowing, with infallible certainty, what docarines He had revealed, and which man is therefore of Fiaith includes the idea, that the Catholie's idea faith includes the idea of the continual existence an inflible medium throngh which man can learn has revealed. eertaimy ald the dectrines which Gord fined by the NHontreal Witness, ill indeal a the so varue and. indefinite may be called a deed any thing "is the repose of the soul on our Jord and his Christ, as revealed to us in Holy Wril," that is, a beticular This is the definition, renerally siven a Faith, by Unitarian Protestants, gut it does striks us as somerhat out of place in the columns of a professedly erangeticen, and rigidly orthodor journal: it
is a definition of Failh which is tenable only upon the hypothesis that Christ did not reveal any particular dogmas to be beliered as essentially necessary to salvation, and which, in order to deny the necessity of an infallible mediun through which the dogmas revealed have been transmitted, does so, only by de${ }^{n y i n g}$ that there are any dogmas to be transmitted. Whin his views of vaill, the writer in the Montreal righthess would find of fellowship from the Unitarian Church, bott we think that he will find them sally at variance with the Thestriznster Confession, and any of the other orthodor Protestant symbols. We do not deny hat to this duty we give the name of fuluciastan, of fules it is unore nearly allin to the theological virtue filope, than to Faith, and though it must always be a consequence of the latter, it ean never of ilself constithe Universalist possesses in a far higher degree than ness; for the former las such contidence in the mercy and groodness of God, such "arepose of the soul on our Lord and His Christ as revealed to hinn in Ifoly Writ"-that he gives himself no great uneais so good and merciful that He will never condemn the soul, that Ihe has createl, to the endless torments of hell.
Our cotemporary is also perfectly correct in his estimate of the importance of the doctrine of "Chureh
authority." This is indeed the great question, tlie only question, at issue betwixt Catholic and I'rotestant; it is therefore the onl3t question which the forEvery can ever conds unon it aud upon the latter. which we may come to respecting it. "Adinit the authority of the Church"-as our cotemporary truly essary-and every thing else must follow as a neical reasoner consaquence; deny it, and to the Chureh is, to the Catholic, the pillar and ground of truth, upon which clone rests, as upon its sure foundation, the whole superstruclure of his Faith; remore it, and all comes toppling down. Admilting that aut hority, to the Catholic, no doctrine can appear" absurd or contradictory ;" denying it, all doctrines-
the Incarnalion-the Invocation of Soints-Atonement-Transubstantiation-the Trinity-the Divinity ol Chist-the purity, and glorious paicileges Divinity of Christ-the purity, and glorious peivileges
of the Mother of God- hae Iuspiration of the Bible of the Mother of God-he Inspiration of the Bible
"Hell, Heaven, and Purgalory-would a pear alike absurd" and contemptible, unworthy the attention bugbears to frighten nanglity children wilhal. Owr cotemporary will perhaps now understand why "we harp so continually on the string of "Church nuthority." It is the question upon which every thing else denends, compared with which every other question is "but leather and prumelta; " it is the gucstion
which must therefore take precedeace of all other questions, and which must be decided ere it be nossible to enter upon any other. "The Catholic Church is the appointed medium durough which alone hal dransinittel"-is the whole Catholic thesis; this thesis the Protestant denies-and it is this denial vaichiconstitutes the whole difference betivist the Catholic and all denominations of Protestants; a difference as fundamental, and essentint, as that betwist the lormer, and the worshippers of Buhd or Fo, as the diference bename of Altah; or the sooty votaries of the bloodhegrimed 1 retiscly.
our cotemporary accuses us of misrepresentation he supernatural in relicion, and that hey deny the the supernatural :in , weligion, and that they deny the
continual presaine of Christ with His Chiurch; he

