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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 2, 1852.

A NEW YEAR.

A New Year—may it be a merry one to our readers—may it be, above all, a triumphant one for the Church.

A New Year—and still, to the surprise of Protestants, the Church is where she was a year ago—still erect—still holding on her way—conquering and to conquer—as if in mockery of her puny assailants, who annually predict her downfall, and who are doomed, annually, to witness the falsification of their prophecies.

1852—and still the Catholic Church is not overcome. Most wondrous Church! which received her death blow from Luther—again from Calvin, Knox, Kirwan, and Lord knows how many heroes besides—which was annihilated in the sixteenth century, and was annihilated over again in the seventeenth, the eighteenth, and nineteenth—but which shows herself to be as full of life and vigor as ever, in this year of Grace, 1852—ignorant indeed that she had ever received a hurt. Wonderful is her vitality, paralleled only by the perseverance with which her adversaries will persist in foretelling her destruction, thinking, by their idle prophecies, to conceal their impotence to accomplish aught against her. How amusing is it even now, how much more amusing will it be some years, or centuries hence, to read some of the oft-repeated prophecies against the man of sin—or the silly drivellings of some lecturer, on the *Decline of Popery*.—How amusing is it for us to hear—here in Montreal, as in a few weeks we shall again hear—the prophecies uttered at Anniversary meetings, destined to be falsified in January 1853, even as the prophecies we heard delivered in 1851, are falsified by the condition and prospects of the Church in January 1852.

Still, in 1852, as in the years that have passed away, the Church bids defiance to her foes—to earth and hell—to man and devil. Unmoved, immovable, she views the dawning of that year which has been long spoken of as destined to witness the final and general overthrow of thrones, and the emancipation of the human intellect from the trammels of Priestcraft and superstition. Strange sounds have heralded the birth of this new year; the clouds are gathering around us, and the mutterings of the revolutionary thunders are falling loud, and more loudly still upon the ear. Yes, these prophecies, in so far as powers of human origin are concerned, may be about to receive their accomplishment—wars and revolutions may be in store for us—thrones and dynasties may be about to be overthrown—and tribulations and anguish, such as have not been from the beginning, may be about to fall upon the nations—but there is one power, which may be assailed indeed, but which alone, can never be shaken, though the storm beat against it, never so rudely, for it is founded on the rock. The works of man may be about to pass away, but we know that the Church can never pass away—they may fall, but she will stand—they may perish, but she will continue—as a garment they shall grow old, and as a vesture shall they be changed, but she is the self-same for ever, and her years shall not fail.

NEWS OF THE WEEK.

The conduct of Lord Palmerston towards Kossuth, and the language used by him to the bearers of the Arlington, and Finsbury addresses, are said to have given great offence to the noble lord's colleagues, and to have produced irreconcilable dissensions in the Cabinet; in consequence, rumors of a change, or considerable modification, of the present ministry, are again rife. Lord John is said to have sided with the noble viscount at the head of Foreign Affairs, and thus to have come to an open rupture with Lord Grey and his friends, who are deeply offended with the behavior of Lord Palmerston. The disturbed state of affairs in France, may perhaps have the effect of prolonging for a season the days of the present ministry, by compelling its members to stick together, until the revolutionary crisis is over.

The *Dublin Freeman* contains a full report of the trial and acquittal of the Protestant confessor, Miss Angelina Adams, which is singularly illustrative of the manner in which justice, as betwixt Catholics and Protestants, is administered in England, by Protestant juries. The evidence, in proof of the wretched girl's guilt, was so strong, that her counsel did not attempt to offer any defence: not a witness was called, not a word could be said in her favor. But what neither witnesses nor lawyers would undertake, a true-hearted Protestant jury, sympathising, as it was but natural to expect that it would sympathise with such a sound protestant against Popery, as Miss Adams had shown herself to be—was found ready to accomplish; impurity and perjury seemed estimable in their eyes, when employed in such a cause; besides, was not the culprit before

them, a confessor for Protestantism, a fellow-laborer with Achilli and Maria Monk, with Garazzi, Exeter Hall, and the French Canadian Missionary Society; and in all probability, urged on, and prompted in her calumnies, by some reverend, white cravated gentleman, even as her Canadian sister, Maria aforesaid, was protected, and patronised by evangelical clergymen, in this country? A verdict of guilty, would have proved a sore blow to the missionary societies, and a great discouragement to the spread of Reformed religion; therefore was she acquitted, that all may know, that from henceforth, they may perjure themselves with impunity, in the cause of Protestantism. Why the jury contented themselves with acquitting her, we do not understand: to have been consistent in their infamy, they should have recommended the committal of all the witnesses examined on the trial—of the nuns, of the overseer of St. Pancras Workhouse, of Dr. Waldgrage, the parish surgeon, who swore that he ordered the girl's hair to be cut off in the workhouse, and of Mrs. Smith, the nurse, who swore that she held the girl's head during the operation—because, if Miss Adams was not guilty of perjury, these most certainly were. But Protestant juries are as regardless of consistency, as they are of their oaths, and so there is no more to be said about it.

Parliament, during the approaching session, is likely to be again the scene of fierce, and acrimonious theological controversy; at least, it will not be the fault of the Protestant Alliance, if we are disappointed. It has done, and is doing its best, to get up another No-Popery howl. A great meeting of this society, was held on the 28th November, in the Freemason's Hall, London, the Earl of Shaftesbury in the chair, with the avowed object of agitating for the repeal of the Maynooth grant; we published last week, an article from the *Dublin Freeman*, stating the terms upon which the Catholics of Ireland would cheerfully consent to its repeal—that Catholics should no longer be compelled to pay for the support of the State Protestant Establishment, and that the property of which they (the Catholics) have been robbed, should be restored to them. We think that we may venture to predict, that this agitation will be soon followed by another, and more reasonable agitation, on the other side of the channel; that the cry of "No endowments for Popery, will be met with the cry of "No tithes for Protestant parsons," and that the fall of the Maynooth grant, will soon be followed by the abolition of that monstrous iniquity, the Government church of Ireland. It is a dangerous game that the parsons and their friends are playing, in thus taking the lead in the work of spoliation, and will certainly afford a strong argument to the enemies of the "Clergy Reserves" in Canada. This property is held by the Protestant denominations in this country, upon precisely the same tenure, as the Maynooth grant is held by the Catholics of Ireland—the title being, in both cases, an act of the Legislature, and nothing more; if the Legislature has the right to take away what it has granted in Ireland, it is not easy to explain why the same right should not exist in Canada. The repeal of the Maynooth grant will also afford the Catholics of Ireland, an unanswerable argument in favor of the repeal of tithes; for if it be unjust to compel Protestants to pay for the support of a Catholic university, it must be equally unjust to give the Protestant parson power to seize upon the poor laboring man's pig or potatoes—to drag the blanket from the dying widow's bed, or to snatch the untasted morsel from betwixt the starving orphan's teeth. Already is this No-Popery agitation bringing forth good fruit; men are beginning to ask themselves why, if £30,000 a-year is to be taken from Maynooth, as many Hundreds of Thousands of pounds should still be annually extorted from the pockets of the Catholics of Ireland, by the pastors and prelates of the Government church; and the Inglish and Shaftesburys will get an answer soon, that won't please them. As a specimen of the stuff that goes down at these evangelical meetings, we copy the following extract, from the speech of the Rev. Mr. Close, which elicited much applause:—

"He would call attention to the conversion of two Italian priests, who were converted in Egypt, where they had been sent as missionaries, and one of them was chaplain of the Bishop of Grand Cairo. The priest met there a Protestant clergyman, who mentioned that the Roman Catholic Church had tampered with the commandments. The priest bred and born in Italy knew nothing of the Scriptures but by the extracts in the breviary; and he considered this a wicked slander. There was but one vulgar copy of the Scriptures in all Egypt, and that was at Alexandria: so he went to the Jewish Rabbi at Cairo, and got him to read the 20th of Exodus in Arabic; and when he found that there was mutilation of God's Word his blood curdled within him, and he said, Can I have been deceived for 30 years? Can the Pope have tampered with God's Word? It is impossible. If it is true I am infidel."

The Priest became in consequence a Protestant. It is a pity that the reverend speaker did not explain to his hearers, how it came to pass that a Priest, a missionary, and a Bishop's Chaplain, had never seen a Bible, or that there was only one copy of the Vulgate in all Egypt; he would have done well to have stated which, and in what manner one, of the ten commandments has been mutilated by the Catholic Church: these evangelical gentry are great hands at discovering man's nests.

It seems that Dr. Newman is confident of his ability to make good his charge against Achilli, in spite of the iniquitous injustice of the decision by which he is, as far as the Court of Queen's Bench has any power, denied the right of calling witnesses. The following letter has been addressed by the Rev. gentleman to the editor of the *Morning Chronicle*:

TO THE EDITOR OF THE MORNING CHRONICLE.  
 Sir—There is an impression abroad, founded on what took place in court, that I do not believe what I said in the passage of my lecture which is the ground of legal proceedings against me. I should have

noticed it sooner, except for reasons which it is not necessary to go into. I believe heartily what I have said; I have never wavered in my belief of it; and certainly should not have said it at all, or persisted in saying it, unless I believed it.

Whatever I have said had been said already, more fully and in detail, and with extracts of original documents, a full year before I wrote, in an article in the *Dublin Review*, and again in a separate pamphlet, which was in substance a reprint of that article; nor had it been met or answered by the person who is the subject of it.

And what I said against him I said simply in self-defence. It was in answer to the imputations which, in this town, he had cast upon persons whom I revere, and on a religion which I hold to be Divine, to the prejudice of every Catholic here. Those charges rested on his personal testimony, that testimony on his former position in the Catholic Church. I was desirous of pointing out, as I expect to be able to prove, what his testimony, founded on his history, was worth.—Your obedient servant,

JOHN H. NEWMAN.

Birmingham, Nov. 30th.

In the mean time, the friends of Dr. Newman in Italy are not idle, but are making the best use they can of the little time that is allowed them to collect evidence. The Roman correspondent of the *Daily News* gives the following account of the steps now taking, on the part of Dr. Newman, to substantiate his accusations:—

"On entering the British Consulate a few mornings ago, I found the passage obstructed by Ecclesiastical cocked hats and gowns, a somewhat unwonted sight in that latitude, but I discovered, upon inquiry, that they belonged to a body of Priests, Jesuits, and Inquisitors, who had waited upon Mr. Freeborn for the purpose of making their affidavits on certain documents about to be sent to London, which will doubtless come out in the trial of the action for libel brought by Dr. Achilli against Messrs. Burns and Lambert, the publishers of Dr. Newman's 'Lectures on the present position of Catholics in England.' The documents were in Latin and Italian, consisting of extracts from the registers of the Inquisition, and copies of letters from Naples, tending to destroy Dr. Achilli's moral and religious reputation; and the truth of them was sworn to by the parties present—viz., the procurator and notary of the Holy Inquisition, and six or seven Italian and English (and one French) Jesuits and Ecclesiastics. What weight these documents may have in a British court of justice, I cannot pretend to foresee; I presume the Consul merely received the affidavits of his visitors as a matter of official duty, without entering into the merits of the case, every British Consul having to act as a notary public in the legalisation of such documents as have to be sent to England from abroad for judicial purposes."

The singular action of Birch vs. Somerville, which has excited so much public attention, has resulted in a verdict for the defendant, with 6d. costs.

The bold attitude assumed by Louis Napoleon, promises to ensure him success; the ratification of his proceedings by the army, whose approval is the one thing needful, has been obtained; out of 90,000 soldiers, 75,000 are said to have registered their votes in favor of the Dictator. The middle classes of France are with him to a man, and it is a remarkable circumstance, that very few of the regular *ouvrier*s of Paris, took any part in the insurrection against the authority of the President. The *Constitutionnel* states the loss to the army, during the fighting in the streets, to be 1 officer and 15 soldiers killed, 3 officers and 104 soldiers wounded.

"I am told," says the correspondent of the *Daily News*, "on all hands by persons conversant with the tone of public opinion, that Louis Napoleon's triumph at the poll, fixed for the 20th December, is considered as certain. Physical resistance, or materials for it, there may be said to exist none at Paris, in the present moment. The blow is struck, and it has perfectly succeeded." Socialist insurrections have broken out in several of the departments, and, in consequence, several have been declared in a state of siege. Upon the whole, it seems that the star of Napoleon the II. is in the ascendant, as he is justly looked upon as the only man France possesses, capable of restoring peace and order to that distracted country—the order of the bayonet, and the peace of military despotism, the only form in which peace and order are possible in France. The powers of Europe are in the meanwhile looking on, with anxious expectancy for the denouement, their sympathies being, of course, with the Dictator.

Advices from the Cape of Good Hope to Nov. 4, state that a severe chastisement had been inflicted upon the enemy by the force under command of General Somerset. The Kaffirs in Fish River, Bush District, have been repulsed in several skirmishes. In the Water Kloof the enemy was beaten back, after several hours hard fighting, and their camp destroyed. The British loss amounts to 40 killed and wounded. The number of Kaffirs killed is estimated at from four to five hundred.

On Wednesday, the 23rd ult., a fire broke out in the Capitol at Washington, between seven and eight o'clock in the forenoon. Before assistance could be procured, the flames had spread with such rapidity, that the entire library, comprising nearly 60,000 volumes, was destroyed. With the exception of the library, no other part of the magnificent building has sustained much injury. How the fire originated is, as yet, a mystery.

The *Quebec Mercury*, of the 27th ult., contains the following particulars of the destruction by fire, of the Artillery Barracks and Ordnance Stores, on the morning of the 26th ult.:

"Yesterday morning, at about four o'clock, the alarm of fire was sounded from the Royal Artillery Barracks, Arsenal Street, near Palace Gate, in consequence of flames seen issuing from a part of the barracks opposite the Guard House. The fire, which originated near the western end of the whole range of buildings, spread with such rapidity as to prevent the soldiers in the second story of the barracks from saving their effects. With the view of checking its threatening progress to the westward, Colonel Higgins caused a portion of the Officer's quarters to be at once blown up, which had the desired effect. The fire, however, continued to

extend in the opposite direction, aided by the keen westerly wind, and was just reaching the Ordnance Stores, when a second, and we believe increased charge of powder, was fired in the second floor of the building, but in vain, for the flames were immediately seen issuing from the attic windows beyond, which were probably opened by the shock. The explosion was most terrific, a large portion of the roof was raised to a great height in the air, and carried across the street, where it fell on the top of Dr. Painchaud's house; the concussion also overturned one of the government fire engines stationed in front of the building. After a little while it was thought necessary to renew the attempt at checking the fire with powder. Another charge was placed about the centre of the Ordnance Stores, and though its explosion made less noise than the second, it produced some more serious results, causing the fall of a considerable portion of the solid masonry of the building, besides shattering doors and windows, and entirely demolishing the interior of the houses opposite. Its effects were also felt at some distance in various directions.

"The fire companies from the city wards, were early on the ground, but the extreme cold (the thermometer being about 21° below zero) prevented any of them from working with efficiency. During the interval that elapsed in the preparations for the explosions, the firemen had to cease working, and in the meantime the greater part of the leather hose pipes, as they lay extended, full of water, became frozen and unfit for use. To renew this with more hose, occasioned still further delay, and the firemen were laboriously employed (ill past nine, when the flames having reached the eastern extremity of the range, could extend no further.

"A quantity of stores was consumed, but the actual value of the loss cannot be at present ascertained. It has been estimated as high as £200,000, but this is founded upon conjecture, as some time must elapse before the actual loss can be ascertained. We have reason to believe, however, that it does not altogether exceed £20,000.

"The buildings, which have the appearance of a substantial row of about a dozen two story stone dwellings, were constructed in a very strong manner, and to a certain extent were fire-proof.

"We regret to learn that W. Antrobus Holwell, Esq., Ordnance Storekeeper, has been a severe sufferer by the fire; that gentleman having at the time in the place a quantity of philosophical apparatus and other property. We also learn that some private effects, including about £300 worth of plate, the property of Col. Streetfield, were saved."

WHY ARE PROTESTANTS PROSELYTISERS?

"Why do Protestants persecute Catholics?" was the subject of a lecture lately delivered by the learned Dr. Brownson, of which a short account was given in the columns of this paper. The lecturer skillfully analysed the motives why Protestants always have persecuted, and always must, when they have the power, persecute Catholics; he showed that the children of the city of the world must necessarily hate the children of the city of God; that the flesh is, and ever must be, warring against the spirit; that betwixt the seed of the serpent, and the seed of the woman, there is, and ever must be enmity. Why! we read that there was war in heaven—"Et factum est proelium magnum in celo"—that Michael and his angels fought against the Dragon—and that the Dragon and his angels fought against the Archangel and his host—how then on earth shall we expect peace? Yes, we can easily understand why Protestants should hate, and why, hating they should persecute Catholics; but it is not so easy to understand why they should try to convert them.

We can understand why Catholics should be anxious, why they should exert themselves, to make converts to the Church. Believing that there is a Church, and but one Church—Holy, Catholic, and Apostolic—out of which there is no salvation, it is but natural to expect that Catholics should endeavor to persuade their separated brethren to join themselves to that Church, to come in unto that ark out of which none can be saved from the deluge of that wrath which is to come. Such conduct is the logical consequence of the Catholic doctrine of exclusive salvation—a doctrine which, however unpopular it may be—however offensive it may sound to liberal ears—in spite of the attempts of some to soften it down and explain it away—is the doctrine of the Catholic Church. *Domus Dei una est, nemini salus nisi in Ecclesia esse potest.* St. Cypr. Ep.

For who indeed would be a Catholic, if he thought that there was an easier, and a royal road to heaven? Who would enter in at the narrow gate, if it were not that the broad way, whose path seems strewn with flowers, leadeth only to destruction? Who would be a Catholic, if he thought that he could be saved as a Protestant?—it is so easy, so pleasant, so in accordance with human pride, and human passions, to be a Protestant. Who would be willing, still, to wrestle against principalities and powers—against the rulers of the darkness of the world—yea, against his own flesh and blood—if he deemed that he could have peace, by merely laying down his arms, and victory, by desisting from the strife? Who would fardels bear, when he could his quietus make by a bare act of protest? Who would take up his cross to follow Christ, if he thought the crown might be obtained by laying it down, and following the dictates of carnal lust? Though to be loved, for its own sake, Catholicity requires only to be known, yet, with many, it is the belief in this doctrine of exclusive salvation, that retains them in the Church; if in this life only, Catholics had hope, then indeed might they exclaim with the Apostle—"We are of all men most miserable"—we have sacrificed earth in order that we might lose heaven—and crucified the flesh with the lusts thereof, to merit hell.

We can understand then, why Catholics should be zealous proselytisers—why Catholics should compass sea and earth to make one convert, to win one soul to the kingdom of their God; but it is not so easy to fathom the motives of the Protestant missionary in the domains of Popery. He boasts that he professes