

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 13, 1852.

## NEWS OF THE WEEK.

With the exception of electioneering intelligence, there is little news of any interest in the papers, per steamer *Niagara*. The general elections are over, and the result is before the public. Men, cunning in calculation, and great in summing up the "tattle of the whole," predict a Derby majority in the new House of Commons, and a long enjoyment of the sweets of office, to the present occupiers; but these calculations can be but little relied upon. In the present state of parties, or rather, of no-parties, it is impossible to say what a day may bring forth, or under whose banners the motley crew, of Peelites, Liberal Conservatives, Moderate Whigs, and Free Traders—whose names swell up the Ministerial majority on paper—will range themselves. That no other party in the House of Commons is, singly, able to eject the Derbyites is certain; but it seems almost equally certain that the present Ministers will not be able to command a working majority. If they are strong it is because their opponents are so weak, and so completely divided amongst themselves, and, above all, because neither Ministers, nor Opposition, have any fixed political principles, or any great measures which they are bound either to support, or to resist. Governments were once strong because of their principles, because of the great ideas of which they were the exponents; but this Derbyite administration is strong, because it has no fixed political principles at all. No man, not even a "medium," can pretend to say what the politics of the present Ministry are, any more than he can define what the "Protestant Faith" is. We can tell what the "Protestant Faith" is not, and in like manner, we can only define the Derby politics by negatives. They are not Protectionist, for her Majesty's Ministers have avowedly abandoned Protection as an unclean thing. The author of *Coningsby*, and Chancellor of the Exchequer, has warned the farmers that henceforward they must trust, not to an increase of prices, but to a diminished cost of production; nodding his head at the stout yeomen of Buckinghamshire, he has given them to understand that good things were "looming" for them in the distance—a very long way off we fancy. The burdens that press so heavily upon the wearers of top-boots, and smock frocks, were to be alleviated by a re-adjustment of taxation, and the removal of those restrictions which cramp the energies of the agriculturist. That the farmers of England understand the meaning of these mysteriously oracular promises of Mr. D'Israeli, or that any body else, or that even Mr. D'Israeli himself understands their meaning, is more than we believe. Perhaps the Chancellor of the Exchequer intended to flatter his audience with prospects of such alterations in the tariff, as will enable them to cultivate tobacco successfully on the stiff clays, which, with difficulty, are forced to yield a scanty return of oats in a favorable season, and to raise luxuriant crops of rice and cotton upon the Sussex Downs. But whatever his meaning, however unintelligible his words, Mr. D'Israeli's agricultural friends seem to have been therewith greatly comforted, and resigned to the abandonment of Protection. At the Stamford election Sir F. Thesiger was, if less civil, at least more candid, in his declaration of adherence to the principles of Free Trade. Interrupted by the vociferations of a noisy elector in favor of the "big loaf," her Majesty's Attorney General devoutly expressed a wish that the importunate gentleman had one "down his throat"—a polite expression of good will and respect, for his constituents, which did not bring down upon him their applause, but which did bring down in a few minutes, the framework of the hustings, and compelled the ministerial candidate to make a hasty retreat.

The result of the elections is stated as follows:—Ministerialists, 311. Opposition, 308. Doubtful, 25. Only one Catholic, Lord E. Howard, has been elected in the whole of England.

"One fool makes many" is an old proverb which holds good of "No-Popery Proclamations," as well as of "fools." A certain John Henry Vries, a medical gentleman by profession, but who takes as great an interest in the spiritual welfare of her Majesty's Protestant lieges, as he does in the state of their bowels, has determined not to be outdone by Lord Derby or Mr. Spooner; if they are bulwarks of the Protestant Zion, he has determined to set up in business as a "bulwark" also, and has promised that, "should no other spirit be found to enlist beneath the banners of the cross and the Bible to confront Rome and hell, he shall be that man." A noble sentiment, heroically, if not grammatically, expressed. We copy the Proclamation, which has been posted on almost every dead wall in London, as an index of the state of the Protestant mind in the metropolis, and as a specimen of the mode in which the No-Popery warfare is carried on:—

TO THE PEOPLE OF GREAT BRITAIN AND IRELAND—  
A SOLEMN WORD OF WARNING.

"Fellow-subjects—The moment is come. Plain and above-board speaking in this awful moment of our national destinies. Neither vain garrulity, nor idle professions, will now avail. The English mind is now aroused. Rome, the hoary mother of abominations, totters on the seven hills of her temporal and spiritual dominion. The tocsin of approaching woe, pregnant with approaching ruin to the earth-enrusted temple of idolatry, reverberates from the Escorial and the Vatican. Holy, holy, Lord God of Hosts, the power of Satan is shivered in the breath of Mount Sinai; all the evil spirits are scattered in the wisdom of the Lord. Fellow-subjects, I have, as a member of the Established Church of England, no personal antipathy to our Romish fellow-subjects, but I abhor

the Satanic tendencies of their thrice-accursed superstitions. The oath of our gracious lady the Queen, taken under Divine auspices on the day of her solemn coronation, ought to be borne in the memory of all.—The oath anathematizes Popery and the dark works of Romish impurity. Be alert, ye sleeping men, for the Jesuits, clad in domino and shadowy garbs, steal along the ramparts of our national citadel. How is Romanism to be successfully dissipated and expelled from among us? By prayer and heart-sacrifice at God's shrine—by following out the law of God. Fellow-subjects, we must be up and doing, for Rome and her cowed mercenaries, prowling in our streets and highways like obscene owls that loath the sweet sunshine, are stealing the affections and gentle sympathies of the daughters of our land. Let us expel the masked traitors from the stainless sanctum of our domestic circles. Away—away! ye obscene vultures, fluttering with horrid wing above the maidens of our isle. If ye were to reign again in Britain, the fires of Smithfield would blaze once more with hellish glare, and consume every lover of Christ and His everlasting word. Men of England, should no other spirit be found to enlist beneath the banners of the cross and the Bible to confront Rome and hell, I shall be that man. Though the murderous engine of every Papist in Europe—through the tannine terrors of Wiseman and Co., and the stiletto of every Jesuit be javelled at my breast, dooming me to instant death and destruction, I fear no pistol or cannon (canon) of St. Angelo, for I have trust in God. Lo, then, men of England! Let your prayers ascend on high—let the walls of Parliament re-echo your petitions, and faith—the faith of Luther—will find her fruition in the overflowing joy of the land.

## "JOHN HENRY VRIES."

Another Exeter Hall dodge, against Popery, is illustrated on our seventh page. A Mr. Teodor, who gives himself out as an apostate priest, hires a room, fits up an altar, and parodies the Holy Sacrifice of the Mass, dwelling especially on the words of consecration; a confederate stands by to explain and illustrate this blasphemous mockery of our Lord's Supper, whilst the evangelical public are admitted to this delectable amusement at the charge of one shilling per head. At the close of the entertainment, consecrated hosts are sold at the door "one penny each." It is but just to add, that some few respectable Protestants were scandalised at the exhibition, though it is well suited to the tastes of the many.

In Ireland the Judges of assize are congratulating the Grand Juries upon the tranquil state of the country, and the rarity of serious crime. Mr. Lucas, the editor of the *Tablet*, has gone in for Meath by an immense majority. The crops are generally looking well, though there are rumors of disease amongst the potatoes.

French politics have ceased to have any interest. The Parisians have left off cutting one another's throats, and have taken to poisoning their dogs, a more laudable, and, certainly, a more harmless occupation. The heat has been intense, and is the all engrossing topic of conversation. "As you walk along the Boulevards," says the correspondent of the *Times*,

"You may notice groups of persons earnestly gazing at the thermometer that hang on the shady side of the shop of every optician or instrument-maker.—Each is being consulted, examined, calculated, and doubted in its accuracy when it shows the mercury to be still on the rise; and another and another is consulted; but there it is, the centigrade at the number which indicate that the heat is still stationary, or on the increase. From 10 o'clock in the morning till late in the evening these groups incessantly replace each other. As for politics, no one appears to pass a thought on them; the hot weather, the probability of its continuance, the numerous cases of hydrophobia, and the urgency of a razzia on all of the canine race, are the principal topics of conversation; and I believe equally with railroad speculations at this moment claim the public attention."

Fearful thunder storms, and grievous calamities have been predicted as to follow immediately after this unusually high temperature. Somebody has read it in the skies, so the thing is certain.

The Coroner's jury upon the "Henry Clay" massacre have given in a verdict strongly condemning the conduct of the officers of the ill-fated steamer. The *Boston Pilot*, commenting upon this melancholy affair, has some very sensible remarks as to the propriety of inflicting summary punishment upon the heartless scoundrels through whose inordinate hankering after profits, and total disregard of human life, and human sufferings, these steamboat and railroad accidents usually occur. It was the Rev. Sydney Smith, we believe, who used to say,—"that no precautions, against the recurrence of similar calamities in England, would be taken until a member of the Bench of Bishops had been crushed to death, or otherwise disposed of. Our cotemporary, and we fully agree with him, seems to hold a somewhat similar opinion; he opines that the surest protection to the interests of the travelling public will be found in the erection of a gallows at either terminus of a railroad, or landing of a steamer, whereon to hang, immediately after every fatal disaster, a shareholder, or director, at the least. If this plan were in operation for a few weeks, we warrant we should hear no more of railroad or steamboat accidents. Men who have no regard for the safety of their fellow-creatures are generally very anxious about their own comforts. Here is the prescription of the *Boston Pilot*:—

"If a scaffold were erected, and a summary Court in readiness at either end of a railroad line, or at either landing of a steamer, for the immediate punishment of these murderers by steam,—if no earthly power would save them from the rope—there might be some little safety for passengers. These summary schemes, when tried by the proper authorities, work well on trying occasions. The ruffians, sometimes called Roman Liberals, were in the habit of stabbing French soldiers at taverns, during the first occupation. After many lives had been lost in this way, and after it became a clear thing that the tavern keepers connived at the murders, and aided in the escape of the murderers the French commander-in-chief ordered that in all

cases where the assassin escaped, the owner and officer, the tavern keeper should be summarily hung before his own door. Three tavern keepers were hung, we believe, when the murders ceased, or, if committed, the assassins did not escape. Hang a few owners and officers, and these cold-blooded murders by steam will soon become rare."

By the arrival of the *Pacific* we are put in possession of four day's later intelligence. There have been desperate and fatal riots at Six Mile Bridge, near Limerick. A detachment of the 31st were escorting a lot of "free and independent" to the poll; a crowd was collected to oppose their passage; stones were thrown, and a Sergeant's coat was torn; the soldiers, without orders it is said, fired; six men were killed, and several others wounded. A jury was empanelled, but it was resolved to postpone the hearing of evidence until the excitement had somewhat subsided.—Changes in the composition of the ministry are hinted at; according to these, Lord Malmesbury is to go to Paris, Lord Cowley to the East, and Lord Stratford, who, as Sir Stratford Canning, was for many years Ambassador to the Porte, is to take charge of the Foreign Affairs.

By telegraph from Washington, we learn that a row had taken place betwixt Mr. Webster and the President, and that the former will immediately withdraw from the cabinet. Several American fishing vessels have been captured by the British cruisers for contravention of the treaty of 1818, and the U. S. steamer *Mississippi* had arrived at St. John's, N. B.

## TO OUR READERS.

With the present number commences the third volume of the TRUE WITNESS. We take this opportunity of returning thanks to our numerous subscribers for the hearty encouragement which they have given us, and beg leave to assure them that no exertions shall be wanting, on our part, to render the TRUE WITNESS worthy of their support. As a Catholic Journal, politics will be henceforward, as hitherto, carefully eschewed by the TRUE WITNESS, except in so far as they have a direct bearing upon Catholic interests, and the privileges of the Church. Any attempts, for instance, to introduce State Churchism, or the still more monstrous abuse, State Schoolism, will be opposed by the TRUE WITNESS, as a violation of our civil rights as citizens, and an outrage upon our religious liberties, as Catholics. With respect to education, our principles are—"The State, or civil power, shall not dictate to us how our children shall be educated, nor compel us to pay for the support of schools which our Church condemns. Separate schools for Catholics, or, no State schools at all."

The question of education, is the question of the XIX. century. Foiled in all their previous attempts against the Church, the enemies of Catholicity have changed their tactics, and look for success, not in open assault, but in the slower process of sap and mine: her ramparts are invulnerable against their artillery, cunning must therefore henceforth do the work of force. This is the meaning of the Protestant demand for "Free Schools;" and the denunciations of "Sectarianism" in education. "Knowledge" says the old proverb, "is power;" but if the knowledge which Protestants profess to desire to impart to Catholics, would have the effect of increasing the power of the latter, is there any one simple enough to doubt, that our "separated brethren" would rather see Catholics plunged in the profoundest ignorance, than lend them a hand to increase their power? No; Protestants seek, not to educate, but to pervert Catholics; not to strengthen their influence in the State, but to weaken their attachment to the Church. Piousness, not education, is the object of the advocates of the mixed and godless system, and is their sole object. Therefore is it the duty of every Catholic, in every situation of life, high and low, rich and poor, learned and unlearned—of every one to whom the Catholic Faith is dear—of every one who loves his children, and loving them, prefers their spiritual and eternal, to their material and temporal, welfare—to resist, to the utmost, and by every means in his power, the present tendencies of the age with respect to education. Unity of purpose, prudence in deliberation, and firmness in execution, are the requisites for success in the struggle in which the children of the Church are engaged with the children of the world. Ranging ourselves under the banners of the Church, diligently hearkening to, and submissively obeying, all her commands, we cannot doubt of victory, and of the ultimate triumph of the champions of Free Education. The Church has spoken—it is enough. The mixed or godless system of education must be crushed—we will take for our motto, though in a different sense, the well known device of Voltaire—"Ecrasez l'Idolâtre."

We would take the liberty of earnestly requesting our subscribers who are in arrears to forward, without delay, the amount due, either to this office, or to the agents in their respective districts, who will give receipts for the same. We would also call the attention of our subscribers to the terms of subscription—"Half yearly in advance." The amount to the individual subscriber is but a trifle; but the aggregate of these trifles is of very considerable importance to the proprietors of the TRUE WITNESS. We hope this hint may not be unavailing, and that all our subscribers may soon enjoy that peace of mind which proceeds from duly paying the printer, and shaming the devil.

## FEAST OF THE ASSUMPTION.

"In ipsa Catholica ecclesia magnopere curandum est, ut id tenentis quod ubique, quod semper, quod ab omnibus creditum est.—St. Vincent, *Lit. Comm.*, c. 3.

It is related by ancient chroniclers, how, when the days of the Blessed Virgin's mortal career were accomplished, the Apostles were gathered together in her house, waiting for the coming of the Lord; and how, having yielded up her spirit into the hands of

her Divine Son; the body of Mary was placed on a bier, with spices and aromatic herbs, and consigned to the grave; it is further related, how, on the third day that body, re-united to its soul, was borne by the hands of angels to the mansions of eternal bliss, exalted to heavenly kindoms, above all the choirs of angels. The Church does not indeed propose to her children, the tradition preserved in the pages of Gregory of Tours, as an article of Faith; but the belief in the Assumption of the Virgin is, and has been, the pious belief of the Church from the earliest ages, which no one can contradict without justly laying himself open to the charge of irreverence, and gross temerity. By our Protestant friends such a belief is, we have occasion to know, often sneered at as gross credulity; perhaps at this season, when the Catholic Church throughout the world is about to celebrate the Festival of the Assumption, a few remarks upon the historic evidences in favor of this glorious mystery, may not be altogether out of place.

Of the antiquity of the tradition there can be no doubt. So early as the VI. century, in the reign of the Emperor Maurice, we find that the celebration of the Festival of the Assumption was transferred from the 18th of January to the 15th of August—a change that was not adopted in the Western Church until about the commencement of the VIII. century; thus, it is clear that in the VI. century the tradition, and the celebration of the event which the tradition commemorated, were of ancient standing. A tradition so ancient, so universally spread, common to both the Greek and Latin Churches, must have had some solid foundation whereon to rest, and deserves, at least, something besides a sneer at its absurdity, and at the credulity of its believers. Perhaps upon examination it may appear that the credulity of those who reject, is greater than that of those who accept, it.

There is in the tradition of the Assumption of the Blessed Virgin no such amount of antecedent improbability, as to cause us to turn away, with indifference, from the examination of the evidence that is adduced in its behalf, nor is there in it any thing repugnant to those notions of God's dealings with His creatures, which a diligent study of the sacred records is calculated to engender. We read in Holy Writ how Henoch was seen no more of men, because God took him, and how Elias was carried up into heaven in a fiery chariot, and with horses of fire; but a greater than Henoch, a greater than Elias, a greater than all the children of Adam is here; a creature indeed, but still a creature far, far exalted above all other creatures—far above Saints and Angels; a creature indeed, but still the Mother of the Eternal Son of God. To those who admit the truth of the translation of Henoch and Elias, there can be no such amount of antecedent improbability in the tradition of the Assumption of the Mother of God, as to render them incredulous, in spite of the evidence that can be adduced in support of its truth. What that evidence is we will examine, not from a Catholic, but from a Protestant stand-point, and so examining it, we hesitate not to say, that for the Protestant, there is just as strong historical evidence of the truth of the Assumption of the Blessed Virgin, as there is of the Ascension of her Divine Son—and that to reject the one, and to accept the other, is grossly inconsistent.

What evidence, has a Protestant, of our Lord's Ascension? He has not the testimony of any eye-witness: St. Mark mentions it, and St. Luke gives a full account of the miracle; but neither St. Mark, nor yet St. Luke, was an eye witness; to the Protestant, therefore, their testimony is worth nothing. Of the Apostles who were present when the miracle occurred, not one thought it worth while to hand down his testimony in writing, or if he did, that written testimony has shared the fate of many other scriptures, to which allusion is made, both in the Old, and New Testaments. Neither can the Protestant logically conclude from the Resurrection, to the Ascension, of our Lord. Lazarus rose from the dead—the son of the widow at Nain rose from the dead—the bodies of many of the Saints that slept, arose at the crucifixion of the Son of God, and after His Resurrection came into the holy city and appeared unto many; yet, unless the Protestant is prepared to assert that the bodies of Lazarus, of the widow's son, and of the Saints whose resurrection is recorded by St. Matthew, ascended into Heaven, we see not how he can logically conclude to the Ascension, from the Resurrection, of Christ. Yet, though Protestants have no positive testimony to the truth of the Ascension of Christ, we believe that there are still several Protestant sects which believe, or profess to believe, in the narrative of St. Luke; and they do well, for they have the best of all possible reasons for so believing. These reasons are—That there is no other way of accounting for the disappearance of our Lord—no other conceivable term that can be assigned to His earthly career—that the story was circulated soon after the event was said to have taken place, and that it was generally believed, a proof that the story was opposed by no counter-tradition, as must inevitably have been the case, had any such counter-tradition ever been in existence. The Protestant believes the tradition of our Lord's Ascension upon a Catholic principle: he accepts it—*quia semper, quia ubique, et ab omnibus*: he is quite right as a Christian, though very inconsistent as a Protestant.

Now what evidence, have Protestants, of the Assumption of the Blessed Virgin? They have testimony of the same kind as that which they base their professed belief in the Ascension of our Lord. There is no direct testimony of an eye witness to the fact of the Assumption, any more than there is to that of the Ascension, yet, like the latter, the former is attested to by the constant and universal tradition of the Church, a tradition which also has been received—*semper, ubique, et ab omnibus*. History shows us that in the VI. century, the Festival was