

## The True Witness.

CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, APRIL 4, 1862.

To DELINQUENTS.—Mr. Gillies, of the TRUE  
WITNESS, is about to visit Kemprville and the  
Ottawa district, to present and collect outstanding  
accounts. We hope that he may be well  
received, and that in consequence more rigorous  
proceedings against defaulters may be dispensed  
with.

## NEWS OF THE WEEK.

Nothing doing in the political world. Speeches  
of honorable members in the House of Commons  
are quoted "dull," and little in demand. There  
is indeed more activity in the French Corps  
Legislatif than in the British Parliament. The  
only noticeable event that we can find in our  
files, is the mention of Major O'Reilly's first ap-  
pearance in the House. The allegations of vio-  
lence and intimidation at his election have been  
fully disposed of by the formal declarations of  
the High Sheriff of the County; and if the elec-  
tion is contested at all, it will be on different  
grounds, and on the pretext of some trifling in-  
terest—such as counting a Sunday intervening  
between the nomination and the polling, as a legal  
day. Still the return of Major O'Reilly is a  
great fact, and strikingly indicative of the  
direction in which the current of public opinion  
in Ireland is setting. The Catholics have given  
a fair trial to, and are now fairly sick of the  
"Liberals" or Palmerstonian Whigs; and are  
inclined to transfer their allegiance to Lord  
Derby and the Conservatives—whose foreign  
policy, it is hoped, will be very different from  
that of the present possessors of office. In Eng-  
land also a great change of political sentiment  
is taking place in favor of Conservatism, and the  
fall of the Palmerston-Russell Cabinet seems to  
be at hand.

The Protestant press has been gloating in an-  
ticipation over the expected death of Pius IX.,  
but seems again doomed to disappointment. The  
last accounts of the health of the Holy Father  
are encouraging. The policy of the Rattazzi  
Ministry has not been fully developed; but  
every day brings with it fresh signs of an ap-  
proaching contest between the Mazzinians with  
Garibaldi as their leader, and the party which  
still swears by Cavour. The Mazzinian party  
are determined to assert themselves, and suspect  
Rattazzi of being a Frenchman rather than an  
Italian. In a religious point of view, the pro-  
gress of the revolution must be very encouraging  
to Protestants, and to all who hate the Church;  
for there can be no doubt that Garibaldi and his  
hordes of apostate priests are very active, and  
that Protestant literature is widely disseminated  
throughout the whole of Italy, not only in the  
shape of spurious Bibles, and marvellous Tracts,  
but in the more effective guise of obscene and  
immoral tales, — all however preaching revolt  
against the Pope and the Church, as the tyrants  
and oppressors of the human race. Of the  
quality of this anti-Catholic literature, and of the  
direction in which the Reformation is progress-  
ing in Protestantised Italy, a judgment may be  
formed from the following extract from a letter  
read, and vouched for, by Lord Malmesbury in  
the House of Lords. The writer is describing  
the consequences of the Italian Reformation of  
which one of the most striking features is:—

"The public sale and exposure of the most abomi-  
nable prints, photographs, and books, expressly in-  
vented, I should say, to corrupt the youth of both  
sexes. No shop in London would escape the seizure  
of its stock if such infamies as I see here were allowed.  
The atheist press too is doing a fine trade, and  
even the life of our Lord Jesus Christ is turned into a  
vandalous novel, under the title of 'The Carpenter  
of Nazareth.' Libels of the most disgusting kind  
on the Royal Family, on the Pope, on the Ministers  
of religion, and even the poor Sisters of Charity,  
swarm on every book-stall; and I scarcely could  
have believed the indecency of them if I had not  
gone to see them myself."

So far, Protestantism has made some progress  
in Italy against Popery—and the tidings will no  
doubt be gladly hailed in Exeter Hall, where  
Garibaldi and Achilli, the apostates of the obscure  
evangel, are held in honor. But as one great  
object of our Protestant Biblical Societies is to  
find a profitable market for their Bibles, Tracts,  
and Testaments; and inasmuch as the taste of  
Italian Protestantism is strongly in favor of more  
highly spiced words than "The Blind Beggar  
of Bethel Green;" or even evangelical "Memoirs  
of Maria Monk"—the wares of the  
aforesaid proselytising societies are at a discount

in Naples; and, as a commercial speculation, the  
conversion of Italy "to the truth as it is in Ga-  
vazzi and Achilli" has turned out rather a fail-  
ure. It was expected, in short, that the Italian  
revolution would open a fine market for evangeli-  
cal Tracts, and create a great demand for Pro-  
testant Testaments; and in this expectation the  
gospel speculators laid in large stocks, and went  
freely into the Bible business. The result has  
not however corresponded with their sanguine  
expectations. Sales cannot be effected; Tracts  
hang heavy on hand; Testaments are a drug in  
the market, and many of the Saints, we fear,  
have burnt their fingers.

The telegrams from the U. States—which it  
must be borne in mind have all been carefully  
manipulated or cooked by the Federal authori-  
ties—do not shew that any great progress has been  
made during the past week, towards the subjugation  
of the South. Island No. 10 still holds out;  
but there have been some petty skirmishes and  
a great Union victory is reported in which, as  
usual, fearful destruction of men and materiel  
was inflicted upon the routed Southerners, whilst  
"our loss" is set down as "One man killed from  
an explosion in burning a tent." We cease to  
laugh at these puerilities now, for we have be-  
come accustomed to them; but it is certainly  
not worth while wasting good ink, and paper by  
reproducing the telegrams in which they occur.

## PROVINCIAL PARLIAMENT.

No important business has been transacted in  
either House since our last. In the Legislative  
Assembly the discussions have for the most part  
turned upon the Address, and the amendments  
proposed by the several sections of the Opposi-  
tion; and after long and animated debates, the  
Ministry have carried the day by large majori-  
ties.

The question of Representation—whether that  
of Upper Canada shall be so increased by reason  
of its more numerous population as to give to the  
Western section of the Province political ascendancy  
over the Eastern section—is of course the  
great question of the day, and one on which irre-  
concilable antagonism as between the two sections  
prevails. Upper Canada is arrayed on this ques-  
tion against Lower Canada, and Lower Canada  
in like manner is arrayed against the Upper Pro-  
vince—and thus utterly irrespective of party ties.  
The question is national and religious; involving  
on the part of the French Canadians the ques-  
tion of their continued national existence, and on  
the part of all Catholics the question of "Pro-  
testant Ascendancy." It is therefore necessarily,  
but most unfortunately, left and treated as an  
"open question" by both parties, by the Ins as  
well as the Outs. In the Ministerial ranks there  
is division on this vital question, the question *par  
excellence* of the day. In the ranks of the Op-  
position, the same phenomenon repeats itself;  
and on both sides we find the Upper Canadians  
in favor of, and the Lower Canadians opposed to,  
the principle at issue. This is a necessity of  
our position, and of the ill-assorted Union; but it  
is one in every way to be deplored, for there is  
nothing so ruinous to political morality as leaving  
questions on great and essential principles "open."  
On matters of detail, differences must be ex-  
pected, and may be tolerated, amongst the mem-  
bers of one Cabinet; but to leave questions of  
paramount importance, and affecting the very  
essence of our constitutional life, "open ques-  
tions," is destructive of all political honesty and  
consistency. And yet to this, as the inherent  
defect not of our men, but of our system, we  
must be content to submit, so long as the Union  
endures; for, no matter what the consequences,  
never, we hope, will the people of Lower Can-  
ada yield one iota to the demands of their ene-  
mies of Upper Canada on the Representation ques-  
tion.

But above all do we expect our Catholic re-  
presentatives to be firm and unanimous on this  
question. "Equality of Representation," or  
"Repeal of the Union," *par et simple*, are the  
only alternatives which they should condescend  
even to entertain. To concede the demands of  
Upper Canada on the Representation question  
would be fatal to our religious liberties; it would  
leave our Catholic institutions in the Lower  
Province at the mercy of men, who when  
Catholic interests were at stake, have  
never shown either mercy or honesty; it  
would expose the Catholic Separate Schools of  
Upper Canada to certain destruction, and rob the  
minority of that section of the Province of their  
sole chance of bequeathing to their children the  
blessings of Freedom of Education. He therefore,  
who encourages, or does not do his utmost to resist,  
the demands of Upper Canada, is our enemy, and  
the enemy of our Schools in particular—no matter  
what he may profess with his lips. We can not  
indeed conceive, even, of a more contemptible  
hypocrite, than the fellow who on the hustings  
speaks in favor of Separate Schools for Upper  
Canada, and who in Parliament favors a measure  
which would render those Schools impossible.

A NEW DAILY PAPER.—We have received  
the Prospectus of a new commercial paper about  
to be published daily at Quebec by Messrs. Don-  
aghe and Kelly, under the caption of the Quebec  
Daily News. Terms, Four dollars per annum,  
payable in advance.

St. PETER'S PENCE.—His Lordship, the  
Bishop of Tloa, has addressed a Pastoral Letter  
to the Clergy and laity of the Archdiocese of  
Quebec, enjoining the collection of St. Peter's  
Pence, in aid of the necessities of the Holy Fa-  
ther. We make some extracts from this impor-  
tant document:—

## MANDEMENT.

CHARLES FRANÇOIS BAILLARGNON,

By the Grace of God, and favor of the Holy See, Bi-  
shop of Tloa, Administrator of the Archdiocese of  
Quebec, &c., &c.,

"To Our Beloved Brethren, the Curates, Mission-  
aries, Vicars, and other Ecclesiastics, and to all the  
Faithful—Health and Benediction in Our Lord:—  
You remember, doubtless, N.T.C.F. that, by Our  
Mandement of the 16th March, 1860, after having  
made known to you the urgent straits to which Our  
Holy Father, the Pope, was reduced through the re-  
volt of a portion of his dominions, and by the neces-  
sity of maintaining an army to protect the remainder  
against the enemies of the temporal sovereignty, We  
invited you to assist him in his necessities; and that  
for this purpose We ordered a general collection to  
be taken up in all the parishes of this Diocese.

"This appeal to your charity in favor of the Com-  
mon Father of all the faithful, found a ready echo in  
your hearts, as Christians, and as devoted children  
of the Church. Never can We forget the generous  
promptitude with which you replied to Our invitation;  
and the memory of that religious outburst of filial  
love, which urged you to make your offerings with  
such liberality to the Vicar of Jesus Christ, upon  
this memorable occasion, will ever remain one of the  
sweetest consolations of Our life.

"But since that period, N.T.C.F. sad events have  
taken place; and again We have the grief to be  
obliged to inform you that the wants of the Holy  
Father have increased, together with his misfortunes,  
and his sufferings. The Italian revolutionists have  
at last carried out those plots of destruction and  
pillage which they have long meditated, and which  
in the shade they have prepared against the Holy  
See. Trampling under foot all laws, human and  
divine, and in spite of the protestations of the  
Christian world, Piedmont has dared to raise  
sacriligious hands against the Patrimony of the  
Church, and to seize upon the States of the Sovereign  
Pontiff.

"You are not ignorant that the sworn members of  
secret societies, the fanatics of heresy, schism and in-  
fidelity throughout Europe, to whom for a time God  
seems to have yielded the dominion over this world,  
and who are bound by oath to hatred towards Christ,  
and the destruction of His Church, have been the  
accomplices, the allies, and the auxiliaries of Pied-  
mont in these abominable acts of brigandage, and  
sacriligious rapine. Their arms have been the arms  
of hell; unblushing falsehood, calumny, blasphemy,  
corruption, violence, murder, treachery, and all the  
villanies of Satan.

"These N.T.C.F. are the men who compass the  
overthrow of the temporal sovereignty of the Chief  
of the Church; who with infernal spite wage war  
against the Vicar of Jesus Christ; these are the  
weapons which they employ against him. In their  
hellish hatred, they have said—Let us destroy his  
temporal kingdom, and his spiritual empire will fall;  
let us usurp the throne, and the Apostolic Chair will  
be broken; let us strike the shepherd, and the sheep  
will be scattered, and the reign of Christ will be  
at an end. Fools!—They have fancied that at last  
the gates of hell were about to prevail against the Church  
of God; and they have thrown themselves upon the  
domains of the Sovereign Pontiff—they have assassi-  
nated his defenders—they have outraged him, they  
have despoiled him, and have spared no efforts to rob  
him of his title of King.

"And the Princes of this world who hold their  
power from God, have looked on, and held their  
peace—Yes! and amongst them, there was one bold  
enough to endeavor to persuade the Holy Father,  
thus robbed and abandoned, to renounce his rights,  
which are the rights of the entire Church, and to sur-  
render himself and those rights into the hands of his  
enemies. As if the Pontiff of the Lord, as if the  
Vicar of Jesus Christ, could ever consent to betray  
the interests of God's Church, sacrifice his rights,  
enter into a pact with crime and injustice, ratify  
theft and brigandage, and give his sanction to sacri-  
lege!

"But God holds in derision the prudence of the  
wise of this age, and laughs to scorn the fury of hell  
and of the world. Whilst thus for a time abandon-  
ing the Chief of His Church to the persecutions of  
the wicked, whilst He allows them to force upon him  
the bitter chalice of affliction, and to strip him of all  
his possessions, He yet tends to him striking signs  
of His protection and of His help; He comforts him  
with the assurances of faith, love, and devotion,  
which, from all parts of the universe, the faithful  
battered to tender to him; and He inspires him with  
a confidence, a strength, and a courage, which dis-  
concert his enemies, and which form the joy and the  
admiration of all the children of God.

"Never have rights so sacred, so inviolable, been  
assailed, outraged, and violated by such infamous  
usurpations, and such infamous treacheries; never  
have greater hatred, rage, and fury, been witnessed  
than in the camp of the enemies of the Supreme Pas-  
tor of the Church; and never has the Successor of  
St. Peter been more the object of the tender love, the  
filial care, and the universal sympathy of Christen-  
dom, than he is at the present moment.

"You know, N.T.C.F., what sacrifices have from  
all quarters borne witness to these noble and pious  
sentiments for the Holy Father. To the fervor of  
prayer has been added the generosity of gifts; and  
the privations which so many humble Christians have  
cheerfully imposed upon themselves, in order to send  
their mite to the Pope, are proofs of a profound reli-  
gion, which are as precious in the sight of heaven, as  
is the blood of the martyrs shed at Castelfidardo.

"Thanks be to God, your share in this tribute of  
love, in this sacrifice of benedictions, is also glorious;  
and it is with joy that We can proclaim that this  
share is not among the least.

"It is thus, N.T.C.F., that the God of all consola-  
tion has been careful to assist in a striking manner  
the Chief of His Church when reduced to poverty;  
and that He has given to him to find in the love and  
devotion of his children those succors of which he  
stood in need. By means of their pious offerings, the  
common Father of our souls has indeed been able to  
maintain himself up to this day; and—which aston-  
ishes those who are ignorant of the tender care of  
Jesus Christ for his Vicar—the Sovereign Pontiff, though  
his enemies have stripped him of all, has contin-  
ued to support the immense charges imposed upon  
him by the care of all the Churches of the world.

"This new trial, which will not be counted among  
the least formidable or the least cruel to which the  
Successors of St. Peter have, in the course of ages,  
been exposed, should prove once more to the incred-  
ulous and impious—a truth so consoling to the ser-  
vants of God—a truth attested by the history of all  
ages since the birth of Christianity.—That God knows  
how to turn the malice of men to the profit of His  
Church; and that their persecutions serve only to  
augment her virtue, and to multiply her victories.  
For this daughter of Heaven, issuing from the side of  
Him who, dying on the cross overcame death and  
hell, and being destined to share in time and in eter-  
nity, the immortal fate of her immortal Spouse, it is  
necessary that, like Him, she should pass through the  
gates of tribulation to arrive at glory; and that by  
Him, and with Him she should emerge victorious  
from all her combats, and finally should triumph over  
all her enemies.

"And how admirable is the tranquillity with which  
amidst the raging of the storms which at every mo-  
ment threaten to overwhelm him, the Supreme Pon-  
tiff possesses his soul! Abandoned by men, left to  
his own weakness, surrounded by numerous and

powerful enemies who have sworn his destruction;  
but still putting his trust in Him who has said—  
"Thou art Peter, and upon this rock I will build my  
Church: and the gates of hell shall not prevail against  
it." St. Matt. x. vi. 18, he remains calm, and full of  
confidence. He knows that the desire of sinners  
shall perish; that God only permits their triumph  
for a season; that as against the rock on which he  
is seated, the waves of their fury must dash only to  
be exhausted; and strong in this confidence, fear-  
lessly he pursues his divine mission—confirms his bre-  
thren in the faith—bears witness to the truth before  
the Nations and the Kings of the earth—protests  
with energy against the errors, the impieties, and the  
innumerable iniquities of a faithless age—reminds  
kings and people of the eternal laws of justice and  
morality from which they have gone astray—waits  
patiently the day of the Lord which he beholds from  
afar, that great day which the Saints and which we  
all in our prayers, invoke—that day of the justice  
and of the mercy of the Lord which cannot tarry—  
that day when the City of God, the holy Church, shall  
yet again triumph over all her enemies, and shall see  
her Chief re-established in the fullness of his rights  
as a temporal sovereign, and in the perfect enjoy-  
ment of all the domains of the Church.

"Such N.T.C.F. are the hopes of the Sovereign  
Pontiff, and such should be ours. But whilst look-  
ing forward to this great day of deliverance and  
peace, we have a great duty to perform towards the  
Holy Father. We are bound to assist him both by our  
alms and by our prayers.

"On earth none is so great as he, none so exalted;  
and in consequence on no one are there imposed so  
many obligations, and so many sacrifices as upon the  
Sovereign Pontiff.

"He is the supreme Pastor of the Church, the fa-  
ther of all Christians; on him devolves the care of  
the salvation of the entire world. That charity with  
which his heart overflows as Pastor and as Father,  
must flow like a beneficent river to all who implore  
his help. On him is the charge of so many basilica  
and great monuments of which he is the guardian;  
on him the burden of entertaining so many Congrega-  
tions, and assistants of all ranks for the examination  
and expedition of the business of the entire Catholic  
community; to him it belongs to keep up official  
communication in the interests of religion with all  
secular sovereigns; on him devolves the task of send-  
ing missionaries to the infidels.

"But to enable him to support all these burdens  
which press upon him, to meet all these obligations,  
and so many others which we have not time to enu-  
merate—what are the resources of the Holy Father?

"To-day, N.T.C.F., and so long as he shall remain  
in the condition to which his enemies have reduced  
him, the Holy Father has no resources but those  
which he expects, and has a right to expect, from  
the piety of his children.

"From this it follows that it is an obligation upon  
all the faithful to come to his succor, and to assist  
him, each one according to his means. God Himself  
has imposed this obligation, in permitting the Pope  
to be pillaged of his alms, and to be thus cast upon  
the charity of the faithful. God himself has made it obli-  
gatory on the faithful to support their Pastors, as  
upon all children to take care of their parents, and  
to give them succor in their necessities."

His Lordship then insists upon the other mo-  
tives which in the present emergency should  
prompt all Catholics to come forward, promptly  
boldly, and generously, in aid of the robbed and  
persecuted Pontiff, of the suffering Pastor and  
father of us all. He points out the antiquity of  
the St. Peter's Pence collection, its fitness to  
the present crisis, and he determines how and  
when it shall henceforward be collected through-  
out the several parishes of the Archdiocese of  
Quebec. The document from which we have  
above quoted closes in these terms:—

"For these reasons, having invoked the Holy  
Name of God, by the advice of Our Council, We have  
ruled, appointed, and ordained, and do rule, appoint,  
and ordain, as follows:—

"1st. The Association of the St. Peter's Pence is  
established in the Archdiocese of Quebec.

"2nd. For its collection, a subscription shall be  
taken up in the Month of October of every year, in  
all the parishes of the City; and in all the rural  
parishes, and missions there shall be two collections  
made; One on the Festival of St. Peter, and during  
High Mass in the Church or Chapel of the said parish  
or mission; the second at domicile, in the same time  
as the collection of 'L'Enfant Jesus'

"3rd. All persons charged with these collections  
in the City shall remit the proceeds directly to the  
Archbishopric; M. M. the Curates, and others in rural  
parishes and missions, shall take care in like manner  
to remit to the Archbishopric the amount of the se-  
veral collections taken up in their several parishes or  
missions.

"This present mandement shall be read, &c. &c.

"Given at the Archbishopric of Quebec under Our  
hand, the Seal of the Archbishopric, and the counter-  
signature of Our Secretary this 19th of March, 1862.

† C. F., Bishop of Tloa, Administrator.  
(By His Lordship.)  
Ed LANGVIN, Prieur, Secretary."

WHAT DO PROTESTANTS MEAN BY "LI-  
BERTY AND PROGRESS?"—We may well ask  
this question, when we find in the Protestant press  
such astounding propositions as these:—

"It is, however, upon the whole considered a good  
omen for Europe that the Napoleon family more and  
more identifies itself with the principles of liberty and  
progress."—*Montreal Witness*, March 18.

Plon-Plon identifies himself for his part with  
the principles of the "revolution;" with those  
principles which logically carried out in the re-  
ligious order, gave to the world the hideous spec-  
tacle of a great nation bowing down in worship  
before a naked prostitute; and aptly concluding  
its obscene rites with the massacre of the help-  
less grey-headed priests who erst offered sacrifice  
to the living God, upon the same altar as that  
from which the harlot divinity of the revolution  
displayed her marketable charms to the blood-  
stained deotres. In the political or secular or-  
der, Plon-Plon identifies himself with the Marats  
and the Lebons; and ostentatiously proclaim-  
ing himself to the world as an Imperial Sans  
culotte, he flaunts in the face of an astounded  
Senate the east off mantle of Philippe Egalite—  
another Jacobin prince of the blood—which has  
been bequeathed to him as the natural heir of that  
rilest of a vile race; and as the fitting represen-  
tative of one who, stained with every vice which  
can degrade man, and destitute of one redeeming  
quality, was in his day, as Plon-Plon is in his, the  
butt or jest of the salons of Paris for his noto-  
rious cowardice. A poltroon and a revolutionist,  
Plon-Plon may be accepted as a kind of diabolical  
incarnation, or avatar, of his lamented prede-  
cessor Philippe Egalite; but we fail to recognise  
in him any of those features of an apostle, either

of Christian liberty or of Christian progress,  
which our contemporary, the *Witness*, who sees  
things through another, and powerfully refracting  
medium, is able to discover in all the members of  
the Napoleonic family.

Louis Napoleon is more guarded in his lan-  
guage than is his cousin; and whilst scorning  
lip professions of devotion to the principles of re-  
volution, carries them out as surely and effec-  
tively as the heart of Plon-Plon, or even that of  
our evangelical contemporary can desire. From  
Louis Napoleon's acts, as well as from the words  
of Plon-Plon, we can discover wherein, accord-  
ing to the evangelical definition, "liberty and  
progress" consist. We will restrict ourselves to  
the French Emperor's more recent acts.

Louis Napoleon has, without form of trial,  
without giving the accused the opportunity of  
being heard, without the shadow even of a charge  
made good against them, suppressed the Society  
of St. Vincent de Paul; a charitable society,  
never directly or indirectly interfering with poli-  
tics, or secular affairs of any kind; an open so-  
ciety, all of whose proceedings were exposed to  
the full light of day, and to which all oaths, and  
signs, and passwords—the indispensable accesso-  
ries of all secret societies—were an abomination;  
and moreover a voluntary society, supported ex-  
clusively by voluntary, charitable contributions,  
receiving nothing from, and therefore owing in  
like manner nothing to, the State. The Napo-  
leon family, in the person of its chief, has sup-  
pressed this Society; and according to the *Mont-  
real Witness*, by so doing—

"the Napoleon family more and more identifies itself  
with the principles of liberty and progress"—(as un-  
derstood by Protestants.)

Again; The Pope in his spiritual capacity has  
invited the Bishops of the Catholic Church to  
meet at Rome, there to discuss matters purely  
ecclesiastical. The Napoleon family, by its chief,  
prohibits the Bishops of France—who enjoying  
no peculiar civil privileges in virtue of their episco-  
pal character, cannot be justly subjected to any  
peculiar civil liabilities—from availing them-  
selves of that invitation; and thus deprives them  
of their personal liberty or right to leave the  
country at pleasure, although no offence whatso-  
ever has been imputed to them. Thus again does

"the Napoleon family more and more identify itself  
with the principles of liberty and progress."

And if in France the Catholic journalist should  
presume to question the right of the Emperor to  
suppress, without a trial, a voluntary charitable  
society, and to imprison the Bishops of France  
within the limits of the Empire—the liberty of the  
press, and freedom of discussion are nobly and  
promptly vindicated by an *avertissement*, from  
Jack-in-Office, by the confiscation of the prop-  
erty of the offending journalist, and by fines and  
imprisonment. "This is the revolutionary and Na-  
poleonic regime as towards the press, which ob-  
tains in France under the reigning family, which,  
according to the *Montreal Witness*—

"more and more identifies itself with the principles  
of liberty and progress."

It is the backened reproach against the Catho-  
lic Church and all her faithful children, that she,  
that they, are the enemies of "liberty and pro-  
gress;" and certainly, in so far as that "liberty  
and progress" with which "the Napoleon family  
more and more identifies itself" are concerned,  
the charge is strictly true, and one of which we  
should always be proud to proclaim ourselves  
guilty. We seek not to disguise or palliate our  
hatred of that "liberty and progress" which re-  
volution generated, and which the Napoleonic  
dynasty has confirmed in France; for that which  
the revolution has generated, that with which  
"the Napoleon family more and more identifies  
itself," and which the infidel *Siecle* and the evan-  
gelical *Witness* unite in applauding, is, accord-  
ing to old and time-honored phraseology, not  
"liberty," but slavery; and that which is paraded  
before our eyes as "progress" is, if examined by  
the light of history, but a relapse into Czarism,  
and that heathen despotism from whence Chris-  
tianity set men free.

The *Witness* may blame us for our hostility to  
that which he so much admires—but we crave for  
one moment his charitable consideration. Were  
the Government under which we both live, to in-  
sist, under pain of suppression, upon an essential  
modification of the fundamental Bye-laws of some  
private Protestant charitable association in Mont-  
real—say the Protestant Orphan Asylum—and to  
enforce this decree without allowing its victims to  
be heard in their own behalf before the Courts;  
were the same Government to prohibit the Min-  
isters of some Protestant congregation—say of  
"our Zion"—from leaving Canada in time of  
peace, to attend a meeting or synod of Protes-  
tant ministers at Boston or Albany; were it to  
confiscate the property, and imprison the person  
of some Protestant editor—say of the *Montreal  
Witness*—for criticising and calling in question,  
but in perfectly temperate language, the justice of  
such acts; and were these things done in the  
name of "liberty and progress"—would our con-  
temporary find himself deeply enamored of such  
"liberty" and of such "progress?" We put  
the question to him in all good faith, but we  
confess that we do not believe in his willing-  
ness to reply to us in a similar spirit. He, like  
all his brethren, has two sets of weights and  
measures; and according to evangelical ethics,  
it is just to do to Catholics that which it would be  
monstrous injustice to do to Protestants.

By religious liberty we, Papists, mean the  
right of our clergy to exercise all their spiritual  
functions without let, hindrance or interference  
of any kind from the civil magistrate. To the  
latter, we deny all rightful jurisdiction in things  
spiritual or ecclesiastical; and we claim for our  
Bishops and priests the right to meet when they  
like, and where they like, and the same liberty  
to travel abroad, when and where they please, as  
that which the editor of the *Witness* claims for  
himself. Any interference with, or encroachment  
upon this right, we call tyranny; and any politi-