

ocate of "Voluntarism" *par excellence*; or deny the lawfulness of State assistance, in aid of religion. In support of this position, we refer our opponents to the authorities of the Church; who will tell them that, though, to avoid greater evils, the Church will, under certain circumstances, forego all demands upon the State for assistance, yet, that such assistance, when freely proffered, when accompanied with no onerous, or degrading conditions, and given in such a manner as to leave to the Church and her Ministers full liberty of action, is highly advantageous to Church and State, and tends to promote the best interests of society, both in the religious and political orders.

2. That, although the property of the Catholic Church in Lower Canada is totally different in its origin from the endowments of the Protestant communities in the Upper Province, still the game of "secularisation" having once commenced, it will not stop with the confiscation of Protestant endowments; but will sooner or later bring about the abolition of tithes, and the overthrow of all our ecclesiastical institutions.

In support of this argument, we adduce the language of the most prominent and active amongst the advocates of "secularisation;" and we cite their promises to their political supporters, of what they intend to do, so soon as the "secularisation" of the "Reserves" shall have been accomplished. The leaders of the "secularisers" make no secret that their main object in agitating for the secularisation of the Reserves, is, not the confiscation of Protestant endowments, but the destruction of the property and influence of the Catholic Church in Lower Canada.

To this, all that the *Freeman* can answer is, that—
"Those who know the inviolability of Imperial Faith, in matters of treaty and legislation, may place the threats of fanatics like George Brown at defiance."

We reply that the Imperial Government could not if it would, and would not if it could, interfere to prevent the execution of those threats. Nay, that speaking in the House of Commons, and by the mouth of one of the leading members of the administration—Sir William Molesworth—the Imperial Government has declared its intention not to interfere; and has moreover, recognised in the Canadian Parliament, an equal right of Legislation over both Catholic and Protestant endowments; over tithes and the "Clergy Reserves." After such an open declaration, he must be a simpleton indeed, who relies upon the Imperial Government to protect the property of the Catholic Church against Protestant encroachments.

3. We exhort the Catholic voters of Upper Canada not to be aiding and abetting in the "secularisation of the Reserves," because the result of that measure will be destruction to their separate schools.

In support of this position we quote Mr. Hinck's Bill; by which it is proposed to transfer the funds accruing from the Clergy-Reserves, from the Protestant Clergy to the County Municipalities, with power to employ them as they think fit. The consequence will be, that, as these Municipalities are almost entirely Protestant in their composition, the funds thus placed at their disposal will be devoted to Protestant school purposes exclusively, and that it will be in vain for the Catholic minority to demand their share for the support of their separate schools. This argument the *Freeman* and *Canadian* have very prudently shirked entirely: they know that if Mr. Hinck's Bill be passed the Catholic separate schools of Canada will be ruined; that their managers may at once lock the doors, and hand the keys over to the Methodist Chief Superintendent of Education.

4. We object to Catholic voters taking an active part in the secularisation of the Reserves; because, if, as is argued by the *Freeman* and other Ministerial organs, it be "purely a Protestant measure," Catholics should not interfere therein, but leave Protestants to settle it amongst themselves. Were this policy adopted, we should have no fears for the results.

5. We contend that Catholic voters should not seek by their active co-operation with the "secularising" minority, to impose "secularisation" upon the "anti-secularisation" majority of the Protestants of Upper Canada. We have shown from the writings of the leading Protestant journals that without that active co-operation of Catholics, the secularisers will be left in a pitiable minority at the polls—that they constitute but a "miserable handful of the population, hardly worth reckoning." (These are the very words of one of the strongest advocates of secularisation amongst the Protestant journals of Upper Canada.) Hence we conclude that, for Catholics, in a purely Protestant question, to take any active part in opposition to the overwhelming majority of the Protestant population, would be as impolitic, as it would be unjust.

A convincing proof that when the Ministerial organs claim a Protestant majority in favor of secularisation, they assert that which they know to be false, is to be found in their anxiety to obtain the Catholic vote in their favor. If the "secularisers," as the *Freeman* falsely pretends, constituted the vast majority of the Protestant population, they would have no need of Catholic support; they would not be so eager to court their favor, and to obtain their votes; above all, they would not tell us, as does the *Bathurst Courier*, one of their recognised organs:—

"That a large majority of the Protestant population of Upper Canada are opposed to secularisation"—and that "on whichever side the majority of Catholics vote, that side will gain the day."—*Bathurst Courier*.

Therefore, because based upon a principle which the Catholic Church repudiates—because full of peril to our Catholic establishments in Lower Canada—because certain to be fatal to Freedom of Education for Catholics in the Upper section of the Pro-

vince—and because unjust to the great Protestant majority, who, if the foremost advocates of "secularisation" may be believed, "are opposed to 'secularisation'"—does the *True Witness*, again and again, exhort Catholics, to take no active part, either at the polls, or in Parliament, in imposing upon a reluctant Protestant majority, a measure so fraught with danger to the interests of the Catholic Church, and Catholic education.

To these reasons, neither the *Freeman*, nor any other journal, has attempted even to reply. They cannot deny the facts which we adduce, for we take them exclusively from Protestant, and Ministerial sources; but they content themselves with pleading the interests of their "party;" which, if "secularisation" be rejected, will be hurled from office, to the discomfiture of a pack of greedy hangers on, and would-be place holders. To this calamity, we must confess ourselves quite indifferent.

But the cream of the joke is to come. After arguing, and quoting to no end, in support of his anti-Catholic position, that State endowments for religious purposes are objectionable, the *Freeman* concludes by holding out as an inducement to Catholics to vote for the Ministerial measure of "secularisation," the prospect of Government Grants, in aid of Catholic religious institutions:—

"Catholic Reformers should remember that if the Catholic vote be given against secularisation, that it will endanger the cause of separate Catholic schools in Upper Canada"—[how, we should like to know]—and "place in jeopardy the customary grants to Roman Catholic charitable institutions."

Now, we should like to know—seeing that Catholic charitable institutions, as distinguished from Protestant charitable institutions, are essentially and exclusively religious establishments, founded for the express purpose of protecting the faith and morals of the Catholic poor and infirm, from Protestant proselytism—seeing also that, according to the *Freeman*, the Church should repudiate all connection with the State, and should receive no assistance therefrom—how, and upon what principle, the *Montreal Freeman* can defend the propriety of Grants of public money, to purely and exclusively Catholic institutions. We would find no difficulty in defending such Grants; because we do not repudiate State assistance. Without inconsistency, we can ask aid from Government for our Catholic Colleges, and asylums, where the peculiar doctrines of the Catholic religion are taught, and by means of which the influence of the Catholic Church in Canada is strengthened and upheld. We can do all this, because we are not Voluntaries, nor secularisers. But how the man who professes, to be a Voluntary—to repudiate all connection betwixt Church and State—and to reject all State assistance in aid of religion—can accept State Grants of money, in aid of denominational religious establishments, without thereby proclaiming himself either a simpleton or a hypocrite, a fool or a liar, passes our comprehension. Perhaps the *Montreal Freeman* will explain.

If our cotemporary will state the interrogatories to which he wishes us to reply, we will do our best to furnish him with an answer.

The *Catholic Citizen* of Toronto publishes a copy of the Bill for the secularisation of the Reserves, according to the ministerial plan. Our Upper Canadian brethren seem by no means pleased with the prospects therein held out, as affecting their separate schools. The *Citizen* says:—

"With respect to the Bill now given to the public by the present administration, though we do not go the length of denying to Parliament the right of re-appropriating the Clergy Reserve Fund, yet it does not accord with our principles to support the measures or the men who would alienate, for the exclusively fiscal purposes of Municipalities, an endowment intended, to say the least of it, for educational purposes. We say educational purposes, for, as Catholics, we cannot look upon the teachings or administration of the separated religious bodies in any other light than educational, though often, if not always, highly useful for social interests and worldly ends, and even perhaps with an indirect tendency to an ultimate good."

Between the *Citizen* and the *True Witness* there is no important difference of opinion. He "does not go the length of denying to Parliament" the right of legislating as it will; and neither does the *True Witness*. But both the *Citizen* and the *True Witness* deny the expediency of legislating after the Hinckian pattern. On other matters also, especially with reference to the strange conduct of the Ministry in dissolving the Parliament, without even allowing it to give immediate effect to the Franchise law, we are happy to see that there is a perfect agreement of opinion betwixt the *True Witness* and our esteemed Upper Canadian cotemporary:—

"It has yet to be decided whether the prorogation and dissolution of parliament are in accordance with the constitution; but this we know, that the whole gist of the proceedings have been contrary to our ideas, and can only be considered as a violation of what we believe to be the true principle of Responsible Government."—*Catholic Citizen*.

The effect of this measure of doubtful constitutionality, is thus pointed out by our cotemporary in a notice of the proceedings of the Catholic Institute:—

"It may be that Catholics, thanks to the refusal of the Ministry to pass the Franchise Act, will not have the power to return their own candidate at the ensuing election; but they certainly have the power to defeat any man, no matter how high or influential be his position, who has proved himself inimical to their religion."—*Ibid*.

We regret to have to announce the death of Dr. McCulloch, a gentleman justly esteemed by all denominations of his fellow-citizens. He was a good man to the poor.

A Solemn Service, or Triduum, in honor of the Beatification of the Blessed Martyrs, J. de Britto and André Bobola, of the Company of Jesus, was held in this City on the 6th, 7th, and 8th inst., at the Chapel attached to St. Mary's College, which was most elegantly decorated for the occasion.

We are obliged to defer, until next week, the account of the annual examinations at the Montreal and St. Mary's Colleges.

We are happy to learn that the act of a few Protestant incendiaries who lately set fire to the Catholic Church at Cobourg, has been strongly condemned at a public meeting; and that a number of Protestants have come forward, to assist by their contributions, in the rebuilding of an edifice so wantonly destroyed. This is highly creditable, and may, we trust, have the effect of bringing about a more amicable understanding betwixt Catholics and their separated brethren.

We are happy to say that the 12th passed over quietly in town, without the least manifestation of party feeling. The Rev. Mr. Orr visited us last week, but absconded immediately to parts unknown; even his brother ministers seemed unwilling to countenance him.

CORRECTION.—In the *True Witness* of the 30th ult., we reviewed two of Wm. Carleton's works, just published by Messrs. Sadlier, and regret to find that we inadvertently gave Carleton the credit of the authorship of the "*White Horse of the Peppers*;" whereas it should have been given to Samuel Lover. We the more readily make this correction, as Lover's writings have always been characterised by a love of his country, and a respect for the religious opinions of its inhabitants; although many of his (Lover's) tales were written at a time when it was not fashionable, or profitable either, for an author to say anything in favor of Ireland or its religion. This contrasts favorably with Carleton's writings of the same period—say 25 years ago—when he (Carleton) wrote many things very objectionable to Irishmen. We would, however, remark in conclusion, that the two little works of Carleton's referred to by us, viz., "*The Poor Scholar*" and "*Thubber Derg*," are, in their present form, the least objectionable of Carleton's early writings; for the publishers have wisely omitted in this edition the most objectionable parts that appeared in the early editions of his work. We therefore again recommend them to our readers.

We beg to inform our subscribers in and about the district of St. Raphaels, that Mr. Donald P. McDonald is the Agent for the *True Witness*, and is empowered to collect all debts, and to give receipts for the same.

Mr. Michael Heafy has kindly consented to act as Agent for the locality of Kemptville.

ECCLIASTICAL PROPERTY OF LOWER CANADA.

Translated from *L'Univers* for the Catholic Citizen.

Whilst the democrats of New Grenada are despoiling the Church of the property bequeathed her through the piety of their ancestors, sad symptoms of a similar conspiracy against religion, are apparent in other parts of America. We desire to speak of Canada, in which Province the religious communities have preserved to this day (notwithstanding the conquest) the donations which date from the reigns of Henry IV. and Louis XIV. It will easily be conceived that this state of things excites the covetousness of protestants and infidels, who, although they have hitherto failed in their attacks against the rights of property, still flatter themselves that at no very distant future they will succeed.

We must render the English Government the justice to acknowledge that it has not urged on directly these measures of spoliation. Whilst Lower Canada, which includes the Catholic and French population of the country, enjoyed a distinct administration, the religious and conservative element prevailed in her councils. But now Upper Canada, towards which the stream of British and protestant emigration has set, is united with Lower Canada. Our Parliament receives the representatives of both Provinces, and since then the Protestant element has succeeded in measuring its strength with the Catholic party of the colony.

The hatred entertained against our institutions is still further envenomed by a detestable fraction of French Canadians, by a turbulent minority of socialists, who make common cause with the protestants in all measures against religion. This coalition of heresy and infidelity had prepared its batteries to break down the superstructure of religious property, in the session of Parliament to be opened in Quebec at the commencement of the year. But it would seem that Providence desired that Catholics should have time to organize for the constitutional defence of their rights, and two terrible fires, at an interval of but three months, totally destroyed the halls in which the Legislature of Canada was to assemble.

One of the best journals of the colony, *Le Journal de Québec*, has profited by this respite to draw the attention of Canadians to the danger that threatens their religious congregations. In this undertaking it has been assisted by a Catholic journal of Montreal, the *True Witness*, and both instructed by experience, and guided by the logic of facts, have demonstrated the injustice and spoliation which the Church of Canada may expect in a future not far distant from the propagators of liberty of conscience. They have proved that protestantism is but a disguised form of socialism, taking care to explain that though a doctrine might impress a certain tendency on society, it does not follow that each individual should adopt all the tendencies of that doctrine and act upon it. *Le Journal de Québec* has several forcible articles on this subject, in which, relying on the writings of Balme, Donoso Cortes and M. Nicholas, the Canadian writer demonstrates that Protestantism has long hidden its tendencies with the assistance of such seductive phrases as "liberty of conscience," "freedom of thought," and "progress of the human mind." But being continually corrupted by the deleterious elements which human degradation has given birth to in the bosom of society, it has developed itself, and is nothing more at the present day than one of the multiplied forms of demagogism now in existence.

This language does not suit the Catholic politicians of Canada (i. e., ministerialists) and accordingly their organs of the press are doing all in their power to reassure public opinion. They acknowledge that socialism is preparing its attack against the religious institutions of the country, but at the same time deny the possibility of Protestantism making common cause with such dangerous auxiliaries. They see in the past every guarantee for the future, and they conceive that it is imprudent to alienate the sympathy of a very powerful section of their party, of whose tolerance they boast.

To these recommendations of expediency and worldly wisdom, the *Journal de Québec* replies as follows:—
"It would be shutting the eye to the light not to perceive the disorganizing principles of Protestantism sowing its venom in our social system. The monster, whom the properties of the Church of England and Ireland, and the greatest part of Europe, could not satiate, regards with an eye of concupiscence which it hardly cares to conceal, the property left by Catholic charity to the religious communities of Canada for purposes of education, and for the comfort of the afflicted."

"What is to prevent the success of these nefarious designs if the corporations and institutions of the Catholic hierarchy be legally suppressed? The Law? He who can make new laws can abrogate old ones. Stipulations? If the legislature becomes protestant in its majority, it will make laws for the people who have elected it, *volenti non fit injuria*. Right? Right is but the vote of a legislative assembly, or the decree of a despot. Is not this what we see put in practice in our days, and what has been seen during the last three centuries?"

"Let us cast a sorrowful glance on the world and meditate on the sad teachings that Protestant or profane governments have unceasingly given to Catholics. Do the rights of the Archbishop of Quebec rest on a more sacred or more inviolable basis than those of the Archbishop of Bogota, who was sent by the Government of New Granada to die on the shores of the Mediterranean? Is the spiritual authority of the Bishop of Montreal more divine or more independent of human control than that of the Archbishop of Turin, condemned to exile and despoiled of his property? Is it more free than that of the Archbishop of Freiburg, who was subjected to a civil censure because he dared to exercise his spiritual jurisdiction, notwithstanding the legal veto of a Protestant Government, and who has seen his priests cast into prison because they obeyed his orders? Are the titles to the property of the Ursulines in Quebec, or the Hospitalers, more legally incontestable than those of the Ursulines or Sisters of Charity in Switzerland, or the Hospitalers of Mount St. Bernard? In 1803, all the bishoprics, the colleges, priories, convents, and abbeys were secularized to the profit of the government of the German States. In Prussia, eighteen years after this confiscation, a donation was assigned to the Clergy in virtue of a concordat with the Sovereign Pontiff, signed the 23rd of August, 1821. Nothing was done in this matter, and even last year the Catholics of this empire, seeing that the Prussian Chambers were largely endowing the Protestant Clergy, renewed their demands, but did not obtain justice. In Piedmont the property of the Archiepiscopal Seminary of Turin had been confiscated to the profit of the state. The journals of Europe have not failed to notice the presence of those biblical missionaries of England, who work in the dark to Protestantize this unhappy country, as they desired to do in Tuscany, in Italy, at Naples, and in Sicily. Let these facts be taken in connection with those that have desolated Germany since the commencement of what is ironically called the Reformation with the atrocities enacted in Switzerland, with the attempts of the Huguenots in France, the cruelties and robberies of Henry VIII. and his ignoble Parliament, and say whether the principle that inundates with miseries the finest countries of Europe—that, in the name of liberty, forges at this day chains for holy Bishops—that arms its police to drive out on the world our Nuns, and to pillage the legacies of Charity, cannot, or dare not, lay its hands on our religious institutions of Lower Canada?"

The Bishops of the ecclesiastical province of Canada, zealous as they are for the good and enlightened on the general interests of Catholicity, will know how to defend the rights of the Church as well as their illustrious brothers of New Grenada, Switzerland, and Freiburg. But it is the wise line of conduct which they recommend to Canadian Catholics, they continue to observe the most commendable reserve on purely political questions, and the English Government has never had to reproach the Canadian hierarchy with having sought to foment a spirit of revolt in the colony. Catholics, enlightened by their leading pastors, know that the independence of the province, by exalting democratic ideas, will not in any way be favorable to the interests of religion. Annexation to the United States, the dream of socialists and certain protestants, would be the signal for the abolition of the French Canadian nationality by the Anglo-Saxon race; and whilst that nationality has been kept alive during ninety years under the rule of the Sovereign of Great Britain, it will not fail to be quickly stifled by the invasion of the Americans, as the Spanish element was in Florida, Texas, and California.

CONFIRMATION.—We witnessed with much pleasure, the faithful belonging to St. Paul's church in this city hastening in crowds on last Sunday morning the 2nd inst., to attend at the sacred ceremonies used by the Church in the administration of the holy Sacrament of Confirmation, and to participate in the Divine gifts of the Holy Ghost. His Lordship the Rt. Rev. Dr. DeCharbonnel, Bishop of the Diocese arrived previous to first mass. He then strictly catechised the young candidates for confirmation, and expressed his unbounded satisfaction at their proficiency and particularly at the intelligent competition of the postulants formed under the excellent training of the Christian Brothers and the Sisters of St. Joseph. At the conclusion of 8 o'clock mass, which was celebrated by the Rev. Father Fitzhenry, His Lordship administered the Holy Communion to about 250 persons. After a beautiful exposition of the sacred ordinance of confirmation, delivered in his Lordship's eloquent and emphatic style, the sublime rite was administered with solemn and impressive effect. Among the confirmed were five adults lately received into the church. —*Toronto Mirror*.

Died.
In this city, on the 11th inst., after a few hours illness, Helen Campbell, the only sister of Mr. Rollo Campbell, proprietor of the *Pilot* newspaper. She was a native of Dunfermline, Perthshire, Scotland.