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# CATHOLIC CHRONICLE 

VOL. IX.
the kNout:

 frie
"what
 crushes this unbappy
tired of the burden?
"I shall only be effectually tirell of $1 t$," re
plied Raphael firmly, "when all the sons of Po
land, land, groaning beneath their untolerable loa
slall arise in their might, shall arise in their might, even as one man, de-
termined to die or to cast it off. My lord that day is not yet come-suffer me to say so, and
pardon me if $I$ seek to dispel the illusion which will assuredly terminate in your own destruction
and that of your country. Thiak, I implore you, and that of your country. 'Think, I implore you,
of what you are about to do! You are about to make a trial of strength with tbree formidable powers, who can easily bring against you an has
dred bayonets to one. In such an extremity your sole chance of success is that the entire na-
tion, the young and the old, the rich and the
poor, the noble, the artisau, and the seri may rise with one accord and talre arms to free their country. Then, and not till then, can sou ex-
pect success. Has your lordship any such hope your call the people will simultaneously come
forth and strike for liberty and Poland? Un-
Cortunatelp, we can not conceal from ourselves
that the vast bulk of the common people kee doggedly aloof from us, because out cause and theirs are not yet identified. Even in those pro-
rinces where feudal serfilum bas ceased to exist the people see, ay! feel that they are despise
by the nobles, and where that galling chain stil bind them, have we not reason to fear that they
regard us as their bitherest enemies? You will regard us as their bitturest enemies? You mill
therefore, be inevitably defeated-more excruherefore, be inevitably defeated-more excri-
ciating torments will be inflicted on thrs alread pect of ber delirerance will be put of to an in must be, safer and surer means to attain our enid and would to God that
rictions on your clind."
The force and justice of these observations could not fail to produce an impression on an up right man and a disinterested patriot, such as
Count Bailewski really was, and when he replied it was in a grare and melancboly mood
"Perhaps you are right, Ubinski; nor is this sions, I inclined to think so. Alas, yes ! it is too
true that our means are sadly disproportionate as well to the great end re have in riem, as to
the dificulties which naust be encountered. But then, what can we do? Events are urging us
forward-our brethren of Warsaw call on us to forward-our brethren of Warsaw call on us to
follow them, and follow them we mast, were ; to certain death." "And wherefore should we despair of sucslance on Raphael, " must men of birth and courage stoon to rely on the gratuitous assistance of their bereditary foes ?-does not bistory furaish
is an bundred instances of a few brace men conis an bundred instances of a few brare men con
fronting with success a migbty army? You say that the people, if not against us, are but little peoplc to me-to us? Let the nobility only stand fast togetber (that same body which, in
our better days, sent forth more than an bundreil thousand genilemen to one battle-field) and I promise you we shall make short work of the Rus-
sian bordes. At the preseat moment crerything conspires to favor our presterprise, mad such an opportunity may never agaia retern for us. France
by ber giorious three days, has given the signal of her giorious three doys, has given the signal bondage. Belgium has followed her example.-
All the North of Europe is in motion, and desAll the North of Europe is in motion, and dee-
potisin totters on its throne. One efort, then -one vigorous elfort sallinanded, as we doubt enample beckons us on to freedom, ond, my life
for it, Poland secures for erer her ancient inde-
"Pendence!" no reliance on France, Stamslans !" returned the Count, briskly: "Sbe has never
done angtbing for uss. In the cighteenth eentury done anytbing for us. In the eighteents century
she stood coldty by;, while Poland was cot up aid
divided like a slaushterd ox, her great philoso divided like a slaushtered ox, her great pailoso-
phers at the feet of Catherine and of Frederick
applauding all the while the woit of robbery and applauding, all the while the work of robbery and
spoliation. The republic made fine 'speechesspoliation. The republic made fine speeches-
rery fine speches indeed-on our behalf, and rery, Gne speeches indeed-os our chall,
Napoleon tindily permitted our countrymen to thist selighi, egotistical nation would mole us the sacrifice for peace. Leto us then'relyo on our-
selires aloze. It is, untapuil, too true that ve
 What thea, Ubiskit? Wiow whe can we meet

## MONTREAL, FRIDAY, DECEMBER 3, 1858.

 to the tegeneracy or tue rising seneration. But Sor my part, I an rowid and tapy to bear wit



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Casimir and Rose jut then rnesed the rom,



 Win would he worthy to reverive such a

 mir. The elater was eopupltelyy metanarphised:


 siniling countenance, he
for an inoffensive student
"I crave four Parton, frieml, all", siail Cisi-
 moreover, no andition to die like the Cirenk sol
 are just now at the opening of a great drama in "I trust you will be safe here, iny son," said the Count, with some ansiety in his tone; "ute-
rertheless, untul such times as we have hoisted the national llag (which we shall soon do) you wast pass for a stranger in lact, it would surrounded by spies. Oh! is it not joy to thiuk
that we shall soon breathe more freely ? Iow happy must yoon bealhe more freely happy must you
dear Casimir ?"

Cusimir does not choose to tell you, father," day yet but a fer wild roots preked op in the day yet but a fer wild roots pricked np in the
woods, I must, therefore, insist that you will lay your conmands on hita to leave of talkiug until "
entiemen" sad thourn to the supper table which we may discourse just as freely, for m
faithful $V$ alentine and bis son will be the only at tendants."
The conpany at once proceeded to an immense hall, decorated with full lenght portraits of the Couit's aucestar's, intermingled with aacient
pieces of armor arranged in panoply. The Vicar closer around the magnificently spread The meal itself was quietly dispatched, for all were annious to hear the details of the late event,
and supper once over the Count was the first to and supper on
break silence.
"This is, perhaps, the last time that we shall meet in peaceful guise under my ancient rooi-tre anu I would, mp friends, that you may hold in of these tranquil moments, when in peace an security we listen to the inspring recita! of what our breluren have accomplished for our sufferin
land. Mar we soon follow them to the arena that together we may. wrest from the grasp of our oppressors that drrine liberty, without which mas is deprived of his rightful dignity. Relate ous then, my son, those heroic deeds which jou yourself have witnessed, and may the recitat,
like che songs of Tyrteus, inspire us to corabat
"Xnu all know," began Casimir, "the crue sit six munaths, that is to say, since the unexpected rerolution of July, in France. If, on the one
side, the public enthusiasm bad increased, the Rusian police on the other bad fearfully increased
its severty. Hucen it was that the cfief of the natioual parcy mecessandy watcled, constantly conmmulate with each other, or to arrange with no gectree Nererthistes, afer displaying the voniou, they sarcected in defriuping the, mode





























































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48
THE TRUE WITNESS
CATHOLIC CHRONICLE,

## 






## (The ©rue Celitress.

moNTREAL, FRIDAY, DEC. 3, 1858.

## news of the week.

From Great Britain the political nevs is nauylt. The saints are still kerping up the
anti-con:Essional morenient ; and the poor dear gorermment Bishop, of London lad been compell$d$ to deliver bimself of a Charge, condemnng in good set terms the practice of confession by
orthodox Protesters. From the Continent re learn that the trinl of Montalembert for alleged sedtious and revolutiuary writings was fixed for
the 2tth ulto. The eres of Europe are directed to the trivunal where this illustrous writer and eminent Catholic statesman is shortily to ap-
pear ; and bowerer the trial may end, the result pear ; and bowerer the trial may end, the result
wiil be most cisastrous to the French Government. It is said, and with puch anpearance of Lruth, that the Simperor was arerse to prosecu-
tion, but that the measure was torced upon him bj lis adrisers. We hare nothing new that can be retied upion in reference to the Mortara ar
fair. Little confidence can be placed on "our Romune corresponden's" rersion of the case bus " $i t$ is sand" that the Pope bas refised to set
as:de the decision of the tribuals. In Russia, the Czar seems intent upon carrying out certain
social reforns with rearad to the serf-population of his extensive empire. These reforms encoun ter of course much opprosition from the nobles, who see their property about to be wrested from we should not be surprised to learn soon, that the Emperor lad been attacked by one of these sudden, and always fatal malades, which have already termiated the existence of several of $h$
illustrous predecessors. The Imperial House Russia bas loog been subject to these strange attrcks, which somethow are always connected will a discoutented nobility.
From India there is nothing of importance. The Ex-King of Deldi had been removed $t$ disturbances in any part of the country.

The Montrecal Herald stould bear in mind That, in so far as the facts of the Mortara aflair are the subject matter of dispute, it thas no means than that which it shares in common with the
reuve Wirsess. We are both, bariog no personal knowledge whaterer of those facts, obliged to glean them, as best we can, from the very con

Now the fucts as we find them stated, are many very important particulars different from the facts upon which the Herrald takes its stand;
and deoce it is that, reasoniug each from a ent set of facts or premises, we arrive at a rery different
According to the rersion of the Mortara case Which we hare accepted as the most coherent,
the child Mortara was placed in a Catholic college weith the consent of its parents-(in some urgent request of its nother). According to
the IIcrall's rersion, the chld was remer the Horauls is parents, we chinu was removed b in spite of the prayers of both parents and of child. Now, neither Hercled nor True Witness has ang means of deciding as to which of these con-
tradictory statements contains the truth; and if we have accepted the former, it is because there is strong inlernal eridence for its support. For
all accounts admit that for years the Jew Mortara entrusted the care of his children to Chris lian nurses; from whence we conclude that it is conscientious objections to allowing them to bere educated in a Christian school. A Catholic religious education of his children as to allow them to be brought up by Mormons, would cut
but a sorry figure before the world were he attempt the "conscientious dodge"" or to cha leage its sympathy with his paternal anxiety fo the moral and spiritual weltare of his ofispring. mention that it appeals in support of the truth o pose, it styles "o oficiull wocuments"" the said of pose, it styles, officuld ctocuments;" the said of ions, consisting of ax-parto stalements, unauthen
ticated eren by the names of any respectable
person. But as the Herald lays much stress upon these remarlzable "official documents," Fe The first is unsigned, and is published wit Whe Particulars of the Abduction of Young Mor (he Particulars of the Abduction of Young Mor
tara ; published by Sir M. Montefiore-A. Jewo ish Document." Now seeing that Sir M. Mon tefiore has no more personal knowledge of the
facts of the case than las the editor of the Mont real Herald; and that in the "oficical doct ment" by him "published," the sources whence he derived his information are not indicated;and that a great part of it consists of statement
prefaced with an " $i t$ is said" - s for instance "it is saiul that the French Ambassador ques tioned the child; it is said the case is befor
the Pope," \&c., Sc., -our readers will, we think the Pope," \&c., \&c.,--our readers will, we think,
agree with us that. an "official document," so altested, or rather utterly non-attested, is no worthy of a moment's serious attention. Th.
only remarkable thing connected with it is thisthat any one should bave the bare-faced imppuden to call it an "official document." This is in leed as rare a joke as ever we me:
The wext in order of these "offuial doct nents," is a copy, or pretended copy, of a certificate over the name of L. Da Via, as to the
age of the child. Not knowing who L. Da Fia may be, or what his means of information, and a his character is not stated, we cannot pretend t aid certificate, or pretended certificate. Sufice
sity it to say that it assigns the 27th Aug
sthe date of the birth of the child.
The third document is a declaration synature of "Da Pasquale Saragoni;" M. Mor now, that he did not beliere the child's life in danger in 1852, when it was baptised. The sig ment to which it is appended may without a mi omer be termed an "offecial documcnt.
has howerer no bearing, howerer remote Ifon either the facts or the merits of the case.
Irue, it is strictly forbiden to baptise the child of Jewish parents, without their consent, excep in articulo mortis; but a baptism so conferred valid, though illegal ; and the character of Chris ian thereby stamped upon the recipent is indeli be, even though the Minister thereof be guilty F a serious offence. For the unworthiness or of the Sacrament. Of the good faith of the diill's nurse, we bave ample proof in ber refusa bapize a second of her master's children, who scientious scruples, did die unbaptised; and we need no more to conrince all unprejudiced per junctions of the Church aganst baptising chil dren without the consent of therr parents.
The fourth and last of our respected cotempo rary's "offcial documents" is, like the first, un-
igned, unattested in any manuer whatsoever, and is as little eutitled to respect as are the " "it $i$
said" and " $i t$ is said" "\&c., \&e., of its predeces sor. It is beated "Copy of the Memorial
Presented to the Pontifical Governmret on be half of the Mortara Family;" and is, therefore, by its own showing an exparte statement of the facts of the case. As an argument against the
decision of the Roman tribunals, we are willing to accept it, in spite of the irrelerant matter it contains, and the theological absurdities which it attempt to but it is not fair of the Herald attempt to palm it off upon us as an "official do
cument." As well and with as good reason might we term the editorials of the Univers, and is arguments on the other side, and in support of the decision
documents.
Yet in one respect we are well pleased with the Herald for publishing it; because it shows y its quotations from Catholic theologiarby how ofildren withoul the consent of the parents and how plainly the Church asserts, and how
jealously she guards, the natural rights of the latealously she guards, the natural riguts of the lat-
ter. The deductions from these premises-as er. The deductions from these premises-as
where the author or authors of the memorial rgue from the irregularity or illegality of baptism dministered in the absence of certaio condirons, to its nullity or invalidity-will perlaps provole a smile from the educated Catholic; but the quotations themselres will we trust convince our separated brethren, that, though she earnestly ll heathens and infidels, the Church does no sanction the employment of illegal means to ef fect that desirable end; and that she respeets his child.
Amongst all these conficting staternents one fact alone stands out clear and undsaputed; and act, in his deliberate and lone-contined vis own of the well-known laws of the land-laws framed with the express intention of preventing any undue interferenee with bis paternal rigbts-that the Whole subsequent proceedings bad their origin;
to complain of the consequences of his own
wrong-doing. He lid it in bis power to preven all access of Non-Israelites. to his chiddren; he had but to obey the dictates of conscience, the land whicii, when his fathers were persecuted and reviled throughout the rest of the world, offered to them a secure and honorable asylun-and the mpossibility. This fact, which essentally aflect all the subsequent proceedings, is we say undisputed ; and is not only, the most inportant, but is Iso the only certain fact of the Mortara cas

Tor very obvious reasons, passed over in silenc quoted by the Montreal Herald.

In those remarkable "documents" we rea that " $i$ is said that the case is before the Pope,"
and sure we are that it could not be in bene and sure we are that it could not be in beuer
hands. He las meanis of oblainug a knowledge of True Wrrness and the Herald, who glean are debarred. He is, even by the unisersalac nowleugnent of Protestants, a humane and equiable sorereign, ansious to do justice to all lis e shall, therefore, wait patiently th esull of his investigation ; confident that his dectsion will be in strict accordance with
ples of eternal and iumutable justice.
We need only add in our justification, and is eply to the Herald's charge of inisrepresentaion, that in speaking of the clald Mortara's age and of the circumstances under which it was re mored to a Christian college, we asserted no be merely reproducing the statements of the Euro pean journals upon those points. We do not pre-
tend to sit in judguent upon the couficting statements that have thereupon appeared ; for we
 have occurred so many thousand miles away, and which are so differently reported by different jour nalists. But chis we win say-hat le reports of
those facts as given by respectable journals, such hose the Unverss, and attested by the writers' aunes, are at least as worthy of credit as are the Herald indeed lass before the world as "of fie Herald indeed lass before the world as "of eptions by us pointed out, merely extracts from a rabid Red hepublican and anti-Catholic press; and whilst therefore re cheerfully acquit our co-
temporary of any inteational nisrepresentations, cemporary of any intentional misrepresentations,
we would beg of him to extend the like charity

Why-asks the Mincrie-has the True Wir arss not ioformed its readers, " that all the Lowe Canada Ministers who voted for the first reading of the Bill for incorporating the Orangemen, de clared beforeband that they would not incorporate a secret society, and that they only voted for the igbt of petition under the form of a prisate Bill Why has be not told them that they all announced hey would vote against the second reading, and hat thus they were all opposed to tre
cocth of the Oraugemen."-Mincrve, 24 th If our cotemporary will turn to the True Wrt ress of Gay 14th be will find that we hare a sss of Nay 1 lulich he insinuates that we have ot done ; and that haring stated, we there treat there; and as ma by the Minerve for roting or the Orange Incorporation Bill, as "a miserthe Orange Incorpor non 311, as a miserloy, and which no one but a fool would credit We published also an analysis of the debate, es ending over five columns of our sheet; wherein voted for the Bill, for doing that which in their voted for the Bill, for doing that which in
bearts they knew to be a mean act; were stated. Foremost amongst these excuses, we find it urged that there was no reason to believe that Orange-
isnn was a secret society. Thus one said that "he did not know there roas an effort beeng miade to incorporate a secret sociely." Another reaarsed that "he would vote for the first reading of the
Bill, although if it were found that the soceety Bill, although if it were found that the socrety cond reading ;" and this, though erery man the Ifouse knew that the Orange Society was secret society ; and although in their own Library they had the Official Report of the House of Com mons upon Orangeism
strongly condemned
Besides, not only did the Mincreve's friesds
rote for the prast reading of the Bill ; but on the same day they roted also that the said Bill, for incorporating a secret and an essentially "anti-pa" time that day week; thus showing how futie was their plea that it was only courtesy towards the nover, that induced them to vote for the frse
reading of a Bill for ineorporating a society denounced by the Imperial Legislature, condemned by the Church, and beld "in abhorrence" by all Catholics, and by most intelligent and liberal cuse for the action of its friends on the virser ose for loe aclus ring on the grass reading be accepted, what can it Ber io pala-

Then for the second reading of the same Bill every one knows that it was solely from fear o proroking the hostlity of Orangeism in Upper Canada, and theregby endangering their official existence, that a portion of our Lower Canadian the Orange question ; and that if a private 3ill for the incorporation of a "Ribbon Lodge" had been before them, liey would have given to it a very difierent reception from that which on two occa ons they awarded to a Bill for incorporating another secret politico-religious society; more poto the Catholic gentleman, not less loathsome. The eval moral eflects of this conduct upo gnorant Catholics are incalculable. For men courtesy, Catholics can without doing wrong, vote courtesy, Catholics can without doing wrong, vote
for the incorporation of secret societies, then those societtes cannot after all be essentially evil ad the condemnation pronounced upon them the Church is unjust. Thus reason men who do not beliere that the Clurcha lias two set of laws one for the rich and powerful, another the poor
one for the government official, another for the hard-working artizan; and we see that how their e evadeú, unless we condemn all. tampering with Ill semblance eren of courtesy towards secret ganisations. A private $13 i l l$ praying for the in -orporation of the prostitutes of Toronto or Que ec would not be allowed to pass a first reading. Against the first reading of such a bill it would asentially cyil" and therefore not eutitl the centialy cull," and therefore not entited yes of all Catholics, who believe what the Chure teaches, a secret politico-religious society is "csavor is as htule entitled to a courteous reception room Catholics, as would be a petition in favor of rostitution, from tho

The frotestant's Confession op Faith There is no Goil but Mamnon; and cent er cont is lis proft,", is the fundamental article of the Protestant Faith, as held and expoundWitness. Protestantism, as expounded by the Witness, is essentially a money-making religion; Brokers, bill-sharers and fraudulent bankrupts, are its high priests; its Lemple is the Exchange ;
the counter is it altar, whereon "Great Sacrofices for ready money orly" are conlinually of fices for ready money orly" are conlinually of-
fered up. Instead of saiats and martyrs, it can boast of its "sharp men of basiness;" and in Montreal in particular, point with a pardona ble pride to the costly mansions, and showy, thougb
somewhat snobbish, equipages of fraudulent Directors of Insolvent Sarings' Banks. These are the triumphs of the Hyoly Protestant Faith ; these the evidences of its sital connection with Him Who on earth bad not where to lay His head, Who on
Who He
grief.
Very

Very pleasant is this religion which combines profits and piety, asserts the identity of wealth with godiness, and comforts its votaries with the
assurance that, when they are overreaching their neighbor in a bargain, or grinding the faces of the poor, they are doing God a service. Very pleasant is it for Dives to read his tille to etercolunns of his ledger, and the pages of bis Bank account! Very consoling to Dives is this New Protestant Testament, written not in bload, but in dollars and cents ; one thing only it lackethin dollars and cents; one thing only it lackethand that is, the
Lie-Gospel.
Yet eren this want the Writness undertakes in supply ; and pretends to find warrant in the words of the lowly Jesus, for this new Erangel of
Mammon. What caatters it that He Himself warned bis followers that it was inpossible to serve God and Mammon! that he who pould be IIis disciple must take up, not the money bags, but the cross! and that He left His especial bless-
ing, not to the wealthy and prosperous, not to the suceessful merchant; and smart man of business, but to the poor; to those in fact upon
whom Dives looks as profane and reprobate, because they will not worship in his temple, or bow the knee before his golden. calf!. Marvellous is the tact, and worthy of all praise the dexterity with which our Protestant cotemporary evades the force of all those texts wherein the poor are called blessed; and cduces from the Evatgel of Jesus the doctrine that to him only who can lay
up treasure for himself on earth; shall be awarded a treasure on higb;-there where rust and moth consume not, where thieves break not in
and steal. The members of the French Cenadian Missionary Society must surely find." much

## Mammon.

When the Bible," says the Writmess, "rearesents that temporal prosperity is generally
connected with godliness"-there should be little doubt of the truth of our cotemporary's doctrine ; but the difficulty is to find out when or where the Bible does represent any such connection be-
and still more difficult is it to reconcile this teac ing of the Protestant Bible, with Our Lord's ex ye shall have"-not temporal prosperity, but-"tribulation"-says the Gospel of Carist; temporal prosperity is generally conneted wit godliness," says the Gospel according to Mam mon. So contradictory are the utterances hese two Evangels, that one diem must And here the $p e r$
an of common sense aud exience of ever observation, may be safely appealed to. Is it, are most it that, in his world, they who are most intent upon the things of futurity ar the most successful in their temporal affairs? that who tove Gou with their whole heart, aud their neighbors as themselves, are the best
hands at making a profitable bargain ?-or that they who go about all day cheating one another and calling it business, are the farortes of liea ren? Is the successful usurer then a model piety? or are the wealthy keepers of the gam
bling saloons in Washington and Nevy bling saloons in Washington and New York-
men of whose " temporal prosperity" there cat be no doubt-to be held up to our' children patterns of "godiiness?" Not so; every day" that, not through "godlincss," but worldyly-mind edness, do men attain to " tempporal prosperity mo he who is most honest, but he who most unscrupulous, is generally the gainer of th
weallh of this wor!d; and that, as a general rule in a commercial community, lonest poverty walk, To be cost rich rascality rides in its carriage. only cast our eyes upon the wealthy leadio menbers of our Montreal erangelical societio for turning as poor Papists from the trull as it ospel according to Maminon.
We thing it important to inset upon thes poiar a great truth is therein involved. For tont of "godliness ;" and its absence couse quently an index of God's wrath-then is the whol scheme of Christianity, then 15 the religion of the cross false, and the words of Hin Who called the mourners, blessed, are an odious lie; then the hopes with whach the poor and mourners in thi they hase bouoged themselves up, and in whic to go on their way rejoicing, are but as the sta that dreams are made, of; then is this the stu God's, but the devil's creation; or rather, ther is no God, but only an omnipotent fiend ; thener the poor taan no bope, neither is there ; then la forter for the oppressed.-Eccl.iv.

Priscrples yer. Practice.-Better "prinprise thar those that are professed by our poe easp to find; but when we come to look into deir "practices"" we detect immediately suclr a daring difference, that we feel almost inclined to Iere is a case in point.
Our readers will of course remember bow sone av jears ago the "men of good principles" lororoned and infidel Europe; and gave their supcothat an measure for imposing certain degrading and inquitoun restrictions upon our religious, charimble, un were embodied by Mr. Drummond is is initiamous Incorporations Bill, and were adoptdis inam our men of "good principles."" The Ball as lowerere allowed to drop, and it was hoped that the $p$ pil
This bope was premature; for we see that the reff same ofied in Mr. Drummond's iniquitous Ball hs heen actual! y appled, or reduced to practice monstrance, or of opposition from our Miniscors, and their supporters, the inen of "bons been established, thanks to the treachery of our Catholic representatires; a pinciple too, which re hare go doubt witiastical corporations, and which all be often cited by Protestant legislators, and future Protestant historians. By the first a insryment for still greater encroachanents upo ad by the second, as a conclasire proof of the noits and dishonesty of a Catholic priesthood uch compelled men who were in their generabademed such good Catholics as to merit pa. sachlence the appellation of men of good prin
ciples-"Lons princiyes"-to impose such strons traints upon the uatural right of the indiridua gire or bequeath of his own property, at his pleasure.
It should be ranembered tao, that according ress of Upper Canala, quoted by us in our issu the 15th October, Mr. Drummond's Bill " $i$ ference to ecclacrastical corporations, cndorsed the eriole of Mr. Brown's policy in his opposi ion on the floor of Parliament to the agents of Ronc." But the Acts for the Incorporation Assumption, Sandwich, in the Diocese of Lan lon, Upper Canada, and of the Academy of $\mathbf{S}$ easire in Lower Canada-22 Vict. c. 136-13 -cootain all the iniquitous and insulting restric lions embodied in Mr. Drummond's Bill of 1856 ind as these Acts were passed without one wor remonstrance from our Caoadian Minister ad their Parliamentary supporters, the men berss principes," we are forced to the conclusion that the latter also bave now-and in order to avoid risking their salaries by arousing the troug anti-Catholic sentiment of Upprer CanadaWly endorsed the entire of Mr. G. Brown's and be Pharisaical brawlers' policy with relerence to religious, charitable, and educational instututions The two Acts above cited for the Incorpora fer, the other in Lower Colleges-one in Up

1. The said corporate bodies may hold such lan odinmovable property as shall be necessary for he "actual occopation" only, of the said bodie rown and bis Clear Cit allies, they are by lication prohibited from bolding any real pro ty for rerenue purposes
odies may acquire othe dies may acquire other properts "by gift, de fre the death, of the party moast six monus be Here aran wo the all the very morsture Mr. Drummond's Bill, and of Mr. G. Brown's mit-Catholic polics, reproduced and endorsed b wr raen of "good principles." In substane hy clause means this: That, in order to put op to the rascally tricks of a Popish elergy, who their infuence over their dying penitent to defraud the legitimate and natural beirs of elter-it is necessary to curtail the power for give, devise or bequeath of his onil, for religious, charitable, or educational purcer, arrage upon the natural right of the individual bted to he pleases will his own, we are in
. It is also provided that uness the aid corPrate bodies shall have within three years,' disposed of the estate which subject to the above
arictions hey are allowed io acquire, the hall forfeit their right to it and tbat they shal vest the proceeds of their property so dispose "in the public scenaties of the Provinee stoct ed securrities."
Thus then the precedent is establiabed, that re fious, charitable or educational inatitutions shan
fulure be allowied to hold no real eatate for re aue purposes ; that the y ahall, under penalty
sition, dispose of all such property, and thus be
exposed to all the loss and risks which are inse exposed to all the loss and risks which are inse-
parable from all forced sales; and that all gifts, bequesis of real estate made to them less th in monlas before the death of the party making the same, shall be null and void. This preceden indeed be sure,will in falure be acted upon, and hus applied to all our exing insticuion; and hus have the men of "bons principes" played Ir. G. Brown's game, and carried out the Had ins ant-Catholic policy
Had the principle been applied to Upper Ca da only, the "dowic majority" might bave been pleaded in its favor; and it might have bee gued that the Catholics of the Lower Provinc ad no right to enforce their policy upon Protes ant Upper Canada. But this plea is now ina missible; for the principle has been applied to C holic Lower Canada, as well as to the Protes rant section of the Province. This is the work of our men of "bons principes ;" and as we me cexclain," Oh -_ your principles."

Siliy Question.-" What;" asks the Condore Times, "are we to think of these agraan murders in Ireland? What do thes po hiuk of them as the melancholy' but inevitable oncomitants of such a social srstem as that wish to the disgrace of the raunted intelligenc the XIX century, and to the scandal of Cins cultivators of the soil are to one another aliens nu enemies: "aliens in blood, alicns in tan-
uagc, and aliens in religion." Wherever his monstrous social anomaly is to be found here will there be leart-burnings, and animosities class against class ; and there will there ineviion, as are knowa in Ireland by the name of agrarian murders;" and as are made by the
Pharisaical Protestants of the British Empire the bbject of much false logic, and the stall more isgusting topic of irreverent gratituce to ase
nighty God, that they are not as other men are mighty God, that they are notists.
or like the sarage Irish Papist
(iod forbid that we should be suspected eren any disposition to pallate hee crimes of the agrarian murderer." Murder is always fout and to the foul crime of murder, the abettor' of or the accomplice in "agrarian outrages" in Irc ome infamous secret society. To the Catholic therefore the is doubly an ohject of abluorrence race to bis country, as the scandsl of relhgion and to sum up all in one word, as riler eren than an Orangeman.
Yet esen in the crime of murder there are deees. One muruer exceeds anollier in black ot look upon all murderers as equally detestable. An Othello standing by the couch whereon the in nocent Desde mona bas breathed ber last under his cruel grasp, does not excite whehin us the same selings of unmiligated loathing and hatred, a derer of the rosal Dane; and if we would cheer filly consign the latter to the hands of the comon langon, our horror for the crime of the lat er is not altogether unmingled with a sentiment almost akin to pits
And so with the "agrarim outrages" with hose details the columns of the British press are illed; and over which the sleek Great Briton ex hich he would do well to reserge for the still more monstrous, and far more frequent murders which, with scarce a comment, are daily oceurWhg at his owa door, and under his very eyes.Worthy of punisbment as is he wretch who, and children to starve, madly arenges his nacied mrongs upon the landlord who has reduced iim to beggary, and consgned those dearer to him Poor Kouse, re cannot but discriminate betwix he arrocity of his crime, and of that of the thrifty nothers of England, calmly, sowiy, but surely losing tuers cullarea to deatr will peanywortbs of rsenic, in order to realise a small profit upon thein babies' funerals. Murder in Ireland is generally he result of passion, of an unlonly it is a mere mat eance upona foe. In Eagiand business-a transaction betwixt the mother and the Barial Club of which she is a member; of which the risks, and contungent peenniary ad rantages ure carefully studied beforehand; ; and is un that characterise all the other "busuness" spe culations of that eminently commercial country And so when the Montreal Witness under takes to read poor Catholic Ireland a lectura up without any design of palliating the guilt of the latter-respectfully suggest to our cotemporary where be widl find plenty of subjects for his elo quent vituperation, and far more mortby of his - fíul though the latter be. It is not beeause murder in Eugland, and indeed, amongat all com

## dical than in Popish Ireland, that it is less hein-

## tioner who through the columns of the Pratest

 ant press undertakes to instruct the mothers of Protestant England and the United States in the art destroying the fruit of their wombs-all in respectable and business-like manner of courseying assassin of Ireland who shoots his enemy rom behud a hedge. Thes are both unurderers, both equally guity in the eyes of Gou; but the respected whilst the other, being an " Irish ho respected; whilst the other, being an " Irish No manist" is held up to the execration of mank which there is perlaps an adnertsement calling attention to the speeTwo blacks do no make a white ; nor do retend that the labitual "child-poisonings" of Protestant England offer any excine for the oc an evicted and exasperated tenaat. But we con fend that the far greater frequency, and incompa rably greater atrocty, of nurders in the latter its evangelical cotenporaries, to be a little mor reserved in their denunciations of the guilt of unhappy Ireland ; amongst whose Catholic popula ommon amongst the Protestant population Great Britain and the United States ; and wher case-(so cominon in Eugland) -or a mother d liberately poisoning her own children for the sak mactised io no country but where Protestantism is prevalent; and io the word of the Montrea ountry and make its name a reproach all or he earth."





## degree, less among us.

Another cause for the cessation of emigra-
ion from lreland to Canada, though not alluded by the Herald, may be found in the fact, that the Catholics of Ireland are fast becoming aware that Canada, with all its plysical adrantages, is a sad country for the Catholic Comigrant. This and have learnt that the Protestant canaillc Upper Canada are to say the least, as crue yrants as are the Protestant landlords of Ire and. Knowing this, the Irsh do well not to come to Canada, till the Orange nuisance be bated. We hope therefore that the Irish press will do all in their power to discourage the migration to Canada of their Catholic fello to find any trace of "religious liberty" ar oomed to be egregiously disappointed. resent Upper Canada is the stronglold Protestant hy all Catholics, by all friends "ivil ad religious literts" These riends " pe the Iriel sess will comunietie as exten irely 29 passible to their Catholic fellow-coun sively 29
trymen.

We bave muct plessure in announcing that it is the intention of the St. Patnck's Society to hold its Annual Soiree on the 13ti Janaary nexl.The Committee of artangement are determined sure entire satisfaction to all who may be present


State School Developments.-We lind in the New York Frecman the annexed paragraph, which as throwing much light on the liber-
al. profession of the friends of "Scate-Scloolism" al. profession of the friends of "Scate-Scl
in Canada, we transfer to our columns:-
 Republican Loard of Trustees of the Gone ea Common
Schols have adopted aregulation that such chionols
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 objection, but, on the contrary, ehcerfally accede to
such feature in sthoul discipline ; Lut on the sullject
 They simply ask the priritege that their child en may
remaiu outside the gethool-room white such exercises



Thus does the lothsorae system develop iteelf. Catholics are first taxed for schools, upon the pretence that therein the reljgions laith of their
bildren shall not be interfered with. This step assured, our modern Liberals impase a form of on without committing mortal sint, upon all the pupils; and insist that upon paia of expulsion
from the schools to wheh by law they are come retled to contribute, the children of Catholic par ents shant join in prayer with irotentant
other words be daily guilty of mortas sin.

As a ypecmen of the beauties of the Orange
egime under which the unfortunate l'apsls of
jpper Canada now live, sud whith is upheld
by a portion of the Catholic boly, we give inser-
ion to the following "Notice," as g air specti-
men of the tuanner in which our Onange mavers
promulpate their decrees. A heavy uratal res
ponsibility certainly rests upon all those who by
Orangeism to its resensencenditiolt. INere is that
Notice, for which we are indelted to the Cama

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MOST HOLY REDEEMEF, it will be seen, by the folloring Contents, that the
mission Book containg all the necegary Derotuons and Ingtractions for Catholics. It is m most useful
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