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# (4) (11 (11 <br> <br> CATHOLIC CHRONICLE 

 <br> <br> CATHOLIC CHRONICLE}

VOL. IX.
thodole the icelander.



 Che teaters of he grat baroe stared specter Thadof smary up und wath hey weapons.


howed them ta be the enemy's troops. It flashed like laghtning through Thiodors wind that the here was no tine now is cossilti. To sirite on his shield, to blow wa bis hom, aud rigorousty now be done; ant af was tone sy Thacuif with the fall strength of a Xerthman. The ircops were quacty bisunted, and fuicty they rede up


 the Bulgarans. A mighiy
arose througheat te vilie
Thoodil remrte: several tace, with poy mong the swarme of hot sobders which const teu amost the wol kes of the cheny, otal calling, and who appearea io head out toe whol

 ages, 29 ches, to beod this chaflage to singte the more enanesty sil he mish to meer him. The gomg Dulgarian chisf had lous disanpeared from his sight, when a liud cry of joy ey. Thioduli patiect, and conesderad whether ollected to mors wo her hat
 Whamin ained a blow ai bis head, and burted
 habrem and arrawis. is apon him. Then mast tatp movatut

MONTREAL, FRIDAY, JUNE 10, 1859












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## THE TRUE WITNESS AND CATHOLIC CHRONICLE.- JUNE 10, 1859.

## Thy $\mathfrak{T r u t}$ Clititness.

catholic ${ }^{\text {and }}$ Chronicle,
 at the Ofice, No. 223, Notre Dame Strect
 Tind



MONTREAL, FRIDAY, JUNE 10, 1859.
To Correspondents.-Several commamaions have been received, which will be att
o when the editor, who is absent, returas.

Bequests to Rehgious Corporations. We bare often discussed this question with re
ference to those Corporations, and to our Clergy dencuncing the restrictive clauses embodied in
Mr. Drummonl's Bill, supporled by M.A. Dorbe enforce upon us by the Legislative Council, durng the
late session of Parliament, as "iniquitous and insalting"一 as inplying that our Clergy and Reli g!ous, when ministering to the sick and dying, habitually employ undue influence, and prostitute
Lhwir sacred functions to the basest of purposes. As an insult to our Clergy, as an uncalled for and groundless imputation on their integrity, and bers of our Fieligious Communties, we have de nomeed those restrictive clanses, and all who spport them. We would to-day comsider then contend that they are imquitous and oppresive ; in rolving a monstrous and most tyranai-
cat :uterference with his right to do mbat he will wit! bis own ; so long as he riotates no precept
viltor of the natural or positive law; and irlicts un miary upon his neighbor, or upon society. as suppose a case; a case by un means
$e$, indered by no means improbable. And lap sacite, inderd by no meflects of the proposed restricsin tiat case, slaill we be able to judge of ice and expediency.
will suppose the case of one who-as
many of those who have made fortunes many of those who have made fortunes whorld-has has wronged a his neighbor in has dealwho bas been a usarer, and an extortioner wiy ha: ground the poor to the dust, and made
and the home of the fatheress children and Wi. We will suppose such a one on his
and bering that there is a God, before Whom he
must stortly appear; and Who will exact from Luis a strict account of all his actions. We will suppose too, that such a one has been brought up
a Catiolic, in spite of has coast ant violation of all bis Church's precepts; and that be be-
liepes therefore, that, as a condition of hiis forgirencess, God requires of him, not oniy a bearty somrow for his sins, together with, if possible, an
buante and sincere confess ion thereof to the purar ; but, in so far as lies in has power, fall and arne:t satsfaction, and a restitution, in some way
or anther, of all bis ill-gotren gains. As a Caor surher, of all his ill-goven gains. As a Ca-
thent ion, he will belteve, as the Church teaches, that ilere is a purgatoy or phace of penitential ict du:ing life ; and that bis term of sufferng

 :- matalat and earnesi wish of the trembing sin:ers : woking back from the protals of the grave Westh we not ilesire to make satishaction and
outatution ? Would we not most naturally de-

 prom for biaself urou earth? Protestante may
ot ie able to apprecute these motives, tor they hare an real betiet in a "coramunon of saints,"
ite tha no idea of that living union which ob wiac amougst all the mumbers of Christs bondy

- iectier uilitant upon earth, suffering in pur-
 rind. 10 whom all Lhese things are ever presen rresitible, to berqueath some portion of his weath to claritaide uses; and in some way or realth; making restitation therefron to thos whom he had wronged, or to ther heirs, if the
could ba foand; and if, as is too often the case The immediate sufferers or the beirs of the sulfe ere, hy his mrong doings, eould not be fouad, gis
ing it to the poor, who in his case montd repre
sent the legitimate heir of those whom he had
trauded, and by his knarery imporerished. rauded, and by his knarery imporerished. Now there is but one way in which, under thie
circumstances supposed above, the penitent could make satisfaction, could make restitution; and thereby comply with those conditions which the Just One exacts as the conditions of forgiveness or Cluist's sake ; conditions with which the sincer must, in so far as it is in his power, comply, ere the all-cleansing stream of that blood which was shed for all upon the Cross, can be applied to him in particular. The sinner, must, we say,
conceive hearty sorrow for his sins; he must, if conceive hearty sorrow for his sins; he must, if nossible confess those sms; and, if possible-and
as far as hes in lis power, he must make satisfaction for them. Above all, he mast nol leare the world with the stain of 111 -gotten wealth still clinging to him; as would be the case, if any portion thereof were to be retained for the use
and benefit of his children or family; for neither living nor dead, can a man be pernitted by the Just One, to exercise rigit of ownerlisif over, orn, because in whole, or in part unjustly acquired. It is, therefore, incumbent upon the dying soner to make restitution; but often the only
way in which he can make restitution, and direst himself and his famly of his ill-gotten gaus, and the curse attendant thereupon, is by making over those gains to some religious or charitable institution, in default of the natural or legitimate heirs of the rictims of his frauds. He gives, therefore or bequeatis as an act of restitution, and as a eans of sharing in the good works of his fellow Cluristians upou earth, a portion of his wealth to Cone cbaritable Society or Corporation, for the This done, and having thus complied will his God's conditions, he would fain lay bim down, and close his eyes in
But at this stage the Protestant Legislator with a smirk, or official smale upon hits face, steps ; and interposes lis unwetcome presence bewixt the dyng sinner and lis Judge. "Stop," he says to the former-" here is an Act of Par-
lianeat agansi bequests for superstitious wses web as we deem prayers for the dead, and the relief of the souls in purgatory to be. Here too is guest by fou quest by you made Fituin a periou of less than therefore of making satisfaction, and restitution, must be abandoned; and your wealth must be fritter it a way upon the poor, in feeding the lungry, clothing the naifed, and in drying the ars from the eyes of the desolate, and oppress hird cousin, who is a jolly blade, and will spend chird cousin, who is a jolly blade, and will spend
it like a true Protestant upon his own pleasures; in flling his own belly, and clothing his own back." Thus speaks the Protestant law-maker; with what of comfort and edification to the poor ex piring wretch, anxious about his soul, our reader to judge what estiusate such a one, in his dying Christian charity of Protestant legislators, and of those who abet Protestants in their anti-Christian system of legislation. Let us bowever sup pose another case, equally probable, equally possi, indeed we may the weeh.
We will suppose the case of one grown to Wan's estate; of ample fortune, and with no near se will suppose, as is often the case with even our wealthy citizens-bad been left an orphan condition, tad been laid hold of, and brought , some charitable or religious society. What nore natura, what mone lonorable, what more man having, by means of the gratuitnus educa fion gaven to him in bis youth, risen to opulence, should desire to dhow his gratitude to his benefactors by bequeathing to them some portion of hat weath which, under Good, he owed entirety to bem? We will suppose tben sunh a will
made, tor the benein of the Claritable Corporation, by which he is his destitute gouth had been tion, by which he in his destitute yout
alopted, brought up, and educated.
anopted, brought up, and educated.
Within five months, however, aud twenty days after making his will business calls the lestator to distaut part of the county. Ile jumps into the he cars and sets of upon his journey. But accident occurs, the tran is hurled of the track; accident occurs, the tram is hurled of the track consequence of the clauses placing restrictions upon bequests ior charitable or retigious purposes,
made mithia less than six ranths of the testator's death, bis honorable intentions towards the beneactors of his youth are allogether frustrated. And this is what Protestants call justice! An these restrictive clauses are supported
Dorion, one of our Caty representatires!
But whilst the law thus sets its face steruly
arainst bequests for the relief of the poor, it is
most indulgent in all other respects ; and here again we will suppose a cose. That for instance
of a married mau, nith a famaly; but who has
mistress. He, under the milliuence of the latter,
makes lis will a ferr days before his death makes wis wifi a few lays before his dealh; mak-
ing over to ber the bulk of his disposable proing over to ber the bulk of his disposable pro
perty, and leaving lis widow and children in slate of poverty. Such a bequest the law would or dare to treat a testamentary property in fasor of a prostitute, as he propos or in aid of works of charity and mercy.
We contend therefore that a system of legis lation, which might, under any circumstances, conduce to the results by us above describedtent of the only, means in his power of making satisfaction for his frauds, and restitution of his ill-gotten gains; which would thwart the benerolent and honorable intentions of him, who, owing all he las on earth to the tender cares bestowed upon his youth, by our Catholic charitable instilutions, would fain make some return to those
boolies, by making them partakers of his good fortune ; and which, at the same tine, would accept as valid the act whereby, at the expen:e of his wife and children, the proliggate husband eniched the partaer of his guilty pleasures-must the abettors of that system of legislation should revere no countenance from honest and honorable men; and least of all from Catholics, agamst whose clergy, aganst whose Relgious Orders the chief sufferers by its operation.
We chief sufferers by its operation.
We contend finally that every man
We contend finally that every man has the right, Sagainst the State, to do what he will with his own, so long as he therebs violates no precept either of the natural or positire law, and does no
injury to his neigbbor. We demand that Cathoics be left free, therefore, to give or bequeath of their own for religious, charitable and educational purnoses, and subject only to those restrictions which are imposed upon all other bequests-riz.,
that the testator be of sound mind when making his vill, and not subject to any undue influences. Now as every man has the right to be cousidered so we maintain, is the State bound to assume the mental sanity of the testator and bis immonity from undue influences, until the contrary shall have been proved by those who conrest his will. assurance, that every man who makes a will in favor of a charitable or religious society is under ondue influence, and incompetent to manage his non sense, as it is destructive of the civil and reigious liberties of the indiridual. It is, therefore, as an invasion upon our rights as freemen diate the clauses imposing special restriction upon bequests for charitable purposes-restric. ions from which bequests for all other purposes are exempt; and that we denounce as unworthy of the political suppport or countenance of Ca-
tholes, all those who directly or indirectly, by themselves or ollers, sanction therr introduction into Canada. If in this we are fighting for the bonor of our Church, we are making a stand al
so for the liberty of the individual, against the ncroachmet democratic tyranny; for ever will it be found that the interests of the Chareb and the interests of the individual, are identical

The Chiniquy Apfatr.-Our readers inay ave seen in the Protestant journals a slatement to the effect that M. Cainiquy had instituted an action for defamation of character against the Rer. P. Brunet, of the Society of Pere Oblats and that a Protestant jury in the United State had found a verdict for the plaintiff with damages of Four Thousand Dollars; thus comdegraded priest against the aspersions of his ene mies. 1 few facts, bowever, connected with his business, which we basten to lay before ou readers, will show how far this whitewashing
M. Chiniquy br a Protestant jury basobeen tenced wiblh sutcess; and manifest to what vile artifices that bad man is compelied to have re source, in order, if possible, to conceal the infamy Though decen:y compels us to dhrow a reil ver a greal portion of A. Chiniquy's history cause of his leiving Canada, and to bis subsequent suspension, excommunication, and degrada-States-at the same time there are but few who States-at the same time there are but few who
doubt the real significance of those facts; or who are in ignorance as to the nature of the offences which led to M. Chiniquy's final apostacy; although as to the detals they may be in darkness and though, as we said above, decency and spect for the modesty of our reaulss
to aroid entering into those details.
to aroid entering into those details
Suflice it then to say, that very
Suffice it then to say, that very ugly rumors, with respect to M. Chinify's moral character,
lad tong been circulated; and that that eminent lad long been circulated; and that that eminent thing to neutradize the effects of those rumors upon bis atherents. For that purpose he deter
mined upon mdicting somebody, for something
indict, and invent something that he mightit lay to
his charge. Or a favorable verdict, his charge. Of a favorable verdict, he felt con-
fident, for be knew that le would have a Profident, for be knew that le would lave a Protestant jury; and lie knew also that, as the
Times truls observed with respect to the verdict in the famous trial of Achills ver. Newmandict in the famous trial of Aclills ver. Newman-
Catholics camnol expect truth or justree from a Protestant jury, when the anti-Riomish prejudice Protestant jury, when the an
of the latter are conce rned.
So looking about him, M. Chiniquy pitched upon the Rer. P. Brunet as a victim to be offered up as a sacrifice of propitiation. The choice
was a good one; because the intended victim was a priest, a French priest, and with Protes ants a most unpopular priest, because a member of an exemplary society for the conversion of in
filels and heretics. The nest stem was to find an accusation against, on the "something" where wilh to charge, the intended rictim of a foul conspiracs.
For this purpose M. Chiniquy engaged the services of one of his adherents, whom the indura go to the hev. P. Brunet's confessional the schism int wideh be bad been led ostray entrans the Rev. P. Burnet, is possible into unguarded expression Burnet, if possible, into some reputation of M. Chiniquy; or failing in this, to heent, and swear io such expressions haring heen used in his hearing. The pretended peni-
tent did as he was bid. He waited unon the tent did as he was bid. He waited unon the
Rev. P. Brunet, but failed to provoke the latter into saying anything that might serve as whereon o base an action. So as the last resource, le undertook, at M. Chniquy's suggestion, to swea
that the Rev. P. Bruner had told hm-the pre was M. Chiniquy as M. Chmiquy who burnt the Church at Bour bonnais in order to have an excuse for establish-
ing himself at St. Anne's. Thus then did M. Chiniquy find both a vietim and a charge. the rerdict of his jury be had of course no dout swear black was white for the greater honor and glory of Protestantism
Well, at last, the case thus carefully cooked was lad before the Protestant jury. The services of three lawyers were engaged by M. Chiniquy; and of two others in belalf of the defendant by the $R$
Two witnesses in support of the charge wer oot agree; and at the critical noment their co rage seens to hare failed them; for in spite hiuts and inuendoes from the prosecutor, counse or the prosecution, and the Protestant jury, or in other words, the agents for the prosecution, wear that they thenselves beard the detendan make use of the defamatory language imputed to im. Somebody had told them, that somebody had said, that somebody had heard, that someboul Ise had said, that the defendant had accused 1 . Chiniquy of burning the Clurch at Bourbonnai Their eridence in short broke down completely and nothing was left to the plaintif but to mak hrough his counsel, a strong appeal to the $Y$, tee and Protestant prejudices of tie jurr, agon oreigners and Papists.
This appeal was made. The jory were called remember that the eyes of all Yankeedom, of all Christendom, were upon thenn ; that the row dy in the drinking-saloon, and the Pope upon his burning throne, were atike anxiously awating the
result of a trial, in which the religion of their piritual fathers, of Luther, of Calvin, of Titus Oates, and of Belial Aclinit, was at stake; and hat the world, and abore all the rowdy fortion of the Yankee world, who in drinking rooms an mostly congregate, to duink strange drinks, swear strange oaths, and oo vent strange, indeed ncrectible oceans of saliva, expected from them a truly Yankee and truig Protestant jury-such rerdict as should rindieate the civil and re-
Gious liberties of the Gepublic; and ligious liberties of the Creat Republic; and make the great American engle flap its monstrous allussions to " irdulgences to St. Bartholomew' Day," to the "Middle Ages," the "bells of Rome," the "Star Spangled Banner," and other nected with the immediate guestion at issue, formed the staple of the learned cobnsel's address to the jury; at the close of which, of course, like true Yankees, and sound Protest--daug tatter found a only the first act of the play
This iniquitous verdict delivered-which we bould observe in justice to the Judge who tried the case, was given in direct opposition to his "charge" to the jury-M. Chiniquy went offin an exstacy; the bells of his schisu-shop commenced, and kept un throughout the day, a hideous noise ; and kept up throughout tie day, a hideous noise; whill vent to their excited feeling by insulting all fuli vent to their excited feeling by insulfing all
those whom they suspected of fidelity to the those whom they suspected of fideity to the
Church. But lo? scarce had these sounds of Church. But lo? scarce had these sounds trumph died away, when on oninous rumor made
itself heard and felt. Soon that rumor acquired itoelf heard and felt. Soon that rumor acquired consistency; and it was at length fully known
that, acting under the adrice of the Eistop of that, acting under the adrice of the Bishop of
Chicago, the Rer. P. Bruats thed appeal
against the verdict; and oh! unkindest blow of ail! that the julge bad granted a motion for new trial.
It was n
It was now the turn for the Rev. P. Brumel's friends to have their innings; and so well did the employ toeir time and advantages that the result was the reversal of the verdict giren by the firt jury, to the joy of the fatthrul in Canada, as well as in the United States. We do not say well this is the end of the affair; for M. Chinious desperate man, an unprincipled man, and destitute of ail sense of shame, as of modesty, o: any other Ciristlan virtue. Fis cause, which i the canse of vice and falsehood, based upon co:t spiracy and supported by perjury, is to a cons his Prostent the canse of Protestantism, an and energet sim and from We may, therefore, expect from innocent priest, who has been, by Gou's blowin the successful instrument for rescurg many of his fellow-countrymen from the foul slough of heresy and schism in which they hat been walloriay and into which M. Chimquy had plunged theen; and e should not, therefore, be surprised if M. Chi niquy makes another attempt to obtain from character jury, a certificate as to has hggh mora

The Swadders.-Our respected cotemporary the Courrier du Canadn gives his reader some good adrice with respect to the prope mode of receivng the Colportears, or hawker of irreligious, immoral, and anti-Catiolic publications: should any of those gentry force tempt to force, an entrance into the houses Catholics. Our Quebec colemparary says:-

 mefse terefore be on their guard agningt then, a:
refuse to ccept of to buy ary book whien docs no
come from a well tnown and pure source." After all, these "Surddlers" do, thank God but little harm. Their only victims are from

A Rame Chance for the French Casadan Missionary Socieny. We The 4th
the Toronto Christian Guardiun of the 4th ult., a statement to the effect, hat "there are fromests in Paris alone ; and that many of these clerical out
If such be the case, we wonder that the French Canadian Missionary Society does not hre a lot of these "interdicted priests," to do their dirty work in Canada. A kind of stuf that the best evangelical converts and erangelical Missionaries are made of and udeed if a superior article is required, in the slape of an itinerant lecturer against the "Ermade. As it is not from out of every log that fou can herv a Mercury, so only from the roten ray as vile, can your Gavazzis, Aclillis, and modern Luthers be constructed; and it is strange therefore that the French Canalian Missionary Society should neglect the vast amount of valuable raw material wis lying ready for use at Paris, in the form of "from five thousand to six thousand ine fordicled Priests."
interdicted mass of moral putridity-if it really exists-would be inore than sufficient to taint the atmosplere of any community; far more than
nan possibly be wanted fur the cause of the Holy can posibly be wanted for the cause of the Holy
protestant Faith in France. Why then should Protestant Faith in France.
not some of it be imported into Canand ? -and are not the members of the French Canadian hemselves of the resources presented to them in Puris? For the sake of Paris, whose moral at erf; lor the sake of the benighted Papists of Lower Canada; and of those starile fields which, according to the veracious Rccords of the
French Canadian Missionary Society are alrays " white unto the harvest," but which some now or other, spite of all the pains bestowed upon them, yield but a most scanty crop-our saintly brethren slonuld exert themselves to transler some of that manure, which seiperabounus to the unfruitful borders of the St . Lawrence.
Protestantisn is the cess-pool, the Civaca the discharges all her impure and feculent matter This matter it is that forms the manure, or fertihser, of the fields of Protestantism, ; and Conatian
we say, it is strange that our French Canad Missionary Societf, do not make an effort a Protestant guano, with which the streets of Pa sare said to be corered. Why! if one half of what the Christaan Guarcizan asserts respecting cal outcasts" be true, Paris is a rast noral dungbill ; and more raluable than a bird-frequented
ock in the South Pacific. Our proselytising pathy, in allowing this rast mass of feculence to ils, though most fetid and unsarcry to those who delight not in the odor of the conventicle-) on the desert air ; when by a rery slight exertion on their part, a large quatity of the rich black ight be imported into Canada, and employed as fertuliser of those fields wherein evangelical men delight to labor.

## the 4th inst., gravely informs his readers that

 here is a storm of indignation rapidly gathering The Upper Province; and that the demand for Population-will, if the holy man of the JWitess is not mistaken, make the Romish Hierhat their boots are not included in this general atastrophe that is to be. Poor dear brother olun, only give him Representation by Fopulaation of Popers and Candion Wetionality ell, as the offer 14 rather tempting, the next themseires under the banner of the Glde dhe Montreal Witness, and unite wilh he soupers in making the Romish Hierda, continues the good man of the Withess, suf Eers fearfully fron her legislative connection with解 liepresentation by Population, and, as a multer course, Protestant Ascendanco, hose who whg to join win making the Romish herarehy shake in their shoes, you will turn anay with a feeling of scorn and contempt from nances sucll an agitation; remembering at the sue time, that it is only because our ever wess, denounced this infamous conspracy agains our civil rights and religicus liberties, that a vile
but aborlive attempt bas been and still is being made to crush his paper, and deprive the Catho-services.-Com


#### Abstract

Lots of Gospel.- From a letter published in the London Beccion it weuld appear that in no country in the world is the Bible so extensively circulated as in Sureden. From the report of the London Bible Society about 7,000 copies are circulnted annually; and as the Swedish poo pulation is only $3,500,000$ it bas the honor of be ing not ouly the mozt inmoral, but he greale Gospel-consuning population in Europe. woulu not of course pretend that the circulation of the Bible is the direct canse of that immorality, but that the Bible alone is ineffectual as moral agent is evilent from a comparison of the crmminal statistcs of Sweden with the repmort of the London Bible Society, as to the fermant Gospel annuaily circulated in Sweden. In the absence of the Etitor of the Trues Wirsess, the writer begs to assure lis many friends that the effiots of the few individuals who undertook to put down the Trece Wircess bare proved wholly ineffectual ; in proof of which it is pleasing to mention, that sereral new subadded their names to his subscription list ; and that it is also in contemplation, by the Catholiss of this city, to present him with such a mark of prove beyond all doubt that we are not uamindful of his long and faithful services, nor incapable of appreciating that sterling incegrity which has won for him the unlimited confidence of the Catholic Hierarchy of all Canada; and which, in the words of the New York Tablet, entiles the editor of the True Wirness to be recognised as the Lucas of America. Mr. Peter Maguire, of Cobourg, has kindly consented to act as Agent for tims paper,


 in the above locality.
## THE SOCAL CONDITIN OF THOLIITY HAS ELEYATED TESTATISM IS DEPRESSNG

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 of society exaggerated, nud the rights of the indi-riudual atiogether ingored. The Pargne wima was
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 tirusting his hand into the fire, Regulus retitning
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THE TRUE WITNESS AND CATHOLIC CHRONICLE.-JUNE 10, 1859


