

The True Witness.

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MONTREAL, FRIDAY, AUG. 7, 1863.

With this number we close the 13th volume
 of the TRUE WITNESS. Many of our sub-
 scribers are in arrears. As our terms are pay-
 ment in advance, we presume that those of our
 friends who have let the whole year pass without
 so much as thinking of our terms, will hardly
 deem us importunate, if, at this date, we ask
 them to settle before entering upon a new year.

It seems to be a popular superstition that to
 take a newspaper, is to patronize it, whether you
 pay for it or not. Our readers are of too en-
 lightened a class to fall into this vulgar error.—
 They know that a paper costs money, and can-
 not be supported without cash. We hope that
 those of our readers who consider themselves in
 reality our friends, will not suffer the week to
 pass without settling up their old accounts, if
 they are in our debt, so that they may enter
 upon the new volume with a clean record.

NEWS OF THE WEEK.

OUR latest European dates reach to the 26th
 ult. No events of any great political importance
 had transpired since our last. There had been
 warm discussions in the House of Commons upon
 the subject of the *Alabama* and other vessels
 built in British ports for the Confederate Gov-
 ernment, but the conduct of the British authori-
 ties was ably vindicated by Lord Palmerston.

Affairs in the United States remain unchang-
 ed. The attack on Charleston is continued, but
 no great progress has as yet been made by the
 enemy towards the reduction of the place. We
 read of a heavy bombardment, from daybreak
 till the afternoon of the 31st ult., but we are not
 informed as to the result. The Confederates
 seem to be well prepared, and there are good
 reasons for hoping that the enemy may again
 meet with an ignominious and disastrous repulse.
 The attempt at conscription was to have been
 renewed at New York on Monday; but as the
 telegrams are silent upon this point, we must
 conclude that the Government has postponed its
 design for the present.

The *Globe* assigns three reasons why the
 Protestant Reformers insist upon Representation
 by Population. They do so, not because Lower
 Canadian institutions are bad, but because:—

1. "The institutions of Upper Canada are being
 moulded by Lower Canadian votes, in defiance
 of the protest of the majority of Western representa-
 tives."
2. "We are deprived of legislation and adminis-
 trative measures which we anxiously desire, by Lower
 Canadian influence."
3. "We find the Provincial money squandered by
 the votes of French Canadians, and discover a very
 good reason for it in the fact that Lower Canada
 pays only 30 per cent of the taxation, while Upper
 Canada pays 70 per cent."

Therefore concludes the *Globe*, "we ask Rep-
 resentation by Population as a remedy for these
 things." Such is the burden of an article in the
Globe of the 24th ultimo, under the caption
 "The Issue Presented" and given in reply to
 the *Canadian* of Quebec.

The *Globe* is not logical. Admitting for the
 sake of argument the literal truth of the griev-
 ances which constitute its premises, its conclu-
 sion is not contained therein, does not therefore
 logically flow therefrom. For, if were it true
 that the autonomy of Upper Canada under the
 present arrangement, is outraged—and that that
 section of the Province, though contributing the
 more largely of the two to the general revenue,
 is doomed to see that revenue squandered by
 Lower Canadian votes—and that all that the
Globe and its friends desire is a remedy for these
 grievances, and the restoration to U. Canada of
 its lost autonomy—then the conclusion from the
 premises laid down by the *Globe* might just as
 well be:—

- "therefore we ask Repeal *pur et simple* of the
 Union as a remedy for these things,"
 - as:—
 - "therefore we ask Representation by Population
 as a remedy for these things."
- That Repeal would assure to Upper Canada
 its autonomy, and full and absolute control over
 every cent of its own revenues, and would there-
 fore be a full and complete remedy for all the
 things of which the *Globe* complains, no one
 will deny. But that Repeal would also deprive
 the *Clear-Grits* or Protestant Reformers of the

West, of all power of in any manner interfering
 with the affairs of the Lower Province, and
 therefore is it, that it is not the remedy which
 they will accept. Therefore, also, is it clear
 that the truth is not in them, when they tell us
 that the *only* reasons which urge them to ask
 for Representation by Population are those enu-
 merated above by the *Globe*. They have an
arrière pensee; for were it not so they would be
 as willing to accept Repeal of the Union as the
 Lower Canadians are to offer it—seeing that
 that Repeal would be a perfect, infallible, and im-
 mediate remedy for all the things for which
 alone the *Globe* professes to seek a remedy when
 it and its friends ask for Representation by Pop-
 ulation. It is clear then that they want some-
 thing over and above a remedy for these things—
 and that is, Upper Canadian ascendancy: and
 it is just this something over and above that re-
 medy, that we of Lower Canada very properly
 refuse to give. Were it true, as the *Globe* as-
 serts, that all that Upper Canada asks for is per-
 fect liberty for herself; and since that liberty
 would be fully assured by Repeal of the Union,
 which the *Globe* and its friends will not accept
 —it is, we say, as clear as that two and two
 make four, that the Upper Canadians are really
 aiming at something besides perfect liberty for
 their own Province when they clamor for Repre-
 sentation by Population.

This want of good faith, of singleness of pur-
 poses characterises every line which the *Globe*
 writes upon the subject at issue. When it
 speaks to us of guarantees; when it assures us
 that "Upper Canada is prepared" in case of our
 being such arrant fools as to yield to its iniqui-
 tous and insolent demand—"to give every need-
 ful guarantee that the rights and privileges of
 Lower Canada will remain intact"—it betrays the
 dishonesty of its designs, and it treats those
 whom it addresses in such terms as idiots. For
 in the first place, before Upper Canada could
 guarantee the "rights and privileges of Lower
 Canada," it would be necessary to enumerate
 accurately and exhaustively all those "rights and
 privileges." Now here, at first starting is a
 point upon which the two Provinces could never
 agree: for that which we of the Lower Province
 would claim as "rights and privileges" would not
 be recognised as such by the other section of the
 Province. And again, even if this insurmount-
 able difficulty could be evaded, how in the name
 of common sense could Upper Canada guarantee
 anything to Lower Canada. No guarantee
 which the former could offer would be more
 valid or binding than an Act of Parliament; and
 that which one Parliament can make, another is
 competent to unmake. The only guarantee that
 Lower Canada could have then, in such a case,
 would be Upper Canada's honesty, and forbear-
 ance; and judging Upper Canada by its utter
 disregard of honesty in all its dealings with
 Lower Canada, and by the insolence of its pre-
 tensions, these would be but a rotten stick to
 rest upon. One guarantee, only, that Upper
 Canada shall not infringe upon our "rights and
 privileges" do we ask or put confidence in: and
 we need scarcely add that that guarantee would
 consist in placing all these "rights and privileges"
 beyond the reach of Upper Canada—or in other
 words by dissolution of the existing Legislative
 Union. This done, but not before, the two
 Provinces then standing to one another in the
 relation of independent contracting parties, might
 discuss and mutually agree upon the terms or
 conditions of their future; they might, if it so
 pleased them, consent to enter into some fresh
 Union with one another, and upon such terms as
 might mutually be agreed upon; or with the co-
 operation of the other British American Prov-
 inces, they might lay the foundation of one
 great Confederacy such as that to which appar-
 ently the *Globe* alludes. But as an essential
 preliminary to such an arrangement, it is neces-
 sary that the existing Union betwixt Upper
 and Lower Canada be dissolved, so that each of
 them may, as an independent contracting party,
 and as in this respect the equal of each of the
 other British Provinces, have a voice in deter-
 mining the conditions of its future existence,
 whether as a member of a great Confederation
 of all the British North American Provinces—or
 as a separate and distinct Province.

We say that the *Globe* is not honest in that it
 refuses Repeal of the Union which would give
 Upper Canada all it demands: we say also that
 we do not believe the *Globe* to be honest when
 it offers guarantees for the preservation of the
 "rights and privileges" of Lower Canada—seeing
 that it would not accept similar guarantees from
 this section of the Province in behalf of the
 "rights and privileges" of U. Canada.

To bring this question of honesty to an issue,
 here is what we propose to the *Globe*. It pre-
 tends that U. Canada, having a majority of rep-
 resentatives, and therefore a preponderating in-
 fluence, in the United Legislature, could and
 would give to Lower Canada ample guarantees
 for all the "rights and privileges" of the latter—
 for its autonomy—and the safety of all its pecu-
 liar institutions. Be it so.

But if under such circumstances as those above
 specified, Upper Canada could guarantee Lower
 Canada against aggression, much more easily

then can the latter grant, and the former pru-
 dently accept, similar guarantees from the other
 Province. We propose therefore that, instead
 of the complex scheme of the *Globe*, comprising
 —first, a violation of the terms of the existing
 Act of Union; and secondly the granting of
 checks, guarantees &c. by Upper to Lower Can-
 ada—the Western section of the Province,
 which desires only—so the *Globe* tells us—"to
 manage her matters as she pleases," should at
 once accept from Lower Canada precisely the
 same guarantees for the security of all her "rights
 and privileges" as those which through the
Globe she so generously offers to Lower Canada,
 as a full and adequate security for all the "rights
 and privileges" of the latter. These can be but
 one of two reasons suggested, why the *Globe*
 should decline such an offer. Either the perfect
 autonomy of Upper Canada is not all for which
 it contends in its agitation for Representation by
 Population: or it does not believe that any
 guarantee which one section of the Province can
 offer to the other—even with perfect Equality of
 Representation—would ensure respect for the
 "rights and privileges" of the latter.

What is sauce for the goose is sauce for the
 gander. Guarantees therefore against Lower
 Canadian aggression which, under the existing
 system of Equal Representation, would not secure
 the autonomy of Upper Canada, which would
 not place her "rights and privileges" out of dan-
 ger, and which could not therefore be either
 honorably or prudently accepted by U. Canada,
 would be no security to Lower Canada against
 the aggression of the Western Province, more
 especially when the political influence of the lat-
 ter should have been greatly augmented by Re-
 sentation by Population. Such guarantees there-
 fore, could not be honorably or prudently ac-
 cepted by Lower Canada; and yet the former
 can give no guarantee to the latter which we are
 not equally competent, and willing to give to
 Upper Canada. Yet so it is. The coin which
 our enemies bestow upon us, and with which they
 impudently bid us to be content as a full equi-
 valent for the sacrifices which we are called
 upon to make, is scornfully rejected when by us
 tendered to them. Are we not right therefore
 in taxing them with want of honesty, with double
 dealing, with fraud in fact, with keeping two sets
 of weights and measures?

To the fastidious in which the *Globe* indulges
 about its regard for "the power and fame of
 British America" as the reason for its opposition
 to Repeal of the Union, we know not what to
 answer, for such vague platitudes are not sus-
 ceptible of any very precise answer. We may
 however say that neither the physical nor the
 moral greatness of British America is dependent
 upon the forcing upon any of its component parts
 a political order to which it is averse: that dis-
 content, heart burnings and strife, and therefore
 weakness not strength, discord not harmony, must
 be the consequence of imposing upon Lower Can-
 ada a Legislative Union with Upper Canada
 with Representation by Population: and that
 though we care a good deal about the happiness
 and well being, moral and material, of the indi-
 vidual men women and children now residents in
 British N. America—we care not one straw
 about the political abstraction of which the *Globe*
 speaks—and for the sake of which it proposes to
 inflict wrong and insult upon Lower Canada in
 particular.

THE MANITOULIN ISLANDS.—The late dis-
 turbances with the Indians on these islands have
 called forth much abuse of some of the Catholic
 clergy, acting under whose advice it is supposed
 that the Indians have refused to give up their
 lands to the Canadian Government. The sub-
 ject is wrapped up in much mystery; but, as far
 as we can gather them, the facts of the case are
 these:—

When Sir Francis Bond Head reigned over
 Upper Canada, a treaty or compact was entered
 into with the Indians, according to which the
 latter were to leave the main land, and were to
 receive in exchange for their old hunting grounds
 the exclusive use of the Manitoulin Islands,
 where they were to remain, and to be unmolested
 by the whites. Many Indian tribes in conse-
 quence, and amongst others that of the Waqui-
 makongs from the United States, took up their
 abode on these Islands, trusting in the good faith
 of the British Government. In October last,
 however, the present Commissioner of Crown
 Lands, Mr. McDougall visited the Islands, and
 summoning the chiefs around him contrived, part-
 ly by threats, partly by fraud, and partly by the
 abundant administration of bad whiskey, to per-
 suade the majority of those chiefs to renounce
 their rights, and to agree to surrender their lands
 to the government. The Indians when the mat-
 ter was fully explained to them, expressed great
 repugnance to the contemplated change; and it is
 said that stimulated by some of the Catholic mis-
 sionaries resident amongst them, they determined
 not to give up their lands without a struggle, and
 to drive away the whites who had hitherto been
 allowed to settle amongst them.

The *Globe*'s version of the affair we give be-
 low, together with that of the *Toronto Leader*,
 and the *Commercial Advertiser* of Montreal.

It will be seen that the *Globe* does not pretend
 that the Canadian government has any "right"
 as against the unfortunate Indians of Manitoulin.
 Its argument is simply that of the ruffian bully,
 of the unprincipled buccaneer, who cannot con-
 ceive that rights of property should be allowed
 to interfere with his views of gain. "A fine
 tract of territory" says the *Globe* "like the Mani-
 toulin cannot be permitted to remain unutilized
 because it is Indian property"—thus admit-
 ting that the lands from which it is now proposed
 to expel the Indians by force is "their prop-
 erty." So much for the morality of the pro-
 ceeding; and as for the question of law we will
 allow our several contemporaries to tell their
 several stories:—

The *Globe* says:—The rebellious Indians on the
 Manitoulin, or rather we ought to say the rebellious
 priests who have excited the Indians to deeds of vio-
 lence and wrong, have added another to their list of
 crimes. The officers of the law, bearing regular war-
 rants for the arrest of offenders, have been resisted in
 the execution of their duty, and compelled to leave
 the Island without executing their mission. The
 tragic end of poor Mr. Gibbard, the chief of the offi-
 cers of the law, casts a lurid shade over the whole
 transaction, but is not actually connected with it.
 The case is quite bad enough without his death be-
 ing added to the load on the shoulders of Priest Koh-
 ler and his associates. It must be recollected that
 the offences of these persons have no necessary con-
 nection with the question of the surrender of the Island
 or any portion of it by the Indians. A certain part
 of the land has been surrendered, while certain In-
 dians, under the influence of the priests, refused to
 sign the treaty, and still retain the section of the Is-
 land devoted to their use. Not content with this,
 they assemble in arms, proceed to dictate who shall
 and who shall not stay on the Island, and drive off
 by violence those obnoxious to them. When the
 law endeavors to redress this grievous wrong they
 resist its officers, and compel them to leave the Is-
 land. It is obvious that there is but one way of
 treating the matter. It is not a question of giving
 more or less favorable terms to the Indians or any
 section of them. The question is whether the Queen's
 subjects are to be driven out of her dominions by
 violence? There can be but one answer. The au-
 thority of the law must be enforced at all hazards.
 We would, of course, deal mildly with the poor, mis-
 guided Indians, using every means to convince them
 of their error, but the white men who have incited
 them to rebellion must be dealt with decidedly by
 the arm of the law.

We have always advocated the most liberal treat-
 ment of the Indians. Poor people, they do not live
 so long among the whites, that we should grudge
 them anything we can give them. But they cannot
 be permitted to stand in the way of the advance of
 civilization on this continent. A fine tract of ter-
 ritory, like the Manitoulin, cannot be permitted to re-
 main uncultivated, because it is Indian property.
 It is not desirable for the Indians themselves that it
 should remain: From the proceeds of the lands
 when they are sold they will be far richer than if
 the Island were left in a state of nature. The pre-
 sent Government have dealt bountifully with the In-
 dians of the Manitoulin. They have permitted them to
 retain an ample allowance of land for their own use,
 and when the rest is sold the proceeds will be theirs.
 What more could be asked? We believe that noth-
 ing more would have been demanded by the In-
 dians, but the priests seem to be afraid that the in-
 terests of themselves or of their church would suffer
 by the settlement of the Island, and hence we have
 the violent scenes of the past few weeks. There
 was an original error on the part of the late Govern-
 ment in offering too small a compensation to the
 Indians for the surrender of the land, and threaten-
 ing them with violence if they refused it. But the
 present Ministry changed all that, and stood pre-
 pared, and stands prepared now, to make every ar-
 rangement which justice to the Indians demands.
 But they will not submit to have their authority de-
 fied, and violence inflicted on unoffending individ-
 uals. They will, we are sure, extend the authority
 of the law over the Manitoulin as well as all other sec-
 tions of the public domain, and teach priest Kohler
 and his coadjutors the folly as well as the wicked-
 ness of their proceedings.

The *Toronto Leader* regrets that the Gov-
 ernment "cannot without loss of dignity recede
 from a position into which it should never have
 got;" and the *Commercial Advertiser* makes
 the following remarks; tending to show that if
 law be on the side of the Government, right is
 on the side of those whom the *Globe* calls "re-
 bellious Indians" and "rebellious priests." The
 plain fact of the matter is this. The whites
 covet the rich lands of Manitoulin, the "property"
 of the Indians; and are therefore not slow in
 discovering valid reasons for entering in, and tak-
 ing possession thereof. The whole transaction
 is very discreditable to the Government, accord-
 ing to the accounts hitherto published—but per-
 haps we have not as yet seen all the truth. Here
 is what the *Commercial Advertiser* says on the
 subject:—

The Indians are contending against an attempt by
 the Commissioner of Crown Lands to rob them of their
 property, under the pretence of a treaty for its dis-
 posal to the Province, made by a minority of those
 interested in the face of the protest of the majority.
 We are told that troops are to be sent to Manitou-
 lin, and opposition to the spoliation of Mr. Commis-
 sioner Macdougall is to be put down by force of arms.
 The Administration have just about the amount of
 courage and discretion necessary to launch the power
 of the Empire on a few dozens of poor Indians, who
 can hardly be held responsible for breaking laws
 which they do not assist to make, and are otherwise
 ignorant of. The simplest way to quell the trouble
 at Manitoulin is to act justly and generously towards
 the Indians, even if so doing involves the concession
 of a dogma.

There can we think be but little doubt that
 attacks upon the Christian Revelation are more
 generally popular at the present day than they
 were even in the eighteenth century. There
 was then certainly no lack of anti-Christian
 writers; and these also received a fair share of
 praise and encouragement, both from crowned
 heads, and from that class of society which more
 particularly arrogated to itself the titles of en-
 lightened and philosophical. But until lately, in
 England especially, open attacks upon the Bible,
 and the truths of Christianity were looked upon
 as in somewhat bad taste, and exposed their au-
 thors to the cold looks of the more respectable
 portion of British society, and the suspicion of
 Jacobinism, or ultra-democratic proclivities. It

is not so now, however; and judging from the
 tone of the English press, from what appears in
 the *London Times* and in *Punch*, both excel-
 lent exponents or indices of public opinion, we
 should be inclined to draw the conclusion that
 Dr. Colenso is a general favorite,—and that his
 raid upon the Old Testament affords, not only
 pleasant excitement, but intense delight to a
 class of readers, who but a few years ago would
 have been horrified, if suspected of hostility to
 the Christian religion.

To what may this change in public sentiment
 be attributed? What is it that ensures for
 every onslaught upon the credibility of the
 Bible history, and the miracles of the New
 Testament a prompt and hearty welcome from
 the educated, and even from the politically Con-
 servative section of English society? Several
 causes may have been in operation to produce
 this result: but we believe that one of the most
 general and the most efficacious has been, and is
 to be found in the evangelical literature of the
 day—in that portion of it especially which deals
 with Revivals, and the conversion of sinners
 unto God. Men turn from these with loathing
 and with scorn; they feel that such a God as
 is therein described, that such a religion as is
 therein depicted are unworthy of the love and
 allegiance of any honest and intelligent person;
 and ignorantly assuming that the God of Chris-
 tians, and the religion of Jesus are faithfully por-
 trayed in the literature of the conventicle, they
 naturally but too hastily conclude that the sooner
 the superstition, z.e. the demoralising and intel-
 lectually debasing superstition which they accept
 as Christianity—is exploded the better. Hence
 their sympathy with the anti-Christian writers of
 the present day, who they think are doing a good
 work in overthrowing the religion of the Spur-
 geons, of the Chadbands and the Hammonds—
 as indeed they would be doing, were it not that
 whilst pulling out the evangelical weeds, they
 are at the same time destroying the pure wheat
 of Christianity itself. The dangerous enemies of
 religion are they who by their false conceptions,
 and representations of it render it ridiculous and
 odious in the eyes of the intelligent and well in-
 tentioned; and when the sickening stuff which
 the so-called orthodox or evangelical press palms
 upon the world as genuine Christianity is ac-
 cepted as such, it is not to be marvelled at that
 revealed religion itself rapidly falls into discredit.
 The favorable reception given to the writings of
 Bishop Colenso, and others of that school, is but
 the natural reaction against the nauseous cant
 and irreverent twaddle of the evangelical press
 and the evangelical pulpit.

By these agencies religion is travestied or
 made ridiculous; and the hyper-Calvinistic doc-
 trines which they inculcate, and hold up before
 the Protestant community as the teachings of
 Jesus Himself, are so repulsive to every intelli-
 gent person in whose bosom every sentiment of
 justice has not been destroyed, and who is sus-
 ceptible of one ennobling conception of the
 Deity, that they are scouted with indignation by
 all except the narrow-minded and illiterate few,
 who still adhere to the old formulas of the Re-
 formation, and with thick sensual lips repeat us
 Shibboleth. Better to deny God, that is to
 say a personal, ever present, ever working God
 altogether, than to entertain low and unworthy
 notions of Him; or to accept as His faithful like-
 ness the hideous caricature with which orthodox
 Protestantism presents the world, and for which
 it is to be supposed that the devil in some of his
 leisure moments must have consented to sit.—
 There are millions who would willingly believe
 in, and cheerfully worship a God made known to
 them as love. "Deus caritas est," said the
 beloved disciple, and so teaches the Catholic
 Church. According to the showing of the
 evangelical world this God of love is but an
 omnipotent and most capricious fiend, delighting
 in torture, and taking special pleasure in tor-
 menting little children. It gives us a good opin-
 ion of the natural virtues of our separated breth-
 ren to see that so many of them refuse to wor-
 ship such a God, and bravely incur the anathemas
 of the conventicle rather than bow down
 before such a loathsome Moloch.

The mingled blasphemy and buffoonery of
 the popular "Revival Literature" of the day
 contribute then to disgust thinking and well in-
 tentioned persons with Christianity itself; just
 as we should all form a low estimate of the per-
 sonal appearance of the prominent politicians of
 the age were we to accept as their faithful por-
 traits, the amusing caricatures which are publish-
 ed in the pages of *Punch*. The latter are often
 very clever and very funny, and we can enjoy
 a laugh over them; but the caricatures of the
 "Revivalists" though most ludicrous, are cer-
 tainly not clever, and the laugh which they pro-
 voke is too often directed against the sublime
 truths of Christianity. This is why they are so
 dangerous; they generate irreverence, and in-
 vited contempt against that religion itself which
 they so shamefully misrepresent or travesty.

One subject which is an especial favorite with
 the artists of the "Revival" school of literature,
 and which is reproduced in every conceivable
 attitude, is the agony of little children whilst
 being subjected to the mysterious process known