

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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The True Witness.

MONTREAL, FRIDAY, FEB. 26, 1858.

NEWS OF THE WEEK.

THE Imperial Parliament re-assembled on the 4th inst. On the 8th, in the House of Lords, Lord Lyndhurst asked whether any communication had passed betwixt the French and British Governments respecting certain insulting paragraphs which had appeared in quasi-official journals, insinuating that the people of Britain were morally responsible for the late nefarious attempt upon the life of the Emperor? Lord Greyville in reply stated that a note had been received from Count Walewski, explaining the motives for the publication of the addresses in which the offensive paragraphs occurred, and expressing the regret of His Imperial Majesty at the appearance of anything calculated to disturb the good understanding betwixt the two countries.

The fact that a very unpleasant feeling has succeeded to the late entente cordiale betwixt Great Britain and France, cannot be concealed. The Emperor, from his long residence in England, and intimate acquaintance with the institutions of that country, cannot but be well aware that much of the clamor raised by the French press is absurd and unjust; and that, neither on the part of the British authorities, nor of the people generally, does there exist any desire to give shelter to known assassins, or to screen them from the penalty justly attached by the laws of all civilized nations, to their crimes. But amongst a large body of the French people, entirely ignorant of the principles of British law, and of the difference betwixt the modes of procedure in England and the Continental States, there is a strong opinion that the British Government should be called to account for a crime which was the consequence of the negligence and short-comings of the French Police, and which should lead to a thorough reform of the whole system.

It is to be hoped therefore that the prudent and hitherto successful statesman, to whom Providence has confided not the destinies of France alone, but of all Europe, will by his wisdom and moderation, of which he has already in Count Walewski's note given an instance, be able to soothe the irritation which prevails in France, and which if allowed to spread might lead to a rupture of an alliance equally profitable both to France and Great Britain, and which is viewed therefore with jealousy by all the revolutionists and Red Republican plotters of the Continent. The measures which the British Parliament are about to take against alien conspirators to commit murder, will also have the effect of assuring the people of both countries that, no matter upon what plea of patriotism he may attempt to palliate his act, the assassin shall henceforward find no immunity from the punishment due to his crimes in the laws of England. This satisfac-

tion to their excited neighbors it is the duty of the people of Great Britain to give without delay; more than this the Governments of Continental Europe cannot in reason ask.

The Government persecution of the Mayo Priests is exciting great interest, not only in Ireland, not only throughout the British Empire, but throughout Europe. It is well understood that the trial of these reverend gentlemen—which was fixed for the 16th inst.—will be a battle a outrance betwixt Catholicity and Protestantism; betwixt the friends of civil and religious liberty, and the enemies of both. In the words of the Morning Post, "the struggle is precisely the same in Sardinia, and in Belgium, as that between the House of Commons, and the Mayo priestly demagogues;" it is, in short, a struggle betwixt Church and State, provoked by the latter, and instituted with the design of asserting its supremacy in things spiritual as well as in things temporal, over the souls and consciences, as well as over the bodies and chattels of its subjects. In the persons of the Mayo priests, the independence of the Church is assailed, and from the Catholic world a cry of indignation against the infamous treatment of these noble hearted ecclesiastics by the British Government is raised to heaven. Nor is this all; from all quarters, contributions to enable them to conduct their defence, and, if possible, to confound the tribe of hirelings that will be brought to swear against them, and to baffle the malice of the vile tools of a corrupt Executive—the Kawathic law officers of the Crown, and a packed jury—are pouring in. Justice of course no one expects; for, as even the Times admitted long ago in the case of Achilli v. Newman, the Catholics of Great Britain have but too good reason for saying that they have no justice to expect from a Protestant jury when the religious prejudices of the latter are excited. But even the adverse verdict which we anticipate for the Mayo priests, will but cover their adversaries with confusion, and ensure the ultimate success of the good cause, by inspiring the people of Ireland with a more fervent attachment towards their clergy, their legitimate leaders, and their best friends, and by intensifying their scorn of, and abhorrence for the servile "government hacks" and "pledge-breakers" whose treachery has brought disgrace upon the country, and persecution upon the Church.

From India we have little of importance.—Sir Colin Campbell had taken possession of Furrickabad abandoned by the enemy on the 2nd ult. The latest dates are from Calcutta to the 9th Jan., and from Bombay 13th.

From Canton we have dates to the 29th of December. The bombardment commenced on the 28th; and on the day following a force composed of 4,600 British troops and 900 French was landed, escalated the walls, and gained possession of the heights within the town with but a trifling loss of life. It is said that, if the capture of Canton fails to bring His Celestial Majesty to his senses, the allies will proceed to take possession of Teensing near Peking, and from whence that city draws its supplies. An insult has been offered to the Prussian flag, and the crew of an Oldenburg vessel which had been wrecked, have been plundered. It is therefore probable that Prussia will find itself compelled to take part in the hostilities now waging against China.

FACTS VER. THEORIES.—Many of our cotemporaries have of late been endeavoring to persuade their readers that the Catholic minority of Upper Canada have under the school law as it at present stands, as ample means for establishing separate schools of their own faith, as have the dissentient minority in the Lower Province; whilst at the late elections, it was the great object of the Upper Canada candidates who had laid themselves open to the reproach of having voted for Separate Schools, to show that the clauses authorising their establishment were practically inoperative—or in the words of a high Catholic authority, that they were but a "snare and a mockery;" and that therefore, in voting for those clauses, they had made no real concessions to Popery, and had inflicted no injury upon Protestant interests. The conflicting line of argument adopted by the supporters of the law as it stands, is a convincing proof of the badness of their cause; for, as of contraries both cannot be true, so of the contrary arguments, with which our opponents seek to bolster up their cause, one set must be false. If, for instance, the Catholics of Upper Canada are as favorably dealt with as the Protestant minority of the Lower Province, the following statements of the Hon. Mr. Morrison to the electors of South Ontario, at the late election, cannot be true:—

"There was less harm done by the introduction of Separate Schools than by—"Mr. Morrison—" had feared there would be. There were but very few Separate Schools in number in Upper Canada; none in the county of Ontario—scarcely any in the rural districts, and but few in cities, such as Kingston and Bytown where a large portion of the population were Roman Catholic. Out of the £50,000 a year to the Public Schools, how much did the Roman Catholics get? It was a small pittance—only £800 last year." We copy from the report of the Whitty Chronicle.

These facts, these figures, speak eloquently, and in language void of all ambiguity, as to the

value of the clauses of the Separate School law, as they now stand, to the Catholics of Upper Canada; and fully justify our accusations against our liberal Ministerial friends:—

"Those juggling fiends— That palter with us in a double sense; That keeps the word of promise to our ear And break it to our hope."

Yes! they are fully convinced of the justice of our claims, and acknowledge the reasonableness of our demands for separate schools for our children; and by way of doing us justice, and of practically recognising our rights, they give us a law under which it is scarcely possible for us to establish separate schools under any circumstances; and which secures to those schools, when established, the paltry pittance of £600, out of the sum of £50,000 annually devoted from the public funds to educational purposes in Upper Canada! If this is what our liberal friends mean by justice to Catholics, we can see but little to chose betwixt their friendship and George Brown's hatred.

This avowal too, be it remembered, of the practical worthlessness of the Separate School law as it now stands, comes from Ministerial lips; thus showing that the injustice to which the Catholics of Upper Canada are subjected in the matter of their schools, is perpetrated with the knowledge and full consent of the Ministry which has formally declared its intention to resist any further concessions to Catholics; and to oppose every attempt so to alter the School law as to give to Catholics in practice, that which is conceded to them on paper; that, in fact, which Mr. Morrison himself, speaking in the name of the Ministry, acknowledged to be perfectly just and reasonable. For, addressing the electors of South Ontario, he said:—

"The R. Catholic people of U. Canada complained, and he believed with truth, that they might send their sons to the Normal School, where they might receive ever so good an education, and come out the most talented and able scholars; yet the fact of their being Catholics would prevent their being employed by Protestant School Trustees. Protestant teachers only will be employed; and here is a ground which Catholics take in seeking to have Separate Schools."

And a very good ground too one would think. Protestants—and we do not blame them for it—will have none but Protestant teachers in schools to which they send their children; why then should Catholics be blamed for insisting upon having none but Catholic teachers for their children? We all know the influence that the school teacher has in his power to exercise over the minds of his young pupils; and the scruples of parents to commit their children to the care of a teacher of a hostile creed are certainly worthy of all respect. Now, Mr. Morrison admits that a Catholic, no matter "how talented and able," no matter how well qualified for the situation, has no chance in Upper Canada of being employed as teacher in a Common school where Protestants are in the majority; he admits also that this is a valid ground of objection on the part of Catholics against the "Common" schools of Upper Canada. Yet in the same breath, he boasts that the law for enabling Catholics to have schools under the management of teachers of their own faith, is practically inoperative; and claims credit for the Ministerial framers and supporters of that law because such is the case! The ground, in short, upon which the Ministry claim the support of the Protestant majority of Upper Canada is, that they have cojoked, or "humbugged" the Catholic minority in the matter of the "Separate School" Act.

It is in vain therefore for their friends in the Lower Province to argue that the Catholic minority of Upper Canada is as justly dealt with in the matter of Separate Schools, as is the Protestant minority of Lower Canada—unless they can show that under the existing law, the said minority are for the most part unable to establish such schools—that in whole counties there are none, "scarcely any in the rural districts," and but few in the large cities, such as Montreal and Quebec, where a large portion of the population are Protestants—and that the amount of pecuniary aid from the State received by the Protestants of Lower Canada is, to the sum annually given to Catholics, as six to five hundred; when they shall have proved all this, and shewn too, that the Catholic majority of Lower Canada are determined, to make no concession to their Protestant fellow-citizens, and to perpetuate the disabilities under which the latter labor, then, but not before, will it be permissible to our opponents to institute a comparison betwixt the respective School Laws of Upper and Lower Canada.

MOCKERY OF JUSTICE.—The Toronto Mirror announces with many a flourish, that our Orange Executive, after having given William Miller, the Orange murderer of the Papist John Farrell, six weeks fair start to effect his escape from the grasp of the law officers, have at last, when there is little chance of his apprehension, offered the magnificent sum of One Hundred pounds currency for his arrest. The New Era remarks hereupon that the approaching meeting of Parliament, when the gross dereliction of duty on the part of the Executive will no doubt be severely criticised—has had "something to do with this step being taken."

This farce—for after all it is but a farce to

give a notorious murderer ample time to effect his escape, and then to offer a paltry hundred pounds for his apprehension—cannot blind the eyes of Catholics to the fact that, under the present administration of justice in Upper Canada, there is for them no protection against the savage fury of their Orange enemies. With a Governor-General who openly encourages secret politico-religious societies, and with an Attorney-General who is himself an active member of the accursed association, and bound by oath to shield his guilty brother Orangemen from the punishment due to their crimes, how indeed can Catholics be such fools as to expect justice, or an impartial administration of the laws? Indeed, so long as Sir Edmund Head is allowed to misrepresent our Gracious Sovereign, and as a sworn Orangeman, as is the Attorney-General, is entrusted with the execution of the laws, so long will it be impossible for any Catholic to feel respect for the Representative of Majesty, or confidence in our legal tribunals; for we know from the history of Ireland, and from bitter personal experience, that there is no act of rascality, no amount of perjury or meanness, which an Orangeman will not cheerfully perpetrate in order to secure his beloved "Protestant Ascendancy."—It would in fact be as prudent to commit the keys of the wine cellar to an inveterate drunkard, as to entrust the administration of justice, as betwixt Catholics and Protestants, to an Orangeman, or to one who, like Sir Edmund Head, has by his open encouragement of Orangeism, degraded his high office, violated the trust reposed in him, and offered most cowardly and wanton insult to a large portion of Her Majesty's loyal subjects in Canada—an insult which no Catholic with the spirit of a man, or fit for anything but a beast of burden, will ever forgive or forget.

The unfitness of Orangemen for judicial functions, is recognised and acted upon at home, where amongst the Catholic population, small in numbers though it be, there is far more spirit, far more energy, and a much higher sense of duty, than there is amongst the Catholics of Canada. In Dublin, a Lord Lieutenant would not dare—we say it advisedly—to act as a Governor-General of Canada has had the unpardonable insolence to act in Toronto; an avowed Orangeman would not, even in Protestant England, be tolerated as the leader of Her Majesty's Ministerial advisers—and that because, Catholics in England and Ireland, though enjoying few of the advantages which we in Canada know not how to appreciate—would not submit to be so insulted and outraged by any official hireling, by any "Jack-in-Office," whether clad in Vice-Regal livery, or wearing the buttons of an Attorney-General.—Men who respect themselves can always compel respect from others; and the "Government hack" will always be very careful—it is the nature of the beast—to observe a civil demeanor towards those whom he looks upon as likely to resent his impertinence.

How we Catholics are respected in Canada, let this affair of the murder of John Farrell, and the action thereupon of our Orange Governor and our Orange Attorney-General tell. The scorn, the contempt that Orangemen feel for us, as a pack of miserable "place-hunters" who will submit patiently to any indignity for the sake of a little "government-pap," are therein displayed without any effort at concealment. They seem to glory in humiliating us, and in proclaiming to the world that the life of a Papist is in the eyes of an Orange Government, but little, if anything, more important than the life of a dog. Alas! it cannot be altogether denied that, by our apathy, or rather, by our servility and venality, by our crouching down before, and abject fawning upon, the dispensers of official good things, we have earned, and in some degree merited, the opinion that is entertained of us; and it will require many long years of an entirely different line of conduct on our part, to eradicate the impression from the minds of our enemies, that we are nothing better than a pack of sordid office-hunters, only too glad to pick up and greedily devour, any dirty official that may happen to fall from Ministerial tables.

And yet though this is the almost universal opinion amongst Protestants in Canada, we hesitate not to say that it is a false one—false in spite of the countenance given to it by a few Peaceable we are, and lovers of peace, because Catholics; friends of law and order, opposed, heart and soul, to appeals to physical force, to all "secret societies;" and to the employment, under any provocation, of any but strictly constitutional weapons. But we are not disposed, because we are not required by our religion, to forget our rights as citizens, or to submit to be treated as an "inferior race." That this is the general feeling amongst our Catholic brethren of Upper Canada, we have good reasons for believing, although hitherto artful and designing men, with mercenary purposes of their own to subserve, may have succeeded in suppressing the public expression of this feeling. Thus, for instance, the St. Patrick's Society of Montreal has spoken out boldly and intelligibly upon the "Orange" question, and pledged itself to oppose the further spread of a system which menaces the stability of our institutions, the peace of society, the lives and liberties of Her Majesty's loyal Catholic subjects. From other parts of the country also, we hear murmurs of disaffec-

tion at the growth of Orangeism, and the favor shown to it by our Canadian government; and it is in the hopes that these murmurs, which like smoke must find vent somewhere—may find vent through loyal and constitutional channels, and not through the anti-Catholic and illegal flue of "counter secret societies," that we keep the subject before the eyes of our readers; reminding them that, though as Catholics they are always at liberty to seek redress for any grievances under which they may labor, it is never, no matter what the provocation, no matter how heavy the yoke under which they groan—lawful for them to seek redress by illegal means, or to look for protection from Orangeism, in "counter secret societies." It is our right as Catholics, as citizens it is our duty, to insist that Orangeism shall be treated by the government in Canada, as it is by the government in Ireland; and that one measure of justice shall be meted out to all Her Majesty's subjects, without respect to their geographical position. He is our enemy, the enemy of our Church, who would practically deny to Catholics that right, by persuading them to forego its exercise, or who would induce them to enforce it by illegal and unconstitutional means—such, as physical force, or "Ribbonism." Yes—we hesitate not to say it—if the worst enemy of the Irish Catholic is the wretch who seeks to persuade him to enroll himself as member of a secret politico-religious society, under the false pretence that there are no legal and constitutional means for delivering Canada from the accursed incubus of Orangeism—so, every man who directly or indirectly seeks to suppress open and constitutional action against that dangerous institution, is the active promoter of "Ribbonism" and other infamous "counter secret societies" which we fear are spreading amongst us.

We have received the Prospectus of a new journal to be published in the French language during the present Session of Parliament in Toronto, under the title of "Le Journal des Debats." In politics, it is to be independent of all parties, and deprecates strongly the mixing up of politics with religion—an error which in a supplement addressed to the Catholic clergy, it pledges itself to avoid; though at the same time it will be ever ready to defend the cause of Catholicity when the latter is attacked by the action of the State.

How far the Journal des Debats, if it ventures upon the discussion of any of the great questions which occupy the public attention of Canada, will be able to redeem its pledges, remains yet to be seen; but without boasting of the possession of any gift of prophecy, we think that we may venture to assure our cotemporary that he will find it impossible to discuss any one of them from a purely secular stand-point.—We speak not of the Rail Road or Tariff questions, but of those great social questions, upon whose solution depends the future fortunes of Canada. Into all these questions, the religious element enters, and enters largely; nor are they capable of any solution except by the application of those principles and those methods which the Catholic Church can alone supply. It is, in short, impossible in the present order of things, to effect a complete separation betwixt politics and religion; and he who attempts it, will soon find to his cost that he has imagined a vain thing.

The clue, for instance, to the entire policy of the Rouges of the Lower Province, and of the "Clear Grits" and Orangemen of the Upper, is to be found in their common hatred of the Catholic Church. It is this hatred which is the animating spirit of their political life; it is this which gives its inspiration to the Globe, and breathes through the columns of the Avenir, the Montreal Witness and Semeur Canadien;—which makes itself heard in the cry for "Representation by Population," "No Sectarian Schools," and "Yankee Annexation," and whose avowed object is to reduce the French Canadians, and the Celtic peoples generally, of British North America to the condition of an "inferior race." The hostility of the Anglo-Saxons of Upper Canada towards their Irish fellow-subjects is but the expression of the eternal antagonism betwixt Protestantism and Catholicity, modified by certain Provincial accidents; but whether manifesting itself in Canada, as "Clear Gritism," or amongst the Yankees, as "Know-Nothingism," that antagonism is substantially the same, and in both countries must be met with the same weapons drawn from the armoury of the Church. Elimination made of the religious element, the politics of Canada are as unintelligible as would be a history of the "Thirty Years' War," which professesly ignored the great apostacy of the XVI. century.

We see not therefore how the future Journal des Debats can hope to succeed in its project of keeping aloof from religion, unless it determines to abstain from the discussion of all the most important questions of the day. How, for example, will it treat the "School Question" when that comes up for discussion? will it keep silent altogether, or will it violate its own rules, by asserting the right of Catholics to educate their own children as they please?

There is one union however of politics with religion, which we trust that our cotemporary will ever loudly denounce: we allude to the degrading union effected by those who make their creed a stepping stone to political preferment, and who like Mister George Brown and the Brawling Pharisees of the Upper Province, his colleagues, take to religion, as they would to any other trade or profession likely to improve their material circumstances. This alliance betwixt religion and politics, unfortunately too common in Canada, cannot be too often or too loudly deprecated; but if by the severance of religion and politics, our cotemporary means to imply that the statesman should legislate as if there were no God, or as if God would not hold him responsible for all his public, as well as for his private, actions, then in that case most assuredly we can not wish success to the enterprise of our Upper Canadian cotemporary.