

## The True Witness.

## CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, DEC. 31, 1858.

We avail ourselves of the season to wish all  
our subscribers a Happy New Year; and to re-  
mind them that, if they would reciprocate our good  
wishes, their best mode of displaying their inten-  
tions is, to remit to the editor of the TRUE WIT-  
NESS, the amount still due on their respective  
subscriptions.

## NEWS OF THE WEEK.

THE *Asia's* mail arrived in town on Wednesday  
evening, confirming the previous reports of the  
vigorous measures resorted to by the Irish Go-  
vernment for the repression of "secret societies"  
in Ireland. Strange reports, though most inade-  
quately authenticated, are in circulation in vindica-  
tion of this act of authority; and we find it  
stated by the *Cork Daily Reporter* of the 9th  
inst., that fifteen persons had been arrested upon  
the charge of being members of a secret club,  
called the Phoenix Society; and of being engaged  
in a correspondence with American filibusters,  
having for its object an invasion of Ireland by the  
said filibusters, or pirates. Most of the prison-  
ers are young men; twelve of them are from  
Skibbereen and the others from Bantry.

As we intimated, there is as yet no direct proof  
of any extraordinary development of Ribbonism  
in Ireland; but from the activity of Orangeism,  
and its audacity of late, there are not wanting  
reasons to fear that counter-secret societies are  
also on the increase. Where there is Orange-  
ism to any considerable extent, there also we  
may be sure—even though we see it not—that  
Ribbonism prevails; and the only process by  
which the latter can be repressed, is to discour-  
age the former; for it is the nature of wrong  
always to beget wrong. This is one reason why  
all Catholics in Canada should seriously address  
themselves, without delay, to abating the noi-  
sance of Orangeism; which not only menaces the  
lives and properties of their co-religionists, but  
their souls also, by provoking them to seek in  
counter secret organisations that protection for  
their material interests which the law denies them.  
This fact we commend to the serious at-  
tention of the *Courier du Canada*; with the  
remark that every one, no matter what his station,  
who encourages, or is indifferent to, the growth  
of Orangeism, is doing his utmost to foster and  
encourage Ribbonism.

From France we learn that M. De Montal-  
embert's appeal against his sentence was to be  
heard about the 21st inst. It is thought that the  
original sentence will be confirmed, but the Em-  
peror's pardon will be again tendered. By men  
of all parties, the Montalembert trial is looked  
upon as the greatest misfortune that has as yet  
occurred to the Imperial Government. The  
Emperor is daily increasing his army, and the  
opinion is gaining ground that the spring will  
open with a war of France and Sardinia against  
Austria, with the object of establishing French  
ascendency in the North of the Italian Penin-  
sula. The other European news is of little in-  
terest.

THE "MINERVE" ON "APOSTASY."—There  
is a society in Lower Canada known by the name  
of the French Canadian Missionary Society;—  
whose object it is, to corrupt the faith of the  
*habitants*, to detach them from their allegiance  
to the Catholic Church, and to persuade them to  
renounce the religion of their ancestors, and the  
religion in which they were themselves baptized.  
It is, we humbly submit to the *Minerve*, the  
duty of every Catholic, and of the Catholic jour-  
nalist especially, to oppose by every means in his  
power, and without respect of persons, the ne-  
farious designs of the Lower Canada "Swad-  
dlers;" and also to refute and to anticipate their  
arguments.

Amongst the means to which the above named  
Society has resorted, for undermining and corrupt-  
ing the religious faith of our simple, and well-  
intentioned rural Catholic population, we distin-  
guish two: One is *colportage*, as it is called; or  
the circulation of anti-Catholic books and tracts,  
which the *colporteurs* endeavor to persuade their  
dupes, contain nothing injurious, nothing contrary  
to the truth, nothing but what may be read with-  
out danger either to faith or morals. Satan,  
when he would deceive the children of men, as-  
sumes the garb of an angel of light, the more

easily to lure them to their destruction; and so  
our "swaddling" *colporteurs* do not commence  
by an open assault upon the religious belief of  
those whom they seek to pervert, but proceed  
rather by saps and mine. They do not at once  
show themselves as the sworn enemies of Catho-  
licity; but seek rather to insinuate, than to force  
their pernicious publications upon the simple and  
unsuspecting *habitants*; trusting that the poison  
therein contained, if once imbibed by the latter,  
will do its work, effectually, even if slowly.

The other means employed by our adversaries  
is very similar, and is in perfect harmony with  
their insidious tactics. It consists in this—that  
they endeavor to persuade their intended victims  
that there is, after all, no great harm for a Catho-  
lic to assist at Protestant religious exercises, and  
listen to Protestant preachers; that such things  
are done every day by good Catholics; and that  
it is only because an ambitious and unprincipled  
set of priests desire to keep them—their flocks  
—in ignorance, in order the more easily to pluck  
the wool off their backs, that the Church for-  
bids her children to assist at, or take any part in,  
the preachings, psalm-singing, and other religious  
exercises of their Protestant neighbors. These,  
we say, are the tactics of the French Canadian  
Missionary Society. Their plans are, first—to  
induce the French Canadians to read Protestant  
works, under the pretence that those books con-  
tain nothing contrary to the truth; and secondly,  
to assist at Protestant sermons and other acts of  
Protestant worship, under the pretence that such  
compliance involves no act of apostasy, and is a  
frequent practice even amongst model Catholics;  
men who are considered *par excellence* as men  
of good principles, or "bons principes." The  
Satanic cunning of our "swaddling" adver-  
saries, and the skill with which they bait and set  
their traps, cannot be denied; for it is but a too  
well established fact, that the Catholic, who,  
whether from an imprudent curiosity, or from the  
still viler motive of desiring to stand well with  
his more wealthy and influential Protestant nei-  
ghbors, allows himself to be induced to read hereti-  
cal tracts, or to frequent heretical assemblies,  
and listen to heretical preachers, is in a fair way  
of losing his faith. Therefore is it that the  
Church in her wisdom, and taught by Him Who  
bids us pray that we be not "led into temptation,"  
forbids her children to read those books, or to  
take, upon any pretence whatsoever, any part in  
the religious exercises of their separated bre-  
thren. As in the Camp of the Israelites, it was  
ordered that the leper should be separated from  
the congregation, and that a clear and unmis-  
takeable line of demarcation should be drawn be-  
tween the clean, and the unclean—so it is in the  
Church of God; and in spiritual things, the  
children of light and truth, are forbidden to hold  
any appearance even of communion with the  
children of darkness and of error.

Now it must be evident, we should hope, to  
the meaneast understanding, that anything that  
directly or indirectly tends to obliterate or ren-  
der less distinct the line of demarcation, traced  
by divine command, by the hand of God Himself,  
between the clean and the unclean,—between the  
Catholic and the Protestant; or that may seem  
even to countenance the transgression of that  
line, should be watched with the utmost jealousy  
by all who wish to preserve the moral health of  
the community, and who dread the danger of  
contagion. These principles laid down, and we  
think that the *Minerve* will scarce contest their  
truth, we will now proceed to apply them to our  
own particular case; and in reply to some re-  
marks which our Ministerial cotemporary has  
been pleased to make on an article that appeared  
in the TRUE WITNESS of the 17th ult., with re-  
ference to the *Quebec Herald* and the *Montreal*  
*Pilot*.

Our cotemporary argues that it is not the duty  
of a Catholic journalist to follow, like a public  
informer, the steps of its victims into the sanc-  
tuary of private life, in order to reveal their  
faults to the entire world; and that Christian  
charity should induce us rather to throw a veil  
over, than to expose those faults.

To this we reply that the TRUE WITNESS is  
not guilty of that which the *Minerve* imputes to  
him; and that the former repudiates all personal-  
ities, or intention of assailing the private charac-  
ter of any individual in particular. In our con-  
troversy with the *Pilot* we had to deal, not with  
the act imputed by the *Quebec Herald* to a  
Canadian statesman, but, with an abstract pro-  
position laid down by the *Pilot*—to the effect,  
that, a Catholic statesman "could not well re-  
fuse, even if disinclined, to obey a call to de-  
vout exercises, made upon him by his gracious  
lady Sovereign." It is to the refutation of  
this servile and impious proposition that we have  
exclusively addressed ourselves; for we are will-  
ing to believe, and if authorised by the *Minerve*  
so to do, shall be most ready to assert, that the  
Canadian statesman in question was not guilty of  
that which is directly imputed to him by the *Que-  
bec Herald*, and indirectly by the *Montreal Pilot*;  
that if he did during his sojourn in England, at-  
tend at any of the services of a heretical sect,  
it was not with the design of taking part, or of  
allowing himself to appear even to take part, in  
their "devout exercises" as the *Pilot* calls them;  
and that he was attracted thither, not by a de-

sire of doing pleasure to an earthly sovereign,  
but, solely by a curiosity—(imprudent perhaps  
considering the circumstances)—to witness the  
ceremonies of an alien sect, and to listen to its  
music, much of which is very fine. In so doing  
there might perhaps be great imprudence, and  
danger of scandal, but there might be no sin of  
a very heinous die; provided only that the Catho-  
lic so attending at any Protestant religious ex-  
ercises, should have taken care to show the world  
that he was a looker-on merely, at their hereti-  
cal rites—just as he might from curiosity have  
looked on at the idolatrous ceremonies of the  
Chinese—and was by no means a participator in  
their religious exercises. These we say were  
very likely, and in charity we hope that they  
were, the motives which prompted the act de-  
nounced by the *Quebec Herald*; and whilst  
therefore we pronounced no condemnation on the  
individual in question, we could not consistently  
with our duty as a Catholic journalist, allow to  
pass unrebuked the insidious apology offered  
for him by the *Montreal Pilot*.

For—and it is to this that, as a French Cana-  
dian, and a professing Catholic, we would call  
the attention of the editor of the *Minerve*—  
with what of decency, or of consistency, could  
we, as Catholic journalists who have always sin-  
cerely, even if feebly opposed the designs, and  
faithfully endeavored to expose the nefarious ar-  
tifices, of the French Canadian Missionary So-  
ciety—warn our readers against allowing them-  
selves to be seduced by the *Colporteurs* into the  
perusal of heretical books, or attendance upon  
heretical worship in Canada, if we had allowed  
to pass unnoticed and uncondemned similar con-  
duct, when publicly even if erroneously, attrib-  
uted, through the columns of the public press, to  
one of our leading public men, a Minister and a  
member of Parliament? We do not wish to lay  
ourselves open to the disgraceful imputation of  
having two sets of weights and measures; one  
for the poor "*habitants*;" the other for the  
wealthy and influential Minister, who has govern-  
ment situations, and government salaries at his  
disposal. No! without offering any opinion as  
to the truth or falsity of the statements in the  
*Quebec Herald*, we contented ourselves with  
warning our readers against the miserable sophis-  
tries with which the Protestant *Pilot* attempted  
to maintain the propriety of a Catholic's assistance  
at Protestant worship. By so doing, we were  
depriving the French Canadian Missionary So-  
ciety of a most powerful argument, which its  
agents would not have been slow to avail them-  
selves of, when trying to persuade the poor sim-  
ple Canadian "*habitant*" to assist at the devo-  
tions of the conventicle. "See"—they might  
but for the TRUE WITNESS have argued—  
"See, how partial and iniquitous are the com-  
mands of your priests. They forbid you, be-  
cause you are poor and unimportant, from going  
to a Protestant church; but when it was publicly  
stated that a wealthy statesman of your faith did  
no more than what we are asking you to do, not  
a voice throughout the length and breadth of the  
land was raised to condemn the act." Thus we  
say, but for the TRUE WITNESS, might the *col-  
porteurs* have argued; and if they cannot do so,  
it is because one Catholic journalist, at all events,  
has, even at the risk of incurring the displeasure  
of the Ministerial *Minerve*, dared to denounce  
the miserable apology of the *Pilot*; and to pro-  
claim the Catholic doctrine, that, never under  
any conceivable circumstances, is the Catholic au-  
thorised to take part, or to allow himself to ap-  
pear to the world as taking part, in any act of  
heathen or heretical worship.

And we say more; for we contend that if  
it is always, and everywhere, wrong for Catho-  
lics to join, even in appearance, in the religious  
exercises of Protestants, there above all is such  
compliance doubly infamous, where their spiritual  
mother is hated, and reviled, and their religion  
socially proscribed. We can conceive of a Catho-  
lic in a Catholic country, where his Church is  
wealthy, powerful, and honored, being sometimes  
a little too lax, and indifferent to his duties. But  
put that man in a Protestant country, in the  
midst of a wealthy and aristocratic Protestant  
society, by whom Popery is scorned, hated, and  
looked upon as a "*low religion*;" and if he has  
one spark of honor, or of the generous feelings  
of the gentleman, there, if no where else, will he  
openly show his faith, and almost make a parade  
of his devout submission to his holy mother;—  
there will he be prompt to vindicate her honor,  
and to challenge for her the respect of the world;  
there, if no where else, will he scorn to appear,  
even, on the side of her enemies; and under such  
circumstances a noble pride will force him to  
yield implicit obedience to her slightest wish.—  
Thus, exiles by the rivers of Babylon, the daugh-  
ters of Jerusalem wept as they remembered Zion,  
whilst their tongues refused to sing the Lord's song  
in a strange land; thus too amongst heretics will  
the Catholic's heart yearn towards his Church;  
and thus too will he show forth his generous love  
for her who bore him.

"Si oblitus fuero tui Jerusalem, oblivioni detur dex-  
tera mea."—Ps. cxxxvi. 5.

The *Minerve* will therefore please observe  
that we deal, exclusively, with the wretched ar-  
guments, or rather sophistries, of the *Pilot*;—  
that as to the truth of the facts made public by

the *Quebec Herald*, we offer no opinion; whilst  
we readily admit that they are susceptible of a  
very different interpretation from that which both  
*Pilot* and *Herald* have placed upon them; and  
that we address ourselves simply to the consider-  
ation of a purely religious question, more impor-  
tant in our eyes than the fate of any Minister, or  
of any Ministry—viz., "Is it lawful for the Catho-  
lic, under any circumstances, to take part,  
in the religious exercises of Protestants?" The  
*Pilot* says—"It is lawful;" the TRUE WIT-  
NESS, with an eye to the snares of the F. C. M.  
Society, and the School Question, says—"No,  
such compliance is never lawful, is always sinful."  
What says the *Minerve*?

When again addressing ourselves to our re-  
spected cotemporary the *Courier du Canada*,  
we gladly avail ourselves of the occasion to ac-  
knowledge his liberality, and fair play towards  
the TRUE WITNESS; in not only laying before  
his readers the "*Orange Manifesto*" re-prod-  
uced by us in our issue of the 17th inst., but in also  
translating the entire of our article of that date.  
We can assure our cotemporary that we fully ap-  
preciate his generosity, and that we heartily wish  
that all his compatriots were as just towards us  
as he has shown himself to be. We shall now  
continue the observations that we have to offer  
upon the previous articles of the *Courier du*  
*Canada*, with respect to the principles and po-  
licy of the TRUE WITNESS.

We have already frankly stated our opinion  
with regard to an alliance between Irish Catho-  
lics and Upper Canada democrats. We have  
repudiated that alliance as impossible, even were  
it desirable; and as disgraceful and impolitic,  
even were it possible. We have expressed our  
opinion that the only alliance in politics, which  
Irish Catholics can consistently, profitably and  
honorably contract, is an alliance with their  
French Canadian coreligionists; and that such an  
alliance is as necessary to the latter as it is to  
the former. We, at the same time, recognised  
the fact that, between the two races who have so  
many good reasons to draw close to one another,  
and none whatever for keeping apart, there was a  
slight estrangement; and we promised to indicate  
what, in our opinion, were the obstacles to the  
cementing of that close and permanent union be-  
tween the Catholics of the two races, which every  
true Canadian, and sincere Catholic ought to  
have at heart. Happy should we be if our hum-  
ble efforts should have the effect of preparing  
the way for that most desirable alliance; the  
only alliance, we repeat, which either French  
Canadian, or Irish, Catholics can contract with-  
out dishonor to themselves, and serious injury to  
their common religion.

And here we feel that we are venturing upon  
very dangerous ground; for there are so many  
susceptibilities, and so many prejudices; and there  
are, unfortunately, but too many evil disposed  
persons ever on the watch to avail themselves of  
those susceptibilities and prejudices, in order to  
kindle and perpetuate strife between the several  
component parts of our Canadian Catholic popu-  
lation. Yet so confident are we of the integrity  
of our intentions, and of the soundness of our views  
as to the desirableness of a cordial union be-  
tween Catholics of all origins, that though fully  
conscious of our own incapacity to treat the sub-  
ject as it deserves, we shall humbly endeavor to  
show what, in our opinion, are the existing obsta-  
cles to that union, and how in a great measure  
they may be removed.

And first we would premise that it is not our  
intention to attach blame to any one in particu-  
lar; for our object is not to create, but to allay  
strife. Suffice it to say that there is not that  
cordial union between the French Canadian, and  
the English speaking portion of our Catholic  
community that there ought to be; and that it is  
the duty of both, more especially of those amongst  
them whom have any influence over their breth-  
ren, to try and bring about a good understanding  
between them. Above all is this duty imperative  
at a time like this, when the song of the heavenly  
host is still ringing in our ears, welcoming the  
birth of our common Saviour; and announcing  
the Gospel or glad tidings of "Glory to God in  
the Highest, and on earth Peace to men of good  
will."

Now foremost amongst the causes that tend to  
keep the French Canadian, and Irish, Catholics  
apart from one another, we feel inclined to place  
the suspicions which the former entertain that  
the latter are about to join the ranks of the  
"*Clear Grit*" enemies of Lower Canada; and  
the natural and well-grounded jealousy with which  
Irish Catholics view the apparent intimacy be-  
tween French Canadians, and the Orangemen of  
Upper Canada—the sworn foes of both Irish and  
French Canadian Catholics.

For, if on the one hand it is not to be expected  
that French Canadians should entertain very  
friendly feelings towards those whom they sus-  
pect—though we are sure, erroneously—of a de-  
sign to ally themselves with the enemies of  
French Canadian nationality; and to lend their  
aid towards imposing upon Lower Canada a sys-  
tem of representation that shall deprive the latter  
of its autonomy—so on the other hand it is cer-  
tain that Irish Catholics cannot but look with  
mistrust and aversion upon all those who evince

the slightest disposition to coalesce, or ally them-  
selves, with an essentially "*anti-Papal or-  
ganization*," upon the plea that is not so much a  
religious as a political society; and that its out-  
rages are chiefly, if not solely, directed against  
Irish Catholics. No! a cordial union between  
French Canadian, and Irish Canadian, Catholics  
is impossible, so long as the one coquet with the  
democrats of the Upper Province; or as the  
other consent to maintain the slightest semblance  
even of an alliance with Orangeism or Orange-  
men. Never can Irish Catholics, so long as they  
are true to themselves, to their national origin,  
and their ancestral faith, enter into any treaty or  
compact with Orangeism; never will they con-  
sent to "*cat d'ore*" as the Turks say, by recog-  
nising as their allies in Canadian politics, a set of  
men who for generation after generation have  
approved themselves the treacherous, and inhu-  
man persecutors of Ireland's people, and Ireland's  
Church. If Irish Catholics could forgive or for-  
get the wrongs inflicted upon them and upon their  
fathers, upon the land of their birth, and the  
Church of their baptism, by the infamous secret  
society now unfortunately so politically powerful in  
Upper Canada, they would be more than an-  
gels, or less than men. The aversion of all Irish  
Catholics towards Orangeism is as natural as, and  
more reasonable than, the loathing which is pro-  
voked in most men by the presence of a snake,  
or any other dangerous and venomous reptile;  
and though as Christians they should entertain no  
personal feelings towards the individuals of which  
that society is composed, save those of Christian  
charity, and an earnest desire for their conversion,  
it is certainly not desirable, even were it possible,  
that their sentiments of detestation of the organi-  
zation itself should be modified or diminished. A  
Catholic's attachment to his Church will always  
vary in intensity directly as his hatred of  
Orangeism in particular, and of all other secret  
and essentially "*anti-papal organizations*" in  
general; and it is certainly not to be desired that  
Irish Catholics should either love their Church, or  
hate Orangeism, and all other essentially "*anti-  
papal organizations*," less than they do at the  
present moment.

If these views of our actual political position,  
and of one of the chief causes that tend to keep  
French Canadian and Irish Catholics aloof from  
one another, be correct—it follows, that amongst  
the first measures to be adopted in order to bring  
about a solid union between the two parties, now  
so unfortunately estranged, the following should  
be enumerated. Firstly, the renunciation by the  
Irish Catholic party of all appearance even of  
dallying with the "*Clear Grits*" of Upper Can-  
ada, whose whole policy is inspired by a jealousy  
of Lower Canada, and a desire to treat its peo-  
ple as an inferior and subject race; and secondly,  
the abandonment by French Canadians of all  
semblance even of connection with the Orange-  
men; the enemies of Irish Catholics in particular,  
but whose entire policy is essentially "*anti-Pa-  
pal*," and consists in the assertion of a hated  
"*Protestant Ascendancy*."

We desire in short to see Irish Catholics take  
an active interest in those questions—the ques-  
tion of "Representation by Population" for in-  
stance—with which French Canadians seem to be  
more immediately concerned; and in like  
manner we would wish to see the latter more  
prompt to sympathise with the peculiar grievan-  
ces of their Catholic brethren of the U. Province  
—as for instance the Orange, and School grievan-  
ces. Irish Catholics are interested, vitally  
interested, in maintaining the autonomy of the  
Lower section of the Province against Anglo-  
Saxon aggression; and in like manner, even  
though they may be too short-sighted to perceive  
it, are the Catholics of Lower Canada vitally in-  
terested in the issue of the arduous struggle in  
which their brethren of Upper Canada are en-  
gaged with the enemies of Catholicity, for "*Freedom of Education*," and religious liberty.—  
These truths are so self-evident, that we should  
be ashamed to repeat them, were it not that too  
many on both sides need to be reminded of them,  
and recalled to a sense of their interests, and of  
their duty.

Finally we contend that a mutual alliance,  
such as we advocate, is the only alliance which  
either French Canadians, or Irish Catholics can  
contract without danger, dishonor, and dereliction  
of principle; and that in that alliance, could  
it be effected, the *Courier du Canada* would  
find those guarantees for the stability of the pe-  
culiar institutions of Lower Canada of which he  
is in search. We Catholics number—we take  
our cotemporary's statistics—one half of the en-  
tire population of the two Canadas; what then,  
and whom have to fear, if we be but united and  
true to ourselves? Man for man, are we not as  
good as our Protestant fellow-citizens? and put-  
ting our trust in God, and in our cause, which is  
His cause, are we not able, if united, to defend  
our rights against them? We wage no war of  
aggression upon our separated brethren, with  
whom, on the contrary, it is our earnest desire to  
live, if they will but let us, on terms of good fel-  
lowship; are we then reduced so low, so desti-  
tute of resources in ourselves, and so morally in-  
ferior to our neighbors, that, though their equals  
in point of numbers, we must needs propitiate  
them; and seek to avert their hostility, by pros-