

TO CORRESPONDENTS.—No one will not publish. The gentleman in question is, we are fully assured, of unsound mind, and should therefore excite, not our anger, but our compassion. To say one word to hurt his feelings or those of his friends, would be these circumstances be as cowardly as it would be un-Christian—as little becoming a Catholic or the TRUE WITNESS, as it would be in perfect keeping with the antecedents of the other Witness, and his evangelical conferees.

The True Witness.

MONTREAL, FRIDAY, JULY 24, 1857.

NEWS OF THE WEEK.

THE great object of interest in the British political world, during the past week, has been the examination of His Grace the Archbishop of Tuam before the Mayo election committee of the House of Commons. Much sensation was created by His Grace's calm, but firm declaration, that "he knew himself to be the Archbishop of Tuam," in spite of the late Penal Laws. Strong efforts are being made to procure from his Grace's lips, a condemnation of the conduct of some of his clergy; but as yet nothing important has been elicited from him.

From France, we learn that the Government has again met with a signal defeat in Paris. Cavaignac and the other opposition candidates, have been returned by triumphant majorities. The news of an attempted insurrection in Italy has been confirmed.

From India, we have no later news. Large reinforcements are being sent out in all haste; and the English press flatters itself with the hope that the mutinous spirit is confined to a portion only of the troops, and that the mass of the people are attached to British rule.

The proceedings of the Coroner's Inquest at Quebec having terminated in a verdict of manslaughter against the owner, captain, pilot and mate of the steamer *Montreal*, it is to be expected that a salutary lesson has been given, which will have the effect of putting a stop to steamboat "accidents" for the future. The thanks of the community are due to the Quebec Coroner and his Jury.

THE LATE DISTURBANCES.—We neither desire nor intend to say one word to keep alive the angry feeling to which recent events have given rise. On the contrary, in common with every good citizen of every denomination, we would wish to see those events, if possible, buried in oblivion; and, except that we should be well pleased to see a sound punishment inflicted, in due course of law, upon the cowardly fellows who ill-treated the men of the Union Fire Company, at the fire on the night of the 13th inst., it is our earnest hope that no ulterior consequences of any kind, may spring therefrom.

But justice to ourselves and others, compels us to notice the indiscriminate attacks that have been made by a section of our Montreal press upon the Catholics of Montreal. Had that press contented itself with denouncing in strong language, the brutal attack made upon unarmed firemen actively employed in extinguishing a fire, by a gang of low rowdies in Griffintown, we should have cordially sympathised with it; but when it lays the blame of those outrages upon our Clergy, when it insinuates that the perpetrators are encouraged and defended by Catholic sympathies, and the Catholic press, we feel that we have the right, and that it is our duty, in our own name, and in that of our co-religionists, to repel the imputation with disgust. It is with this object only, that we return to a very disagreeable subject.

To begin with the *Montreal Witness* of Saturday last. That journal tells its readers that the men who disturbed the peace of the city—"were the young men who have been trained up under the influence of the Jesuits, and the TRUE WITNESS to Sunday sports and intense hatred of Protestants." And that "the Jesuits are"—together with certain members of the Corporation—"the immediate cause of all these disgraceful and alarming riots."

The men who disturbed the peace of the city on Sunday, the 12th inst., were not Papists; but those persons who presented pistols at the heads of inoffensive passers by; who thrust their offensive party emblems into the faces of quiet citizens; and hung out offensive party, and purely political banners in our streets on the Lord's Day—thereby desecrating a day which Protestants profess to "keep holy." That some few mis-called Catholics behaved very ill, that others were guilty of a gross outrage on Monday night, we acknowledge, and deplore; but we tell the *Witness* that he has been guilty of a gross and wilful lie in insinuating that those men were ever "trained up under the influence of the Jesuits;" or that either the Jesuits or the TRUE WITNESS have ever inculcated "an intense hatred of Protestants." As a system, we have spoken of "Protestantism," or "Denialism," as essentially anti-Christian, and infidel in its tendencies; but we defy the *Witness* to produce a single instance

in which either Jesuits or TRUE WITNESS have inculcated a "hatred of Protestants."

Of "Sunday sports," not immoral per se, and not interfering with the worship of God, we are, and ever will be, the warm advocates; believing that innocent rational amusements on the Sunday, music for the million, and "ball-playing" for the young, are excellent means to keep young and old out of the grog shops, and to prevent much of that fearful immorality and debauchery which are characteristic of Protestant Sundays, more especially in those countries where it is attempted to enforce the old superstitions of the Puritans. We are, we admit, a warm advocate for "Sunday sports;" but we deny that we hate, or would inculcate upon others, a "hatred for Protestants." We do not certainly oppose mince pies, neither would we blaspheme custards, or speak irreverently of plum-pudding; and though we may, and do, cordially detest the cant and whining snuffe of a Puritan, for the poor creature himself, we have no other feeling than that of compassion for one who so strangely and obstinately persists in making a fool of himself, by rejecting God's blessings—whether these present themselves in the form of a "Trip to Varennes," or a "game at ball," on a Sunday afternoon.—So far from hating, even the editor of the *Montreal Witness*, we can assure that poor doited body, that if he would but leave off groaning, and turning up the white of his eyes to heaven—if he would try to speak like a Christian, with the mouth, and not through the nose—if he would but eschew cant, cleanse his bosom of its puritanical stuff, "cast that shadow from his brow"—and try for once to look jolly and jovial, we should be the first to rejoice, and to congratulate him upon the salutary change. As it is, we mourn to see him ever "cross gartered and in yellow stockings;" still "tangling arguments of state" which are far beyond his intellectual capacity; and still "putting himself into the trick of singularity," whereby he renders himself, not hateful, but ridiculous.

We have a word also to say to the *Commercial Advertiser*, and to its amenities of Saturday last.

To personalities we cannot condescend to reply. No gentlemen indulge in them, and gentlemen are never expected to take notice of them. As to the charge of "apostacy," that is a crime for which we are responsible to God, and for which we are prepared to give an account to Him when He is pleased to call upon us. To man we have no account or explanation to offer.

To the charge that the TRUE WITNESS—"not only justifies the cowardly attack on the firemen of the Union and Queen Companies, but points them out to future attacks by declaring them to be exclusively Orangemen."

We reply—1.—by appealing to the readers of the TRUE WITNESS how far our article of Friday last warrants such an accusation; and 2.—by remarking that the report, true or false, of the Orange character of the Fire Companies in question was not originated by us—but is to be found in the columns of the most zealous of the Protestant press. Thus for instance the *Hamilton Banner* in speaking of the Union Company adds—"which it is said is composed of Orangemen." We cannot see how it can be considered a sign of ill will, for a Catholic paper to repeat a report which is openly circulated about Protestants by a Protestant journal; and yet the very head and front of our offending hath this extent—that in speaking of the composition of the Union Company we employed almost the same language as that employed by an organ of the Orangemen. If this disclaimer of any evil design towards the said Company be not sufficient, we assure them, that, though we ever had, have, and hope ever may have, a supreme detestation of Orangism and its avowed principles, we heartily regret the brutal ill treatment to which they were exposed on the night of the 13th; and that we cheerfully acknowledge their valuable services as active and intrepid protectors of public property.

The *Commercial Advertiser* will perceive that we do not bandy hard names with him; feeling that in a blackguarding match he is immeasurably our superior. We do not for instance call him a liar or a slanderer; but as he has asserted that the TRUE WITNESS "justifies the cowardly attack on the firemen"—and as we are sure that every candid reader of our articles will admit that we have condemned that attack heartily—we think, that without presumption, we may boast that we have fully proved him to be both.

"COMMON SCHOOLS," AND THE "Apostles' Creed."—We copy from the *Montreal Commercial Advertiser* of Monday last:—

"A good deal of excitement has been caused in Upper Canada by an order from the Superintendent of Education compelling the recital of what is called the Apostles' Creed in the common schools, upon the ground that all sects of Christians believe it. The Superintendent forgets that very many Christians refuse to receive this creed as embodying their articles of faith, some denying the resurrection of the body, and more the descent into hell. It is very probable that many parents will refuse to allow their children to learn the creed, and the Superintendent will be obliged to retract his steps, as he was some time since when he promulgated a set of official prayers to be used daily in all schools."—*Commercial Advertiser*.

Were proof needed of the essentially infidel character of Dr. Ryerson's "common schools," it would be found in the "excitement" that has

been caused in Upper Canada by the attempt to enforce the recital therein of the earliest Christian symbol, of that creed, or confession of faith, which, if not drawn up by the Apostles themselves, is admitted even by Protestants to be the product of the Apostolic age, or the age immediately succeeding; and in which, hitherto, it has been the idle boast of the Protestant sects that they could all find a common bond of evangelical union.

Now however we are told, upon excellent Protestant authority—"that very many Christians refuse to receive this creed as embodying their articles of faith;" and substituting the word "Protestants" for that of "Christians," we have no doubt that the assertion of the *Commercial Advertiser* is substantially correct. This correction is however necessary; for no one who does not receive the "Apostles' Creed" in its integrity, is entitled to be called a Christian, except by courtesy.

But the *Commercial Advertiser* might have gone further without overstepping the limits of truth. He might have said, not only that "many" but that almost all "Protestants refuse to receive that creed as embodying their articles of faith;" and though there may be some who think that they believe it, it has never yet been our lot to meet a Protestant who did. There are some who believe one clause thereof; others who believe another; and thus amongst them, the whole creed may be believed; but we doubt if there be any one Protestant who believes it all himself. Their condition in this respect is not unlike that of the Sabbath School class, whereof we have heard the following anecdote.

It was the custom at this school for the pupils to recite in the presence of the examiners upon field days, their prayers; and amongst other things to repeat the Lord's Prayer, and the Apostles' Creed—each boy reciting a petition of the one, or a clause of the other, and so on through the class. Being thus occupied one day, the school got on very well, when of a sudden a dead pause ensued; the visitors smiled, the teacher looked hard for an explanation, till the difficulty was cleared up by a little urchin in the middle of the class exclaiming—"Please Sir, the boy that 'believes in the Holy Ghost' hasn't come to-day." And so with Protestants; the one individual who himself believes in all the clauses of the "Apostles' Creed" has not yet been discovered; for there is no one article of that creed which is not denied by some Protestant sect, or another.

Amongst the educated and intellectual class of Protestants, especially in Germany and the United States, most are Pantheists; and consequently do not believe in a God "maker of heaven and earth." Numbers deny the conception of Jesus "by the Holy Ghost;" others, that He was born of the *Virgin Mary*—a physical impossibility as they contend. That "He descended into hell" is, we believe, denied by the Episcopalians of the United States; and cannot be admitted by any other Protestant sect, unless it admits, either that there be a state intermediate betwixt heaven and hell—which is virtually to concede Purgatory—or that Christ descended to the hell of the damned, and there, according to the author of the fragment commonly called "the first Epistle general of St. Peter," "preached unto the spirits in prison;" iii. 19; which is virtually to admit the possibility of redemption for the damned, which is also the doctrine of the sect called "Universalists."

In the same way, as the great majority of, if not all, Protestants are either Unitarians or Sabellians, there are few, if any, who "believe in the Holy Ghost" as a person distinct from God the Father; we never yet heard of a Protestant who believed in "the holy Catholic Church;" or of one who had any definite idea of a "communion of Saints." "The forgiveness of sins," as asserted in the creed, is incompatible with Calvinism, and its execrable doctrine of absolute predestination; whilst the *Commercial Advertiser* assures us that there are many Protestants who deny "the resurrection of the body;" and thus the "Creed" is entirely frittered away.

What then must be done, if, in our "common schools," the rights of conscience are to be respected? Evidently this—the obnoxious creed must be rejected, and the schools left creedless. But without a creed or belief there is, and can be, no Christianity; and therefore the reproach urged by Catholics, and many Protestants, against the "Common Schools" of Upper Canada as infidel or without a Christian creed or belief, is avowedly well founded.

"FLAP-DOODLE," OR THE STUFF THEY FEED FOOLS ON.—A few specimens of this much used article of diet amongst our Protestant fellow-citizens, will be found in the subjoined paragraphs:—

(From the *Toronto Colonist*, July 17th.)
"DESPERATE RIOT IN MONTREAL—TWO MEN KILLED.—Kennedy, one of the Union Company, was found, after the riot was over, in the ruins of the fire, dead; but whether he had been burnt to death, or whether he had been killed first, and then thrust into the fire, is uncertain."

(From the *Hamilton Banner*, July 17th.)
"The firemen of Montreal have been most despatchedly attacked by Roman Catholics. Pistol shots were fired at the Union Company, which, it is said,

is composed of Orangemen. Two men were killed, and \$7,000 worth of property destroyed. The *Minie rifles*, served out to the Volunteer Companies, were used on the occasion."

(From the *London Free Press*, July 17th.)
"THE MONTREAL RIOTS.—The riot at Montreal on Monday last, resulting in the death of two individuals, is a painful illustration that an unholy rancor still exists in the minds of one portion of the community against another."

The above are not bad; and considering that not one man was killed during the riots above alluded to—that the story about the killing of Kennedy of the Union Company, and then thrusting him into the fire, is a groundless falsehood—and that the statement of the *Hamilton Banner*, to the effect, that "the *Minie rifles* served out to the Volunteer Companies were used on the occasion," is a wilful and deliberate lie—it must be admitted that the specimens already adduced reflect much credit on Protestant fertility of invention, and Protestant capacity of swallow. The following however, which the *Montreal Herald* of Tuesday last publishes under the heading—"One Fool Makes Many"—is perhaps the richest of all; and may be taken as a very fair specimen indeed of a good Protestant lie. The *Herald* quotes from the *Ingersoll Chronicle*:—

"Mr. William M'Andrew, of Woodstock, County Secretary ascended the platform, and said that he had a very painful announcement, which he felt it his duty to make. It was in substance as follows:—'As a member of the Orange Association, in Toronto, on Sunday last, was leaving the church where his child had just been baptised, the infant was wrested from him by a number of Roman Catholics, one of whom laid hold of the child by the feet, and raising it, dashed it on the stone pavement, strewn its mangled corpse in every direction. While endeavoring to arrest the murderer, several men had been shot. 'This is,' said M'Andrew, 'what has been told me by a gentleman who has just arrived from Toronto.' At this announcement the audience became much excited."

A Protestant lie is, as we know from experience, immortal; and it is therefore but to "imagine a vain thing" to think, by proofs or arguments, to destroy it. Silenced in one quarter, it will break out in another; abandoned this week, it will be reiterated with additions and emendations the next; and though every body knows it to be without a shadow of foundation, there will never be wanting thousands of sound evangelicals to swear to their personal knowledge of its truth. It is indeed a hopeless task to try and beat the brains out of a Protestant lie, or even to trace it through all its tortuous windings.

Yet in this instance we have, for a wonder, the name given, if not of the originator, at all events of one of the most active propagators of the lie in question. This fellow—this Mr. William M'Andrew, of Woodstock, County Secretary—has, in obedience to what he felt to be the dictates of duty, greatly excited his intelligent fellow-citizens by a most extraordinary statement, for the truth of which he is responsible until he gives us the name of his informant; and of which he must be considered the originator, until he proves the contrary; the "gentleman just arrived from Toronto" being, in all probability, a myth—the creation of the active and inventive brain of Mr. William M'Andrew, of Woodstock, County Secretary, himself.

But what a sad thing it is to reflect that in this enlightened XIX. century there should be found in a professing civilised and Christian community, fellows vile enough to propagate, and dolts silly enough to credit, such atrocious falsehoods against their fellow-citizens! This story—about the killing of a Protestant babe by Roman Catholic rioters, the dashing its mangled corpse on the blood-stained pavement of the streets of Toronto, and the subsequent shooting of the men who endeavored to arrest the murderer—will be copied by the Protestant press throughout North America, and accepted as an article of Gospel truth. Malice will comment upon it; Protestant ingenuity will be taxed to the uttermost to magnify its horrors, and to intensify the excitement of a Popery-hating public; and thus circulated, commented upon, and enlarged, it will serve, at many a future Evangelical Meeting and gathering of the Saints, as a text wherewith to arouse the passions of a prejudiced mob, and as an incontrovertible argument in proof of the cruel spirit of Popery, and the necessity for all Protestants to combine against it.

These are the artifices by means of which the true Protestant spirit is kept alive; these are the weapons by which it is proposed to accomplish our ruin; yet it is to the employment of such means, thank God, that hundreds and thousands, now members of the Catholic Church, owe their emancipation from the degrading shackles of Protestantism. The atrocious falsehoods circulated against us may at first be productive of injurious consequences; they may lead occasionally, as in the case of the Convent at Charleston, to assaults upon our institutions, and outrages upon our "religious;" but in the long run they are fatal only to those who employ them. Under God, they are the means of provoking investigation into the real doctrines and practices of the Catholic Church; and of such an investigation, honestly undertaken, and boldly prosecuted, there can be but one result—that of the investigator's conviction, that from first to last, Protestant History has been a monstrous conspiracy against the truth, and his consequent conversion to the Church which that History maligns and misrepresents. Works of controversy have, no doubt, done much good in their day; but, humanly speaking, Protestant libels have done more for the cause of Catholicity than all the controversial works that ever were written.

"ORANGE OUTRAGES AT TORONTO.—We learn from our Upper Canada exchanges that the Orangemen of Toronto distinguished themselves, as usual upon the occasion of the late celebration of the conquest of Ireland, and the triumphant establishment of the "Penal Laws" against the exercise of the Catholic religion. On the evening of the 13th, the Catholic Cathedral of Toronto, and the Convent of the Sisters of St. Joseph, were valiantly attacked; the windows of the first named building were broken, and the Ladies of the Convent were most gallantly assailed "with the most infamous language."—*Toronto Mirror*. According to the same authority, the residence of the "Christian Brothers" was menaced, and the inmates insulted.—In fact, nothing was left undone to prove to the world that the Orangemen of Toronto are the worthy companions in arms of the heroes of "Dolly's Brae."

We further learn from the *Toronto Leader* that the Mayor of that City has been applied to by the Churchwardens of St. Michael's Cathedral to lend his aid, as chief magistrate, to detect and to bring to justice the persons who so wantonly attacked that church on the evening of the 13th instant. This application has been refused by that worthy official—whether, because he is himself an Orangeman, and approves of attacks upon Popish property—or because, if not an Orangeman, he is an imbecile old woman, unfit for the post he occupies, we know not; and in consequence, the Churchwardens have themselves offered a reward of Two hundred dollars for the discovery of the offenders.

Another important circumstance connected with the Orange riots at Toronto is to be found in the fact, that the Policemen of that City, the paid servants of the public, the hired conservators of the peace, who made themselves conspicuous on Sunday, the 12th, by parading the streets of Toronto with Orange "rosettes," and party emblems, have not, as yet, been dismissed from their situations, and from the civic force upon which they have brought indelible disgrace. We would recommend our friends in Toronto to stir in this matter; for no matter what may be the legal right of private individuals, no one—Protestant or Catholic—we think, will venture to assert that officials, and more especially officials directly or indirectly connected with the administration of justice, have any right, whilst in the public service, and in the receipt of public money, to take any part whatsoever in party, or political demonstrations of an exciting character. With Orange Magistrates on the Bench, and Orange policemen in the streets, it is absurd to suppose that justice can be impartially administered in Toronto; and the inevitable result of this disgraceful state of things will be to bring, not only the persons of the Magistracy, but the administration of justice itself, into contempt, and thus to provoke the injured to seek redress for wrongs inflicted—not in due course of law, but by acts of violence. In order to avert such a calamity, all honest citizens should insist that all officials taking part in party demonstration, be dismissed from their situations. This rule is recognised at home. It was upon this principle that, but a few years ago, in 1849, Lord Roden, a Mr. Beers, and one or two others who had countenanced an Orange procession, were, by the British Government, dismissed from the Magistracy; and in the case of a mere clerk in a Government office at Toronto, the same rule has already been recognised, and acted upon in Canada.

To show the different spirit that prevails in the two sections of the Province—in Upper and Lower Canada—we will mention a simple fact; leaving our readers thence to draw their own conclusions.

On the night of the 13th ult, two men of Capt. Bartley's Company of Volunteers were found in the streets with their arms and accoutrements. The fact having been reported to the Commander of the Company, the two men were immediately—and with the hearty approbation of all their comrades—stript of their arms and uniforms, summarily dismissed from the Company, and declared incapable of re-admission thereunto. This is how we understand and administer justice in Montreal; and it is thus that, where Papists are in the majority, the guilty are dealt with. Protestant officials at Toronto would do well to take a lesson how to comport themselves towards their subordinates in analogous circumstances.

The *Herald* of Friday last publishes a letter, over the signature of "A Forerunner of Future Events" in which the writer, who evidently wishes to palm himself off as an Irish Catholic, holds out threats of violence, to be carried into execution next twelfth of July, in case the Orangemen should then attempt a public demonstration.

Now, whilst we have no desire to impugn the general fairness of the *Herald*, we think that, in this instance, he has acted, very imprudently, to say the least; and that, in justice to his Catholic fellow-citizens, he is bound to give some explanation of his object in inserting such a letter, and at such a time.

For, either the name of the writer of that