

The True Witness.

AND
CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, MAY 27, 1859.

As the editor of the TRUE WITNESS will be
absent from town for a few days, it is requested
that all communications intended for his exclu-
sive perusal, and not requiring an immediate an-
swer, may be marked outside "PRIVATE."

NEWS OF THE WEEK.

FROM the Seat of War we have literally no-
thing to report. French troops were being fast
poured into Piedmont; and the Austrians seemed
more intent upon securing their retreat, than
upon making a dash at Turin. Thus the attack
has slipped out of their hands, and passed into
those of the younger, more energetic and enter-
prising generals of the French host. Soon the
two armies must be in presence of one another,
and we may expect to hear of some hard fighting
and a heavy butcher's bill. In England the war
fever was increasing; and every preparation was
being made for the hostilities in which, it is fear-
ed, the country will ere long be engaged. The
Asia was telegraphed, and reported "no fight-
ing."

THE "TRUE WITNESS" CONDEMNED!

A meeting of the friends of Mr. McGee, com-
posed—in as far as we can learn—of Messrs.
Sadtler, McCambridge, McGrath, Donnelly, and
others, was held on Monday evening last to
denounce the TRUE WITNESS. The Resolu-
tions, which appeared in the *Herald*, were unani-
mously adopted, and read as under:—

Moved by Thomas McGrath, Esq., seconded by
J. Sadtler, Esq., and

Resolved, 1st.—That the best thanks of the Com-
mittee are due to the Montreal journals which report-
ed so fully the proceedings of the public meeting to
present an address to Thomas D'Arcy McGee, Esq.,
M.P.P., on the 16th inst.

Resolved, 2nd.—That we feel it due to the large,
respectable, and unanimous meeting which adopted
that address, to mark thus publicly, the very op-
posite course of the Montreal *True Witness*, in exclud-
ing that document, and the reply of Mr. McGee, from
its columns, whilst freely commenting on both.

Resolved, 3rd.—That the foregoing resolutions,
signed by the Chairman and Secretary, be forwarded
to the journals which published our previous proceed-
ings; and that a copy be sent to the *True Witness*.

A. McCAMBRIDGE, Chairman.
J. DONNELLY, Secretary.

In noticing the above we would observe—1st,
that it is not true that we offered one word of
comment upon the address to Mr. McGee; 2d,
that if we did not publish it, it was because it
was neither sent to us for publication, nor was
any desire expressed on the part of its promoters
that we should publish it; and 3d, that, as Mr.
McGee's speech would have taken up more of
our space than we had to spare, and was for the
most part made up of utterly irrelevant matter,
with which the Catholic journalist has no con-
cern, we reproduced and commented upon that
portion of it *only* in which, as Catholics, we
were immediately and strongly interested. We
mean, of course, that portion wherein the speak-
er insisted upon—not the expediency of submit-
ting to Representation by Population as a neces-
sary evil, which must come some day; but, the
injustice of giving to Catholic Lower Canada
the same number of representatives as to the more
populous and Protestant section of the Province.
This is as much as one whom—so long as he de-
fends the principle of "Representation by Popu-
lation" as just, when applied to communities
situated with regard to one another respectively,
as are Upper and Lower Canada—we look upon
as "a political enemy," has the right to expect
at our hands.

The speaker stood before the world as the re-
presentative, in a special manner, of the Irish
Catholics of Montreal; he boasts too of being,
in some sense, the leader, or moral representative
of the Irish Catholics of Canada. Now, when
such a person enunciates certain views, decidedly
hostile to French Canadian, and to Catholic in-
terests, and certainly not creditable to Catholics
of any origin, it is the duty of the Catholic jour-
nalist to repudiate any participation in those
views. This we have done; and we say again,
that we do not believe, that a majority of Mr.
McGee's Irish Catholic constituents of Montreal,
or of the Irish Catholics of the Province, are
prepared to endorse his views as to the justice
of "Representation by Population," as applied
to Canada. If Mr. McGee thinks that they are,
it is in his power to ascertain the fact by means
of a very simple experiment.

On most of the other politico-religious ques-
tions of the day, we have no fault to find with

Mr. McGee's conduct in Parliament, and should
be happy to support him. We regret indeed,
that in the Session of 1858, two Acts of Incorpo-
ration for Catholic institutions were by him al-
lowed to pass with the obnoxious restrictive
clauses; and we altogether condemn, as a viola-
tion of the express understanding upon which he
was elected, his intimacy with Mr. Geo. Brown;
and his political alliance with M. Dorion, since
the latter's most offensive vote on the subject of
bequests to religious societies. And though we
should be glad to see Mr. McGee's eloquence
exerted in behalf of the separate schools of the
Upper Province, and in denouncing Orangism,
we cannot, we will not, give any support or coun-
tenance to one who in appearance even, is the ad-
vocate of "Representation by Population."—
By advocating that measure, Mr. McGee may
acquire a little temporary popularity amongst the
"pharisaical braylers" of the Upper Province.
Like the unjust steward spoken of in the Gospel,
whose situation was in danger, and who there-
fore sought to make unto himself friends who
might receive him into their houses, after his
place should have been taken from him; so per-
haps Mr. McGee, with the prospect of losing
his seat for Montreal, before his eyes, may in like
manner be seeking to make unto himself friends
amongst the "Clear Grit" constituencies of Up-
per Canada, who also may receive him as a can-
didate at the next general election. This, we
say, may be Mr. McGee's policy; this the secret
of his advocacy of "Representation by Popula-
tion;" but we can assure him that, even should
that policy prove successful, it will certainly not
redound to his honor; and though he may there-
by for a time gain favor in the eyes of the anti-
Catholic demagogues of Upper Canada, it will
earn for him, and most justly, the ill-will and
contempt of all honest Catholics throughout the
Province.

For ourselves we need only remark that,
though our nervous system has received a severe
shock from the cruel "Resolutions" of Mr. Mc-
Gee's friends above named, we trust that the
TRUE WITNESS may be able to survive it. We
have no expectations, however, that the latter will
change his course or amend his ways.

THE ORANGE NUISANCE.—The rapidly in-
creasing development of Orangism in Upper
Canada, and its menacing attitude towards our
Catholic brethren of that section of the Province,
ignored, or complacently regarded, though they
may be by the Governor General, and by those to
whom is confided the administration of justice,
should excite the Catholics of this more favoured
portion of Canada, to action against the monster.
It is a great and a grave mistake to suppose that
Orangism is a question in which Irish Catholics,
or Catholics resident in the Western section of
the Province, are alone concerned; and that it is
therefore one about which French Canadians, and
the Catholics of Lower Canada generally need
not disturb themselves. Independent of all other
considerations; independent of the claims of, in
many cases a common origin, of in all cases, a
common faith, and of Christian charity, we of
Lower Canada are bound by the claims of inter-
est and self-preservation to extend, if possible, a
helping hand to our cruelly persecuted, and daily
outraged brethren of the Upper Province.

What have we to hope from inaction? This
only, that we shall be the last devoured. What
have we to expect from the triumphant establish-
ment of "Protestant Ascendancy" in Upper Can-
ada, by means of the Orange organisation?—
this most assuredly—that that Ascendancy shall
in time be exerted over Lower Canada; and that
our religious institutions, our churches, convents,
and asylums be also trampled underneath the feet
of Orangism, and fall an easy prey to the
Orange incendiary.

Catholics of all origins, whether residents of
Eastern or of Western Canada, are immediately
interested in one another's welfare. A blow
dealt to religious liberty in Toronto, or on the
shores of the Lakes, must be felt in Quebec, and
along the banks of the St. Lawrence; and if one
portion of the body Catholic suffer, all the other
members of that body must needs suffer with it.
Our common enemy, but our enemies alone, would
fain persuade us that, betwixt the Catholics of
the Western Province, and those of the Lower,
there should be no sympathy of feeling, no unity
of action. They seek to exaggerate and perpetu-
ate jealousies of race; and by all means in
their power strive to oppose obstacles to that
cordial union of all Catholics, which alone can
check, or prescribe bounds to Orange intolerance,
and Protestant fanaticism. We have ever labored
to thwart this Machiavellian policy of our ad-
versaries; it has ever been the fundamental prin-
ciple of our policy, that union, and harmony of
action, betwixt the Catholics of the two sections
of the Province are essential to their common
prosperity; but that union, that harmony of ac-
tion, cannot be established or maintained, so long
as the Catholics of one section of the Province,
wholly absorbed in their local interests, approve
themselves indifferent to the well being, or the
sufferings, of their coreligionists of the other sec-
tion. This is why we have so often urged upon
the Catholics of Lower Canada the duty of in-

teresting themselves warmly and actively in the
Upper Canada School Question; this is why we
have denounced the policy of an alliance betwixt
the Catholics of Western Canada and the ene-
mies of Lower Canadian institutions; and it is
for the same reason that we would to-day again
endeavor to enlist the sympathies of French Can-
adians, and of the Catholics of the Lower Pro-
vince, in behalf of their brethren of the West;
outraged constantly as the latter are by the foul
Orange demon; and left unprotected by the Gov-
ernment against the brutalities of the members
of that cruel organisation.

Our readers will remember the series of ou-
trages lately perpetrated at St. Thomas upon the
Rev. Clement Frachon, the Priest of that place;
and the neglect on the part of the Government
either to bring the offenders to punishment, or to
take any steps whatever for the suppression of
those outrages, and the protection of the inno-
cent victims. At St. Thomas, the Magistrate,
a person of the name of Clavis, approved himself
throughout an active partizan of the Orange as-
sassins; the Rev. M. Frachon appealed by letter
to the Governor-General; and by the latter
his appeal was transmitted back again to the
same partizan Magistrate—Clavis—who had pre-
viously refused to give the Rev. M. Frachon the
protection, and assistance of the law. It is
in vain for the reverend gentleman to look to the
Executive for redress; he is a Frenchman, a
Papist, and a Priest; and his would-be assassins
are Orangemen. The County Attorney-General,
a person of the name of Stanton, is likewise
an active Orangeman; the "Dear Brother," and
morally the accomplice, of the scoundrels who
stabbed the French Priest. Thus criminals and
magistrates are in league with one another; to
uphold the reign of violence, and to stifle the
complaints of the innocent victims of their bar-
barity.

But the Orange outrages at St. Thomas, tho'
scarce a month old, are by no means the last of
the ebullitions of Orange brutality. Encouraged
by the immunity enjoyed by their "Dear Broth-
ers" at St. Thomas, and confident of the pro-
tection of an Orange Magistracy, the Orangemen
of Owen Sound have likewise proceeded to rin-
dicate "civil and religious liberty" in their dis-
trict, and in the approved and time-honored
fashion of orthodox Orangism. Thus we find
in the Owen Sound *Times* of the 6th inst., the
following account of the doings of the "Scarlet
Brethren" of that district:—

"For several weeks past, filthy caricatures of the
Roman Catholic priesthood have been posted about
our streets; but the crowning act of vandalism was
reserved for Saturday evening last, when some mis-
creants broke a number of windows in the Roman
Catholic Church in this town. Such conduct is dis-
graceful in the extreme, and the perpetrators ought
to be severely punished if they can be detected. The
Mayor has issued a proclamation offering a reward of
\$25 for such information as will lead to the arrest
and conviction of the guilty parties."

And again, turning to the columns of the To-
ronto *Freeman* of the 13th inst., we find another
long and dreary record of Orange "Saturnalia"
in the details of the burning of a Catholic church,
on the 1st of this month. To those details the
Freeman adds that, "it is not more than twelve
months since the church at Mount Forest, in the
same Mission, was burned down; and almost
within the same period the Church at Arthur was
literally perforated by balls, fired from guns in
the hands of Orangemen. In one year then,"
continues the *Freeman*, "we have recorded the
wholesale burning of two Catholic churches, and
the partial destruction of two others, in the same
locality, and by the same iniquitous brotherhood."

These facts proclaim, with more eloquence
than words, the utter falsehood of the pretence
that the "Brown Alliance" has tended to miti-
gate the lot of our Catholic brethren in Upper
Canada, or to check the progress of Orangism.
They proclaim, and in a language that cannot be
mistaken, the impolicy as well as the dishonor,
of the course which some have of late pursued in
connecting themselves with the so-called "Lib-
erals" of Upper Canada. Orangism is not
suppressed; the demon is more rampant, more
powerful, and more bitter in its malignity than
ever; and the material condition of our co-reli-
gionists of the Upper Province, so far from hav-
ing been improved, has within the last year
changed considerably for the worse. These are
consequences which any prudent person might
have foreseen would flow from the adoption of
that course which we have in the columns of the
TRUE WITNESS, so often condemned; and now,
at last, the Toronto *Freeman* admits, and when
almost too late, deprecates them in the following
terms:—

"MORE ORANGE VANDALISM.—The atmosphere of
Upper Canada is charged with a threatening cloud
of rabid fanaticism, and Orange intolerance, lighter
in some parts, denser in others, but almost too heavy
in all. It is difficult to conceive how in a British Col-
ony—which boasts its toleration and freedom of opi-
nion—the fell spirit of religious hate is ever allowed
to attain the height we sometimes see it reach. We
are often inclined to indulge in the pleasing hope
that this wofully blind Orange bigotry begins to lan-
guish, and its discordant notes of hatred are fast dy-
ing away, when our delusive fancy is suddenly dissip-
ed by some fresh act of malignity, which shows that a
new and more deadly element of strife has been in-
fused into its almost lifeless body."

"There was a comparative lull—a calm in Orange-
dom for some months" (which some simpatons ac-
cepted as a proof that the beast was dead, and at-
tributed like fools to the Brown Alliance). "The lov-
ers of peace and order welcomed the glad change,
and hoped for its continuance. But alas! for hu-

manity, for decency, and for the character of the
country, this lull," (as any one gifted with the least
prudence might, from its commencement, have seen
would be the result)—"this calm seems to have been
employed by the culture of Orange bigotry in whet-
ting her beak for a more fatal swoop, and repluming
her wing for a more sanguinary desperation. Catho-
lic Clergymen, and Catholic Churches, appear to be
the objects especially selected by Orangemen for in-
sult and attack.—Toronto *Freeman*, May 13th.

These are the words of our cotemporary; and
who, after reading them, and bearing in mind
that Orangism is at this moment revelling in the
luxuries of priest stabbing, and church burning
throughout Upper Canada, can for a moment
doubt that Orangism has increased both in pow-
er and malignity; is still rapidly increasing, and
should at once be checked?

But how can it be checked? it will be asked.
Only, we reply, by a firm and cordial alliance be-
twixt Irish Catholics, and Catholics of all other
origins; only by means of the hearty and united
action of the Catholics of both sections of the
Province, without distinction of race. Orange-
ism is encouraged and stimulated to fresh ou-
trages by the evident symptoms of our weakness;
and that weakness is the inevitable consequence
of our divisions, our internal dissensions, and our
paltry jealousies of race. The Catholic of the
Upper Province is suspected by his brother of
Lower Canada, of a willingness to sacrifice Low-
er Canadian interests to the exigencies of Upper
Canada; the French Canadian has not hitherto
manifested a becoming indignation for the wrongs
perpetrated upon his Upper Canadian brethren.
Each has been too much wrapt up in, or engrossed
by, the peculiar or sectional interests of his par-
ticular district; and if one has on several oc-
casions betrayed a culpable indifference to the
welfare of the other—on the School and
Orange questions, for instance; the Catholic of
Upper Canada has been, to say the least, equally
regardless of the interests of his brethren in the
Lower Province; by giving his political counten-
ance to a party whose object is to trample out
the last sparks of French Canadian nationality,
and whose watch-word or rallying cry is "Re-
presentation by Population." Neither then is
guiltless; both must share in the reproach of
having been the cause of that division, and those
dissensions, which are the cause of our weakness
—which weakness again is the exciting cause of
the fresh outbursts of Orange audacity.

To the Catholics of Upper Canada therefore
would we say:—Detach yourselves at once and
forever from the Clear-Grit enemies of Lower
Canada; give no countenance to, but oppose
with all your force, any and every man, any and
every party, who, or that, attempts even to dis-
turb in any manner the existing arrangement of
the representation in the Legislature, with regard
to the respective sections of the Province; thus,
but thus only, shall you succeed in enlisting in
your behalf the sympathies and assistance of the
Catholics of Lower Canada. In like manner
would we say to the latter:—Show yourselves
active and in earnest, in insisting that your
coreligionists of Upper Canada obtain full and im-
mediate justice on the School Question; and
make your voice heard, and your political in-
fluence felt by the Executive, for the repression
of Orangism and "Orange Vandalism." To
the Catholics of both sections of the Province
would we say:—Throw aside your mutual jeal-
ousies and sectional prejudices. Remember that
you are children of one spiritual mother; and
that her claims upon you are paramount to the
claims of race or of party. As brethren live to-
gether in unity; interest yourselves, mutually, in
one another's welfare; and look upon, and treat
him as your worst enemy who attempts to make
divisions betwixt French and Irish Catholics.

A TALE WITH A MORAL.—A plain narrative
of the cruelties practised upon the boy Wall at
Boston by a "Common School" teacher; and of
the recognition of the right of Protestant teach-
ers to torture Popish boys in order to drive them
to apostasy, throws so much light upon the entire
system of State-Schoolism, that we deem it but
proper to lay before our readers a simple unadorned
statement of the facts that have lately
occurred in the Common Schools of the United
States.

These "Common" Schools are supported by
Catholics as well as by Protestants; they are
State institutions to which all are compelled to
subscribe; and to which therefore all have an
equal right to demand admittance, and to send
their children.

Acting under this impression, the Catholic
father of the lad Wall sent his son—a young boy
of, we believe about ten years of age—to a Bos-
ton State School; but with a strict injunction
not to join in any Protestant religious exercises;
and above all not to repeat the corrupt version
of the Decalogue, in ordinary use amongst the
non-Catholic sects. In all other respects, and in
every thing that did not interfere with his reli-
gion, the boy was enjoined to submit himself to the
discipline of the school.

Thus warned and instructed by his father, the
little boy attended the school to whose support
his parents were compelled to contribute; and
into which he had therefore a manifest right to
demand admission, without being obliged to re-
nounce his faith, or to submit to any interference

with his religious opinions. At school, however,
he was in compliance with the regulations of the
Protestant School Commissioners, ordered to re-
cite the Protestant version of the Decalogue, and
to take part in Protestant religious exercises.—
This the little fellow, with the spirit of a Chris-
tian martyr, and in obedience to the positive in-
junctions of his father, respectfully, but firmly de-
clined to do; urging the duty of obeying his
parents; and offering to recite the Decalogue as
given in the Catholic version of the Scriptures,
which alone he could accept as the Word of
God.

Enraged at the obstinacy with which this
young Popish boy persisted in his refusal to
apostatize, the "Common School" teacher, a
human brute of the name of Cook, determined to
try the effect of torture. With a three-foot
rattan he commenced flogging the poor child over
its hands; and continued the brutal operation for
at least half an hour. Slowly and deliberately
blow after blow fell upon the young martyr's
writhing and agonised frame; and still, obedient
to his father, and faithful to his God, the latter
refused to perform the vile act of apostasy re-
quired of him by the torturer. From time to
time, during the infliction of the torture, the
beast Cook made the child bathe his swollen and
lacerated hands in cold water, in order to inspire
him with renewed strength to endure renewed
agony. And so it continued for upwards of half
an hour; the big tyrant continued to flog the lit-
tle helpless child before him; whose only crime
was, that he honored his father and mother, upon
earth; and that he would not consent, even in
appearance, to an act of apostasy, or of treason
to his Father Who is in Heaven.

The father of course became acquainted with
the infernal cruelties perpetrated upon his noble-
hearted child; instituted legal proceedings against
the vile agent of the Boston School Commis-
sioners; and the case was argued before a fellow of
the name of Maine, a thorough Yankee and Pro-
testant judge. This worthy, having had the
facts of the case as detailed above, laid before
him in evidence, dismissed the complaint; ratified
all that the school teacher had done; and by im-
plication established the principle that to compel
Popish children by the application of torture, to
renounce their Faith, is not only lawful, and indeed
meritorious, but an essential part of the "com-
mon school" system of the United States.

Except to thank God that we are not Yan-
kees, we see no need for adducing any comments
upon the above plain statement of facts. But
we refer to those facts, though several weeks
have elapsed since their occurrence, as a spec-
imen of what Catholics have to expect from their
Protestant brethren, if they relax for one moment
in their opposition to State Schoolism; and in
order to keep alive in the breasts of our readers
a deep and lively horror of that system, and to
excite them to persevere in their efforts for its
entire subversion.

There is but one way by which we can avert
the menaced evil; and that is by asserting the
fundamental principle of all civil and religious li-
berty—that the State has no rightful, independent
authority in matters of religion or education. It
matters not under what form the State is organ-
ized; whether it be cast in a monarchical or in a
democratic mould. Still the truth remains, that
neither religion nor education is a legitimate func-
tion of the State; and that though it does well
to give material assistance to church and school,
it has no right to exercise jurisdiction over either.
The action of the Boston School Commissioners
in ordering Protestant religious exercises in the
"common schools;" the conduct of the brute
Cooke in torturing the Popish boy who refused
to yield obedience to the spiritual mandates of
the Commissioners; and the verdict of the Pro-
testant judge—were all in logical accordance with
the fundamental doctrines of the friends of
"State Schoolism; nor can any one who admits
the premise—that to the State belongs the educa-
tion of the child—contest the conclusion, that the
State has the absolute right to determine how
the child shall be educated. There is then but
one way of dealing with the advocates of "State
Schoolism." We must assail their premises, not
their conclusions; we must first contest their
right to tax us for schools to which we are con-
scientiously opposed, before we can impugn their
right to flog, and otherwise torture our children
for refusing to submit to the religion of those
schools. This is the moral of the Boston School
case; for if we concede to the State the educa-
tional functions claimed for it as a right by Pro-
testants generally—we must, to be logical, aban-
don to it sole and absolute control over both the
bodies, and the souls of our little ones.

The Catholic *Weekly Register* states that in
consequence of its pro-Austrian sympathies, its
circulation in France has been prohibited. With
few exceptions, the Catholic press of the British
Isles is disposed to side with Austria in the pre-
sent conflict. Not because it believes the con-
duct of Austria towards its Italian subjects to have
been immaculate; but because the history of the
last war shows us that, of the two, French domi-
nion in Italy is more arbitrary and oppressive
than that of Austria; and because the support
given by France to Piedmont, is an armed de-
claration in favour of the infamous Cavour
policy—a policy which every Catholic must hold
in execration.