

THE TRUE WITNESS

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The True Witness.

MONTREAL, FRIDAY, JAN. 8, 1858.

THE IRISH CATHOLIC VOTER'S GUIDE.

RESOLUTIONS OF THE ST. PATRICK'S SOCIETY.

Passed Unanimously, November 22nd, 1857.

Resolved,—That all secret political societies are dangerous to the state and the well-being of society; and the Montreal St. Patrick's Society, as lovers of civil and religious liberty, enter their protest against and express their abhorrence of, all such secret political societies, no matter what name they may assume.

Resolved,—That as the spread of Orangeism in Canada is a fact boasted of publicly by its members, we feel it our bounden duty to make use of all the constitutional means in our power to protect ourselves against its baneful influence. Therefore, we pledge ourselves collectively and individually to withhold our support from any government that will countenance said society; and moreover, at the hustings not to give a vote to any man that will not pledge himself to the same course.

Resolved,—That this Society considers the state of the Catholic minority in Upper Canada to be a most unjust one with regard to state schoolism, and that we refuse our support to any government or to any individual at the hustings that will not procure or pledge themselves to grant the same privileges to the Catholic minority in Upper Canada that are possessed by the Protestant minority in Lower Canada.

Resolved,—That we will use all the constitutional means in our power to induce every lover of civil and religious liberty throughout Canada to unite with us in carrying out the objects of the foregoing resolutions for that purpose a sub-committee of five be now appointed to take the necessary steps to accomplish this end, and report progress at the next regular meeting, and the committee be recommended to put themselves in correspondence with the editors of all such papers as are in a position to give them the necessary assistance and advice.

Resolved,—That at the next regular meeting the Society shall appoint a committee of five, with a chairman, that shall be called the Standing Sub-Committee of the St. Patrick's Society, and shall be a Standing Committee for the remainder of the year the duty of which Committee shall be to act in relation to the proceedings of this meeting.

RESOLUTIONS OF THE CATHOLIC INSTITUTES OF UPPER CANADA.

Resolved,—That the Catholic Institute of Toronto pledges itself to oppose, by all constitutional means, the re-election of the present Ministry, and of any of their supporters, if, at the next session of the Provincial Parliament, full justice is not done to the Catholics of Western Canada with regard to the free working of their separate schools; and that this Institute invokes the sympathy and assistance of their fellow-Catholics in Eastern Canada to promote their object.

NEWS OF THE WEEK.

The Atlantic, from Liverpool the 23rd ult., brings but little important European news, and nothing fresh from India. There had been a severe earthquake in the kingdom of Naples, which had destroyed several villages, and many thousands of persons. The city of Palermo has suffered very severely. Rumors of Ministerial changes at home were rife; Mr. Vernon Smith was to be succeeded at the Board of Control, by that the East India Company has received a for-Sir C. Wood; and it is now generally understood that announcement of the intention of the Imperial Government to abolish the double government of India. All attempts to launch the *Leviathan* have hitherto signally failed, and they were to be renewed in the first January spring tides. Bread stuffs were reported "quiet," and provisions generally as "dull."

The electioneering war still continues in Canada, and the probable results are summed up as follows by the *Montreal Herald* of yesterday:

	Ministerial.	Opposition.	Ind.
Upper Canada	23	34	2
Lower Canada	29	13	3
	52	47	5

Majority in Upper Canada for the Opposition eleven. Majority in Lower Canada for the Ministry 15. The two independent in Upper Canada are Messrs. C. M. Cameron and Ferguson, both of whom are as likely to go against the Ministry as with them. On the other hand, it is probable that Messrs. Lemieux, Drummond and Campbell, will virtually count in the ministerial ranks. Upon the whole we do not think the Government can have more than a majority of eight or nine upon the present returns. It must be remembered, however, that there are twenty more elections to come off in Lower Canada, of which probably not more than one will send an opposition member to the House, while there are only six more to come off in Upper Canada. It is probable, therefore, that the majority in the whole house may amount to twenty at the end of the election, with a majority probably of twelve to fifteen in opposition in Upper Canada.

We read in the *Canadien* of Quebec of the 30th ult., the following criticism upon the action taken by the Irish Catholic voters of Montreal at the election in this city; and we lay it before our readers, as painfully illustrative of that apathy, or indifference to every thing which takes

place beyond the limits of their respective parishes, which unfortunately for the interests of Catholicity, and still more unfortunately for themselves, characterises too many of our French Canadian fellow-citizens, and co-religionists.—Speaking of the late electoral contest, our Quebec cotemporary asks:—

"Meantime, what were the Irish Catholics of Montreal—who have no direct interest whatever in the 'school question' of Upper Canada, nor in the question of Orangeism, which are Upper Canadian questions—doing?"

It is with pain that we find such narrow minded, selfish, and therefore thoroughly un-Catholic sentiments propounded in a journal which professes to be an exponent of the opinions and feelings of our brethren of Lower Canada. Scarcely could we have deemed it possible that amongst them there was one to be found who, even if entertaining, would dare to give utterance to, such cowardly, such ignoble sentiments; so unbecoming a man of honor, so unbecoming any Catholic, but unbecoming, above all, to a French Canadian Catholic, whose highest interests, both as a French Canadian, and as a Catholic, are inseparably united to those of our persecuted fellow-Catholics in the Upper Province. No;—though the *Canadien* may publish them to the world, we will not even yet believe that they are the sentiments generally entertained by the descendants of the gallant soldiers of the Cross, who, in the West as in the East, in the New World as in the Old, have won for themselves renown imperishable; and reflected upon the name of Frank or Frenchman, a lustre which so long as truth, and chivalrous devotion are held in esteem amongst men, shall never pass away.

What! shall we be told that the question of education, in which the moral and religious welfare of thousands and tens of thousands of our fellow-citizens and co-religionists are directly involved—a question upon which the Church, speaking by her Pastors in Holy Synod assembled has interfered—and one in which the interference of the Catholics of Lower Canada has been earnestly invoked by their oppressed brethren of the Upper Province—[vide *Resolutions of Catholic Institutes of Upper Canada*—] is a question in which the Irish Catholics of Montreal "have no direct interest whatever!"—"n'ont aucun interet direct." What! shall we be told that the question of Orangeism—a question which involves the question, whether the principle of Religious Equality, or Protestant Ascendancy, shall reign supreme in the Canadas; and whether secret politico-religious societies—associations abhorred by every lover of rational freedom, and condemned as injurious to the best interests of society, not only by the Catholic Church, but even by the Protestant Government of Great Britain—shall be fostered by the Government of this country, is a question in which Irishmen, and Catholics—the victims for many a generation of that accursed "Protestant Ascendancy," which it is the openly avowed object of Orangeism to establish in Canada from the Lakes to the Gulf of St. Lawrence—"have no direct interest whatever!" And shall we be told this by one who calls himself a Catholic—by one, whose distinctive nationality, as well as his ancestral faith, it is the design of Orangeism to trample under foot, and to subject to the cruel yoke of "Protestant Ascendancy!" Were the sentiments professed by the *Canadien* those of the majority of his fellow-countrymen, one might well blush to be called a Canadian; one might well be ashamed to be deemed fellow-worshippers with the professors of such a miserable, emasculated Catholicity.

Not thus of old spoke the brave sons of France in response to the tale of the sufferings of their co-religionists in the East; not thus did they treat the spirit-stirring appeals of a St. Peter the Hermit, or a St. Bernard. No: the cry of "Deus Vult!"—"It is the will of God!"—"It is the will of God!" proclaimed the generous ardour of the Frenchmen and Catholics of the "Ages of Faith;" whilst the present of the spindle and distaff, "*la quenouille et le fuseau*," appropriately sent to those who reasoned then, as does the *Canadien* of to-day, shows strikingly in what esteem were held by the brave soldiers of the Cross, those mean-spirited and mercenary wretches who argued that the question of the Holy places was one in which the Catholics of Europe had "no direct interest whatever;" and that Moslem Ascendancy was purely an Eastern question, in which the West had no business to interfere. We may easily imagine what sort of a New Year's Gift, or *areennes*, the editor of the *Canadien* would have been presented with, had it been his fortune to have lived in the days of Godfrey of Bouillon or of St. Louis.

The truth is that the Irish Catholics of Montreal have "no direct pecuniary interest" in the School Question of U. Canada, or in the question of Orangeism; and because this is so, to a certain order of intellects it appears as if they had "no interest whatever" in those great questions—questions which, we hesitate not to affirm, are incomparably the most pressing and the most momentous in their consequences for good or evil, which present themselves to the attention of the Canadian statesman. We of Lower Canada have no interest indeed in these

questions, which can be expressed in dollars and cents; and therefore most illogically the editor of the *Canadien* concludes that we can have "no interest whatever" in them. The affections of the well-fed hog do not of course extend beyond his trough and its immediate contents; when his belly is full, and his supply of straw abundant, he of course cannot conceive why he should trouble himself about matters in which neither his belly nor his back "has any direct interest whatever." But this logic, which is tolerable on the part of the adipose porker, does sound most strange, and most offensive in our ears, when urged by one who calls himself a Catholic, and who, as a public journalist, has some pretensions to be considered as a man of education and discernment. We would therefore try—and this is the object of our remarks—to impress upon the *Canadien*, that he, and all the Catholics in Lower Canada, whether of French or Irish origin, are deeply and directly interested in the speedy and equitable adjustment, both of the Upper Canada School Question, and the question of Orangeism.

In the first place these are both Catholic, and therefore not sectional or national questions.—They are questions in which we of Lower Canada are as directly interested, as are the Catholic minority of the West; because in both, the main question at issue is that of "Religious Equality, or Protestant Ascendancy" for the entire Province. If in the West, "Religious Equality" be subverted by the triumph of our enemies, the fate of the Catholics in the East will not be long doubtful; and the questions, or rather question at issue is an Upper Canadian one in so far only as it is true that U. Canada is the field upon which the battle must be fought, and our common fate irretrievably decided.

To tell us therefore that the great religious questions of the day are exclusively U. Canadian questions, which concern us not, is as if the garrison of a beleaguered fortress were to profess themselves indifferent to the fortunes of their comrades stationed in the outworks of the citadel; as if the men in the main body of the place were to refuse to march to the relief of their sore-pressed fellow soldiers, because the loss or safety of such and such a ravelin, or horn-work, was a question in which the former "had no direct interest whatever." Now, Upper Canada is the outwork of the Church in this country; upon the success of our defence there, does the security of our religious and national institutions in Lower Canada depend; and it is because our adversaries are keen-sighted enough to perceive this, that for the present, their attack is directed exclusively against the rights and liberties of the Church in the Western section of the Province. Victorious there, they well know that they will have no very formidable obstacles to encounter in the East; and therefore we can easily fancy how they must chuckle over the pusillanimous counsels of the *Canadien* to the Catholics of Lower Canada.

But were it otherwise, could we by sacrificing our Catholic brethren of Upper Canada—united to us as they are in some cases by the ties of blood and religion, in all by the sacred bond of religion—could we by abandoning them to the tyranny of a Protestant majority, secure for ourselves full immunity from robbery and persecution, would it be honorable, would it be becoming our character as Catholics, to act such a part? "No, it would not!"—is the response which every honest, which every truly Catholic heart will give to such a question. "Such conduct would not only be disgraceful to us in the highest degree, but it would inevitably prove the most imprudent; because there is no surer way of provoking an attack from an enemy, than to exhibit the slightest symptom of fear." In politics, as in war, a bold attack is always the best, the least hazardous, and most prudent mode of defence.

But Orangeism is a question in which the Catholics of Lower Canada are directly interested, because unfortunately the Orange organisation is spreading as rapidly in this section of the Province, as in the other; though for the present, and for prudential reasons, it does not so frequently indulge in public displays in Lower, as it does in Upper Canada. Had the *Canadien* been in Montreal on the 12th of July last—when a French Canadian priest was attacked and savagely beaten by a lot of Orange ruffians—the worthy confreres of the Attorney General for Canada West—and when but for the influence of our Catholic clergy and the wonderful forbearance of our Irish Catholic laity, the streets of Montreal would have been deluged with blood—he would not we think have ventured to pronounce Orangeism an Upper Canadian question, in which the Catholics of Lower Canada had "no direct interest whatever." When the foul emblems of the accursed Organisation which has brought ruin to many a peaceful hearth, and blighted many a happy home in Ireland, are ostentatiously paraded in our Lower Canadian cities, with the intent of provoking outrage and bloodshed, and when our priests are attacked and beaten, it is idle to prate about Orangeism being a question in which the people of Upper Canada alone are interested.

And there is another reason why the Catholics of this section of Canada should take a lively interest in the progress of Orangeism—and it is this. The tendency of wrong is ever to beget wrong; it is the inevitable result of one order of secret politico-religious societies, to provoke, if not necessitate, the growth of antagonistic secret politico-religious societies. And thus it is at the present moment in Lower Canada; where—just as in Belfast the insolence of the Orange-men forced the Catholics of that city to enroll themselves in "Gun Clubs" in self-defence—"Ribbon Societies" are, we have but too good reasons to fear, rapidly spreading in all directions. This we know, that, here in Montreal, and within the last few weeks, respectable Catholics, who have confided their names to us in confidence, have been invited to become members of the Ribbon Lodges. And this too we can tell the *Canadien*, that, so long as the Government continues publicly to foster and encourage Orange secret societies, so long as avowed Orangemen are, as the chief Law Officers of the Crown, entrusted with the administration of justice, and in violation of the principles of the Imperial Government, appointed to the most important offices of honor and emolument in the State, so long will it be impossible to prevent the spread of "Ribbonism" in Lower Canada. It is already in our midst; it has its active emissaries in every direction; and is, we fear, daily enlisting new recruits beneath its banners. Humanly speaking, there is but one way in which it can be checked, and that is by checking Orangeism, the inciting cause of Ribbonism here, as in Ireland. When Government interfered in Belfast to check the audacity of the "Orange Lodges," the "Gun Clubs" immediately dissolved themselves; and so in Canada, when the Government shall cease to encourage and foster "Orangeism," then, but not before, will the nuisance of Ribbonism begin to abate. Therefore, we say, every Catholic has a "direct interest" in the suppression of Orangeism, because every Catholic has a direct interest in the suppression of Ribbonism; and because until Orangeism be suppressed, Ribbonism will still continue to extend itself in both sections of the Province. This we must all regret, but none can wonder at it; for the Catholics of Ireland know from long and bitter experience that, so long as the administration of the laws is confided to the hands of Orangemen, they have no protection, no justice whatever to expect, from those laws, which in the hands of Orangemen have always and everywhere, and ever will be, used as an instrument for perpetrating injustice upon Papists, and for shielding Protestants from the punishment due to their crimes. We would as soon trust a Tom-cat in the dairy with charge of the milk, as we would an Orange official, with the administration of justice between Catholics and Protestants;—we would as willingly confide our wives and children to the protection of the Bengal Sepoys, as entrust our lives and liberties to the honor of an Orange Magistracy, or an Orange Jury.

QUEBEC ELECTION.—All parties are agreed that this has been a most disgraceful, as well as a most deplorable piece of business. Far be it from us, at the present stage of the proceedings, and whilst the investigation is still pending, to hazard any opinion as to whom the chief guilt is attributable. But that there has been guilt—that the election for Quebec has been characterised not only by violence and bloodshed, for which we have unfortunately only too many precedents in other parts of the country, but by an amount of fraud unparalleled in the annals of electioneering—is only too certain. Four men have been cut off in the prime of life, and several others severely wounded; whilst upwards of 15,000 votes, out of a population of 60,000, and with a constituency not exceeding 6,000, have been polled betwixt the contending parties. Mr. Alley alone has more than 10,000 votes—that is, far more than all the legal votes in Quebec—recorded in his favor; and this astounding fraud was perpetrated in so far as we can learn, without a word of remonstrance from the friends of order and "good principles." People naturally ask, what in the name of all that is rascally, were the Returning Officers about to allow such gross, such palpable violations of the law to take place?—and every one is agreed that the Quebec election shows that representative institutions in Canada are but a farce, so long as the present system of voting is allowed to remain in force.

The *Courier du Canada* gives it as his opinion upon these notorious palpable frauds, that the greatest amount of fraud has been on the side of Mr. Alley and his friends. Our cotemporary estimates that of the Quebec constituency, 2,000 did not vote at all, because belonging to the quiet and respectable classes of society; that about 3,000 fraudulent or false votes were registered for M. Plamondon; but that of 10,000 votes for Mr. Alley about 6,000 were bad, or fraudulent. This estimate, even, if an approximation only to the truth, reveals a sad state of public morals at Quebec, and would seem to indicate that amongst some persons in

authority, there must have a culpable negligence, if not actual connivance in the above shameful and almost incredible frauds. The *Courier* promises however to lay before its readers the results of further researches which he is about to institute; and whilst waiting for these, and the verdict of the jury now sitting upon the bodies of the unfortunate victims of the riots, we cannot of course do more than acquiesce in the opinion expressed by the *Courier*, that there has been much to condemn in the conduct of both parties, and that it would be unjust to lay the whole blame upon either, in particular. As usual, it appears that both before, and during the contest, the Catholic clergy were most zealous in exhorting their people to keep the peace, and most unwearied in their efforts for allaying the angry passions of the combatants. Well would it be if our people, of both origins, were to listen attentively, and faithfully practise the exhortations of their pastors; we should not then have to chronicle such melancholy facts as these which have just given to Quebec an unhappy preeminence in the annals of electioneering fraud and violence.

GLENGARRY ELECTION.—We had been given to understand that Mr. Fraser, one of the candidates, though a Protestant, was a man of liberal principles, a friend to "Freedom of Education," and willing to accord to the Catholic minority of Upper Canada, the same measure of justice that has been meted out to the Protestant minority of the Lower Province. In this it seems that we have been misinformed; for we learn from a correspondent of the *New Era* that on the hustings Mr. Fraser openly declared himself, opposed to allow Catholics the right to control the education of their own little ones—or, in other words, the opponent of separate schools. After this of course the Catholics of Glengarry had but one course open to them; nor did they hesitate for one moment. Though many of them had come to the place of nomination favorably disposed towards Mr. Fraser, they after hearing his open declaration of hostility, at once ranged themselves against him, and went over in a body to his opponent. This was no doubt their duty; for though Mr. Fraser deserves credit for his honesty, though one must always entertain more respect for the man, who openly avows his hostile intentions, than for the smooth spoken hypocritical scoundrel who promises everything, in the determination to fulfil nothing—still it is impossible for the conscientious Catholic to vote for the candidate who publicly declares his intention to restrict him in the exercise of his inalienable rights as a parent, and to throw obstacles in the way of his performance of those duties for which he is responsible to God alone. All honor then, we say, to the honest Catholics of Glengarry.

Over the signature R. A. Carden, we find a letter in the *Montreal Witness* of the 26th ult., wherein the writer declines entering into any "newspaper controversy with the editor of the *True Witness*;" but challenges the said editor "to meet him on any Thursday evening he pleases at the Temperance Hall in Quebec," and there to prove from Scripture the truth of the doctrines of the Catholic Church upon the subject of the Invocation of Saints—Purgatory—Transubstantiation—The Immaculate Conception of the Blessed Virgin Mary—The Sacrifice of the Mass, "and others of *his class*."

We would here remind the writer—if he be, as we have every reason to suppose that he is, the same gentleman who, some year or two ago, "challenged any clergyman or layman to stand up against him" upon the doctrine of the Immaculate Conception of the Blessed Virgin—which doctrine, he, the Rev. Mr. Carden, bound himself to prove, was "contrary to reason and common sense"—that that challenge was accepted by the *True Witness* in its issue of the 15th August, 1856; and that, until such time as the Rev. Mr. Carden shall have redeemed his pledge to prove the doctrine of the "Immaculate Conception" to be "contrary to reason and common sense," we cannot condescend to engage in any controversy with him upon any other subject whatsoever. It is too often the custom for Protestants, desirous of making a little reputation amongst the members of their respective sects, to throw out absurd challenges which they have no intention to fulfil; but we can assure the Rev. Mr. Carden that we do not intend to let him slip so easily betwixt our fingers. His thesis which he has pledged himself to prove is—that the 'Immaculate Conception' of the B. Virgin is "contrary to reason and common sense"; or, in other words, that the Maculate Conception of the B. Virgin can be established by natural reason alone, and that sense which all men hold in common. To that thesis, Mr. Carden must strictly confine himself; and when he shall have redeemed his pledge, then, but not before, will he have the right to expect us to enter into controversy with him upon any other topics connected with the faith or doctrines of the Catholic Church.

And even then he will have no right to expect that we shall attempt to prove the truth of any