

The True Witness.

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MONTREAL, FRIDAY, JULY 12, 1861.

NEWS OF THE WEEK.

The recognition of the kingdom of Italy by France has been formally announced to the Sardinian Parliament by Ricasoli, the successor of Cavour, and diplomatic relations betwixt the two countries, are, it is said, about to be resumed. What this may bode to Rome it is hard to say, for the policy of Louis Napoleon is unfathomable, and his every act in connection with the affairs of Italy has been an enigma. Why he keeps his troops at Rome, kept his fleet at Gaeta, and why, whilst professing the best of sentiments towards the Holy Father, he should allow or rather encourage the publication and circulation of the most indecent attacks upon the latter, under his very nose—are questions to which it is in vain to expect any satisfactory or intelligible answer. The news from Italy for the past week is of little importance, but we regret to learn that rumors as to the delicate health of the Holy Father continue to gain ground.

Lord Chancellor Campbell was found dead in his bedroom, on the morning of the 23rd ult., having to all appearance retired to rest in good health on the previous evening. There has been much discussion in Parliament and in the press, upon the policy of sending reinforcements to Canada at the present juncture. Enough, and more than enough, has been done to arouse the suspicions of the people of the United States against the pacific intentions of the British Government; whilst the mere handful of troops sent to Canada would be of very little use in case of an outbreak of hostilities. Either no troops should have been sent at all; or, if it was deemed necessary to strengthen the armaments of Canada, a force sufficient in numbers should have been at once despatched. As usual, however, the British Government likes middle measures, and adheres to the *via media*, which, of all paths, is the most dangerous. It has done too much, if it really desires to keep on good terms, and to cultivate amicable relations with the United States; too little, far too little, if, having reasons to dread a rupture, its object is to put the Canadas in a state of defence against the aggressions of a hostile neighbor.

The civil war in the United States continues to drag its slow length along, in the old incomprehensible fashion. We have daily two or three lengthy columns of telegraphic reports from the seat of war, from which, however, it is not given to mortal to glean a grain of information. Still the contending parties are always just about going to begin; and still they keep up the same game of brag and talk, and do everything but fight. Vast armies come into the presence of one another; furious engagements, in which none are killed, one or two are perhaps wounded, and a still larger number seriously frightened, are the most important events with which we are regaled, and by common consent the United States civil war is pronounced to be a bore.

THE ELECTIONS.—In so far as the still pending electoral contest may be looked upon as a struggle betwixt the "Ins" and the "Outs," and as a quarrel for the distribution of government patronage, and the fingering of the public monies, the Catholic may well be supposed to feel very indifferent as to the result. There are, however, some very important questions in which the interests of religion are immediately at stake, whose solution in a great manner depends upon the composition of the Legislature; and in so far as these questions are likely to be affected by the triumph or defeat of particular candidates, we may well be permitted—without reference to party—to mourn or to exult. All party connections we repudiate; no party ties of any kind bind, or should be permitted to bind us; but we must honestly confess that, as Catholics, as the advocates of Freedom of Education for our coreligionists of Upper Canada, and the integrity of our Religious Communities in the Eastern section of the Province, we do most heartily rejoice in the defeat of Mr. George Brown in Toronto, and of M. Dorion in Montreal; and in the implied condemnation of the Brown-Dorion policy on the School Question, and of the monstrous alliance of Catholics with the "Protestant Re-

form" party. This unnatural and degrading connection is, we believe, at an end forever.

We regard the defeat of Mr. George Brown at Toronto as the more important of the two victories; because, in the first place, there can be no doubt as to its having been obtained through the vigorous and combined action of the Catholics of that city; and because Toronto is Mr. Brown's stronghold, and he himself the soul or animating spirit of the Protestant Reform party. M. Dorion is, perhaps, weak rather than criminal; he suffered himself to be used as a tool by his more astute and unprincipled colleague; and if he consented to become a party to the treacherous, but most skillfully devised school policy of the Brown-Dorion administration, it was not so much for any ill-will towards Catholic schools, as from a certain feebleness of disposition which characterises the man, and induced him to submit docilely to the imperious bigotry of his Protestant colleague.

The details of that insidious school policy, as expounded by M. Dorion himself, must still be fresh in the memories of our Catholic readers. It was most skillfully contrived, and admirably adapted to carry out the objects of its concocters, which were threefold—1. To stave off, for an indefinite period, all legislative action on the School Question;—2. To accomplish finally the overthrow of the separate or denominational school system; and in the third place, to provide a maintenance out of the public funds for some greedy and unprincipled hanger on of the party, or place-beggar, who should for a consideration undertake to do Mr. George Brown's dirty work. This threefold object it was proposed to accomplish by sending a salaried commissioner to travel for an indefinite period in Europe, to examine into, and report upon, the different systems there in vogue; with the avowed design of basing upon his Report, when presented, a general or common school system for Upper Canada. Thus, if the plan had been successful, the Brown-Dorion administration would have been able to silence the clamors of both parties, without coming to an open rupture with either. To the Catholics calling for a reform in the existing school laws, it would have replied—"Wait for the Report of our travelling commissioner; you cannot expect us to stultify ourselves by taking any action in the premises until we shall have received that Report;" and the same answer would have sufficed to silence the clamors of Mr. George Brown's Protestant Reform friends, calling for the immediate fulfillment of his oft reiterated pledges to put down "sectarian education."

Fortunately this treacherous plot was defeated by the untimely political death of its concocters. The expectant Commissioner, who was to play the part of jackal, or political scavenger, was disappointed of his salary and government situation; and the honest Catholics of Toronto have by their votes at the last election testified to their appreciation of the merits of the man from whose fertile brain the scheme originated. Yes! We look upon the defeat of Mr. George Brown as the work of the Catholic electors generally, and of the Toronto Freeman in particular, to both of whom, for their conduct in this respect, the gratitude of the Catholic body throughout the Province is due. Not only have they inflicted well-merited punishment upon the incessant reviler of their creed, and the inveterate slanderer of all that as Catholics they should most hold dear, and venerate; but they have given a deadly blow to the political influence of the bitterest foe of Lower Canada, to the foremost amongst the assailants of the "laws, the language and the religion" of those whom in their insolence the "Protestant Reformers" taunt as an "inferior race." This calls for active gratitude from the Catholics of Lower Canada, whose battle the Catholics of the West have well and gallantly fought. The least that we, of this section of the Province can do in return for their good offices, is strenuously to aid them in their struggles for complete "Freedom of Education." They have established a claim on our good offices; and we should be foolish as well as most ungrateful, were we not thankfully to acknowledge that claim, and energetically to enforce those their reasonable and well-founded demands for such reforms in their School Laws as they shall agree to.

The Clear-Grit alliance is at an end, even if it ever had any solid, tangible existence. With a frankness which does it credit, and makes atonement for its past, the Toronto Freeman acknowledges its error in once advocating that course, and in almost the very words of the TRUE WITNESS of '59, repudiates an alliance with men all whose antecedents betoken the rabid enemies of Catholicity, and whose actual conduct in no manner belies those antecedents. As the TRUE WITNESS argued against that alliance when it was first mooted, and propounded to the acceptance of the Catholic body, so in the same terms does the Toronto Freeman argue against it to-day; thus fully justifying our policy with regard to that hideous alliance, and effectually removing the barriers that unfortunately, for some time have interposed betwixt us and our Toronto cotemporary. The latter, speaking of his departure from the policy of independence

of all parties which the TRUE WITNESS has always advocated, and to which the Toronto Freeman pledged itself in its prospectus—thus makes the *amende honorable* for his deviation from that truly Catholic policy, and his encouragement of the "Clear-Grit alliance";—

"On the score of policy, we are free to admit a deviation from the strict line of neutrality or independence, which we originally intended to pursue. If we swerved in this respect, it was because we felt desirous to lend as much support to the views and policy of our highly-gifted and talented countryman, Mr. M'Gee, as our judgment and conscience approved of."—Toronto Freeman, June 28.

And in this lies the secret of the several controversies which have arisen on the subject of the "Protestant Reformers" as our "natural allies," betwixt the Toronto Freeman and the TRUE WITNESS. From the day on which that monstrous alliance was first proposed, it was to us a self-evident proposition, that the policy into which, for a short time, our cotemporary unfortunately swerved, was dishonorable, and injurious to Catholic interests; because, betwixt the honest Catholic and the Protestant Reformer there was, and could be, no one principle in common; and because, therefore, any political alliance betwixt them necessarily implied a flagrant dereliction of principle upon one side or the other. That policy we could not consent to follow, because the TRUE WITNESS never would, and, please God, never will, "swerve" one hair's breadth from the path in which it originally started, to please any man that ever breathed, no matter what his race, creed, talents or popularity. If any we have offended by our obstinate or stubborn adherence to the same course wherein we started, herein lies the cause. We would not play Sir Sycophant to any man; we would not sacrifice one grain of truth for a ton of popularity; we could not cease to believe that two and two make four; and therefore we could not but condemn, too harshly perhaps, an alliance and a course of policy, whose opposition to all Catholic interests, and all political morality, was as easily demonstrable as the simplest proposition in the first book of Euclid. The very head and front of our offending hath this extent—no more.

But as all cause of controversy betwixt us and the Freeman is now removed by the latter's ample retraction, and acknowledgment of its motives—so we may be permitted, as Catholic journalists, to hope that in the future, nothing shall occur to sow again the seeds of strife. The Freeman has, and we cannot too often repeat it, done right good service to the Catholic cause, by its instrumentality in procuring the defeat of Mr. George Brown; and the "Dogans;" as the defeated candidate was in the habit of styling the Irish Catholics of Upper Canada, have given their Protestant neighbors a lesson which the latter will do well to lay to heart. They have shown that they know how to discriminate betwixt their natural enemies, and their "natural allies;" that they have the power, as well as the inclination, to avenge an insult upon themselves and their religion; and that though only a minority of the population, they do when united, hold the balance of power betwixt the contending parties in Upper Canada, of whom neither can in the future expect to insult, or injure them with impunity. For this valuable lesson, and the manner in which it has been inculcated, all honor to the Catholics of Toronto, and all thanks to the Toronto Freeman.

THE LOGICIAN OF THE "TRUE WITNESS."—The last number of the True Witness has an article on the death of Cavour, in which that event is spoken of as the punishment of the Almighty on his political course. It begins thus:—

"Cavour is dead—gone to his last account! The prayers of the Catholic world have reached the throne of the just and eternal God, and one by one in His own good time, is He striking down the enemies of His holy Church."

One would think this writer who signs himself "Sacerdos" expects to be immortal. Otherwise sooner or later the event will happen which will prove by the like reasoning that he was an enemy of God's Holy Church, and that he has been struck down in God's own good time. For men who know that they must all die, the righteous as well as the wicked—Plus ça change, plus ça change—*is a little too absurd to talk of death as a punishment for individual misdoers.*—Montreal Herald.

Is the editor of the Herald an imbecile or an infidel? One of the two we fear he is who wrote the above extract. An imbecile, if believing the Scripture he cannot read it—an infidel if reading it, he refuses to believe it.

If we attribute Count Cavour's death to the hand of Providence watching over Holy Church, it must be attributed to our Popish education which has (unfortunately it appears for us) taught us to revere the Bible as the inspired word of God, and forbids us to interpret it with a false philosophy. It may be all very good for the editor of the Montreal Herald, imbecile or infidel whether he be, to look upon a consignation of Bibles very much in the same light as a sale of French goods—as a good speculation in a community of fools; but, Catholic as we are, we cannot divest ourselves of a certain deep reverence for that Holy Book, and an unshaken belief in its narrative. Hence when we read of the death of Core, Dathan and Abiron, we understand it to mean—(the editor of the Herald to the contrary notwithstanding) that *it is* (NOT) *at all absurd to talk of death as a punishment for individual misdoers.* If the Montreal Herald has any lingering sparks of faith yet

left in the teachings of the Holy Writings, or even if he look upon them only as ordinary narratives of events, we would recommend to his careful perusal, the XVI. chap. of the Book of Numbers, where the Sacred Scriptures recount the swallowing up into the bowels of the earth of Dathan, and Abiron, (vs. 21, 32, 33), because they refused to obey Moses; and the destroying of the 250 under Core (v. 35), who offered incense on unhallowed fire, as well as the destruction of the 14,700 (v. 49), who murmured against Moses and Aaron. The editor of the Herald may look upon all this as a mere myth or romance of priestcraft to frighten naughty children, and his Protestant readers may applaud his discovery; but we as Catholics, must beg leave to look upon it as an instance of God's providence against offending man, and as a most decided and striking instance of "the punishment of death inflicted upon individual misdoers." Again, in that magnificent description of the events of that abominable feast of King Baltassar (cap. v., Daniel), wherein the king in his drunken madness "commanded that they should bring the vessels of gold and silver which Nabuchodonosor, his father, had brought away out of the temple that was in Jerusalem—that the king and his nobles, and his wives, and his concubines might drink in them"—we remember the fear that smote the king—how his "countenance changed and his thoughts troubled him: and the joints of his loins were loosed and his knees struck one against the other;" for "in the same hour there had appeared fingers as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace; and the king beheld the joints of the hands that wrote." We remember also how that the Prophet Daniel was sent for into the king's presence, to interpret the words traced by the mysterious fingers—Mane, Thecel, Phares—and how that interpretation ran thus: "Mane: God has numbered thy kingdom and hath finished it. Thecel, thou art weighed in the balance and art found wanting. Phares, thy kingdom is divided and is given to the Medes and Persians." And Daniel was honored with purple and a chain of gold, and was proclaimed as the third man in the kingdom. *And the same night Baltassar the Chaldean king was slain.*

Surely the editor of the Herald need not be a Daniel, a second Daniel, to behold in this the hand of God.

Again, the worthy editor has doubtless read in the Acts of the Apostles of the death of Ananias and Sapphira, for "agreeing together to tempt the Spirit of the Lord." How Ananias first, and then Sapphira, were stricken dead in the presence of the Apostles, and were carried out by the young men, and buried immediately. These at least had no doubt of their death, or of its cause, whatever "liberal" opinions the editor of the Herald may entertain on that head.

SACERDOS.

If there is in these our days a living and continual proof of the divine mission of the Catholic Church, it is certainly to be found in the fact of the unrelenting persecution that she has to undergo on all sides. Her divine founder bequeathed her His sufferings as a perpetual legacy, and as a proof of her lineal descent from Him. Those remarkable words—"If the world hate you, know ye that it hath hated Me before you"—are at once the preamble, the body, and the codicil of this sorrowful bequest; and Pagans, infidels, heretics, false brethren—the powers of darkness in high places—the arrogance of bigotry and a false philosophy—all attack her on every side in fulfillment thereof; and divine indeed must be the protection that saves her from their incessant unwearying assaults. To attempt an analysis of these attacks would be beyond the labor of man. They are embodied in the history of all the nations of the earth from the foundation of the Christian era to the present moment. But if they have at all times been vigorous, never in the history of Christianity have they been conducted with a persistency, a tenacity of purpose, and a bloodthirstiness equal to that of the present moment. The attack upon her made at the Reformation may have been great; but then (in the person of the English and German churches) it was directed against her external members only; now (in the person of the Sovereign Pontiff) it is directed against her very heart. Then it was sought only to loosen a little the ties that bound so fast the passions of men; now it is sought to sever those ties altogether, and to substitute the unbridled licentiousness of infidelity.

The assault that is being made against her at present in Italy, though to the superficial and unthinking it may appear but as a question of temporalities, is in reality a most desperate struggle. In its political aspect, it is a struggle between conservatism and socialism; whilst in its religious aspect, it is the death-struggle of infidelity against the only barrier offered to it—viz., the teachings of the Catholic Church; and unfortunately the Church finds arrayed against in this struggle not only her natural enemies—the Victor Hugos, the Eugène Sues, the Mazzinis, and the Garibaldi, of the infidel and socialistic world—but alas! also those unnatural enemies—the quasi-Christians of

English Protestantism. We say English Protestantism; for we do not find this insane war carried on by the Lutheran Protestants of Germany; on the contrary, one of the most eloquent and conclusive defences of Catholicity in the present contest has emanated from the pen of an eminent Lutheran divine. How suicidal this policy will prove, English Protestantism will discover probably when it is too late. Protestantism being but a negation of Catholicity, is dependant upon Catholicity for its very existence: as the negative is dependant upon the positive. Catholicity therefore once destroyed, Protestantism must fall with it. Protestant England, through her insane hatred of Catholicity, fosters the existence in London of all the revolutionary societies of Europe, and London is the "point d'appui," the "dos moi pou" of Mazzinism and Red Republicanism. This she does under the shallow pretext, that she cannot expel them until they are guilty of a breach of British law. But surely British law must be very defective, and much in need of revision, if secret societies, dangerous to the peace and existence of neighboring and friendly nations, be allowed at any and every moment an asylum under its wings. But this same British law that is so indulgent in the case of Italian and anti-Catholic refugees, is sensitive enough, when a society of beardless boys, under the name of the Phoenix Society, springs up in Ireland; or when an assault is made upon a Protestant Bishop, or for the matter of that upon a prince. Then she is all alert. Secret societies are then all at once discovered to be dangerous and contrary to this same indulgent British law. They may plot for the overthrow of Catholic dynasties, and the slaughter by thousands of Catholic people;—they may sap the foundations of revealed religion, and yet be in accordance with British law; but let a whisper but come across the Irish channel, that Irish youths are imitating their Italian confreres, and immediately this British law arouses from its slumber, shakes itself, and finds out in a moment that all this is very reprehensible in these Irish youths, and must be put down with a firm, nay a severe hand. And all this time she is fostering the viper. Slowly, but by sure degrees, secret societies are disseminating the abominable poison of socialism and infidelity. It has already spread through London like a moral nuisance more deadly than the stench of her filthy Thames. It has been carried on the secret wings of the winds throughout the kingdom, until not a workshop, not a factory, but has some taint of its abominable venom. Her operative population, whether of the manufacturing or mining districts, is as fully imbued with the false philosophy of communism, as are the dens of London, where the Mazzini clubs hold their nightly sittings. There is a retribution in all evil, and sooner or later it will fall upon England for her fostering care of these assassins. It is true that England has in the immense riches of her aristocracy, and merchant princes a stronger barrier against these of things than her poorer neighbors; but this will not avail her always, but may even prove her ruin, as offering so rich a spoil to the revolutionist adventurer.

The Roman Catholics of Lower Canada remain inert, while the whole Continent round them is in a ferment with Protestant activity and enterprise" (McAuley's Hist. of Eng, cap. I vol. I.)

Had these words been written in any other cause than that of bigotry, they would have been sufficient in themselves to have utterly ruined the reputation of the most learned and captivating writer, even though that writer were Thomas Babington McAuley, and a baron withal. But bigotry is at all times a rampant feeder, and not over discriminating in its food; and the writer who is despicable enough to pander to its taste, need not be over particular in his points, or in the manipulation of his facts. Conclusions most illogical, perversion of facts the most palpable, will be gulped down for sound arguments and conclusive proofs. In a very truth it is humiliating to the sensible portion of mankind, to think that human reason can become so perverted as to render such slipshod logic simply bearable. Public taste must be at a low ebb, when such wares are vendible. It will surely be that in years to come Englishmen will blush for their forefathers, who could tolerate such abominable twaddle and bosh from any writer—much less endorse it with the sign manuals of a "peerage."

Baron McAuley would have us believe—1st that the people of Lower Canada are in a lower scale of civilization than the dwellers of the United States; and 2ly that this inferiority is attributable to their religion (Catholicism). Had it been that fabulous and exceedingly facetious but by no means veracious individual of our younger days—Baron Mauchausen—who had told us this, and not the staid Scotchman, and would he historico-philosophical (Baron) McAuley, we should have known exactly how much credence was to be given to this monstrous assertion. But as we said before, when bigotry is concerned, all the ordinary laws of hermeneutics will be found at fault. But truly the Baron's case is a strong one. The peaceful calm, the very personification of the "otium cum dignitate" of the Latin poet, of Lower Canada, in contrast with Yankee grasping and wooden nutmegs is