

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, DEC. 17, 1858.

NEWS OF THE WEEK.

The *Persia's* mail of the 27th ult., arrived in town on Tuesday evening, having been carefully detained for two days on the road betwixt New York and Montreal. With the exception of the Montalembert trial, details of which from the pen of the correspondent of the *Weekly Register* will be found on our sixth page, the European news contains little of general interest. In England, every body seems to be engaged in drawing up a new Reform Bill for the Session of 1859; but nobody, as yet, seems clearly to understand what any body wants in the way of Reform. It is expected however that the Derby administration is about to bring forward a measure of its own for placing the elective franchise on a more satisfactory basis.

THE QUEBEC "HERALD," AND THE MONTREAL "PILOT."—It is a rule with us to deal only with the public and strictly official acts of our public men. Of the member of Parliament we form our opinions by his votes and speeches in the House; of the Minister, by the measures he brings forward, and the advice by him tendered to the Governor—as evidenced by the official acts of the latter. But with the non-official acts of the Ministerial adviser, and with the extra-Parliamentary action of the legislator, it is not our business to meddle.

It is upon this principle that we refuse to place any confidence in the good intentions of Mr. George Brown. We judge him, not by his liberal, or quasi-liberal after dinner speeches during the recess, and whilst strictly speaking his official or Parliamentary character may be said to be in abeyance; but wholly and solely by his speeches and votes in Parliament during the last session of the Legislature. Applying this test to Mr. Brown, and finding that during that session, his speeches all breathed a spirit of hostility to Catholics, and that he voted for the Incorporation of Orangeism, and against Separate Schools, we still hold him unworthy of Catholic support; until such time, at all events, as, by his speeches and votes in another session of the Legislature, he shall have given the lie to his unfavorable Parliamentary antecedents. It is in vain to tell us of his moderate professions and liberal speeches at certain political, but extra-Parliamentary banquets, held during the recess. Of these we cannot condescend to take any notice; nor do we attach the slightest importance to them, until they shall have been endorsed by word and act in the Legislative Assembly itself. Still we persist in demanding that Mr. George Brown, member of Parliament, be judged according to his Parliamentary antecedents.

From this rule, which with us is invariable, and universal in its application, we do not deviate, if we notice a controversy that has arisen betwixt our two cotemporaries above named, out of the reported participation of one of our Canadian notabilities in the heretical offices of the Anglican sect, during his late sojourn in England, and in compliance with the request of a distinguished personage. Of the truth or falsity of this rumor we offer no opinion; and whilst as Catholics, and we may add, as naturalised Canadians, we sincerely hope for the honor of our country, and of our religion, that it is a malicious lie, we should have no hesitation in at once pronouncing it to be so; were it not that the Montreal *Pilot* (Ministerial) not only does not deny the foul accusation, but almost admits its truth, and certainly endeavors to defend the conduct imputed to one who calls himself a Catholic. And therefore it is that—not with reference to its bearings upon the character of a Canadian official, but, as an indignant protest against the blasphemous doctrine laid down by our Montreal cotemporary—who occasionally assumes towards our Irish Catholic fellow-citizens the office of Mentor—we find ourselves compelled to notice a rumor, which we hope is a slander, and which is at all events a scandal to our religion and our adopted country. We hope however that the story will be formally contradicted by the French Catholic press, and we shall have much pleasure in giving insertion in our columns to that contradiction.

The *Quebec Herald*, however, having given publicity to the rumor, and having positively asserted that the Canadian Statesman in question,

had, in order to avoid offending an earthly sovereign, committed an act of vilest treason and apostasy against Him, who is the King of Kings and the Ruler of Princes—the *Pilot* of the 8th inst. replied, not, as we said, by giving the assertions of the *Quebec Herald* a flat and indignant denial, but by the following apology: in which it is hard to say, whether the features of the sycophant, the abject crawler before temporal dignities, or of the impious blasphemer, and contemner of the Divine Majesty, are the more apparent. Addressing itself to the *Quebec Herald*, the *Pilot* thus lays down the laws of etiquette, which according to his Protestant notions, obtain both in Courts Celestial and in Courts terrestrial:—

"Our cotemporary will be in no hurry to pardon us, we fear, if we say that the above article is conceived in the very worst taste. He knows, or ought to know, that a royal invitation, in cases where a man's secular duty, or religious sentiments, are not compromised, is held equivalent, by all judicious and well-mannered persons, to a command? The Queen herself sets a striking example of enlightened toleration of what she may, but not *must*, consider erroneous" in religious doctrine and discipline, by attending regularly, with Christian humbleness, at the ministrations of Presbyterianism in the small parish church of Crathie, in the vicinage of her own Highland home." So also have her titled visitors from England, who were, all or most of them, members of that great Protestant Establishment of which their Mistress and ours is the sworn head. Having so illustrious an example of becoming condescension in his remembrance, if not before his eyes, we do not see that a liberal-minded and well-bred man, Premier of the Canadas though he may be and is, could well refuse, even if disinclined, to obey a call to devout exercises thus presumed (for it is but a presumption after all) to have been made upon him by his gracious lady Sovereign."

Well was it for the Christian Church, that in the early days, her children were made of sterner stuff, than is the servile writer who in the XIX century of Christianity, lays down the doctrine—that the Statesman cannot well refuse to obey a call to commit that which, if the Catholic Church be not an imposture, and her doctrines a lie, is mortal and damnable sin against God, if the call proceed from an earthly Sovereign! and that for the Catholic to deny his faith, by associating even in appearance, in acts of worship with those whom his Church holds to be heretics, is "an example of enlightened toleration!" Thank God! it was not thus that holy men of old understood their duties towards God and towards man. Not as the *Pilot* reasons did they reason, when they were called upon to trample upon the cross, or to burn a grain of incense before the image of Cæsar; neither did they deem that the tolerant precepts of their religion obliged them to take part in, or give the faintest semblance even of countenance to, the impious rites of their heathen masters! It was but a little thing, a very little thing, they were called upon to do. To take a pinch of powder betwixt finger and thumb, and throw it on the fire; to bow perhaps in passing before some statue of the reigning Emperor, and they might still worship God in their own manner. Yet as these trifles involved an important principle; as in fact they amounted in the eyes of the world to a denial of Him who died for them, and of the Spiritual mother who bore them, old men, and tender virgins, preferred death, and tortures ten thousand times more bitter than death, to an act which seemed even, to imply an act of treachery to their God and to their Church. If then we honor these, the primitive martyrs of Christianity, what feelings should we entertain for the writer in the *Pilot*?

We honor too, though in a very different degree, the stubborn courage, and heroic, though misdirected zeal, of those brave and indomitable men, who in the XVII century, and in Scotland, maintained at the sacrifice of property, liberty, and life, the great doctrine of the "Headship of Christ." Unconsciously these men were fighting for a great Catholic truth—that the civil magistrate has no authority over the Church.—The "Covenanters" of Scotland were the "Ultramontanians" of Protestantism; holding and asserting, though falsely applying, the very principles which at this day distinguish the thorough going Papist from the servile and despicable Gallican.† These "Covenanters" had their faults, many and great; but from this fault at least they were free—that of an "enlightened toleration" for what they believed to be treason to their "Head;" and of deeming themselves bound "to obey a call;" even from their King, to participate in acts of worship with those whom they believed to be the enemies of their God.—We honor the natural virtues of these men.—They were heretics it is true; they were our enemies, and the enemies of our Church, even whilst unconsciously shedding their blood for one of the characteristic tenets of that Church. But they were brave, consistent, and strong-willed men; and so long as indomitable courage and inflexible fidelity to a great principle are held in honor amongst men, so long may Scotland be proud of her stern children; and so long will the abject servile doctrines of the *Pilot* be held in well merited contempt and detestation.

Our readers will perceive that we deal not with the facts as stated by the *Quebec Herald*, but with the miserable apology for a hypothetical act of apostasy, put forward by our Montreal

† Yes! But in a Catholic country, neither the Queen nor any member of the Royal Family would go to Mass on Sundays, instead of to the Anglican Chapel.

† "Erastian" and "Gallican" are terms almost synonymous.

cotemporary. We do so lest any of our Catholic friends, misled by the impertinent assumptions of the *Pilot* to be their Mentor, should be deceived as to the teachings of the Church respecting the heinousness of such apostasy as is implied by the deliberate participation of the Catholic—upon any pretence whatsoever—in any act of Non-Catholic worship, whether it be Protestant, Mahometan, or Hindoo. Never, under any conceivable circumstances, can it be lawful for the Catholic to join, or appear even to join, in any heathen, heretical, or idolatrous worship. We are commanded under peril of mortal sin of the deepest die, to abstain from all conventicles of heathens, heretics and idolaters, lest we be partakers of their plagues; and neither to save our own lives, nor were it necessary to rescue the universe from impending destruction, would a Catholic be justified in communicating, or in consenting to appear to the world as communicating, in things spiritual with those who, if Catholicity be true, are the enemies of Christ and of His Church. "Anathema cunctis hæreticis—Anathema, Anathema," were the last words of the Fathers of the Council of Trent; and how then shall the Catholic presume to hold the semblance even of religious intercourse with those on whom the Holy Ghost, speaking through the Church, has pronounced "Anathema!" If such base condescension is styled by the *Pilot* "enlightened toleration," the true Catholic regards it as the vilest apostasy.

No! we cannot without blackest sin communicate, or appear even to communicate, things in spiritual with heathens, heretics or idolaters; neither can we, without open profession of apostasy, take part in their religious exercises. No! our toleration manifests itself in this; that we pray daily for all heathens, heretics and other aliens from the Church, though we cannot pray with them; and that we cease not to offer up our prayers to our common Father, that He will in His own good time be pleased to bring back the long wandering sheep, so that there may be but one fold, even as there is but one Shepherd, Christ, the Lord. It is in this that the Catholic should manifest his toleration, his love for his separated brethren; and in order, in so far as in him lies, to co-operate with God for their conversion, he should endeavor to set them a good example, and above all to convince them that he is himself sincere in the faith that he professes. Nothing so much militates against conversion, nothing so much tends to confirm Protestants in their heresy, as the lukewarmness and inconsistency of "liberal" Catholics. These men dare neither deny, nor yet loudly assert the Catholic doctrine, "outside of the Church no salvation." Their Protestant hearers know, however, that such is the doctrine of the Church; and they, therefore, learn to despise both the persons and the religion of those who dare not, for fear of giving offence, proclaim in the face of all men, the peculiar tenets of their Church. Thus it is that by many consistent and excellent Protestants—who, however, form their opinions from the inspection of a very limited and very inferior selection of specimens—Catholics are too often looked upon as belonging to "an inferior race;" and thus the conversion of the former is retarded, and often rendered impossible. If, however, we would wish to win the respect of our separated brethren for ourselves and for our Church, and thereby co-operate towards their conversion and salvation, let us in the name of God, always and everywhere, before the face of Princes, and in defiance of the clamors of the multitude, approve ourselves stern, uncompromising in our faith, and inflexible in our obedience to its precepts.

In replying to the series of articles that the *Courrier du Canada* has done us the honor of addressing to us, we should be wanting both in what we owe to our cotemporary and to ourselves, were we not to acknowledge the gentlemanly and conciliatory spirit in which he has met us; and we sincerely trust that he will give us credit for being animated by the same spirit towards him, even though it should appear that upon several very important details we still hold very contradictory opinions.

We say details, because in principles there can be no difference betwixt us. All Catholics must admit the truth of the principles as laid down by the *Courrier*, however much they may differ as to their particular application. That to the Church all men owe an implicit and unconditional obedience; that the State has the right to demand our submission in all things not contrary to the laws of God as revealed to us by the Church, are axioms familiar to every Catholic. We will go farther, and assert that the Catholic will, even in secular politics, be necessarily a Conservative as it is called; that is, opposed to democracy, very unwilling to countenance organic changes, the staunch defender of the rights of property, and the uncompromising champion of the "Family" as against "Socialism" in all its phases. These principles we hold in common with our Quebec cotemporary, and every consequence that flows logically from them we are fully prepared to admit. This premised, we will proceed to the consideration of the *Courrier's* articles, contained in his issues of the 24th and

29th ult., and of the 3d instant, in reply to ours of the 19th ult.

The object of that article was to impress upon our influential cotemporary the importance of making his readers, and Catholic fellow-countrymen acquainted with the nature and objects of Orangeism—the monster which menaces them as seriously, if not as immediately as it does their Irish co-religionists; and of inducing the former to exert their political privileges so as to enforce upon their representatives in Parliament, and in the Ministry, the duty of abstaining from giving to it the slightest semblance even of countenance or encouragement. We argued in fine, that it was the duty and interest of all French Canadians to compel, by all constitutional means in their power, their rulers to adopt the same policy towards Orangeism in Canada, as has already been adopted towards it by the Imperial Government in the United Kingdom, and as was clearly indicated by the Report of the Select Committee of the British House of Commons; a work which we believe is to be found in the library of our own Legislative Assembly, but with whose contents it is to be feared our Canadian legislators are not very familiar. This was the object of our appeal to the *Courrier du Canada*; and even after a careful perusal of his articles in reply, we cannot out avow our candid opinion that he has not as yet furnished us with any satisfactory reason for his refusal to comply therewith.

For it cannot be denied that nine hundred and ninety-nine of his fellow-countrymen are in a state of the most profound and deplorable ignorance as to the real nature and objects of Orangeism; and that the thousandth knows but very little about those objects. Of this we have a striking instance in the columns of the *Courrier du Canada*, wherein our talented, and on all other topics well-informed cotemporary perpetrates the following blunder, which we would pass over in silence were it not so truly dangerous. For instance in his issue of the 29th ult. he says:—

"But what we must not ignore or lose sight of, is, that this Secret Society (Orangeism) is rather—*est plus encore*—a political association, than a religious organisation."

Now every one who knows anything of the origin and history of Orangeism, as published by Orangemen, knows that the very reverse of this is the truth; and that Orangeism is, and always has been, essentially a "religious" or anti-Catholic "organisation," and that is only accidentally "a political association." The avowed objects of Orangeism, the very Alpha and Omega of its existence are—to use its own formula—"Protestant Ascendancy;" and consequently the humiliation and ultimate overthrow of Popery. To attain this end it adapts itself by turns to any and every form of politics. At one moment it boasts of its attachment to the House of Hanover; at another, it is foremost and loudest in the cry for "Annexation." If it suits its purpose it can array itself in the guise of the Tory and ultra-Royalist; but as often may it be found in the sad-colored garments of the regicide Puritan, doing homage to the memory of Oliver Cromwell. Inconsistent in all else, it is steady to this alone; that by every means, and with ever-varying tactics, it pursues its one great object—which as we said before is summed up in the short sentence, but to Catholic ears one most pregnant of meaning—"Protestant Ascendancy."

The mistake of our respected cotemporary, the *Courrier du Canada* upon this all-important point is the more extraordinary, as only a few weeks ago we published the official declaration, or "Pronunciamento" of the Orange Society, in reply to the overtures made by Lord Derby's administration for its dissolution. This reply was published in the *Downshire Protestant*, the recognised organ of Orangeism—recognised in the same sense, and to the same extent as the *Monteur* is recognised as the organ of the French Government, or the *Toronto Globe* of Mr. George Brown's particular clique. This document, or rather the concluding portion thereof, we published in our issue of the 29th of October, in the hopes that some at least of our French Canadian cotemporaries would re-produce it, in order to make their readers acquainted with the nature and real designs of Orangeism. In order, however, that there may be no mistake upon such a vitally important point, one indeed which is the main point at issue betwixt the TRUE WITNESS and the *Courrier du Canada*, we publish it again, respectfully requesting of our esteemed cotemporary that he will do us the justice, and his Catholic fellow-countrymen the service, of re-producing it in his columns; in order that the latter may be enlightened as to the merits of Orangeism, and the TRUE WITNESS justified in his opposition to any and every government that gives any semblance even of countenance or encouragement to such an essentially "anti-Papal" Society.

ORANGE MANIFESTO.

"That the dissolution of the Orange Society is desired in certain high quarters we have very good cause to know. We can see many reasons why such a dissolution should be desired by the same parties. Coquetry with the Popish party will not be profitable while there is a powerful Orange organisation possessing great electoral influence in Ireland, and upon the favor of which certain members of Lord Derby's Government depend for their seats in parliament.—We are almost tired of writing, but John Bull is some-

times rather dull and stupid—the Orange Society is not merely an anti-Riband, but an anti-Papal organisation; and therefore it will exist, as it has existed, utterly irrespective of Lord Derby's or any other Government. Lord Eglintoun is an amiable nobleman. We believe that he sincerely desires the welfare and prosperity of Ireland. But that there may be no mistake made, and no time thrown away that might be better employed, we clearly, emphatically, and distinctly declare that no act or acts of Lord Derby's Government can or could induce the Orange Society to betray the cause of Irish Protestantism by dissolving itself. And we desire it to be understood that this declaration is not the mere expression of individual sentiment, but the enunciation of the fixed and unalterable determination of the Grand Orange Lodge of Ireland and of every Orange lodge in the kingdom. Plain speaking is sometimes desirable. It will save the Derbyites a world of trouble if the subject of the dissolution of the Orange Institution be dropped for the future. We believe that the bare suggestion of such a thing by the Government of Lord Derby would array against that Government every Orangeman in Ireland; and as we by no means desire, notwithstanding its shortcomings and misdoings, to see that event occur, we venture to offer the foregoing suggestion to the earnest consideration of all those who do not wish to see the Derbyite Government antagonised by the Protestants of Ireland. There is plenty of work for those Derbyites, who are also good Protestants, to do. Let them oppose Maynooth, protest against Popish Reformatories, and demand the withdrawal of Popish chaplains from the army. All these have been supported by Lord Derby's Government, we grieve to say; and thus an additional reason has been afforded by the Government of Lord Derby for the continuance of the Orange Society. The Orange Society will dissolve one day we may, however, promise; and that will be when there is no Popery."

The *Courrier du Canada* will also pardon us if we take the liberty of correcting another error into which he seems to have fallen, respecting the TRUE WITNESS. On more than one occasion he seems to imply that we have advocated an alliance of the Irish Catholics of Canada with Mr. George Brown and his "Clear-Crit" or democratic friends. We know not how we can have incurred this suspicion; but that we may not be misunderstood again, we repeat what we had hoped we had already clearly expressed before, with respect to the said alliance; and that is, that we look upon such an alliance as neither possible, nor desirable even were it possible; and that it would be almost as dishonoring to Catholics, as an alliance with the Orangemen.

On the contrary, had we any influence we would use it all to persuade our Irish Catholic friends against allowing themselves to be dragged in triumph behind the chariot wheels of democracy; and we would tell them that betwixt them and the "Clear Grits," or demagogues of Upper Canada there was, there could be nothing in common. That the latter were the enemies of their race generally, and of their creed always; that they were the pledged opponents of "Freedom of Education," and the main support of their hereditary foe, Orangeism; that if with fair words, and studied smiles they sought the aid of the Irish Catholics, it was with the deliberate design of betraying and abandoning them, whenever they should have served the purpose for which their alliance was courted. We would exhort them to stand boldly, even though alone, by their Catholic standard, and to fight stoutly, even if single-handed, the good fight for civil and religious liberty. We would tell them, that their natural allies, with whom alone they could contract a profitable and permanent union, were their French Canadian fellow-citizens, and brother Catholics; and that he who sought to sow disunion, or to widen the breach, that unhappily to a certain extent exists between them, was the enemy of both. We would, in short, humbly endeavor to bring about and cement a firm union betwixt the Irish, and French-Canadian Catholics; believing that in that union is to be found the surest pledge for the happiness of both; for the integrity of Lower Canadian institutions, for Upper Canada Catholic schools, and the interests of the Church.

Of the obstacles to this desirable union we shall treat in our next.

L'Ordre is the title of a French Canadian journal that has lately made its appearance in Montreal; and which, judging from the numbers that have already been issued, promises to be a most valuable acquisition to the Catholic press of Lower Canada. Its editorial articles are characterised by much spirit and ability; and the principles of which it proclaims itself the champion are such as should procure for it the support of every intelligent and zealous Catholic. As a specimen, we lay before our readers the following extract on the "School Question," from L'Ordre of the 14th instant:—

"Admitting Separate Schools as a principle, the system actually in operation in Upper Canada, absolutely excludes them, in practice. In other words, the school law for that section of the Province is the most dangerous obstacle that could be opposed to the education of Catholic youth."

"A law for mixed schools, an open persecution, a frank and public denial of their religious rights would be better for the Catholics of Upper Canada, than the existing law; by means of which justice is done theoretically, but is practically denied to them. By this infernal policy, they have been placed in a position where their enemies can treat them as grumblers and grasping, every time that they open their mouths to demand justice, full and entire."

In the above sentiments we need scarcely add that we do most fully coincide; or that we heartily congratulate ourselves upon the accession to our ranks of such a vigorous champion of "Freedom of Education" as is our new cotemporary L'Ordre. Long life to him, and a faithful and prosperous career.

It is with regret that we have to announce the death of M. Le Commandeur Viger—a name that will long be held in honor in Canada—who, surrounded by all the consolations of the Church, departed this life on Sunday 12th inst; dying as he had lived, a sincere Christian, and a faithful Catholic. May his soul repose in peace.