

THE TRUE WITNESS

CATHOLIC CHRONICLE,

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The True Witness.

MONTREAL, FRIDAY, OCT. 29, 1858.

NEWS OF THE WEEK.

The *Persia's* mail arrived in town on the 27th
inst. By it we learn that in the case of the dif-
ficulty betwixt France and Portugal, the media-
tion of a friendly power has been accepted. In
all other respects the news from Europe is devoid
of interest.

The news from India is still somewhat of a
gloomy hue. No sooner is the rebellion in one
quarter subdued, than it breaks out afresh in
another; and we learn now that even at Calcutta
there is considerable apprehension of danger.
Commencing with a mutiny, the disturbances in
India have latterly assumed the aspect of a re-
volt, and would seem to indicate a wide-spread
and deep-seated aversion to British rule amongst
the native races of the Peninsula. From China
we read of the capture and sack of the town of
Namtow as a retribution for violence offered
by the Chinese troops to a flag of truce.

THE BANQUET.—The approaching political
demonstration, which is fixed for Thursday next,
will be a favorable opportunity for the members
of Parliament, and aspirants after political hon-
ors, who attend thereat, to declare themselves
clearly and explicitly upon the great questions of
the day, in which the interests of the country
are most deeply involved. One great object in
fact, as we are given to understand, of the Ban-
quet and its concomitants, is to give the leaders
of the "Out" party an opportunity of explaining
their intended policy, when by another turn of
the political wheel, they shall have become the
"Ins;" and to lay down the main planks of their
future platform—that platform on which they
are determined to take their final stand.

Now, of all the political questions which
agitate the public mind, that of "Education" is
incomparably the most important, and to Catho-
lics especially, the most interesting. Upon this
question, therefore, we have the right to expect
that the several speakers, at the approaching man-
ifestation—those at least who have not either in
Parliament, or on the hustings already done so—
shall declare themselves fully and most explicitly.
No matter how they may treat any of the other
questions of the day, upon this question of para-
mount importance, there must be no shuffling,
no evasions, no shirking, no ambiguity. He who
does not declare himself plainly and irrevocably
in favor of the "Separate" system, and pledge
himself, whether in office or out of office, to use
every exertion to extend that system, and to place
it on a firm basis, should be looked upon as op-
posed to it, and therefore unworthy of Catholic
confidence and support. It is time in short that
our doubts were at an end; and that they who
are seeking our suffrages should manfully and
honestly pronounce themselves, and make known
their future intentions. Will Mr. George Brown
and his colleagues, if raised to office, will they
pledge themselves to accede at once to all our
demands on the School Question? will they
make the "Separate School System" an indis-
pensable plank of their Ministerial platform?—
These are questions which we have the right to
ask; questions which as freemen and above all
as Catholic freemen, we are bound to ask; and to
which we demand a full and explicit and an im-
mediate reply. We will tolerate no ambiguous,
no evasive answer; we must have no shuffling,
no quibbling about taking the matter into future
consideration, no proposal even of a compromise,
on an Irish National system. We must have a
plain straightforward "Yea, Yea"—or "Nay,
Nay;" for whatsoever is more than these cometh
of evil, and may be accepted as an infallible in-
dex of an intention to betray.

If to our questions a satisfactory answer be
given; if that political party which on Thursday
next comes before the Canadian public as aspir-
ing to direct the affairs, and control the destinies
of the country, will there and then, fully, openly,
and finally pledge itself to adopt the "Separate
School System" in its integrity—then, but not
otherwise, can we consistently as Catholics, ex-
tend to it our countenance and support. But if
on the other hand, an unfavourable answer be
given; or if the question be in any manner
shirked, evaded, or treated as one of minor im-
portance whose discussion should be deferred to

another occasion—then should we be prepared
to look upon all those who compose that party
as hostile to our cause.

We insist the more upon this, as the occasion
which will present itself on Thursday next is one
which may not speedily occur again. It is well
that we should all understand one another, and
learn to distinguish our friends from our foes.—
Our friends are those who are prepared to stake
their political existence upon the triumph of the
"Separate School System," and who will pledge
themselves to stand or fall by it. Our foes are
all those who declare themselves opposed to it,
or who do not declare themselves its friends.—
To the former our hearty and steady support, in
good repute and in evil repute, should be given.
With the latter we should hold no parley, enter
into no treaty; and towards them our cry should
still be "War, War to the Knife!"

Our policy is, in short, to-day, what it was yester-
day, and will be to-morrow. It was adopted
years ago by the Catholic Institutes of Upper
Canada, and may be thus summed up. A hearty
support to any political party that will firmly, and
uncompromisingly, advocate "Justice for Catho-
lics," especially on the School Question; but hos-
tility, unrelenting hostility, towards every Minis-
try, towards every political party that may arise,
that will not make the "Separate School Sys-
tem" in its integrity, an essential plank of its po-
litical platform.

ORANGEISM.—We would take the liberty of
directing the attention of our readers to an article
on our third page from the *Downshire Protestant*,
a journal which, says the *Times*, may be regard-
ed as the *Official Gazette* or *Monitor* of the
Orange Societies. This article is headed
"Orange Manifesto," and, as its name implies,
contains a full and frank avowal of the principles
of Orangeism, and the objects which that so-
ciety has in view. An attempt on the part of
Lord Derby's administration to induce the Orange
Lodges—those pests of social order in Ireland,
and wherever they have obtained a footing—to
disband quietly, was the exciting cause of the
publication of the document in question.

In it we are told, plainly and without reserve,
a fact which should be patent to all the world—
that the Orange Society is not merely an anti-
Riband Society, but that, in the words of the
Orangemen themselves, it is essentially,

"An Anti-Papal Organisation,"
which will exist in spite, and irrespective of,
"Lord Derby's, or any other Government,"
and which will dissolve or cease to be, then only
"when there is no Popery." We have the as-
surance of its members then, that Orangeism ex-
ists essentially as an anti-Catholic organisation;
and that its primary object is the putting down,
or extirpation of Popery.

We call the attention of our readers to this
fact, because we believe, or rather hope, that it
was owing rather to their ignorance of the nature
and objects of Orangeism, than to any innate
vileness of disposition, that on a late occasion
several Catholic members of Parliament were to
be found voting for giving legal recognition to
an "anti-Papal organisation;" because we
cannot and will not believe that any Canadian,
that any man of honor, that any true Catholic,
would, upon any pretence whatsoever, be base
enough to coquet with, or show the slightest
courtesy towards a Society, which exists only as
the antagonist of his religion. No! it is because
our French Canadian fellow-citizens are not
aware of the objects and nature of Orangeism;
because their press has either through apathy,
or timidity refrained from depicting the loathsome
monster in its true colors, that they have hitherto
shown themselves indifferent to its presence;
and in some instances, as in their vote upon the
Bill for Incorporating the Orange Lodges of
Canada, have more than seemed to encourage its
advances. We are convinced we say, that if
the knew what Orangeism really was; what it
meant to them, and to their Church, to their
laws, their language, and religion—the Catholics
of Lower Canada, the children of noble pa-
rents, and who have so many just reasons to
pride themselves upon their chivalrous ancestry,
would not look on with apathy at the contest in
which their Irish co-religionists are engaged with
an enemy from whom, if triumphant, they have no
favor to expect except that of being the last de-
voured.

Animated with this conviction, and holding
this high opinion of our French Canadian fellow-
citizens, we would respectfully request our co-
temporaries of the French press to lay before
their readers the Orange manifesto given on our
third page; in order that the latter may know
what Orangeism means; and that knowing what it
means, they may co-operate with us in opposing it.
This we ask, not only in justice to ourselves, but
in justice to our French Canadian brethren, who
we believe look upon Orangeism as a matter
which concerns Irish Catholics alone; and who
do not know that in its own words it is essentially

"An Anti-Papal Organisation."

And because anti-Papal, therefore, the sworn
enemy of every Catholic, no matter of what ori-
gin. Shall we not then, as we are men of honor,
as we are Catholics, as we honor the Pope as

Christ's Vicar upon earth, and the Chair of Peter
as the Rock on which Our Lord founded His
Church—shall we not, regardless of differences
of race, and paltry political squabbles, join to-
gether to demand of our rulers that Orangeism
be no longer fostered and encouraged in high
places? Shall we not insist upon the application
of the principle here in Canada that has already
been applied by the Imperial Government in Ire-
land—that a member of a secret "anti-Papal or-
ganisation" is an unfit person to be entrusted
with the administration of justice betwixt Catho-
lics and Protestants? And shall we not unite
in demanding the dismissal from office, of the pub-
lic servant who, by his official recognition of that
"anti-Papal organisation," has offered an un-
pardonable insult to every Papist; and lowered
the position of Her Majesty's Representative
amongst a considerable portion of Her Majesty's
loyal subjects?

There are men indeed who are naturally vile;
who seem to take as much pleasure in being
kicked, and cuffed, and spat upon by office-hold-
ers and dispensers of government patronage, as
others do in receiving from the hands of their
sovereign the well-won badge of valour and pa-
triotic devotion on the battle-field. To these we
do not address ourselves; for either they would
not understand us, or they would reject our pro-
position as calculated to disturb the harmony of
the Ministry, and to break the slumbers of Jack-
in-Office. But we throw out our suggestion to
those only who are too high-minded to put up
with insult, and too sincerely Papists, to tolerate
the official sanction in Canada of an "anti-Papal
organisation."

THE "MONTREAL WITNESS" AND ECCLE-
SIASTICAL CORPORATIONS.—Old women of both
sexes are very liable to nervous attacks, proceed-
ing, so the doctors tell us, from impaired diges-
tion, wind, or a morbid condition of the brain.—
Our poor old cotemporary seems to be a perfect
martyr to these complaints, which in her case as-
sume the form of a horror of religious societies,
and permanent endowments for educational or
charitable purposes. So have we known one old
lady, otherwise very respectable, who could scarce
compose herself to sleep o' nights, so firm was her
conviction that there was something under her
bed; and another, who lived and died in the be-
lief that there was a man with a big stick
standing behind her door. What the man with
the stick, and the strange thing under the bed,
were to the aforesaid old ladies, that are Eccle-
siastical Corporations to the poor dear, but very
infirm, *Montreal Witness*.

In the hopes however of mitigating her suffer-
ings; and of modifying, if not altogether subdu-
ing the melancholy complaint under which our cotem-
porary labors, and which we firmly believe pro-
ceeds entirely from an unhealthy and somewhat
flatulent diet—composed principally of "Tracts,"
and such like indigestible substances—we address
ourselves to the task of convincing the *Witness*
how vain, how anile are her fears.

Our cotemporary dreads that, unless restric-
tions were placed upon the natural right of the
individual to do as he likes with his own, our Ca-
tholic Corporations would become too rich; that
their revenues would soon become greater than
their expenditure; that they would go on "in-
vesting the surplus in an increasing ratio, till in a
few centuries," they had bought up all the prop-
erty of the country; that by becoming sole pro-
prietors of the soil, they would acquire an abso-
lute power over their tenants, which power would
be exercised to the detriment of *colporteurs*,
Swaddlers, and the French Canadian Missionary
Society; and that the said Corporations would
prove very harsh landlords, and injurious to the
farmers of Canada. These fears are indeed so
anile, so evidently the incoherent dreams of an
addled old woman, so repugnant to history,
and the teachings of political economy, that it is
impossible to notice them seriously. We would
merely therefore throw out the following sugges-
tions to our poor dear, much-by-wind-tormented
cotemporary.

In the first place, by the indefinite multiplica-
tion of Corporate bodies, all possessed of equal
power of obtaining and holding property, the
first danger of the too great accumulation of
real estate in the hands of any one of them would
be obviated. Ecclesiastical Corporations would, in
their bargains, still be governed by the same un-
controllable laws that regulate all monetary trans-
actions between individuals. The rivalries, the
competitions betwixt a number of Corporate bod-
ies all intent upon investing in land, would have
the effect of raising its price, and preventing its
accumulation in the hands of any one of them.
Were there but one Corporation, and that one a
Romish Corporation, the fears of our cotem-
porary might have a semblance of foundation; but
the old lady will please to remember that what
we claim for ourselves, we desire to accord to all
denominations, to all our fellow-citizens. Under
such conditions, there would be no possibility of
such a contingency as that referred to by the
Witness.

In the next place, there is no fear that the re-
venues of any of our Catholic religious or chari-
table institutions shall ever exceed their expendi-

ture; would to God that we had any reasons for
believing that those revenues would ever suffice
to meet the incessant, and daily increasing de-
mands made upon them. No—the *Montreal
Witness* need not fear that the revenues of any
of our charitable institutions will ever exceed
their expenditure. Protestantism, and immorality,
drunkenness and prostitution, will always maintain
a drain upon their resources; and create a greater
amount of misery, poverty, and degradation, than
we, with all our exertions, shall, in this world, be
able to relieve. God is, we know, more power-
ful than the Devil; ultimately we know that the
Catholic Church shall triumph over Hell and Pro-
testantism; but, in the meantime, she is obliged
to maintain an arduous struggle with her foes;—
nor indeed until the consummation of all things,
can she ever expect to be the "Church Triumphant,"
or ought save the "Church Militant."—
The *Witness* need not therefore fear. Protest-
antism from the miseries it engenders, and entails
upon society, is of itself an effectual guarantee
that the revenues of Catholic charitable institu-
tions shall never exceed their expenses. It would
indeed be well if, by Catholic zeal, they were
able to apply a remedy to all the moral and so-
cial evils that Protestantism creates daily and
hourly amongst us.

In the last place, were our poor dear cotem-
porary acquainted with history, or had she—
which she has not—the slightest tincture of let-
ters, she would know that Catholic Ecclesiastical
Corporations have always and everywhere been
the best, the most indulgent and the most improv-
ing of landlords; so much so that in the middle
ages, the advantages of "sitting under the
Crosier"—that is of holding from an ecclesiasti-
cal instead of a secular superior—passed into a
proverb. And at the present day, we assert
without fear of contradiction, that the most lib-
eral, and the most obliging landlords in Canada,
are our Catholic Ecclesiastical Corporations.

We trust that these suggestions may have the
effect of somewhat allaying the nervous and ut-
terly groundless apprehensions of the *Witness*;
and if she will but eschew "Tracts," and refrain
herself from cant, if she will but spend more of
her time in the pure fresh air, and renounce the
frowsy atmosphere of the Conventicle, we think
that we may venture to promise her a speedy and
radical cure of her troublesome complaint. If
she would but put herself into our hands, in less
than a month we would turn her out quite a "new
creature;" so that even her most intimate friends
should marvel at the change for the better in the
Witness's appearance and general health.

We are happy to see that in so far as Sheriff
Corbett is concerned, there is a chance of a per-
fect understanding betwixt the *Minerve* and the
True Witness. Our cotemporary admits that
the insolence of the Sheriff fully justifies us
in demanding his dismissal. But it is a logical
consequence of our right to demand, that it is
the duty of those who have placed, or who re-
tain, Mr. Corbett in an office for which he has
manifested his unfitness, to dismiss him; or at all
events to mark his offence with some minor
sign of their displeasure, if they consider dismissal
from office a punishment too severe. Now it is
because his superiors have not so punished him,
have not in any manner given the slightest sign
of disapprobation of his insolence towards the
Irish Catholic Clergy, and through them to the
entire Catholic laity—that we hold them ac-
countable for his impertinent language. This
rule is universally admitted and observed in
every station in life; and the law, that superiors
are responsible for the acts of their subordinates,
is the very basis of all discipline, and an essential
ingredient of constitutional government. If for
instance, a Foreign Minister, a Colonial Governor,
or a Military Commander, be guilty of any ne-
glect of duty, breach of trust, or oppressive ad-
ministration, the Ministry are held responsible to
the Legislature and the people of England for
the misconduct of the offending official; until
such time at least as they shall have dismissed
him from his situation, or inflicted such other pun-
ishment upon him as his offence may demand.

In a mixed community like ours, composed of
men of various creeds, and races, it is, above all,
important that those public servants to whom in
any manner is intrusted the administration of the
laws, should be free from all suspicion even, of
national or religious prejudices. A Magistrate,
or Sheriff, who in Lower Canada should have
publicly manifested his strong anti-Catholic, and
anti-Canadian prejudices, by offering a deliberate,
and public insult to the whole body of the French
Canadian Clergy, would be held by our cotem-
porary—and most justly—an unfit person to pre-
side upon the Bench, or to be entrusted with the
selection of juries for trying cases betwixt An-
glo-Saxon Protestants, and French Canadian
Catholics. The latter would, we are sure—so
highly do we esteem them—demand the dismis-
sal from office of the official who had so insulted
them; and if the Ministry of the day remained
inactive spectators of the outrage, and allowed
it to pass unnoticed, unrebuked, we are also sure
that the *Minerve* and the French Canadian press,
would hold the said Ministry responsible for the
offence of their insolent and incompetent subor-
dinate.

Now, Irish Catholics are at least as sensitive
on all matters that concern their national honor

as are their French Canadian fellow-citizens;
and we regret to see amongst the latter so much
indifference, or apathy, to an insult to the Irish
Catholic Clergy, which, if offered to their own,
they would have promptly and vehemently de-
nounced; and in which indignant denunciation,
they would have had the warm sympathies and
active co-operation of their Irish Catholic breth-
ren. Alas! we foresee clearly that the day
will come, and that very soon, when the former
will regret, when too late, their indifference, if
not hostility, towards those with whom it is their
interest, as well as their duty to cultivate a good
understanding, but whom they are doing all in
their power to disgust and alienate.

"Will some Roman Catholic paper inform us of
the people or nation whom this Society for the Pro-
pagation of the Faith has saved from heathenism,
and whom it has Christianised, civilised and edu-
cated?"

The above question we find in the *Montreal
Witness* of the 20th instant, and we have much
pleasure in replying thereunto. For this purpose
we need not even travel out of Canada; but
pointing to the descendants of the aboriginal
"Red Men" of this Continent, we find a case in
point, and a nation or people saved from heathen-
ism, Christianized, civilized, and educated, by
Roman Catholic Missionaries. Indeed so well
have the latter done their work, spite of the ob-
stacles thrown in their way by the secular au-
thority, that our cotemporary will find, if ever he
visits the *Kings' Posts* as they are called, on the
Gulf of St. Lawrence, whole communities of In-
dians; who, though for many a generation depriv-
ed of their Jesuit teachers, and ignorant of the
language of Europe, still retain the arts of read-
ing and writing originally imparted to them by
those Reverend Fathers.

Wherever the Anglo-Saxon and Protestant
has settled, there, whether in America or in New
Holland, the aboriginal race has in a few years
disappeared. In Van Dieman's Land for in-
stance, quite a recent settlement, the aborigines
had become extinct more than twenty years ago.
Protestantism in fact has never come in contact
with a savage and heathen race, which it has not
still further degraded and demoralized, and ulti-
mately extirpated.

Turn now to the annals of Catholic coloniza-
tion, whether of Spain, or Portugal, or France,
and we see that the care of the Church has in-
variably been extended to the aboriginal races;
and that spite of the cupidity and cruelty of the
first settlers, the process of extermination has
been checked, the savage propensities both of
the colonists and the aborigines subdued, and the
latter ultimately brought within the pale of Chris-
tian civilization. It was thus in South America,
wherever the State allowed freedom of action to
the glorious children of Loyola; thus too has it
been in this section of the Continent, wherever
Popery was in the ascendant. Now we ask the
Montreal Witness, can he point out to us one
single British Colony, wherein the native races
have been preserved, gathered into villages,
Christianized, and taught the arts of European
civilization? There is not one; the aborigines
of every British Colony have invariably been
extirpated within a very few years; and that, not
because Englishmen are more cruel, or more
greedy after gain, than Spaniards, Portuguese,
or Frenchmen; but because Protestantism can-
not even if it would, civilize, or Christianize, or
do anything but destroy.

"Where"—again, asks our cotemporary—
"has Rome such trophies of missionary success
as the Society or Sandwich Islands present?"
Nowhere, we frankly admit; nowhere, and we
thank God for it. The chief trophies of Protestant
Missions in the Sandwich Islands, are Syphilis, and
the consequent destruction of the aboriginal po-
pulation. Towards the latter end of the last
century that population was estimated at about
400,000; under the combined influences of Sy-
philis and Protestantism, it has fallen to 70,000.
In the words of a Protestant Missionary, "the
natives are dying off fast, rotten with disease.
Like sheep they are laid in the grave." Thank
God, we say again; Rome has no such trophies
of her Missions to display to the world.

Lastly, since our cotemporary sneers at, as
"child's play," the efforts made by Catholic
Missionaries in China, to procure baptism for the
thousands of unfortunate children exposed by
their barbarous parents—brutal almost as the
lower classes of Protestant England and Scotland
—to certain death, we would ask him a few ques-
tions, and suggest to him a few considerations.

1. Are dying children unbaptised saved, or
made inheritors of the kingdom of heaven?
2. Are baptised children, dying innocent of
actual sin, damned?

3. Or is God a capricious tyrant, who damns
some, and saves others, irrespective of their bap-
tism?

We would likewise observe that if unbaptised
children are saved, or baptised infants dying in-
nocent of actual sin are damned, then must the
Sacrament, or rite—call it by what name you
will—of Baptism be a very absurd and useless
ceremony as applied to children; and because
absurd and useless, therefore, as applied to them,
a sacrilege. For if the condition of the child be
not affected by baptism, it is because it is not a
fit subject for the rite; and it is, therefore, as
impious to baptize a child, as it would be to bap-
tize a cat, or a Newfoundland dog, in the Name
of Father, Son, and Holy Ghost.

Will then our cotemporary have the goodness
to tell us what are his views of Baptism as ap-
plied to children? whether it be a "means of
grace," or a mere blasphemous mummery, and
mockery of a Christian institution? One or the
other it needs must be.