

The True Witness

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MONTREAL, FRIDAY, AUG. 17, 1860.

NEWS OF THE WEEK.

Though the reports from the seat of war in Italy are somewhat vague, and indeed conflicting, it would seem that the Neapolitan had evacuated Sicily, with the exception of the citadel of Messina, and that an expedition under Garibaldi's orders had landed, or was about to land on the coast of Calabria. Disturbances are stated to have occurred in two Neapolitan regiments, and great commotion prevails at Naples and at Rome. An outbreak at Arno, in the Papal States, had been suppressed.

The Syrian expedition is determined upon.—Twelve thousand European troops, half to be furnished by France, are to be forthwith despatched. The massacres had ceased, but the Christian population were still in hiding. The domestic news is of little interest. The Imperial Parliament had voted a sum of two millions for fortifications, Louis Napoleon's letter to M. de Persigny having, in spite of its pacific declarations, had no effect in producing a conviction in favor of the French Emperor's non-hostile intentions. The adjourned investigation into the Lurgan massacre has fully brought out the fact that the Orangemen were the aggressors from first to last; that they fired upon the Catholic chapel, which act was the signal for the row;—and that, in anticipation of the result, they had at hand a large supply of firearms and ammunition. The details of this brutal slaughter of Irish Catholics have created a deep impression on the Continent; and if the European Powers deem it their duty to interfere for the protection of Christians in Syria, we see not why by parity of reasoning, they should not interfere for the protection of the Catholics of Ireland, and insist upon an end being put to the brutalities of the Orangemen, or Irish Druses.

His Royal Highness the Prince of Wales is now in Canada. On Wednesday he visited the Saguenay; on Saturday he will land at Quebec; and about 2 p.m., on Friday next, the 24th inst., he may be expected in Montreal, where, we are sure, he will be received with a hundred thousand welcomes.

TO OUR READERS.

With the date of the present number commences the Eleventh year of the existence of the TRUE WITNESS, and we may be permitted to avail ourselves of the occasion to indulge in a short retrospect with regard to our past, and in a few observations as to our future.

We have faithfully endeavored to redeem the pledge given by us ten years ago to make the TRUE WITNESS essentially and exclusively a Catholic paper; unconnected with party, and political so far only as the interests of the Church and religion are connected with, or in any measure affected by, the action of the Legislature and the Civil Magistrate. Purely secular politics we have carefully eschewed, as their discussion cannot, as all experience shows, be honorably or profitably conducted by the Catholic journalist. The Church is of no party; she seeks only the honor and glory of God, and the spiritual welfare of all her children; it would be to compromise her dignity, and to impair her powers of usefulness, to entangle her in the meshes of secular polemics, or to represent her as in any way linked to the fortunes, or committed to the principles, of any political party.

For these reasons we have always and energetically denounced as degrading, and inimical to our best interests, any alliance of Catholics—as members of a spiritual organisation—with either of the two parties which in Canada wage incessant war for the spoils of office, and the fat things of Ministerial patronage. We have denounced as the bane and disgrace of our cause the office-hunting proclivities unfortunately only too rampant among us; and we have not failed to hold up the place-beggar—whether he plies his filthy trade beneath the banner of the "Ins" or of the "Ous," of Ministerialists or of "Clear-Grits,"—to public and well merited reprobation. Seek first the Kingdom of God and His justice; in all your actions, consult the interests of the Catholic Church above all things and before all things; for the sake of those interests sacrifice every personal and every party consideration, and avail yourselves of all your influence, of all the political power or privileges which the laws of the State under which you dwell confer upon you, to promote those interests—this has been, and ever shall be the sum and substance of the political creed of the TRUE WITNESS, and of its counsels to its readers. Let the time-server, the timorous, the double-dealer, the hypocrite, and the place-beggar so shape his political course, and so trim his sails, as to advance his personal objects, and best to catch the fickle ever varying breeze of popular favor; be it the one study of the Catholic, in every situation of life, to do his duty to his God and to his Church, regardless of human opinion, and reckless of consequences. He who is not ready to sacrifice all for his religion, who loves place or party more than his Church, is not worthy of her, is a disgrace to the name of Catholic.

Holding and asserting such principles, it is not

to be wondered at, if the TRUE WITNESS has encountered strenuous opposition, and has drawn down much vituperation upon his head. It is true—we seek not to conceal it—it is perfectly true that our policy will enrich no man who adopts it; that it will secure for no one any change even of a share, in the distribution, or in any re-distribution of official patronage; that it will fail utterly in procuring for the greediest place-beggar a situation even as a scavenger. In a worldly point of view our policy has nothing to recommend it; and he who enters political life with any design of thereby advancing his material interests, or of making for himself a position in society, or with any other design—latent even—than that of devoting his every faculty to the service of the Catholic Church, and of promoting the spiritual interests of the Catholic community—must, of necessity, indignantly repudiate it, its adherents, and its advocates. The place-beggar, the office-seeker, the political adventurer, must, we say, be hostile to the TRUE WITNESS and its policy; all who look upon politics and political alliances as a means for advancing themselves in the world, of raising themselves to offices of honor, influence, or emolument, must condemn it; and consequently, both from Ministerial, and anti-Ministerial place-beggars, from needy political adventurers of every stripe, and from the sordid army of candidates for municipal honors, we have received violent opposition, and no small amount of vituperation and abuse; for all of which we humbly but heartily thank God.

And we may also add with no less pride and gratitude that, after a cool, dispassionate, and strict examination of our conduct in the several disputes or controversies in which, from time to time, we have been involved, we can see no cause to retract a statement, or modify any single expression to which we may have given utterance. Sincerely we may boast that we have wronged no one, accused no man unjustly, put unfair constructions upon no man's actions. On the contrary, charity has forced us to keep back unpleasant truths, and to deal gently, perhaps too gently, too tenderly, with our adversaries. If at all we have erred, it has been by our too great reticence, by our undeserved moderation and tenderness; and in that we have been too ready to place confidence there where confidence was ill bestowed, too unwilling to believe the slightest evil of those of whom it were a stretch of charity to think aught of good.

What we have been in the past, that shall we be in the future. As in the former we defy any one to detect any variability or shadow of turning, so to the last hour of the TRUE WITNESS' existence will we continue steadily to pursue the same career, without swerving either to the right hand or to the left; unmoved by clamor, and indifferent to abuse, careful only to study the interests of the Church in Canada, and in all things, and unreservedly, to submit ourselves to those to whom by God's Holy Spirit the governance of that portion of the Lord's vineyard has been committed. In these alone do we recognise any right to criticise our actions, or to dictate our policy.

And if of that policy the non-connection of Catholics in their religious capacity, with any party in the State is an essential feature, so also is the following enunciation of our political faith:—That union—close and cordial union—between all Catholics, irrespective of national origin, or of dividing lines between East and West, is essential to the prosperity of the Catholic Church; and that he, who upon any pretence whatsoever, attempts to array Irish Catholic against French Canadian Catholic, or French Canadian Catholic against the Irish Catholic, or to breed discord amongst them, is an enemy to the Church of Christ; that his tactics or policy should be held accursed by Catholics of all origins; and that he himself, if nominally a Papist, should be hooted from their ranks, as a traitor to their cause, as a mercenary Judas, and as the most dangerous enemy both of the Irishman and of the French Canadian. This has ever been—this ever shall be—the policy of the TRUE WITNESS. Union amongst all Papists, brotherly love, and mutual interchange of good offices, between the children of Catholic Erin and of Catholic France; and war, war to the knife, to every man, to every party, that attempts, by word or deed, to put asunder those whom, in the bonds of one common faith, God Himself has joined together. As Catholics, we have a common enemy in the form of a rampant Protestantism, allied with a rampant demagoguism. In our union alone consists our power of resisting this formidable combination. United as brothers we shall stand and triumph; divided, we shall fall, most deservedly and most ignominiously. To be a humble instrument towards the cementing of that indispensable union is our highest ambition, as it ever has been the principle by which our political existence has been shaped or determined.

From this principle we deduce the urgent duty of French Canadian Catholics to give their aid to their brethren in Upper Canada, on the School Question and against Orange aggression. From the same principle we deduce the duty of the Catholics of Upper Canada to give their aid to their brethren of Lower Canada fighting for their civil and religious liberties, menaced by the "Clear-Grits" and Protestant Reformers of the West. From it we deduce the duty of Catholics of all origins to resist even to the death any attempt that may be made—no matter by whom, from what quarter proceeding, or by what specious arguments defended—for giving a preponderance to the Protestant element in a united Canadian Legislature. We insist upon equality of representation, or Repeal of the Union *pari simple*; no other conceivable alternative even exists which it would be safe for Lower Canada to accept, or under which there could remain any assurance for the integrity of her peculiar religious institutions. Every grievance of which the Catholics of Upper Canada have to complain proceeds from the already too great influence of the Protestant Reform, or anti-Catholic element over the government of the Province; their only chance of salvation therefore, consists in their being able successfully to check the further encroachments of that influence; and this they can only hope to do by means of French

Canadian assistance. But why insist upon facts which are patent as the sun at noon?—which none but knaves deny, or fools can fail to perceive!

In the principle above enunciated our readers will perceive the explanation of our entire career as journalists; whilst from our consistency they may be assured that from that principle, no matter how unpopular its advocacy may make us, we will never swerve one hair's breadth. We need therefore, say no more upon the subject, but will pass at once to another matter in which the material welfare of the TRUE WITNESS is concerned. We allude to the dilatoriness, and indeed the dishonesty of many of our nominal subscribers.

To those who have fully discharged their pecuniary obligations to this office, and they too are many—we return our thanks; but to the other, also very numerous, class of defaulters we would address a few words of remonstrance. If the tone of the TRUE WITNESS offends you, and as there is no prospect that its tone will be altered or modified to please you, give up the paper if you will, but at the same time do not defraud the printer of the subscription due. If you wish still to receive the paper, then pay for it accordingly to the terms, and begin by discharging your arrears; and to all we would give notice that henceforward we will place on our list of subscribers the name of no person who does not remit six months subscription in advance. This we trust is enough upon this subject, to which it is painful, almost humiliating so frequently to recur. Even editors have a right to claim the payment of monies owing to them; and we see not why they alone of all men should be expected to sue as for a favor, for that which they are entitled to demand as their due.

THE ROW IN THE CITY COUNCIL.—That the beastly—to use the mildest form of expression—that the beastly and blackguard language, used by a fellow of the name of Homier who disgraces and misrepresents one of the Wards of Montreal in the City Council, and to a certain extent endorsed by others of his colleagues, should have provoked the indignation of all the English speaking portion of the community is but right; that it should have elicited strong, indeed violent censures from the British press, is by no means surprising; but it is most ungenerous to hold all French Canadians accountable for the insolence of two or three rowdies their compatriots; but it is most unjust, and indeed most diabolical, for a portion of the press to sound the tocsin of civil war; and by mendacious insinuations endeavor to arouse the demon of religious, as well as national, discord, amongst the subjects of one Sovereign, whom we all respect, and to whom our allegiance, whether we be French or British, Protestants or Catholics, is cheerfully tendered. We allude, it may be easily anticipated, to the intemperate language and altogether unfounded insinuations against Catholic loyalty, of the *Commercial Advertiser*. This indeed is our sole reason, our sole excuse, for alluding to the painful occurrence at all; for certainly, as a general rule, the proceedings of our City Council present no attractions to, and offer no fitting theme for the comments of, the Catholic journalist.

On the national aspect of the question as raised by the *Commercial Advertiser* we need say but little; for the *Minerve* and others of our French contemporaries, have already handsomely and energetically repudiated the language of M. M. Homier & Co. as disgraceful to their compatriots, as a blot upon their well deserved reputation for courtesy, and as unbecoming the Christian and the gentleman. Still it would be well, for the sake of the peace of the City, if stronger and more public action were taken in the premises, so as to give the world assurance how general amongst Canadians are the sentiments of the *Minerve*. The insult was public, so therefore should be the reparation; and for the honour of our fair City it is to be hoped that her Council Chamber may not much longer be polluted by low blackguards and scurrilous buffoons. We rely however, with confidence on the good taste and chivalrous feelings of our French Canadian brethren, to do justice upon the delinquents; and to give swift and ample satisfaction to those who have but too good cause to be pained by the wanton insults offered to them by fellows, familiar with the French language indeed, but utter strangers to the high and refined sentiments which have generally characterised Frenchmen and their descendants in every quarter of the globe. Enough however, upon this topic; let us advert to the religious aspect of the question, as brought forward by the *Commercial Advertiser*. That journal insinuates, indeed more than insinuates, that the scene in the City Council was but one amongst many symptoms of a deep rooted, wide spread aversion to British rule amongst French Canadian Catholics; and that this aversion and disloyalty were the natural fruits of their religion, are fostered by the Church, and brought to maturity by the teachings of the Jesuits. Such at least is the only interpretation that we can place on the subjoined extract from its article:—

"The prime movers in this conspiracy, and the instigators of these men—('Homier & Co.,")—are foreign Jesuits, who contrary to law and to public policy, have been allowed to locate themselves in our midst, and to repeat here the machinations by which they have been recognised in every clime which their presence cursed as the disturbers of nations."

We might here remind our blustering contemporary that the very reverse of what he asserts is the truth: that in the last century, the expulsion of the Jesuits, the closing of their Colleges, and the destruction of their influence over the education of the rising generation, were swiftly and indeed inevitably followed by the just retribution of the "Reign of Terror" and the inauguration of the public worship of the Goddess of Reason. We might also remind him that all the prominent actors in the late dis-

graceful scenes in the City Council were, men notorious for their repudiation of priestly influence in general, and of "Jesuit" influence in particular; that they were "Rouges" of the reddest; and as thoroughly indoctrinated with anti-Catholic or Protestant principles as the most devoted adherent of the French Canadian Missionary Society could possibly desire a born Papist to be. Their demagoguism and their rebellious sentiments, are the immediate result of Protestant principles, and are directly opposed to the teachings of the Catholic Clergy of Canada, who are now, as they were in '37 and '38, the preachers of dutiful obedience to all lawfully constituted authorities. But to insist upon the loyalty of our Clergy, and the soundness of their political principles, would, at the present moment, be a work of supererogation on our part.

What we would desire to direct our Catholic readers' attention to in the above paragraph, is its bitterly anti-Catholic tone; and from thence to deduce the conclusion that, as Catholics, they can neither sympathise with the objects which its writer has in view, nor have resource to the mode of action which he prettily forcibly suggests. True, Irish Catholics, as well as English Protestants, have only too good cause to feel indignant at the style in which by a handful of ill-mannered ruffians, they have been treated; but this just and natural indignation can afford no legitimate pretext for their assisting the hereditary enemies of their race and creed "to crush the serpent of French nationality beneath their feet"—for such is the avowed design of the *Commercial Advertiser*, and of the action to which he would fain stimulate Irish Catholics; in the hopes no doubt that the "serpent of French nationality" being fairly crushed beneath Orange boots, the serpent of Irish nationality, and the demon of Popery shall speedily share the same fate.

Earnestly, but respectfully, therefore, would we exhort our Irish Catholic friends to beware of the insidious counsels of the *Commercial Advertiser*; to reject with scorn his simulated sympathy, and to spurn his treacherous professions of good will. That Orangemen, that "Clear-Grits," and that "Protestant Reformers" should conspire for the overthrow of Jesuitism in Canada, is but natural; but it would be most monstrous for Irish Papists to join with them in their nefarious designs. Such a policy would be not only a crime, it would be a blunder, as thereby the latter would but prepare for themselves a day of terrible and well merited retribution. It is as a Protestant that the *Commercial Advertiser* invites the co-operation of Papists to "crush the serpent of French nationality;" it is as the apostle of "Protestant Ascendancy" that he seeks to avail himself of their right arm, to expel the demon of Jesuitism, and to put down Popery.

We tell him however in conclusion, that the "Jesuits" against whom he seeks to provoke mob-violence, by his cowardly and mendacious tirades, are here by us good a right as he is, and that here in spite of him they will remain. That if he, or any of his rascally crew of Orange ruffians, dare but wag a finger in anger against them, there are men in Montreal who well know how to punish his or their insolence; and who will show that it is quite as easy, and quite as incumbent upon them to "crush the serpent of Orangeism," as to crush that of "French nationality." The *Commercial Advertiser* evokes "Lynch Law." We advise him to beware lest by his incantations he indeed raise the foul fiend; which may haply—as has often been the case with wretched and imprudent wizards—turn upon him, and rend him.

And we plainly tell our Irish Catholic readers that he who excites them to join in deeds of violence or aggression against any of their fellow-citizens is their worst enemy; that, only by legal and peaceful means it is allowed to them to seek redress for wrong or insult done them; and that by joining Protestants in a crusade against French Canadian Catholics, and those whom the *Commercial Advertiser* holds up to popular fury as "Foreign Jesuits" they would be but preparing a rod for their own backs, and putting weapons in the hands of the most inveterate enemies of their own nationality, and of that faith which they hold in common with the great majority of the French Canadians. It is our duty as Catholics, to cultivate friendly relations with all men, of all creeds of all origins; we should all frown down the first attempt to kindle anew in our mixed community the scarce extinguished embers of religious and national discord; but above all it is our duty and our interest, to live in the closest harmony with our coreligionists, and brethren in the Catholic Faith.

A HINT FOR THE SWADDLERS.—The conviction seems to be gaining ground, that Protestants would do well to direct their missions towards the outcasts of the Protestant world; and that even in a worldly point of view, the conversion to Christianity of the thousands of non-Catholics by whom the existence of society is seriously menaced in Great Britain and other non-Catholic countries, is an event more to be desired than the downfall of the Pope, or the perversion of myriads of Romanists to the faith of a Chiniqny, or a Belial Achilt. Thus the London *Times* has at length made the discovery that the practical heathenism of his brother Protestants of London alone, presents an ample field for the exertions of the man of God, whose heart is bent rather upon winning souls to Christ, than upon furnishing matter for a "most interesting" report to the old lady supporters of the "Mission to Romanists." The great organ of British Protestantism thus describes the moral and intellectual condition of the Protestant metropolis:

"If anybody wishes to be an Apostle to the Gentiles, or as we now call it, a missionary to the heathen, he need not wait to learn half a dozen languages, or spend a fortune at a college, or purchase an outfit, or cross one or two oceans, or run the risk of being eaten by savages. He has only to walk a couple of miles in any direction in this metropolis, or if that be too much, go to the nearest mews or backlane, and he will find plenty of stray sheep whom a pastor ever sought out, with whose heart no man of God every communed, who have indeed heard of the Church, and have been baptised, nay, married and churched in its fabrics, but who know about as

much of its faith as if they were the intended objects of the projected mission to Central Africa. Why should churchmen be compassing sea and land to make proselytes, and to swell muster rolls, when they seem utterly indifferent to the personal results for which they are making themselves responsible? On the other hand, why should Dissenters desire to conceal the well-known fact, that the most neglected masses of our population are nominally church people?"

Neither is the practical heathenism of British Protestants peculiar to the lowest or poorest classes of society. It is the characteristic of every grade; and as we ascend in the social scale, the traces of its existence are still, and everywhere around us, in the form either of a blank infidelity, or a grovelling superstition.—Here again is another sketch of evangelical Protestant society from the bands of the mighty *Thunderer*—

"The knavery and credulity which reign in the lower sections of the so-called religious world surpass, as it is, all belief. Let any one make it his business for a few weeks to examine the tests, the fancies, and the prejudices of the various theological cliques which divide this community, and he will come to the conclusion that the trade of a religious leader is still one of the most lucrative to which an adventurer can apply himself."

And herein lies the secret of your French Canadian Missionary Societies, and other evangelical organisations for de-Catholicising Papists. The prime instigators of these evangelical associations are men, pretty generally blighted in fame as in fortune; swindlers, and, in Canada, almost universally, fraudulent bankrupts. These gentry aspire, as the means of retrieving their fortunes, if not their reputations, to the post of "religious leaders; and as it is much easier to display a hatred of Popery than to give practical evidences of a love of Jesus, much easier to denounce Romanism than to put on the Christian yoke, these aspirants after the "lucrative" post of the "religious leader" invariably commence their career in the "No-Popery," or evangelical line of business. With a good opening, such as is pretty sure to present itself every two or three years; with a brazen face, a good command of words, and an utter disregard for the precepts of truth and charity for his stock in trade, your evangelical adventurer will, in a community like ours, rise in a short time, from a position of obscurity and poverty, to one of notoriety and comparative wealth. Evangelicalism, or the profession of sound evangelical Protestant "No-Popery" principles, is still, in spite of the extent to which the market is stocked, about the most lucrative business going; whilst it does not exact the possession of any moral capital, such as honesty or chastity, from those who pursue it.—Indeed, the total absence of these qualifications is indispensable to him who aspires to be a successful evangelical "religious leader."

And herein too is the explanation of the difficulty of finding amongst Protestants, missionaries for the heathens of Protestantism. There is in general no reputation to be gained, above all no money to be made, by the conversion of those poor knaves, and hence the aversion of the leaders of the Protestant religious world to engage in so non-lucrative a piece of business. Missions to the South Sea Islands, where the profits of a lucrative commerce can be combined with the doctrines of the Cross—above all Missions to Romanists are popular, and for the reasons above assigned, in the evangelical world. "The laborer is worthy of his hire," is a text which is an especial favorite with, which is always in the heart, if not on the lips, of the modern Protestant missionary; and as a consequence it follows that he rarely feels a "serious call" to a Mission whose wages are likely to consist of kicks rather than halfpence.

Of the success which generally attends the career of the "religious leader," the *Times* especially adduces the case of the Rev. Mr. Prince, a Protestant minister, and founder of a modern Protestant sect, known as the "Agapemone," and which may be looked upon as a strictly logical development, or offshoot of evangelical Calvinism. Indeed, as the *Times* admits, so close is the connection, that "any one who will take the trouble to examine the religious 'experience' of 'Brother Prince,' as described in his journal, will be struck with the resemblance between the phraseology of that singular production, and that which is commonly to be met with in the more orthodox publications of the Calvinistic school" *Times*; and the same journal also recognises the fact that these *Agapemone* Protestants with their Calvinistic phraseology, and practical fitness "are only extreme instances of what is passing among us continually." Such being the case, such the moral and intellectual condition of British Protestantism, we think that we may again reiterate the question so often by us addressed to the F. C. M. Society—"Where are the Missionaries wanted?"

Our esteemed contemporary, the *Ottawa Tribune*, expresses his hope—in which we entirely concur—that in laying the corner stone of the new Government buildings about to be erected at Ottawa, H. R. the Prince of Wales will abstain from giving any recognition "to any secret organisation unrecognized by the laws or institutions of the country." What the *Ottawa Tribune* would assert of Free Masonry, we would also particularly assert of Orangeism—an institution deservedly odious to Catholics, and to all good citizens of all denominations. The Orangemen have been aptly and most justly entitled the *Druses* of Ireland; and indeed their brutalities towards the Catholics of that country are not exceeded by the atrocities of the Eastern Orangemen in Syria towards the unhappy Christians.—For the sake of our illustrious visitor, and for the peace and credit of Canada, we trust that no attempt may be made to foist upon his notice, a society which has long been the curse and the disgrace of his mother's empire; and whose progress has always, and everywhere, been marked by outrage and civil strife—by the blood of murdered Catholics, and by their widows' tears.—Once indeed, in an evil hour, has foul and unmerited insult been offered to the Catholics of Canada by the official reception and acknowledgment of their bitterest enemies; we owe it to ourselves, to our country, and to our Church, to see that the insult be not again repeated.