

The True Witness.

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE B. CLERE, EDITOR AND PROPRIETOR, AT THE OFFICE, No. 4, Place d'Armes.

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MONTREAL, FRIDAY, JAN. 21, 1859.

NEWS OF THE WEEK.

OUR latest dates are of the 5th inst. There is nothing further reported concerning the Irish conspiracy, though it seems certain that secret societies have been for some time on the increase in Ireland; the arbitrary conduct of the Government towards the prisoners lately arrested, is however, generally condemned.

Our Canadian Legislature meets for business on the 29th inst., and a stormy session is anticipated. The Ministry will, however, in all probability be sustained by a small majority in their determination of enforcing the Queen's decision with respect to the Seat of Government.

MINISTERIAL TACTICS.—These may be thus summed up—1st—To create and perpetuate strife amongst the different races of which our Catholic population is composed, by appealing to their national prejudices; and 2nd—To excite amongst the Catholic laity, generally, dissatisfaction with, and distrust of, the Pastors whom the Church has placed over them.

Union of Catholics amongst themselves, and the influence of the Catholic Bishops of Upper Canada over their flocks, are what our Ministerial opponents desire above all things to prevent; and to avert the calamities with which that union, and that influence, menace them and their salaries, the Ministerial journals of Upper Canada are at this moment actively engaged—1st—in blowing the embers of strife betwixt French Canadian and Irish Catholics; and 2nd—in holding up the French Bishops of Upper Canada to the execration of the laity, as foreigners, without sympathy for, or acquaintance with, the wants of their flocks; as intruders, thrust by French influence upon the people of Upper Canada; and as tyrants, intent only upon self-aggrandisement, and objects of personal ambition.

Thus whilst on the one hand we find the Ministerial Toronto Colonist, who has apparently assumed the cast off garments of Mr. George Brown, incessantly blackguarding the last named individual, for his want of energy in blackguarding the Pope (a complaint which no one can urge against the Colonist); on the other hand, we find the other chief Ministerial organ of U. Canada, the Toronto Leader, devoting whole columns to what it calls the "Politics of the Roman Catholic Hierarchy;" in which it recommends to its readers the duty of watching the political effects of the appointments made by the Sovereign Pontiff to vacant Bishoprics in Canada, and hints at the advantages of transferring the right of nomination from the hands of the Pope, to those of the British Sovereign.

been very earnest in his efforts to procure for his people the blessings of an equitable school law, and hence the wrath of the Ministerial Leader; whose constant attacks upon the venerable Prelate who has been so unfortunate as to incur the displeasure of the Ministry, have elicited the following notice from the Vicar-General, the Rev. M. Bruyere:—

St. Michael's Palace, Jan. 4. 1859. DEAR SIR,—I regret to see, by the perusal of the Leader, that you have departed from your usual caution and prudence. The course which you have lately chosen to pursue towards the ecclesiastical authorities of this diocese is unaccountable. With a view of gratifying the impotent clamor of a suspended Priest, aided by about half a dozen of obscure individuals, some of whom have been inmates of the Penitentiary, you have deliberately, and without any provocation that I know of, assailed the Catholic body in Upper Canada, together with their spiritual guides. This I regret the more, as hitherto, the Leader had won to itself the name of an impartial and unprejudiced periodical. It is now generally believed that you are endeavoring to adopt the former course of the Globe and other bigoted sheets. So far as I am concerned, I beg to protest against such a course, by ceasing to be a subscriber to the Leader.

I have the honor to be, Dear Sir, yours, J. M. BRUYERE, V. G.

Mr. Lindsey, Editor of the Leader. We should not have noticed the unhappy and disgraceful attempt of a clique in Toronto to destroy the influence of Mgr. Charbonnell, but for the use that the Ministerial press is making of the circumstance; and that as a Catholic journalist we deemed it our duty to put our friends on their guard against the crafty policy of the Ministry. We say of the Ministry; because we are well convinced that it is to Ministerial intrigues that the scandal which has afflicted all generous Catholic hearts throughout Canada is owing; that it is in order to weaken the opposition which their constant refusal to do justice to Catholics on the School question, and their encouragement of Orangeism, have provoked from the Catholics of Canada, that the venal agents of an unscrupulous Ministry are now doing the dirty work of the "Soupers" and "Swaddlers;" and because we believe that it is only necessary to show our friends the true cause of the abuse which in anonymous pamphlets has been heaped upon the head of an amiable Prelate—whose whole career, since his elevation to the Episcopal dignity, has been one of devotion and self-sacrifice to the interests of his Diocese—to render impotent the machinations of our enemies; and to counteract their craftily laid scheme for neutralising the political influence of the entire Catholic body.

That body can only be truly influential so long as it is one; can only deserve to be successful so long as it is united to, and docile to the inspiration of, its legitimate Hierarchy. To obey cheerfully the Pastors whom God has placed over him, is the first duty, as it is the highest wisdom on the part of the Catholic; and in the words of the Apostle, we would exhort our friends to mark and shun all those who seek to make dissension amongst them, by appealing to their national feelings, and availing themselves of the prejudices of race. Love of country, attachment to the land of one's origin are not only innocent, but laudable sentiments if kept in their proper place, which lies in the natural order; but are most dangerous and reprehensible if dragged into the affairs of religion which belong to the supernatural order. The Church knows no difference of origin amongst her children; she is to all of us, whether Irish, English, Scotch, or French, our Mother, to whom our first allegiance is due, and who has the highest claims upon our affections.—The sentiment of nationality should therefore always be kept subordinate to the reasonable love of our religion; for so only can it be prevented from degenerating, from a virtue into a vice. It was to an intense and undue importance attached to the sentiment of nationality, that the great apostasy of the XVI. century owed its success. An anti-Christian jealousy of Rome, because foreign, had for many centuries before the final rupture, prepared the people of Great Britain, for open apostasy; by inspiring them with sentiments of jealousy and disrespect towards the See of Peter, and of aversion towards Christ's Vicar upon earth. "We will not have an Italian to reign over us" was the cry that stimulated the heresies of the XVI. century; and it is not difficult to foretell whether the cry "we want no French Bishops"—that under Ministerial inspirations is now being raised in Upper Canada—will lead those who are weak enough, or wicked enough, to allow themselves to be seduced by it.

At the same time, though we speak without the slightest authority, and merely as a layman addressing laymen, we may be pardoned if we hesitate not to express our firm conviction that it is the earnest desire of the Pope, and of the Hierarchy of Canada to place over the different Dioceses into which the Province is divided, Bishops of the same national origin as that of the majority of the people over whom they are appointed to rule. Yet who that knows any thing of the social and political position of the Irish Catholics of Upper Canada, but must know that at the present moment, this earnest desire cannot always be realized. The Episcopate is a solemn and heavy charge, and it is not every priest that will undertake it. The Catholic population of Ireland has, as yet, few priests to spare; and those who leave the shore of the old land are quickly

absorbed by the United States, the wants of whose population are far greater than those of the Catholics of Canada. Whenever, and wherever it has been possible however, Irish priests have been placed Bishops over those Dioceses where the majority of the population were of Irish or British origin; and it is no injustice to those Prelates to add that, in those Dioceses in which it has been found impossible to carry out the same system, the zeal and self-devotion of French Prelates for the spiritual welfare of their people, have not been exceeded by that of the Bishops of any other origin.

Most unjust therefore is the outcry that has been raised against French Canadian Bishops and Priests; and were it not that we were well aware of the quarter wherein that outcry originated, of the Machiavellian policy that dictated it, and the dirty tricks by which it is kept alive, we should almost tremble for the cause of Catholicity in Upper Canada. But we know its history; we know that it is the device of an enemy; and so, applying the test cui bono (?)—and seeing that it is profitable to the Ministry, and echoed by the Ministerial press, we entertain no doubts as to its Ministerial origin.

It is important, we say in conclusion, that this fact should be borne in mind—viz.—That it is not the Globe, not the partisans of George Brown, who at the present moment are most violent in their denunciations of Popery, and the most insulting towards the Catholic Hierarchy of Canada; but the Colonist, but the Leader—(both Ministerial organs, ably conducted, and extensively circulated)—and their Ministerial patrons. We do not pretend that the former, that Mr. George Brown is one whit better disposed towards us than he was a year ago; but it is his policy just now to keep a civil tongue towards Catholics in his head; just as it is the Ministerial policy to make political capital for themselves, by appealing to the Protestant prejudices of the majority of Upper Canada, and by striving to set Irish Catholics and French Catholics by the ears. We must not therefore allow ourselves to be duped by the apparent and temporary liberality of the one; or to be divided and provoked to jealousy of one another, by the more dangerous artifices of the other. The plan of the Ministry and its organs is, if possible, to persuade the Irish Catholics of Upper Canada that their rights are trampled upon, and their wishes systematically disregarded by a dominant, all-grasping French Canadian Hierarchy; whilst George Brown hopes to disarm the well earned hostility of the Catholic body, by affecting a gentleness and liberality towards us that are foreign to his heart. Be on your guard, therefore, would we say to our Catholic readers—be on your guard against both; and above all, remember that he is your worst and most dangerous enemy who would seek to provoke you to array yourselves in opposition to your legitimate Pastors; and to inspire you with sentiments of aversion towards your coreligionists upon the pretence that they are Frenchmen and foreigners.

We tender our best thanks to our French Canadian cotemporary L'Ordre for its generous and skilful defence of the TRUE WITNESS against the unfair attacks of the Ministerial Minerve; whose hostility we have provoked, not indeed by our advocacy of any anti-Catholic measures, but by our opposition to the anti-Catholic policy of a party, who intent only upon their personal aggrandisement, have basely sacrificed on the altar of political expediency, the honor of their country, and the interests of their religion which they were bound to defend at all hazards. The Minerve accuses the TRUE WITNESS of making common cause in politics with the Witness, the Herald and the Globe, and in their company of directing his attacks against "the party of order and good principles,—des bons principes." Minerve 12th inst.

Now every one who reads the TRUE WITNESS knows that these allegations of the Minerve are not only false, but utterly destitute of foundation. On every politico-religious question—and with such questions alone does the TRUE WITNESS deal—we are irreconcilably at issue with the three journals above named; nor is there betwixt us a single point of agreement. They advocate "State-Schoolism;" the TRUE WITNESS opposes it. They are in favor of "Representation by Population;" the TRUE WITNESS has always denounced it, as seriously menacing the autonomy of Catholic Lower Canada. And so with every other politico-religious question that has been treated in our columns.

With regard to the charge of attacking "the party of order and good principles—bons principes," we enter our plea of Not Guilty. We have condemned the public acts of many of our public men, and denounced the authors and abettors of those acts as unworthy of the confidence and political support of true Catholics; but we have done so because the acts by us condemned were in our opinion highly prejudicial to the interests of religion in general, and our Catholic institutions of Lower Canada in particular; and because men who could in their Legislative capacity sanction such acts, were not the friends of "order and good principles;" but rather arrant

hypocrites, making a trade of their religion, and professing "good principles" as a means of securing to themselves the enjoyment of better salaries. Hypocrites, and the whole brood of "Tartuffes" we have indeed attacked; but honest men, men whose love of "order and good principles" was in their hearts as well as on their lips, we have always respected.

For instance, we have denounced the act of those Catholics who, without a protest, allowed to be enrolled upon our Statute Book, the false and Anti-Catholic principle "that it is desirable to abolish all semblance of connection betwixt Church and State." This principle is either true, or it is a lie. If true, we have erred in condemning it, and the men who ratified it by their votes. If a lie—and it is a lie, if the teachings of the Catholic Church be true—we have merely done our duty as Catholic journalists in holding up to reprobation it, and the men who, calling themselves "friends of order and good principles," allowed a lie to be made the basis of an Act of Parliament.

Again, the Bishops, Clergy, and Catholic laity of Upper Canada have long and earnestly demanded such a reform in the School Laws, as shall deliver them from certain unjust restrictions imposed upon them by the actual system. To those demands the political party which the Minerve supports have for years offered a determined opposition, and have in consequence provoked the censures of the Church. Now we hold that of contraries both cannot be true; and we conclude therefore, that, if the Bishops, Clergy, &c., who demand the reform of the Upper Canada School Laws are the "friends of order and good principles," the Ministry and members of Parliament who oppose that demand, are the enemies of "order and good principles;" and that, as a Catholic journalist, it is our duty to denounce them.

We believe moreover that the restrictions embodied in Mr. Drummond's notorious Bill for the Incorporation of Religious Societies—restrictions subsequently embodied with the consent of the present Ministry in every Bill passed during the last Session—are repugnant to the principles of Catholicity, and dishonoring to our Clergy and Religious Communities; we believe therefore that the members of the Legislature who supported those restrictions, and that the Ministry who adopted them during the last Session, are as little entitled to the credit of being the friends of "order and good principles" as a thief or swindler is to the designation of "an honest man." We contend therefore, that in denouncing the public men who voted for Mr. Drummond's restrictions, and who in the Session of 1858 adopted those self-same restrictions in the Bills for the Incorporation of the Academy of St. Cesaire in Lower Canada, and of the Assumption College in the Upper Province, we have but done our simple duty as honest Catholic journalists.

And not to multiply instances, not to dwell upon the active encouragement given to Orangeism by the present government and its supporters, we may add one simple fact; which in the eyes of every honest and intelligent Catholic should we think be sufficient to exonerate us from the charge of making common cause with Anti-Catholic journals, against the friends of "order and good principles—bons principes." It is this:—

IN EVERY instance in which we have attacked the acts of the Minerve's Ministerial friends, or denounced the authors and abettors of those acts as unworthy of Catholic support, it will be found by referring to the Division Lists of the Legislature, that it has been then only where the said friends of "order and good principles," voted with the Clear Grits, with George Brown, and other enemies of Catholicity and French Canadian nationality. We earnestly invite the attention of the Minerve and L'Ordre to this fact, which is we contend conclusive as to the animus of the TRUE WITNESS, and its Ministerial opponents.

If for example we have condemned the vote given by Catholics on the Clergy Reserves Bill, it will be found that that vote was given in company with the votes of the Clear Grit or ultra-democratical party of Upper Canada; if we have denounced the Ministerial policy on the School Question, it will be found that, in every particular instance wherein we have so denounced it, that policy has been warmly supported by the Globe, by Mr. George Brown, by the Rev. Mr. Ryerson and all the enemies of Popery, and Separate Schools in the Province. The men whom we have denounced as unworthy of Catholic support, because of their vote on Mr. Drummond's Religious Societies Incorporation Bill were not the men who stoutly stood up for "bons" or Catholic principles in legislation; but the men who voted with Mr. George Brown and his Clear Grit allies, for imposing anti-Catholic, unjust and insulting restrictions upon our Catholic Clergy and Religious Communities. And so on the Orange debate, and in every other instance wherein we have attacked the Ministry and its partisans. We have done so then, but then only, when they were acting in concert with the Democrats of Upper Canada, and the enemies of our Church. The reproach, therefore, of

making common cause with the opponents of Catholicity, and of attacking the "friends of order and good principles" rests, not upon the TRUE WITNESS, but, upon those whom the Minerve defends.

Our answer then to the Minerve reduces itself to this—that all our attacks have been directly and steadily aimed against Orangeism, Orangeism, and Clear Gritism; and that if any of our shafts have pierced the bosoms of the Minerve's political friends, it was because they were, at the time of the catastrophe, fighting in the ranks of our Rouge, Orange, and Clear Grit enemies. They should have selected their company better, and have kept clear of our enemies' ranks. As it is we can only exclaim with the distracted father, "que d-e alloient ils faire dans cette galere? what the mischief business had they in Mr. George Brown's boat?—and how, if on all the important politico-religious questions of the day, they vote with the Rouges, Orangemen and Clear Grits, can we distinguish the friends, from the enemies of "order and good principles?"

Having thus disposed of the Minerve, we shall do ourselves the pleasure of replying to the questions put to us by our friend L'Ordre. He asks:—

Q. "Has the True Witness ever been in favor of Mr. Brown?"

A. Never: but has always opposed him to the best of his abilities.

Q. "Has he ever favoured the Brown-Dorion alliance?"

A. Never: but has always opposed an alliance of Catholics with Mr. Brown, as impossible, and undesirable even were it possible.

Q. "Is he the avowed enemy of the Mixed School System in every form—mitige ou exagere?"

A. He is.

Q. "Does he desire Separate Schools in their integrity—purement et simplement?"

A. He does.

Q. "Is he not in favor of all those principles which can assure the existence of our institutions?"

A. He is.

Q. "Is he opposed to the existing tithe system?"

A. No, but warmly approves of it.

Q. "Is it the design of the True Witness to drive away all Catholic officials, by the unpalatable truths he sometimes tells?"

A. No: but only to persuade them to act honestly, and to remember that it profits a man nothing if he gain the whole world, and lose his own soul.

Q. "Is the True Witness in favor of Representation by Population?"

A. No; he has always opposed it, and always will oppose it. On this point "no surrender" is his motto.

Q. "Finally, would the True Witness support M.M. Dorion and McGee in their Parliamentary career, if it be not in perfect harmony with what is above enunciated?"

A. Most certainly he would not; for the TRUE WITNESS will support no man who will not pledge himself to maintain and extend the Separate School system—to discourage Orangeism—and to maintain intact the autonomy of Lower Canada.

Having replied to our friend's questions, we propose another; which we hope our esteemed and generous cotemporary will be kind enough to copy, together with the answer.

Q. "Has the TRUE WITNESS ever attacked the Legislative acts of any of the Ministry or their Parliamentary supporters, except upon those occasions when the latter acted, and voted with Mr. G. Brown and the Orangemen of Upper Canada?"

A. Never. The TRUE WITNESS has always supported the Ministry on those politico-religious questions, wherein they differed from Mr. G. Brown, the Clear Grits and Orangemen; and has opposed them then only when they voted with the enemies of "our laws, our language and our religion."

ANNUAL REPORT OF THE NORMAL, MODEL GRAMMAR AND COMMON SCHOOLS IN UPPER CANADA, FOR 1857. By the Chief Superintendent of Education.

Betwixt the Reverend Mr. Ryerson and Mr. G. Brown there is about the same difference, in so far as the Catholic, or Separate Schools of Upper Canada are concerned, as there is betwixt one who would starve his prisoner to death, and the more impetuous ruffian who would knock out his brains with a bludgeon. Under either mode of treatment death is the inevitable result; but of the two, the former is incomparably the more cruel.

Mr. Brown for instance, would, had he the power, kill our Catholic Schools "right away" as Brother Jonathan has it. "Don't do that," exclaims the more wary Chief Superintendent; "your victim will make a terrible noise under your system of operation, and his outcries might provoke the sympathies of the neighbors, and lead to our punishment. Leave him to me, and I'll do for the fellow quietly, and in a business-like manner." There is in short precisely the same difference betwixt the editor of the Globe, and the Chief Superintendent of Education, as there was betwixt our old acquaintances in Dickens's amusing tale of Oliver Twist—Bill Sykes, and the Jew Fagin.

The latter, or rather the Rev. Mr. Ryerson, does not desire to lay, has no intent of laying, vio-