

THE TRUE WITNESS

CATHOLIC CHRONICLE,

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The True Witness.

MONTREAL, FRIDAY, APRIL 23, 1858.

NEWS OF THE WEEK.

The steamer Arago, from Southampton the 7th inst., arrived at New York on Tuesday last, but brings little addition to our European news. From India no tidings had been received since the sailing of the last Cunard steamer.

The Emperor Louis Napoleon cannot, even by his enemies, be denied to possess considerable "pluck." On the 5th inst., he publicly assisted at the inauguration of the Sebastopol Boulevard, riding in front of his escort. There was a large crowd present, and his Majesty was loudly cheered. The appointment of the Marshal Pelissier seems to be well liked on both sides of the Channel.

PROVINCIAL PARLIAMENT.

Still the investigations into the frauds perpetrated at the late general election drag their slow length along; whilst every day fresh instances of corruption and falsehood are brought to light, and force upon us the conviction that the people of Canada are scarce fitted for representative institutions. As a specimen of the way in which the system works in Canada, and of how votes are made, we insert the following extracts from the evidence given by one of the witnesses on the Russell election—a Yankee of the name of Earl Bedell:—

I went to Canada on a hunting expedition in October, and became acquainted with Mr. Casselman, who, the day before the election, requested me and my companions to remain; on the Sunday between the two days of election, Mr. Casselman came to me and asked me which of us had the most learning; I said Mr. Ellis; then he said something must be done, or Mr. Fellowes would lose the election. He then devised the plan, and he furnished me with a list of names in a newspaper, promising to give me a list of qualifications; on Monday I was furnished accordingly by Mr. Casselman with the printed list of names, and a written list of qualifications; voters were not allowed into the house, but came to a window from which the glass had been removed; a number in the room came up to the window from the inside; I then proceeded to poll voters according to the catalogue and qualification list I held; I continued to do this until noon, whenever I could get a chance, when no voters came to the window and could see me; I did the same again in the afternoon, when I saw short names; after which I furnished them from memory, naming people from my own and neighboring towns; we then went to supper; Mr. Casselman, however, thought there were not enough, so we took our chairs and lights, and polled a considerable number of votes that evening, (sensation); I saw Mr. Fellowes during the day, both morning and afternoon; I went into his room in the afternoon when I supposed they were making out the qualification list; Mr. Fellowes held in his left hand the list, which I took; I don't know whether he saw me, as he was sitting with his back to me; Mr. Casselman told me, on Sunday, there was no danger to be apprehended; the papers were all displayed at Casselman's request; I had no particular conversation with Mr. Fellowes; when we counted up in the evening, the legal votes were about 46, the illegal ones about 600; Mr. Ellis and I agreed as to the number; Mr. Fellowes told me, when at Brashear, that he had not used the votes given in the evening, as he had not wanted them; Mr. Ellis told me Mr. Fellowes was making up the qualification list, and that it was in his handwriting; that is the only means I had of knowing; there was a doorkeeper during a part of the day; I was doorkeeper myself in the morning for a short time, and afterwards Mr. Boyce; in the afternoon the door was locked, drinking was going on inside, and Mr. Casselman's son headed in the liquor; I thought the returning officer was the worse of liquor in the evening; I thought myself to be a special constable, for several were appointed; I did not put my hand on the bible; these (reading a number) are all names which I put down from memory; I put down a great many more, but I don't remember them.—Toronto Colonist.

Petitions from all parts of the country against the Orange Incorporation Bill have been presented in the Legislative Assembly. On Monday last, one very numerous signed, from the Pastor, and Catholics of Prescott was laid before the House; as was also a petition from the citizens of Quebec, praying for a reform of the electoral law. On the same day a petition from the Catholics of Toronto, praying for inquiry into the causes of failure of justice in the case of Sheady, murdered by the Orangemen—the Attorney-General's "Dear Brothers"—was presented. Of course with sworn Orangemen at the head of the Government, the prayer of the Catholics of Toronto will meet with but little attention; but none the less is credit due to our fellow-citizens for their energetic action, and the good example which they are giving to the Catholics of the Province. An enquiry by Mr. McGee as to the erection of Government buildings elicited from "Dear Brother" John, the announcement that it was the intention of Government to carry out the law of the land.

A Bill for modifying the Usury Laws, and which has created considerable excitement in the mercantile world, has been introduced by Mr. Rose. The measure is generally more favorably received in the Upper than in the Lower

Province. It is the common impression that the Bill will be abandoned. Another Bill for the abolition of imprisonment for debt, is also before the Legislature.

The attention of the House was called by the Speaker to the petition complaining of the refusal of justice in the case of Catholics murdered by Orangemen, as conceived in disrespectful language; inasmuch, as it said that if measures were not taken to exclude Orangemen from "Grand Juries and the Commission of the Peace, the petitioners will have to protect themselves by arms." A Mr. Powell, himself an Orangeman we believe, and of course anxious to stifle enquiry into the misdeeds of his "Dear Brothers," moved that the petition be rejected; but after a long discussion, M. Cauchon made the discovery that there were no names on the first sheet, and it was therefore rejected by the Speaker.

OUR TORONTO COTEMPORARIES.

"The hour has struck, up to which patience was a virtue. Day after day confirms the conviction that the Catholic must look for protection to his own right hand. Then in the holy name of justice—by our sacred Altar, and our Faith, stand in the deadly breach—the Orangeman who insults you let it be in peril—the Orangeman who assaults you, let it be for death."—Toronto Citizen, 15th inst.

In amusing contrast with the above "not-to-be-taken-alive" sort of effusion, we find on the same page of our Toronto cotemporary as that from which we make our extract, a most edifying exhortation against "hot-headed violence," and a withering reproof—(from the effects of which we have hardly recovered)—of the "impracticable course" of the TRUE WITNESS—whose unhappy editor is eloquently denounced as a "Scotch, Clear Grit, Rouge," as a "Judas," and worse than all, as a "convert." Our excited cotemporary is evidently very angry; and as he cannot refrain from letting his readers perceive that he feels severely our condemnation of his, and the Mirror's venal subserviency to an Orange Ministry, we have the satisfaction of knowing that the castigation which in our issue of the 2nd inst., we were compelled to inflict upon him and his brother "hack," was as skillfully applied, as it was righteously merited.

"Is it for us"—asks the Citizen—"to lie under the gross imputation cast upon us, and suffer tacitly to be dubbed 'a well trained Government hack,' who is sacrificing the cause of Catholicity to sordid love of gold?"—and in his zeal for his patrons, he exclaims—"is the editor of the TRUE WITNESS' Catholicity more pure than that of the Hon. Commissioner of Public Works, the Hon. Attorney-General East, or the Hon. Col. Tache?" Keep cool, good Citizen, and we will reply quietly to your several interrogatories.

It is most decidedly for you to lie under the imputation of being a "well trained Government hack," if by your conduct you have merited that unsavory appellation; and that you are conscious that you have merited it, and that you know that every one who knows you, knows that you have richly merited it, your angry recriminations against the TRUE WITNESS are ample proof.—Look you now! you call us "Judas"—"avaricious"—and describe us a "Scotch, Clear Grit, Rouge,—thoroughly imbued with the spirit that made merchandise of the First Charles." Well! do we get angry?—do we think it worth our while to deny, or call in question, the truth of your several charges against us? Not a bit of it; and for this simple reason, that we know that such charges, and from such a quarter, can do us no harm. The Citizen has our full permission to rail in similar style against us till he is tired. It may please him; it certainly does not hurt us; and he may hit away as long as he likes.

And then if it be true that the editor of the TRUE WITNESS is a "Scotchman," this, like the editor of the Citizen's Popery, is a mere accident of birth, of which we are not ashamed. Neither do we feel called upon to express any regret because of being a "convert," though it is a charge which our cotemporaries are exceedingly fond of bringing against us, as if one who has been a Protestant had no right to believe the truth, or to save his soul. We do not get angry at any of the hard things the Citizen says of the TRUE WITNESS, simply because we know that no one will credit them; and because we can appeal to the consistent, even if mistaken, course that we have invariably pursued, as the full refutation of all that our cotemporary sees fit to bring against us.

But such is not the position of the Citizen. He knows that he has deserted his former principles, and that the "consideration," for which he has done so is patent to all the world. What! is he simple enough to suppose that any one is ignorant of the "when," the "why," and "to whom" he sold himself?—or that the terms of the "bill of sale" in virtue whereof the once independent Catholic Citizen became the property of "Jack-in-Office" are still a mystery? Would he have us believe that the story of the Hasting's Agency is a myth, and that the "gay" on which of late he has been abundantly fed, is but such stuff as dreams are made of? To convict, the Citizen of '58 of tergiversation and venality, we have but to compare its columns with those of the Catholic Citizen of '54; and if this be not sufficient, we may summon into Court the

Toronto Mirror, in company with whom the Citizen of to-day runs most "loppily" in Ministerial harness. The article from which we are about to quote appeared in the Mirror in July '56, shortly after the rejection of Mr. Felton's motion on the School Question; and was intended as a reply to the Citizen's insolent strictures upon His Lordship of Toronto, and its venal defence of the traitors who had aided in rivetting the fetters of "State-Schoolism" upon the Catholics of Upper Canada.

"A journal—the Catholic Citizen—in this city"—says the Mirror—"from whom better and nobler conduct was expected, had an article last week, attacking not openly, but in a covert way, the course pursued by Bishops de Charbonnel, O'Farrel and Pinnoneault, in pressing for an amendment to the infamous XII clause of the School Bill of '55.' . . . and (we regret exceedingly to say it) the ecclesiastic or laic who reads the article referred to, cannot fail to leave off with the fixed impression on his mind that the Bishops of Toronto, London, and Hamilton, are a trio of visionaries and impracticables, who are seeking the shadow while in infinite danger of losing the substance. The excuse alleged is a mere evasion or simple pretence;—the real cause is that office or emolument, interest or party connection, interfere with, and cloud a once clear and decided intellect; and that the journal has now taken its stand beside those which are favorable or opposed to Separate Schools, as it suits their wishes or convenience."

It is against the Toronto Mirror then, rather than against us, that the Citizen should direct the arrows of his wrath; for we do but repeat the charge long ago made by the former journal, and whose truth the subsequent career of the Citizen has abundantly confirmed. In language equally strong and explicit did the Mirror of July '56 condemn the political conduct of the self same men of whom it is in '58 the strenuous supporter—"the O'Farrells, the Alleyns, the Cauchons, the Cartiers, &c., of the present rotten ministerial party, together with their new organ, who is 'proud to agree with them in all things.'"—Toronto Mirror, July, 1858.

Now what M. Cartier and Mr. Alleyn were in 1856 when the above was written, that are the "Hon. Attorney-General East," and "the Hon. Commissioner of Public Works," in 1858. The former is still the same M. Cartier who as a member of a "rotten ministerial party," did his best to inflict upon the Catholic Church of Canada the indelible stigma of the "reprobate" Religious Incorporation Bill, as the Bishop of Toronto well called it; the other is the same Mr. Alleyn who voted against those amendments to the School Bill which the Hierarchy of Upper Canada were doing their utmost to have made. They are the same men; they have made no atonement for their repeated acts of treachery which provoked the anathemas of the Church; and if they are now supported, and besmeared with fulsome praise by the Mirror and Citizen, it is not because they have in aught changed their policy towards us, but simply because our cotemporaries have abandoned their former principles, basely betrayed the post which they were charged to defend, and have—in the words of the Citizen—sacrificed "the cause of Catholicity to a sordid love of gold."

And as in the Mirror and Citizen of former days we may find the condemnation of the Mirror and Citizen of '58, so also do we find in their columns the full justification of the policy which we once pursued in common with them, and which we now pursue alone, and single handed.

"Surely"—says the Mirror of '56, quoting the words of a letter from "the zealous and holy Bishop of Kingston"—"Surely the Ministry cannot blame us for being displeased with them, and consequently for being determined to use every constitutional means in our power, to prevent their future return to Parliament."

In those days—"to temporise for the sake of keeping any set of men in office," seemed to our Toronto cotemporary, conduct so vile that no excuse could be offered for the "temporising" Catholic; and the cry of the Mirror was "Away with the tyrants then! and may Heaven send us a few honest men." Shall we then be told that for reiterating this self same cry, and against the self same men, in 1858, the TRUE WITNESS is unjust towards its cotemporaries, or their Ministerial patrons?

And so, if we had time to waste upon such an unimportant topic, we might proceed to show that on every point the policy of the TRUE WITNESS of to-day, is that which the Mirror and Citizen once advocated—which was adopted and earnestly urged upon the Catholics of Lower Canada by the Catholic Institutes of the Upper Province—and which was clearly indicated by His Lordship, "the zealous and holy Bishop of Kingston," in the letter above referred to. Now as no one pretends even, that the TRUE WITNESS has changed, or varied a hair's breadth from the old paths, and as it is incontestable that it, and the Mirror and Citizen are now as far as the poles asunder upon all those questions whereon they once agreed, it requires no labored argument to show that the latter have deserted their old principles, and are therefore justly obnoxious to the charge which the first named journal urges against them. Hence the wrath which our allusions to "well trained Government hacks" have provoked—for still the galled jade must needs wince when lash or spur is applied to the sore place.

That at times—when the servility of our Toronto cotemporaries becomes outrageously indecent, and when they exert their influence to discourage the constitutional action of their

fellow-citizens against the official sanction of Orangeism—we are compelled to administer to them the lash, is a necessity, though a disagreeable one, of our position; and that both the Mirror and Citizen have done their best to discourage that constitutional action, cannot be denied. The Mirror, whilst publishing recommendations of "armed" anti-Orange organisations, calls petitioning a "sham," and scouts the idea of bringing the subject of Orangeism formally before the Legislature, as an absurdity.—The Citizen carefully abstains from saying one word in favor of a mode of procedure of which—to their credit be it said—the Catholics of Toronto gave the first example; and seeks to throw dust in its readers' eyes, by insinuating doubts as to whether the Hon. Attorney-General West is really an Orangeman. Thus it innocently remarks in its last issue—"If the Honorable John A. Macdonald has been a member of the Orange Association;" as if the Citizen did not know—and from the Attorney-General's own avowal in the House—that that worthy official not only was, but is a member, and a most active member of the said Association; pledged to use his entire influence, as well in his public, as in his private capacity, to forward its views, to promote its objects, and to carry out its policy of Protestant Ascendancy; and that in the last "Report of the Orange Lodges of Canada," the services of the said Attorney-General to the cause of Orangeism, are gracefully recognised, and appropriately acknowledged. And yet, knowing all these things—but not daring to deny in so many words the disgraceful fact that the Minister whom our cotemporary supports, is, at this moment, an active Orangeman, and therefore the sworn foe of the religion that the Citizen professes—it has the impudence to treat them as if they were doubtful; and as if it were still a question whether the said chief Law Officer of the Crown ever "has been a member of the Orange Association."—The Italics are our own. Comments upon the insinuation, "if the Hon. John A. Macdonald has been a member of the Orange Association;" our Catholic readers will make for themselves.

And finally when the same Citizen tells us that "we have a number of gentlemen at the head of affairs who have at least assumed no unfriendly attitude towards us," we are again compelled to denounce this impertinent suppression of truth, which we can attribute to nothing, but the magic influence of "government pap." For were it not that—in the words of the Toronto Mirror—"office or emolument had interfered with and clouded his once clear and decided intellect," the Citizen would have perceived that men who have pledged themselves to favour Orangeism, and not to make any concessions to Catholics on the School Question—(vide election addresses of the Ministers to their respective constituencies); who voted for the "reprobate" Incorporation Bill, and against Mr. Felton's amendments—have assumed a most unfriendly attitude, towards all Catholics who prefer the honor of their Church, and the interests of religion, to the emoluments of office, and the glitter of Ministerial gold. Now the Citizen knows, for he has seen their election addresses, that the members of the Cabinet for Canada West are pledged to oppose justice to Catholics on the School Question; and if therefore he does not deem their attitude towards him a most hostile one, it must be because he is not a Catholic; and it is but another confirmation of the truth of our charges against him—but another and most melancholy instance of the deleterious effects of "government pap" upon the Catholic constitution. For again we would remind the Citizen, that both he and the Mirror, once published approvingly—and thereby by implication pledged themselves to adopt, and, to the death to adhere to, the line of policy embodied in—the "Resolutions" of the Catholic Institutes of Upper Canada. By those "Resolutions" the Catholics of that section of the Province solemnly, and irrevocably, bound themselves—"TO OPPOSE BY ALL CONSTITUTIONAL MEANS" the Minister or Ministry that delayed doing "full justice to the Catholics of Western Canada, on the School Question." That justice has not been done; that justice the present Ministers for Canada West have publicly pledged themselves not to do; and therefore, we conclude that every honest man who took part in the Resolutions of the aforesaid Catholic Institutes, is bound to "oppose by all constitutional means" the present Ministry, and their supporters; and that the Catholic who refuses to do so, is a self-convicted "pledge-breaker" and "government hack."—Q.E.D.

We have often proclaimed our conviction, that the day was not far distant when even the Protestants of Upper Canada would find that their "Common School" system—efficient as it may be for the perversion of Catholic faith and morality—was a very costly luxury; and that a Reverend Methodist Chief Superintendent of Education, though an admirable institution for annoying Papists, had its serious inconveniences even for sound Protestants. The latter, we have often asserted, would find out some day that they were "paying too dear for their whistle."

That day seems to have arrived, for some of our Protestant friends at all events; and the consequence is a series of severe, but most ably written articles in the Toronto Colonist—a Protest-

ant, and Ministerial journal—against the "Common School" system in general; and against the Rev. Mr. Ryerson in particular. Some extracts from these articles we propose laying before our readers, as corroborative of the truth of the complaints urged by the Catholics of Upper Canada against the existing school system, and its administration by the Methodist minister, to whom a corrupt and unprincipled Government has confided the education of the people of the Upper Province. We will begin with some extracts relative to the working of the system itself in the large cities.

The Colonist complains, and by a formidable array of statistics compiled from official sources, proves, that the said "Common School" system is of unquestionable costliness, and of very questionable utility. His figures—of arithmetic—are taken from a return lately "procured by Mr. Tally at the Board of School Trustees; and the results at which our Toronto cotemporary arrives from these statistics and figures we proceed to lay before our readers.

In proof of the unquestionable costliness of the "Common School" system, the Toronto Colonist shows that for school buildings, there has been thus far an investment of not less than \$78,000 in the City of Toronto alone; and that for the year 1857, the expenditure in the shape of teachers' salaries, rents, insurance, &c., &c., amounted to \$24,216. During the same year, the average daily attendance of children is set down as 1,863, out of a city population of 45,000.

If they have digested the above evidence as to the costliness of the present system, we will lay before our readers some evidence as to its utility.

In 1844, the total annual cost of maintaining the Toronto schools came to \$5,508; with an average school attendance of 1,194 children, out of a city population of 18,500. Thence it appears that, whilst in the last thirteen years the population of Toronto has increased about 150 per cent., the average attendance upon the common schools has increased only about 34 per cent., whilst the expenditure has increased about 500 per cent.

In other words—in 1844, about one in every fifteen of the population were in attendance at the common schools, at a cost of little more than \$4 per head; in 1857, one only in twenty-four of the population were in attendance, but at a cost to the city of nearly \$13 per head. The Colonist thus sums up:—

"With all these appearances, with a staff of teachers numbering 36, a local superintendent sufficiently impressed with the dignity of his position, and sufficiently well paid for filling it, with the benign influence of the educational head quarters to sustain our efforts—a host of deputies, clerks, and messengers—and moreover with a school tax on our heads amounting to twenty-six thousand dollars, it appears we are only able to teach eighteen hundred children—to say nothing of the kind of instruction which these eighteen hundred get." (The Italics are our own).

Well may the Colonist, well may every citizen in Canada exclaim:—

"Will the Reverend Superintendent in his next annual report, be able to show that this is a healthy condition of things? Will he be in a condition to prove that, as a financial operation, the thing is as good as his bookkeeping establishment?"

But this leads us naturally to the consideration of the merits of Reverend Methodist preacher, by whom this very costly, and very useless school system is administered. We have now to deal with the great "Absolute Me" himself, of the Upper Canada School system; and in approaching so high and august a personage, we feel naturally no slight amount of trepidation.

Yet the truth must come out. The Colonist insinuates, and more than insinuates, that the immaculate Chief Superintendent himself, the light of the Methodist Conventicle, the respectable and reverend Methodist preacher, is, in spite of his sanctified air, and lofty pretensions, a smart, keen-witted man of business, who knows well how to reconcile a high profession of godliness, with a very sharp look out after the good things of this world. A very smart business man in fact, and a very keen financier, is this same Chief Superintendent of Education for Canada West.

It seems that the Reverend gentlemen conducts—of course out of a patriotic, and disinterested regard for the welfare of the rising generation—a little publishing business; and undertakes to furnish books for the use of the Common Schools. Without discussing the profits that the Rev. Mr. Ryerson makes out of this transaction, the editor of the Colonist—(the man is evidently a "vessel of wrath")—declares it as his opinion that, if the reverend gentleman "is as successful as a trader, as he was in the character of an evangelist, he ought to make some money;" and our cotemporary further expresses his gratification at learning that, "his"—the Rev. Mr. Ryerson's—"sacrifices for the country have not been such as to seriously interfere with his gains." The question of the holy man's profits, however, the Colonist discreetly refers to a Parliamentary investigation.

Of the nature of the books which our good Superintendent so generously furnishes to the youth of Upper Canada, the Colonist speaks more positively; and our readers will we think be amused with the following specimens of the stuff which the country has to pay for, which our youth are expected to study, and which, for the