

THE TRUE WITNESS

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, NOV. 13, 1857.

NEWS OF THE WEEK.

We have nothing fresh from India to report. It will be seen with shame and regret that at Dinapore a party of the 10th regiment have disgraced themselves by imitating the brutality of the Sepoys. Their officers, of course, did their best to check these outrages, and the military authorities will no doubt use every exertion to bring the scoundrels to justice, or in other words to the gallows.

The commercial depression in the United States has reduced large numbers of the working classes in the large cities to a state of destitution; who like their brethren in Europe under similar circumstances, have adopted the Communistic theory that "society owes them a livelihood," and seem disposed to enforce practical recognition of that theory by means of physical force. The government is taking measures, by stationing troops in the menaced districts, to preserve the peace; but it is yet to be seen whether the social system and institutions of democracy will be able to resist the force which has so often proved fatal to the monarchical and aristocratic systems of Europe.

In Canada, an immediate dissolution of Parliament, a General Election, and a remodelling of the Cabinet, are looked forward to as inevitable. Mr. Terrill has already resigned; and it is hinted that of the French Canadian portion of the Ministry, one or two others are about to follow his example. What grounds there may be for these reports we cannot say, but we hope that they are well founded, as nothing would give us greater pleasure than to see gentlemen whom we sincerely desire to respect, renounce their present connection with a body for which we, as Catholics, entertain the most profound contempt.

The 5th inst., passed off pretty quietly, notwithstanding the efforts of the Orangemen and their "white chokers" leaders to get up a No-Popery cry. The only outrage that we have as yet heard of, occurred at Kemptville, where the store of Mr. W. J. Dyer was broken into, and from which some money and goods were carried away.

The *Montreal Herald*, by way of stigmatising as illiberal the action taken by His Eminence the Cardinal Archbishop of Westminster, and of His Grace the Archbishop of Dublin, with regard to the collections made in the Catholic churches of England and Ireland for the relief of the sufferers by the Sepoy mutiny in India—publishes with many marks of approbation a letter from a person styling himself Count Batthyany—[your Hungarian Counts by the way are as plentiful as blackberries]—and who also calls himself, we know not upon what grounds, a Catholic—reflecting in very severe terms upon the "sectarian hypocrisy" of the Prelates above named. It is therefore no breach of charity if we hold the *Montreal Herald* responsible for the sentiments of Count Batthyany; and we trust that our cotemporary will not deem us exorbitant in our demands if we request of him to lay before his readers the reasons which have compelled the Cardinal, His Grace of Dublin, and the Catholic Prelates of the British Empire generally, to adopt, most unwillingly, the course of action which in his columns is denounced as "sectarian hypocrisy." Let your readers, would we say to the *Herald*, hear both sides, before passing judgment upon either.

1. It is well known that a fund, called the "Patriotic Fund," for the relief of the widows and orphans of the victims of the late Russian war, was liberally subscribed to by Protestants and Catholics indiscriminately; with the understanding, however, that, in the administration of that fund Catholics should share equally with Protestants—whichever, considering that at least one-half of those for whose use it was destined, were the widows and orphans of Catholics, was, to say the least, not an unreasonable request. This is a fact which we suppose the *Herald* will not contest.

2. Unfortunately however, the distribution of that "Patriotic Fund" was entrusted to dishonest hands; and the result was that Catholic orphans were refused all share therein, unless they consented to renounce their faith, and to abjure the religion of their forefathers by an open apostasy. To Catholic orphans indeed, Protestant schools and asylums were opened, but with this proviso—that they should submit to the rules and regulations imposed upon the Non-Catholic inmates, respecting attendance upon the offices of Pro-

testant worship—a condition with which of course no Catholic could comply. The Catholic contributors to the "Patriotic Fund" appealed in vain for justice; requesting to be allowed to place the bereaved little ones of their own faith in Catholic schools and Catholic asylums, there to be supported of course with a share of the proceeds of the "Patriotic Fund." This measure of justice was however refused to them; and though many hundreds of children were, at the expense of that Fund, placed in Protestant institutions, only one Catholic child has as yet been placed in the asylums founded and supported by Catholic charity. That is to say—though at least one-half of the orphan claimants upon the "Patriotic Fund" were Catholics, only one has received any benefit therefrom. This is a fact which the Cardinal and his brethren in the Episcopacy are prepared to prove; a fact which no Protestant, not even Lord St. Leonard's, has dared to deny; and into the truth of which the Duke of Norfolk has challenged investigation by the House of which he is a member.

Now, having been thus cheated once—having seen the funds to which they were induced to subscribe, employed for the purposes of Protestant proselytism—it is not to be expected that Catholics should be such fools as to allow themselves to be cheated in a similar manner a second time. They demand as a right, and as the sole condition upon which they will contribute to any common fund, that they be allowed an equal voice with Protestants in its administration. Is this, would we ask of the *Montreal Herald*, "sectarian hypocrisy," or common justice? Catholics demand that if they contribute to the "Indian Relief Fund," their churches, their asylums, their religious and educational institutions of all kinds which have suffered by the mutiny, shall share equally with the churches, asylums, and religious institutions of their Protestant fellow-citizens, in all sums appropriated from that Fund for the relief of any charitable, educational, or religious societies that may have suffered from the violence of the Sepoys. Is this, again would we ask, the cry of "sectarian hypocrisy," or is it the demand of common justice? Finally, Catholics ask that there be given to them some guarantee that the "Indian Relief Fund" be distributed impartially betwixt Catholics and Protestants; and that it be not, as was the case with the proceeds of the "Patriotic Fund," employed for the purposes of proselytism, and used as an instrument for corrupting the faith of the orphans of those faithful Catholic soldiers who have nobly died fighting for an ungrateful country. The *Herald* and Count Batthyany may call this "sectarian hypocrisy" if they will; but we fancy that they will find but few honest and intelligent men to endorse that opinion.

Now as no guarantee has as yet been offered to Catholics that justice shall be done them in the appropriation of the "Indian Relief Fund"—as flagrant injustice in the matter of the distribution of the "Patriotic Fund" has been, and is still being inflicted upon them—and as hitherto all their cries to Parliament for redress have been either stifled by popular clamor, or treated with contempt—the Catholics of the British Empire have determined, not indeed to stand aloof and refuse to contribute towards the relief of their distressed fellow-countrymen in the East, but—to keep the administration of the funds raised by them entirely in their own hands; for bitter experience has amply shown them that it is in vain for them to look for honor or justice amongst that class to whom was confided the administration of the "Patriotic Fund." This, which the *Herald* brands as "sectarian hypocrisy," seems to us but ordinary prudence. Because we have been foully robbed and cheated out of our money once, must we for ever, under pain of being branded as bigots and hypocrites, tamely submit to the extortion and rascality of the fanatics of Exeter Hall?

No we will not; and so long as ample amends be not made to us for the gross injustice of which Catholics have been already the victims in the partial administration of the "Patriotic Fund," we do fervently hope that no Catholic will be so foolish as again to trust to the honesty and fair play of any Protestant Committee of Management. We are willing to contribute, according as God has blessed us to the relief of all our fellow creatures, without distinction of creed or origin; but we will not be such arrant fools as to entrust, a second time, the distribution of the funds so raised, to Protestant hands. A burnt child dreads the fire; and we have already burned our fingers, once too often, by trusting to Protestant justice.

Should the *Herald* however reply that Catholics have not been unfairly treated in the distribution of the "Patriotic Fund," and that their complaints are without foundation, we would simply ask of him to await the result of the enquiry which we trust will yet be forced upon the British Legislature by the Duke of Norfolk, and other Catholic members of Parliament. The statements of the Catholics of Great Britain are before the world; those statements, they have pledged themselves to prove, if the opportunity be given them; and, in the meantime, the truth of those statements is not even contested by

Protestants themselves. Even Lord St. Leonard's who has come forward in defence of the manner in which the "Patriotic Fund" has been applied, does not dare to grapple with the facts and statistics adduced by the Archbishop of Dublin. Still this damning fact remains on record—that, though of the children left orphans by the Crimean war, at least one-half were Catholics—and though many hundreds of orphan children have been placed at the charge of the "Patriotic Fund" in Protestant institutions—as yet one, and one Catholic orphan only, has been placed at the charge of that "Fund" in any Catholic asylum. The *Herald* and Count Batthyany may rail if they will about the "sectarian hypocrisy" of Catholics; but rail as loud and as long as they please, they will never rail away this plain simple fact, so conclusive as to the illiberality and gross dishonesty of the administrators of the "Patriotic Fund." Now we would remind the *Herald* that it is in that illiberality and in that gross dishonesty, that are to be found the reasons which have compelled the Cardinal Archbishop of Westminster, and the other Prelates of the Church in the British Empire, to exhort their flocks to refrain for the future within their own hands, the absolute control over all funds by them raised for charitable and patriotic purposes; and that therefore our cotemporary is bound, if he condemns that action to adopt one of two courses. Either he must contend that the facts of the case are not as they have been represented to be by the above named Prelates; or, admitting the truth of their statements, he must reconcile those facts with the principles of justice, and of religious equality. We would also again remind him that the Catholics of Great Britain have challenged public investigation into the truth of all their complaints against the administration of the "Patriotic Fund," and that, on the other hand, Protestants are doing their utmost to hush the matter up, and to prevent its becoming the subject of a Parliamentary enquiry.

We would direct the attention of our readers to an admirable article from the *Dublin Tablet*, on our 2nd page, upon the proper policy of Irish Catholics at the present juncture. Our Irish cotemporary's description of parties at home, is, in every line, applicable to Canada. We have here those who re-echo the atrocious sentiments of the *Dundalk Democrat*; the "Castle-Katholics" of Dublin are also well represented here by the servile "hacks" of our Orange Ministry—fellows who for the sake of the crumbs that fall from official tables, are ready to do any dirty work that may be required of them, and who by their greedy hankering after place and patronage have done their best to bring the name of Catholic into contempt amongst our enemies; and we have no doubt that there is here also a third party, which whilst determined to enforce by lawful means its rightful demands, and to oppose every Ministry which offers any opposition thereunto, is not prepared to sympathise with the vilest of murderers; and does not think that the cause of Catholicity, or the honour of Ireland, can be promoted by everlastingly indulging in a rhodomontade which every sensible man laughs at, and by venting threats against the British Government which every one well knows are never intended to be carried into execution.

And as in Ireland, so in Canada, the grievances of which Catholics complain—the official sanction given to Orangism, and the unsatisfactory state of the "School Question"—are, as the *Dublin Tablet* truly remarks, the direct result, "of our own misconduct, of our own cowardice, our own laziness, our own treason, and our own corruption." We cannot get justice because we are false to ourselves; we are looked upon, and not altogether without cause, as a set of brawling "placé-beggars," whose clamors are to be stopped as one would stop the barking of a lot of yelping curs, by throwing a bone to the noisiest cur of the pack. Experience has shown—as in the case of the official reception of the Orangemen by the Governor—that we may be insulted and outraged with impunity; because we have not the "pluck" to resent an insult, because we have not the manliness to insist upon our rights, and because we have not sufficient honesty to prefer the interests of our religion to every other consideration. That Catholics should be hated by Protestants is but natural; but it is not necessary, as is the case in Canada, that they should be despised for their venality—or rather, because of the venality of those who pretend to be their leaders and advisers; and because a little judicious application of "government pap" in the shape of "Crown Land's Advertisements" to patriotic but needy editors, or of situations in the "Red Tape and Sealing Wax Department," for their equally needy and equally patriotic relatives, can always effectually silence any Catholic agitation that threatens to become troublesome to the ruling powers. Now the fact is that in Canada, Catholics are neither hated nor feared; they are simply despised, and what is spoken of as the "Catholic Vote," is looked upon as any other marketable commodity, which may be had cheap by any one who cares to purchase it.

This is the estimation in which, unfortunately,

we are generally held; and it is in the hope that we may yet wipe away this reproach, at the approaching General Election, that we address these remarks to our readers. That the objects which we propose to them—the satisfactory settlement of the "School Question," and the cessation of all official sanction to Orangism or any other secret political society—are of the highest importance to Catholics, no one will deny; but it will be asked how are these objects to be accomplished? We reply—by the Catholic electors of the Province; who, if for once they will but do their duty like honest men and faithful children of the Church, are numerous enough, and strong enough, to enforce compliance with their reasonable demands. If Catholics were but united, and determined to obtain justice, no Ministry would dare to withhold it from them for one hour.

Now it is certainly in the power of every Catholic elector to refuse his vote to any candidate for Parliamentary honors who will not explicitly pledge himself to oppose every Ministry that will not include "Justice to Catholics" in its official programme; and to prevent mistakes here is what we mean by "Justice to Catholics":—

1. That they be relieved from all taxation for Protestant, or Non-Catholic, school purposes; and that of all sums, granted from the general revenue for educational purposes, a fair share shall be accorded to Catholic schools in proportion to the number of children attending such schools, and in which it can be shown that the conditions prescribed by the State for imparting secular instruction to the pupils, are faithfully fulfilled.

2. That the Government of Canada shall adopt towards Orangism, and all secret political societies, the same policy as that which has been adopted towards Orangism in Ireland by the Imperial authorities; and that no avowed Orangeman, Ribbonman, or member of any political secret society, be appointed to any situation of trust, honor, or emolument.

Here then we have a clear definite policy, and the means indicated by which that policy can be forced upon our Canadian government. But we should do more than this; we should call the attention of the Imperial Parliament to the fact that Orangism, officially disavowed in Ireland, is officially sanctioned in Canada—that Orangism, condemned by men of all creeds, and of all political parties, in the mother country, is fostered by the Governor General of Great Britain's most important colony—and that the same Orangism, which has long been the bane of the Old World, is, unless speedily repressed by some sign of Imperial displeasure, destined to be the curse of the New. We may be sure that very soon after the meeting of the Imperial Parliament, the Belfast "Blue Book" will be laid before the House of Commons; it would be well, if at the same time a petition from Her Majesty's loyal Catholic subjects in Canada were also to be laid upon the table, pointing out, the gross insult that has been offered to us by Her Majesty's representative, and the many evils—the strife, the hatred and all uncharitableness, the bloodshed and rioting—that are certain to attend the growth of Orangism in this country, even as they have always marked its progress in Ireland. The Imperial government we may be sure has no desire to provoke the ill will of its Catholic subjects abroad, particularly at the present moment; it will therefore hear with surprise, and with any thing but pleasure, of the serious causes of dissatisfaction that obtain in Canada; and will, no doubt, take such action in the premises, as quickly to procure for the man who has wantonly insulted Her Majesty's Catholic subjects, and done all in his power to make our Sovereign odious and contemptible in the eyes of a large portion of the community, such a rebuke as shall effectually prevent others from repeating his offence.

In a word, we must strike at the head, as well as at the members. With our Ministers, and their Parliamentary supporters we can deal ourselves, and inflict on them a well merited punishment for repeated acts of treachery; but if we would deal a mortal blow to Orangism in Canada, we must bring it under the notice of the Imperial authorities who have already suppressed Orangism in Ireland. Until we are prepared to do this, it is no use "battering" in the public press; we want deeds, not words; of the latter we have had more than enough, and it is time that the Irish Catholics of Canada should at last show the world that they can act as well as talk.

These Irish Roman Catholics of Grifftown are the men too, who desecrated the second Sabbath of July with street rioting, who set fire to buildings, pelted with stones, beat, and fired at a body of firemen, and directly or indirectly murdered two or three individuals. These Irish Roman Catholics of Grifftown are also the men who attacked a military officer whilst on duty, who would probably have murdered him had he not been armed.—*Montreal Witness*.

There is nothing easier than to bring forward the grossest charges against one's neighbors; but it is another and very different thing to prove them. Now, he who makes a charge is bound to prove it, or must submit to be branded as a liar and a slanderer.

We therefore call upon the *Montreal Witness*—a journal which, it is suspected, is "spiritually" edited by the great Protestant Saint

and Confessor of the XVII. century—the Rev. Titus Oates—to make good his charges against the "Irish Roman Catholics of Grifftown;" to prove, in short, that they were the originators of the riots of the 12th of July last;—the desecrators of the Lord's Day;—and that it was the said "Irish Roman Catholics" who set fire to Douglas' Mills. Either he can do these things, or he cannot. If he can, he will surely accept our challenge; if he cannot, he must not complain if Irish Catholics treat him as a liar and a slanderer.

Unfortunately however for the *Montreal Witness*, it is an indisputable fact, that the originators of the riots of the 12th of July last, and that those "who desecrated the second Sabbath in July," were not "Irish Roman Catholics," but the Protestant Orangemen, who devoted that day to the commemoration of the conquest of Ireland by the Anglo-Dutch under the Prince of Orange, and the subjugation of a brave and gallant people, fighting for their country and their altars. The commemoration of such events, events as disgraceful to the victors, as fatal to the conquered, is an act which every generous man, every lover of civil and religious liberty, every one who has a heart to sympathise with a gallant race nobly struggling with a foreign invader for its national independence—must view with disgust. But when the Lord's Day, the day specially devoted to the honor of Him Who died for us that there might be peace on earth to men of good will, is selected for such an insult to, for such an outrage upon the feelings of the descendants of the brave men who fell nobly fighting for their religion, and their country's independence at Aughrim and the Boyne—then as men, as Christians, we have not words strong enough to express our abhorrence of the unmanly outrage, and of the anti-Christian desecration of the Lord's Holy Day.

To take a case in point—what would be thought of a procession in Montreal, to commemorate the massacre of Cawnpore, or the violation of women, and the murders of little children at Delhi and Meerut? Would not such a procession be met with the indignant outcries of the entire British community?—would not its members be held up to public execration, and treated as responsible for any disturbances which might attend its progress through the streets of the City? Of course they would, and most righteously; and yet it is no exaggeration to say that the cruelties, and treachery of the Anglo-Dutch conquerors of Ireland have not been surpassed by the Sepoys of the Bengal army; and that if it be a righteous act to denounce the one, it is the act of a villain and a coward to apologise for the other.

With regard to the other counts in the indictment preferred by the *Montreal Witness* against the "Irish Roman Catholics of Grifftown" we may observe that there are no more grounds for asserting that the fire in Douglas' Mills originated with them, than there are for attributing it to an intent upon the part of the owners to defraud the Insurance Companies; and though, from the evidence before the public, there may be reasons for believing that the said mills were purposely set on fire, there is at least as much evidence to show that they were so set on fire by the proprietors, as there is to show that the incendiaries were "Irish Roman Catholics of Grifftown." We all know that well insured properties of all kinds are very apt to take fire in a most mysterious manner; and though we do not pretend that in the case of the fire at Douglas' Mills we have any grounds whatever for suspecting the proprietors, we may safely say that we have just as much right to accuse them of arson, as the *Montreal Witness* has to indulge in his illiberal strictures upon the "Irish Roman Catholics."

With regard to Lieutenant Tryon, the "military officer" to whom our cotemporary evidently alludes—it is sufficient to remark that that gentleman was in plain clothes, and consequently not on duty when the row occurred in which Dempsey was shot. We have no design to throw blame on Lieut. Tryon, who acted under circumstances of great difficulty, with commendable coolness; but we may be permitted to observe that an officer in H. M. Service when out of uniform can claim no respect on account of his military rank, either from soldier or civilian; and it cannot be denied that the conduct of Lieut. Tryon was such as very naturally to excite the worst suspicions of those amongst whom he found himself; whilst his poking about, looking into strangers' faces, and asking, what must have seemed, very impertinent questions, were enough to arouse the passions of a suspicious and excitable people, though not to justify the violence, and bitter animosity that were manifested towards him. That any one took him for an officer in H. M. Service there is no reason to believe; but still more unreasonable on the part of the *Montreal Witness* is it to hold the "Irish Roman Catholics of Grifftown" responsible for the acts of half a dozen drunken men.

The *Montreal Witness* further says that—"he never heard of them"—the priests—"exercising their influence to restrain from violence and crime." This is a striking instance of the deafness with which our cotemporary must be afflicted,