

THE TRUE WITNESS

AND
CATHOLIC CHRONICLE,

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The True Witness.

MONTREAL, FRIDAY, SEPT. 3, 1858.

NEWS OF THE WEEK.

By the Steamer Propeller from Galway on Saturday the 21st ult., we have the satisfactory tidings of condign punishment inflicted upon the perpetrators of the late massacre at Jeddah.—The Cyclops appeared before the town and shelled it for five days; when the Turkish Commissioner consented to come to terms. Eleven of the assassins were summarily executed; and four others were sent to Constantinople to be dealt with by the Sultan.

The European and Indian news are unimportant.

THE CELEBRATION.

Wednesday last being the day appointed for celebrating the successful laying of the Telegraph Cable, was observed with due splendor in this the commercial capital of British North America. The proceedings of the day commenced with a Review of the troops in garrison upon the Champ de Mars; and at noon a salute of a hundred guns was fired from the Wharf.

At 2 p.m. the Day Procession formed, and was composed of all our National and Benevolent Societies, accompanied by carriages, music, and standard bearers. After parading the City, the Procession returned to the Champ de Mars when appropriate addresses were delivered by His Honor the Mayor, and by the Hon. Mr. Moor, U. S. Consul General. At the conclusion, three hearty cheers were given for our beloved Queen; and three more for the President of the United States. Throughout the day, the Streets were tastefully decorated with flags, evergreens, and triumphal arches.

As night fell the celebration became more and more imposing. All along Notre Dame and St. James' Streets, and the chief thoroughfares, the stores, houses, public buildings, &c., were brilliantly illuminated. The Mechanics' Hall, the Seminary of Saint Sulpice, the St. Lawrence Hall, attracted especial notice for the beauty of their decorations, and the transparencies exhibited at their windows; but where all acted their parts so well, it is invidious to particularise.

At the Wharf, the ships were dressed from stern to stern, from mast head to tail and gib-boom, with many colored lamps, producing a most beautiful effect; whilst ever and anon, the flight of rockets, Roman candles, and other fire works of which there seemed to be an inexhaustible profusion, added brilliancy to the scene. At the Reservoir, a magnificent bon-fire cast a rich glare of light over the city and the wooded flanks of the mountain; and the Place d'Armes was one blaze of many tinted lights. Indeed Montreal may well be proud of its magnificent display, and the proficiency of its citizens in the pyrotechnic art.

But the great attraction of the evening was the Torch-Light Procession, conducted, as we learn from the *Herald*, by Messrs Ogilvy, McShane and W. Rodden. We cannot give a description of this splendid display, in which all the Trades and Professions of the community were duly represented; but we flatter ourselves that a finer "turn out" was never witnessed on this continent. By 10 p.m., all was over, and the dense crowds that had thronged the streets during the evening quietly dispersed.

We are happy to say that throughout, the Celebration was conducted with the most perfect order. Not one drunken, or riotous person did we see; and throughout the whole proceedings there was not even the semblance of the slightest disturbance. Coupling this with the fact, that the Celebration occurred in the very heat of a contested election, we have good cause to congratulate ourselves upon the orderly and peaceable disposition of the citizens of Montreal.

On Tuesday last the Governor General passed through this City on his way to Quebec. His visit attracted little or no attention. During his short stay in town, His Excellency held a Levee at the City Hall, which was attended by between seventy and eighty persons, mostly office-holders. The great majority of the citizens, however, manifested a most profound indifference to the august presence.

ORANGEISM AND CLEAR-GRITISM.—From whom have we, Catholics, the more to fear?—from Orangeism, or the Clear-Grits? From the party of which Mr. Cameron and the Attorney-General for Canada West, are the representatives—or from that of which Mr. G. Brown may be looked upon as the spokesman? We hesitate not to reply, that the Orangeman is a far more dangerous enemy to Catholicity than the most rabid Clear Grit. At the assaults upon our institutions made by the latter, we can afford to laugh: against the machinations of the other, we can never be sufficiently on our guard.

Should any one feel inclined to doubt, or to contest the truth of this opinion, as to the relative demerits of "Orangeism" and "Clear-Gritism," we would put the question to him in another form. From whom have we the more to fear?—from a disciplined army or a mob?—from our organised, or from our non-organised enemies? Put in this form, the question seems susceptible of but one answer. No one, we we think, will hesitate to admit that a well-drilled, well-disciplined, and completely organised foe, is far more formidable than an undrilled, undisciplined, and disorganised rabble, however numerous. Now wherein lies the essential difference, in so far as Catholic interests are concerned, betwixt "Orangeism" and "Clear-Gritism?" We reply, that it consists in this. That the former is a most powerful and compact Anti-Catholic organisation; whilst the latter is but as the tumultuous assemblage of a mob. In a word: Orangeism is "Clear-Gritism" organised; an Orangeman is but a well disciplined Clear Grit.

"In so far as Catholic interests are concerned," we said; for we freely admit that, upon other minor points, there may be some trifling differences of opinion betwixt the followers of George Brown, and those of the Attorney-General for Canada West. But in one thing, in hatred of Popery, in a determination to work its overthrow, and in hostility to French Canadian nationality, the Orangeman and the Clear Grit are brethren; seeking the same ends, even if occasionally they find it profitable to adopt different means. The latter is somewhat of a blusterer, and addicted to the use of violent expressions; the other, being under the control of a strict discipline, is more cautious in his mode of attack; and stealthily, and often under false colors, seeks by sap and mine to approach the body of the place, in order that he may the more surely effect its overthrow. In the undisciplined Rouge or "Clear Grit," the ruffian predominates; in the well drilled Orangeman, especially if he be an officer in the ranks of Orangeism, we find sometimes an affection of moderation and liberality. But it is precisely then, when his aspect is the least menacing, and his words the most courteous, that he is the most dangerous, and the most to be avoided.

Yet that they are both alike—the Orangeman as well as his Clear Grit brother—animated by a deadly hatred of Catholicity, that they are both equally ruffians at heart, is evident from the behaviour of the lower orders, or rank and file, of Orangeism. In its well disciplined columns, every man has his place assigned him, and his duty chalked out, according to his speciality. This Brother is naturally a ruffian; to him will be assigned the task of burning Popish chapels, or shooting down the "Popish dogs" from under cover of a hedge. This Brother has a natural turn for perjury, and he is told off for duty in the witness box; to him belongs the task of establishing an *alibi* in behalf of some blood-stained Brother of the Order; and when the interests of the Society require it, of swearing away the life of some unfortunate Catholic, whose evidence might prove detrimental to the cause. Then come the Orange Juryman, and the Orange Magistrate—both of inestimable service in the Orange ranks, to secure impunity for Orange crimes. Ascending higher still in those ranks, we find the Orange official; and perhaps, as in Canada, an Orange Attorney-General, whose duty it is to screen his "*Dear Brethren*" from the punishment due to their crimes, to tamper with the administration of the laws, and, in general, to prevent Orange murderers from being brought to justice. All these—the Orange ruffian—the Orange false witness—the Orange Juryman—the Orange Magistrate—and the Orange official—are parts of one great whole; all whose members work in perfect harmony together, and under the direction and vigilant superintendence of a supreme head. Thus unity of action is secured; whilst to every part of the great organisation is assigned that particular work—arson, murder, perjury, &c.—for which it is best adapted. We no more expect to see an Orange Attorney-General parading the streets, shouting the Orange slogan—"To Hell with the Pope"—than we expect to see the commissioned officers of one of Her Majesty's regiments mounting sentry, or doing the duties of a common soldier. And yet, as we know that both officer and sentinel are integral parts of one whole, though their functions may be very different, so also we know that, in spite of the different offices assigned to them, there is an essential unity betwixt the murderers of poor Sheehy in the streets of Toronto, on St. Patrick's Day, and the legal officials, their "*Dear Brethren*," through whose exertions his Orange mur-

derers have hitherto been able to set the laws of God and man at defiance.

It is this marvellous organisation of Orangeism—and consequent unity of action in which the Clear Grits are totally deficient—that inspire us with alarm; and point out Orangeism to us as the enemy with which our civil and religious liberties are most seriously menaced. Orangeism is not only a power; it is, in so far as Upper Canada is concerned, the chief power in the State. It controls the elections and the Legislature; it controls the Executive, and dictates terms to the Representative of Majesty. The Council Chamber itself is but a central Orange Lodge; and the Governor-General little better than a secretary for enregistering its Decrees.

REPRESENTATION BY POPULATION.—The *Toronto Colonist*, a paper that warmly supported the cause of Mr. Cameron at the late election, assigned in its issue of the 27th ult., the following, among other reasons, "why Mr. Cameron should be supported in preference to his opponent?" Mr. George Brown:—

"Mr. Cameron gives a strong and manly support to the great question of Representation based on Population, as a measure of common justice to Upper Canada."
Mr. Cameron was, as is well known, the Ministerial candidate; and indeed was spoken of as likely to take the place of Attorney-General for Canada West, had he been successful in his contest for the city of Toronto. We may, therefore, logically assume that there is no irreconcilable discrepancy of opinion upon any of the great constitutional questions of the day, betwixt him and the Lower Canadian members of the Ministry with whom he had it in contemplation to ally himself in political life. But Mr. Cameron is a warm advocate of "Representation based on Population;" it is, therefore, to be supposed that those with whom—had he carried the day in Toronto—he would have taken office, have no invincible scruples against the measure to which Mr. Cameron "gives a strong and manly support."

Again, Mr. Cameron, the warm partizan of Representation based on Population, was not only the Ministerial candidate, but he was also the favoured of the Orangemen of Upper Canada. Of this we have an amusing proof in a Circular published by order of the Toronto District Lodge; wherein was given the full Report of the proceedings at a meeting of the "*Dear Brethren*," and some extracts from which we subjoin:—

"Moved by Brother Wm. Hopkins, seconded by Brother Montgomery (321) and
"Resolved—That at the approaching contest for a gentleman to represent the city of Toronto in the Provincial Parliament of this Province, that the Orangemen of this District will best consult their own interest and the interest of the Orange Institution by voting for and supporting Brother John H. Cameron, and place him at the head of the Polls, against all opposition."

"Moved by Brother Simon Nicholl, seconded by Brother Burns, and
"Resolved—That it is the opinion of this Orange meeting, that any Brother Voting against Brother Cameron at the coming election, is not worthy the name of an Orangeman, and should be Expelled From The Institution."

"Moved by Brother Sale (351), and seconded by Brother Wm. Hopkins (301), and
"Resolved—That the proceedings of this meeting shall be kept Strictly Secret, and any brother divulging them in any way (except to a Brother Orangeman on his obligation) shall be considered as having violated his obligation, and shall be Expelled from the Institution."

"Moved by Brother Ogle R. Gowan (No. 157), seconded by Brother Sale (351), and
"Resolved—That the Resolutions adopted this night shall be communicated to each Master in the District, with a request that he will immediately summon a meeting of his Lodge, to request the concurrence of all the members therein."

The Orange Lodges would hardly have proceeded to such a length, as to menace with excommunication any of their members who should vote against Mr. Cameron, unless they had had full assurance that that person's views on the great questions of the day, coincided with theirs. It is therefore a perfectly logical and legitimate deduction from our premises—from Mr. Cameron's political confession of Faith, and the strong action of the Orange Lodges in his behalf—that "Representation by Population," is a plank of the Orange platform.

For these reasons we think that those Catholics who at the late Toronto election, abstained from voting either for Mr. G. Brown or his Ministerial opponent acted wisely. "Representation based on Population" is a measure to which the Upper Canadian supporters of the present Ministry are, to say the least, as strong pledged as are any of the members of the Opposition. Betwixt them—the "*Ins*" and the "*Outs*"—there is upon this great, and to Lower Canada this vital, question, no difference of principle whatsoever. In Upper Canada both "*Ins*" and "*Outs*" when seeking the suffrages of their several constituents, openly represent themselves as giving, like Mr. Cameron, "a strong and manly support to the great question of Representation based on Population." In Lower Canada, where that measure is of course unpopular amongst the French Canadians, the "*Ins*" or Ministerialists, endeavour to affix upon their enemies the "*Outs*" the stigma of being the exclusive supporters of a measure which threatens with destruction the autonomy of Lower Canada; and in the words of the *Minerve*, "to place our most cherished institutions in the hands of the fanatics of the Brown party."

THE ELECTION.—The polling commenced with great spirit on Wednesday, 1st inst.; but from the first it was evident that victory inclined to the side of M. Dorion. At the close of the poll at 5 P.M. the numbers stood as follows:—

Dorion.....	2,299
Beaudry.....	1,179

Majority for Dorion, ... 1,120

In the course of the evening a note was addressed to M. Dorion by M. Beaudry, in which the latter gracefully announced his intention of no longer prolonging a contest in which the chances were so strongly against him.

During the voting all passed off quietly; but we much regret to say that at some of the preliminary meetings, acts of violence were committed, of which all honest men and good citizens should be heartily ashamed. As usual, the blame is cast by each of the contending parties upon its opponents; but by whomsoever commenced, or countenanced, violence and intimidation can only bring well merited disgrace and ultimate ruin upon the party which has resource to it.

THE TORONTO ELECTION.—The polling commenced on Friday last, and the contest was vigorously sustained until Saturday evening, when victory declared itself in favor of Mr. G. Brown. The numbers at the close of the poll are given by the *Colonist* as under:—

Brown.....	2,646
Cameron.....	2,516

Majority for Brown, ... 130

Such a trifling majority in a constituency numbering some 5,000 voters would seem to indicate that the popularity of our Canadian Spooner is on the wane in his own section of the Province; and certainly is not such as to justify the shouts of triumph with which his re-election has been greeted by his friends. It is, we think, a full confirmation of an opinion often expressed in the *TRUE WITNESS*, to the effect that Mr. G. Brown is impotent for harm; and that of him, at all events, the Catholics of Lower Canada have no occasion to be afraid. Whatever he may have once been, G. Brown is no longer truly formidable; and though he is one with whom we should be sorry to see Catholics forming any kind of alliance, we think that upon the whole, we have as little cause to feel uneasy at, as we have to congratulate ourselves upon, the result of the Toronto election.

For, after all, what is this Mr. Brown that we should be afraid of him? He is, we grant, a clever, or rather, a smart man; very ambitious, very energetic, if you will—but utterly devoid of principle. Even his friends begin to feel this, and look upon the man as a "trimmer;" as one in whom it is impossible to place confidence; as one whose sole object in constituting himself the great Protestant champion of Upper Canada, was self-aggrandisement. Every body knows now, that in office Mr. G. Brown could not, and would not even attempt to, redeem the pledges by him given in opposition. Every body knows that he was prepared to yield upon the "School Question," upon the "Representation Question;" and to make such other concessions as might, by allaying the Catholic hostility of which he was the object, secure to him the enjoyment of the sweets of office. This is patent to the Protestants of Upper Canada; and accordingly we find that it is precisely from the extreme Protestant or anti-Catholic section of that body, that he has received the strongest opposition. The Orangemen are dead against him; their Lodges have excommunicated his supporters; and the *Toronto Colonist* in an editorial of the 30th ult., assures us that the Protestant vote of that city was at the late contest cast against him. These are significant facts; and if duly pondered must surely allay those weak and silly fears which some good Catholics in this section of the Province still profess to entertain of Mr. G. Brown. In a word, it was only in virtue of his influence, as the reputed Champion of Protestantism, over the Protestants of Upper Canada, that Mr. G. Brown was, or could be formidable. But that influence is, as we know from the action of the Orange Lodges, and from the result of the Toronto election, in a great measure, if not entirely, lost to him; and with the loss of his influence over the Protestant masses, he has lost the power, even if he retains the desire, to harm us. The man may very likely be as rabid, as insolent, as abusive, as ever; but at his worst he will be but a very tame swaggerer; and in a few years, even those amongst us who stand most in awe of him, will look back and wonder how they could ever have been such simpletons as to be afraid of Mr. George Brown.

It is of the Orangemen who enter so largely into the composition of the present Ministry—and of those time-serving Catholics who basely give their aid to build up the already too formidable fabric of Orangeism in Canada—and of them only that we are afraid; because we know that if ever a fatal stroke be given to our religious and national institutions in Lower Canada, the blow will be dealt, not by Clear-Grits, or by the Rouges, but by the bands of our pretended

but perfidious friends, who, for party purposes, have allied themselves with our sworn and inveterate enemies.

The result of Mr. Brown's victory at Toronto will lead, says the *Colonist*, to a break up of the present Ministry within six months, and another contested election for the City. In the mean time our cotemporary, who as a Ministerial organ, and a warm supporter of Mr. Cameron, may fairly be accepted as representing the views of the Ministerial party in Upper Canada—exhorts the Protestant body to be on the alert; "to allow no markish idea of religious toleration" to prevent them "from repelling every attack, no matter how insidiously it is made on public education."

This is plain speaking with a vengeance; and shows us that the cause of "*Freedom of Education*" has as little to expect from Mr. Cameron's, as from Mr. G. Brown's political party. "No markish idea of religious toleration," no silly scruples of justice or fair play must be allowed to interfere with the progress of "*State Schoolism*;" but the system of anti-Catholic education must be watched over with redoubled care. Here we have laid bare before us then the policy with regard to the "*School Question*," of the party with which the friends of "*order and good principles*" in Lower Canada have allied themselves; and from this too we may judge how little the cause of "Religious Liberty" has lost by the defeat of Mr. Cameron. Whilst the contest was yet undecided, we were told that he—the Orangeman—was in favor of the separate school system and of its extension. Now, the contest being over, and there being no further necessity for playing the hypocrite, Mr. Cameron's friends throw off the mask; and openly avow their determination to uphold the "common" or public school system in its integrity!

In answer to several enquiries that have been addressed to us with regard to an Electioneering placard which on Tuesday last was conspicuously posted up over the walls of the City—and in which our "*sainted Bishop*" was represented as having in a Pastoral Letter read on Sunday last from the pulpits of the Catholic churches of this city, exhorted the electors to vote for Mr. Beaudry the Ministerial candidate, in preference to Mr. Dorion—we have to state that the Pastoral of His Lordship contained no such recommendation; and that it is not the custom of the Catholic Clergy to officiate as electioneering agents.

It is true that a Pastoral on the subject of the late election, was read on Sunday last from the Catholic pulpits; but in that Letter there was no allusion made, however remote, to either of the candidates. The electors were reminded of their duty to vote, and to vote conscientiously for him who, in their opinion, would be the more likely to serve the interests of religion and of the country. They were reminded that he who directly or indirectly accepted of a bribe, or consideration for his vote in any form, was guilty of a sin; that he who was guilty of fraudulent practices, such as voting more than once, or as untruly representing himself as possessed of a property qualification—no matter how he might attempt to palliate the act—was guilty of the sin of perjury. The duty of all electors, to abstain from drinking, fighting, and riotous behavior generally, was also strongly insisted upon; but from beginning to end of His Lordship's Letter, there was not one word that could, even by the ingenuity of ultra-Protestant malice, be construed into a recommendation of Mr. Beaudry, or a condemnation of his opponent. Great general principles—principles too often forgotten in the heat of the contest—were laid down; but the particular application of those principles was left to the elector's individual conscience; who was also reminded of his responsibility to God for his exercise of the elective franchise.

We are thus particular because from experience we know how swift the enemies of the Church are to seize upon every occasion for misrepresenting the action of our Bishops and Clergy; and for holding them up to public reprobation as political intriguers, and as prostituting their sacred functions to secular purposes.—Not that we are of those who disclaim all connection betwixt Religion and Politics; for, on the contrary, we assert that there is an intimate connection betwixt them, even as there is betwixt Soul and Body. Not that we would deny the right of our Clergy to remind their people of that intimate connection—and of insisting upon the religious obligation under which electors lie of exercising their political privileges conscientiously, and with a view above all things to the honor and glory of God—for it is the duty of the good Pastor so to do. But we do protest energetically, against the unauthorized use that has been made by some unprincipled persons of our revered Bishop's name; and against the cowardly attempt to drag him and our Catholic Clergy into the paltry squabbles of an electioneering contest. We blush as we think that amongst our own people there should be some so ungenerous, so unmanly, as thus to profane a name which we all should respect; and who to serve their own