

The True Witness.

MONTREAL, FRIDAY, JAN. 22, 1858.

NEWS OF THE WEEK.

It would seem, from the news brought by the steamer of the 1st inst., that Sir Colin Campbell is not yet in possession of Lucknow, which is still held by a considerable body of the mutineers.

The commercial intelligence is more favorable than any that has been received for some time, and it was hoped that the storm had blown over.

Our elections being now concluded, there can be no doubt that there will, upon the whole, be a large majority in favor of the "Ins." In the Upper Province, the "Outs" have a majority; but this is more than counterbalanced by the number of members holding decidedly "In" principles, who have been returned for Lower Canada.

THE IRISH CATHOLICS OF MONTREAL AND THEIR DETRACTORS.

"The Irish Catholics of Montreal," says the Canadian of the 13th inst., "have committed the strange fault of voting for the friends of Mr. Geo. Brown, whilst the Irish Catholics of Toronto supported the Ministerial candidates."

In so far as the Irish Catholics of Montreal are concerned, this statement of our Quebec cotemporary is directly contrary to truth. "The Irish Catholics of Montreal" voted for Mr. McGee; and, politically speaking, Mr. McGee is no friend or supporter, but an opponent of Mr. George Brown.

So far from voting for the friends of Mr. Geo. Brown, the Irish Catholics of Montreal voted directly against them; and it was because they did so, that they opposed the candidature of M. Cartier, and the Ministerialists. Who are, in a political sense, the friends of Mr. Geo. Brown?

to oppress and insult the Catholic minority of U. Canada—are such persons as MM. Cartier, Alley, and the other Ministerialists, who voted with him, and against according to the Catholics of the Upper Province, the same privileges in the matter of education as have been accorded to the Protestants of the Lower.

This simple fact then should exonerate the Irish Catholics of Montreal from the odious imputation of having voted for the friends of Mr. George Brown; whilst another fact, that our policy has been strictly in accordance with the views and wishes of the Irish Catholics of Upper Canada, as expressed in the "Resolutions" of their Catholic Institutes, and in the columns of their public journals, suffices to acquit us of having been guilty of any fault as against our coreligionists in Upper Canada.

That policy was, as we have repeatedly shewn, opposition, "by all constitutional means, to the re-election of the present Ministry, and of any of their supporters;" and having once adopted that policy, how could we, we ask—without making ourselves the scorn of all honest men, without making ourselves a very bye word for inconsistency, and without proclaiming ourselves, as either blustering fools, or canting hypocrites—how could we, we ask, give our support to the very men whom we had solemnly, and publicly pledged ourselves to "oppose by all constitutional means?"

Our only fault then, if fault we have been guilty of, is—that we have too faithfully adhered to a line of policy, traced out for us by the Irish Catholic Institutes of Upper Canada, and by them urged upon us. This fact, the Canadian, and others, who like curs yelp in concert against us, keep carefully, but most dishonestly, out of sight. And yet in those "Resolutions" of the Catholic Institutes of Upper Canada "are to be found the entire explanation, and the full justification, of the part acted by the Irish Catholics of Montreal at the late election.

Thus then we have shown:—

- 1. That it is false that the Irish Catholics of Montreal voted for the friends of Mr. George Brown.
2. That the men who supported MM. Cartier, Alley, and those Ministerialists who voted with Mr. Brown, against the motion to place the Catholics of Upper Canada in the same position with regard to their separate schools as are the Protestants of Lower Canada, are justly liable to the imputation of having voted for the friends of Mr. George Brown.
3. That for the policy pursued by the Irish Catholics of Montreal in "opposing by all constitutional means" the re-election of the present Ministry, and of any of their supporters, the Irish Catholics of Upper Canada generally, and of Toronto in particular, are responsible; because they not only solemnly, and before God, pledged themselves to adopt it for themselves, but earnestly, and with many invocations of our aid and sympathy, urged its adoption upon the Catholics of the Lower Province.

and with which we are now reproached as with a "strange fault"—was the policy openly advocated by the Catholic press of Toronto, and in language, to say the least, as strong as any ever used by the TRUE WITNESS of Montreal. We copy from different numbers of the Toronto Mirror for June and July 1856, which we strongly recommend to the attention of the Toronto Mirror for January 1858:—

WHAT THE "MIRROR" THINKS OF THE ROUGES AND THE MINISTRY.

"POLITICAL PHENOMENA.—We behold, on the left side of the House, at the present moment, a young, and destined to be a powerful party, whom their opponents have stigmatised with the opprobrious name of the Rouges—composed (say these model Ministerial Conservatives) of socialists and infidels whose only desire is to persecute religion and its ministers; here they are voting consistently for the principle of equal rights to Catholics as well as Protestants, and using their utmost endeavors to convince their allies amongst the Reformers of Upper Canada of the injustice of their views on the Separate School question; while on the other hand, we have their opponents about the Treasury benches claiming all the credit for liberality or sound political views to be found on the banks of the St. Lawrence, absolutely setting their faces against the prayer of the Bishop of Toronto and his people for relief from the odious penal law of '55! One for a paltry Queen's Commission, and another for a Senatorial Tenure Commissionership, and another for some "good thing" in prospect, lead their aid to rivet the fetters upon the Catholic parents of Upper Canada, telling by every word and action that they must be compelled to look on in utter helplessness, while their children float down the stream of infidel education, to be carried away into the abyss of an unhappy eternity! And yet these latter will stand up and declare that they are the best friends of Catholics and their religion! These men, whose only aim since they rejected Mr. Felton's motion, has been to hold firm to the principle of "mutual accommodation" out of the public chest—these men, we say, are they who brand the unfed of office or public plunder, as socialists and infidels, and endeavor to hoodwink the people of Lower Canada into the belief that they are the only disinterested conservators of the public liberties.

"They have eaten of the unclean thing; but theirs is not yet the case of callous iniquity; they have a conscience (such as it is) which stings with remorseless virulence; they must seek to satisfy it with excuses. "It is truly remarkable indeed, what excuses men will seek out to justify their conduct when they first begin to wander from the right path. A man who commits an error from sheer disregard for the rules of justice, is prone to act and speak boldly; but a man who takes the first dishonorable step under the influence of cowardice or avarice, looks around him, and selecting a number of petty quibbles, arranges them together, fondly hoping to present those whom he has betrayed with a solid reason. We have often observed this amongst politicians, but we scarcely ever remember to have witnessed it in a more striking manner than is now exhibited on the ministerial benches, by some of the soi-disant Liberals in the present Assembly.

"If these gentlemen had been sent to Parliament with no other object in view than the accomplishment of their own petty ends, or the sustentation of a road in one place or a railway in another, or if they had not been pledged individually and collectively to do us justice on the question of Separate Schools, we should be prepared for the course they are at present pursuing. If Mr. O'Farrell, at the hustings in Lotbiniere, had informed our compatriots that he only solicited their votes that he might advance his own private interests by supporting a government against his conscience on some absurd plea of expediency: if Mr. Cauchon had declared within the water clouds of the glorious falls of Montmorenci that the first time £1,250 per annum [the salary of a minister of the Crown,] became endangered, he would vote against a motion for equal rights; or if Mr. Cartier had made similar statements before the hardy islanders of Vercheres, how, we ask, would Mr. O'Farrell, Mr. Cauchon, or Mr. Cartier have fared? Would one single man of them occupy a seat in the Legislature at this moment? Would one of the many insults heaped upon Prelates of the Catholic Church within the last few weeks have been attempted? Let him answer yea who can!

"But thus rolls the retrograde wheel of a once honest and powerful party. Thus whines and whispers, the powerful voices that once roused the French Canadian race to deeds of heroism and glory!"

Again:—

"The charge of ultraism, violence, imprudence, exaggeration and vain-glorious boasting, (for all these are implied) never was made against any man with less reason than against the three Bishops of the Western section of Upper Canada. Bishop de Charbonnel's sympathies are well known to be with the poor, suffering, and humble people; the liberality of his theological views are matter of notoriety everywhere; and it is well known that even before the Council of Quebec, he was censured for having assisted at the laying of the Foundation Stone of the Normal School. Besides, the Hon. F. Hincks highly approved of his moderation in '53, while in 1855 the zealous and holy Bishop of Kingston wrote himself to the Government that Dr. Ryerson's voice ought not to be regarded in preference to his; and that if equal rights are not conceded '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!' [Just what the Irish Catholics of Montreal have done.]

"But why seek to rebut such a senseless charge? Does not any man at all conversant with the doctrine or discipline of that Church of which these prelates are rulers, know and feel that they dare not act otherwise? Can we not see that canon after canon, decree after decree, Council after Council, oblige them not to lose a day or an hour in exposing the villainy of men whom even Protestants at a distance, much less Catholics at the capital, perceive to have betrayed and violated their oft-repeated pledges, and to be intent only upon holding on to the public plunder for a few years longer, despite of their protestations to the contrary? How, we ask, dare any Catholic Bishop falter in his duty, or temporize for the sake of keeping any set of men in office, in this semi-Catholic and Celtic country, with the sentence of the National Council of Baltimore before him, signed as it is by Six Archbishops, Twenty-four Bishops, and Two Vicars-Apostolic of the United States?"

"For the especial benefit of the Crown Lands Commissioner and his new organ, we beg to submit that a dignitary of Quebec (who, he will comprehend,) has written to Bishop de Charbonnel, speaking thus:— "I cannot believe that Mr. Cauchon is opposing the Bill of Mr. Bowes. It would be too crying an iniquity! If hon. members think or say, to exculpate themselves, that you go too far, they must be long to, or hold it from, those false brethren who are found everywhere!!

"And yet these men, with this same Cauchon at their head, having mounted into power with the Separate School question as a stalking horse, not only destroyed the Bill of last session, but refused to remedy their own misdeeds even now after Mr. Brown's defeat; and prompt too, their mouth-pieces to fabricate for them this vile and flimsy excuse, while they laugh to scorn in their gilded saloons and upon their Brussels carpets the "Irish Paddies" that are fools enough to believe them!

full self and place have utterly changed them. They care no more about Separate Schools than they do about the feelings or sentiments of their advocates. The question was a convenient rallying cry for a time, but they are prepared to throw it aside, having once served their purpose. They will promise anything, nay they will swear anything to secure their election for the moment; but depend upon it, fellow liberals, all they want or all they require is four years more to suck the life-blood of the nation, and by trebling taxes and imposing upon us an armed police, to drive the country as another heartless faction did in 1837, to the verge of revolution. Away with the tyrants then! And may Heaven send us a few honest men.

Again, speaking upon the responsibility of the members of the present Ministry for the public sanction given to Orangeism by Sir Edmund Head, we find the following remarks:—

"Since the ministry, and not the Governor, are responsible for this misdeed, they must answer for it in Parliament and at the hustings. "By the way, it incidentally occurs to us to ask how Mr. O'Farrell will justify before the men of Lotbiniere, his continuing any longer to support a Government guilty of an offence thus heinous? "Not only for this, but for the rejection of Mr. Felton's motion, and for other iniquities and robberies which we shall shortly bring to light, the present compact are doomed, let who may succeed them."

It is indeed amusing to contrast the Toronto Mirror of '56 with the Toronto Mirror of '58; but we have not space to-day for further extracts. Only we would ask of our cotemporary, what steps he has taken to redeem his pledge to "make the Ministry answer at the hustings" for their conduct on the 12th of July, 1856?—whilst to our readers we would put this question—"To what is it owing that the TRUE WITNESS and the Toronto Mirror, which, some eighteen months ago, were at one upon all the politico-religious questions of the day, and which advocated the same policy of opposition at the hustings, towards the Ministry and their supporters—are now upon these same questions diametrically opposed to one another? Either one or the other has changed its policy; is it then the TRUE WITNESS or the Toronto Mirror that is guilty?"

With one word to the Canadian we will conclude this, the last explanation that we intend to offer of our action during the late election. We were taught—it was one of our earliest lessons—to be very careful how we made a promise or a threat; but, that having once made one, we were bound either to carry it out, or die in the attempt. To this simple rule we have still adhered; and our "strange fault"—we believe that it is a very "strange" one in Canada—consists in this, that we have been faithful to principle, and have never, from first to last, swerved one hair's breadth from the path which we had pledged ourselves to follow. One request we have to make to our cotemporary; it is the first that we ever made him, and will probably be the last. It is this—That in justice to us, and for the information of his readers, he will publish the "Resolutions of the Catholic Institutes of Upper Canada," which he will find in the TRUE WITNESS of the 1st inst., as the explanation of the opposition offered to the present Ministry, and their supporters, by the Irish Catholic voters of Montreal.

The Journal de Quebec still contends, in spite of the evidence given in the "Report of the Legislative Assembly" which we published some few weeks ago, that we have been guilty of maligning the French Canadian emigrants to the United States, in representing them as, for the most part, casting aside their religion and their distinctive nationality the moment they get beyond the reach of the sound of the bells of their parish church. "Nothing?"—says our Quebec cotemporary—"that the True Witness can extract from this Report can excuse him for having so grossly insulted the Canadians as he has done, and for having pretended that, in general, they abandon their religion as soon as they lose sight of their Canadian steeples." We contend on the contrary, that the said Report fully bears out our statements, and confirms every one of our assertions as to the degraded condition—both moral and physical—of the "Yankeeified" French Canadian. Where for instance—and we challenge our Quebec cotemporary to reply—where is the substantial difference betwixt the statements of the TRUE WITNESS, and the evidence before the Legislative Assembly of the Rev. M. Marquis? We place the two passages side by side.

True Witness, of Dec. 18th 1857. Evidence of Rev. M. Marquis, before the Legislative Assembly.

"Such is too often the case with the majority of those who emigrate from Lower Canada to the U. States..... who, having lost the sound of their parish bells with their constant summons to prayer, lose also all sense of their obligations as Catholics, all memory of religious duties, and conform themselves morally and physically to the habits and customs of the semi-heathen population of the neighboring republic.

Now unless we have done that which the Rev. M. Marquis affirms cannot be done, we have not drawn "too dark a picture" of the moral and physical condition of most of the French Canadian emigrants to the United States; and unless the Journal de Quebec can point out some substantial difference betwixt our assertion and that

of the above named reverend gentleman respecting his fellow-countrymen—"when they" have once passed the Lines—and got beyond the reach of their church bells with their daily summons to prayer, it has no valid grounds for accusing us of having "grossly insulted" the French Canadians.

There are also we are happy to know many French Canadians, warm patriots and devout Catholics, who fully endorse every word that we have uttered upon the subject, and with us mourn over the evils which Yankee emigration yearly inflicts on this noble country. We received, for instance, a day or two ago a letter upon this subject from a French Canadian gentleman, who has had personal experience of the moral effects of that emigration upon his fellow-countrymen; and who does us the honor of writing to us in the following terms:—

"DEAR SIR—It is strange to see that a man in whose veins no French blood flows, better understands our interests, and our national honor, than do those who have incessantly in their lips, and in their columns, the pompous words 'our beautiful country—our holy religion.' When in your paper of the 6th of November last, you drew so faithful a picture, even if humiliating for us, of the deplorable state of degradation, physically, and above all morally, of our unhappy French Canadian emigrants in the United States, I was far from believing that some persons, and journals, who set themselves up, after a sort, as the defenders of our nationality and our religion, would dare to take you to task—oseraint vous jeter la pierre. Assuredly, every one who is truly attached to his country and religion, will be on your side.—They who have had opportunities of watching the Yankeeified French Canadians closely, and who are willing to act honestly, will certainly not accuse you of exaggeration. Besides, were the conclusive proofs which you have laid before the Journal de Quebec sufficient for him, he has but to inquire of the country clergy, whether their best parishioners—whether the young men most remarkable for their purity and edifying conduct—are those who return to their native hearts, after having passed, I do not say five or six, but one or two years in the United States.

"There are amongst these unfortunate young men residing amongst the Yankees, some who renounce not only their religion and their nationality, but who renounce their very names. Thus, for instance: one of our young lads leaves his parish with the name of Michel Roi. Well, a few years afterwards he returns, and he is no longer Michel Roi, but Michael King—and thus with other names. I speak of what I have seen with my own eyes, and heard with my own ears. "I add of course that there are, as has before been stated, honorable exceptions—but these I believe to be rare. I am no prophet; but before fifteen years are over, it will be seen that they who have best understood the interests of Canadians, have not been amongst those who are ever loudly ringing the changes on the words—'our dear and lovely country—our holy religion.'

"I have the honor to be, Sir, Your obedient servant, HIPPOCRATES.

"St. Urbain, 7th Jan., 1858."

With these remarks, we intend to drop the controversy with the Journal de Quebec. No one who knows us, no one who has done us the honor of reading the TRUE WITNESS, will suspect us of any intention to insult our French Canadian fellow-citizens, or to outrage their national sentiments. No; in calling attention to, and dwelling upon the undoubted evils of emigration to the United States we had but one object in view—an object in which every true patriot and Catholic, should warmly sympathise. It, we say, should be the object of every man to exert himself to prevent that deplorable emigration. For this purpose, the Legislature should be pressingly urged—to remove all obstacles to the settlement of new districts—to facilitate to the intending farmer, the acquisition of a good homestead, with a good title—and to open up good roads through the bush, in order to enable the settler to bring his produce to market. For this purpose too, every man who has to any extent the ear of the public, should incessantly and urgently press upon our French Canadian youth the almost inevitable ruin, moral and physical, that awaits them in the United States. He should, in so far as God has given him the means, strive to dissipate the illusion under which too many of our good habitants still labor, to the effect that the United States is an El Dorado, a land of promise flowing with milk and honey, and in which a certain fortune awaits the enterprising adventurer. In an especial manner it is the duty of the French Canadian Catholic journalist to put his fellow-countrymen and coreligionists on their guard against the dangers of Yankee emigration; and to exert all his influence to check the further spread of a monstrous delusion which is daily inflicting evil incalculable upon the material interests of Lower Canada, and which yearly robs the Church of thousands of the little ones whom she has reared on her maternal bosom, and nourished with her life-giving sacraments. If through a paltry jealousy, or spite against the TRUE WITNESS, the Journal de Quebec is unfaithful to his high mission—as a Canadian and Catholic journalist, he need not expect that we will consent to hold our peace, or will refrain from expressing our contempt and loathing for the apostate, or "Yankeeified French Canadian"—one, we repeat it, of the most pitiable disgusting objects that crawls upon the face of this fair earth.

The Minerve of Saturday last complains of the repeated insults to which Catholic clergymen are exposed from the pupils of the High School, Beaver Hall. This is not the first time that complaints of a similar nature have been made; but we trust, now that the attention of the authorities of the institution has been called to the subject, that the gentlemen connected with the High School will hasten to put an end to the improper practices complained of.