

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, APRIL 5, 1861.

NEWS OF THE WEEK.

PEACE is now established in Naples—peace such as flows from the blood-stained edicts of a Pianelli—peace, such as may be expected to result from Cialdini's brutal threats to massacre in cold blood the loyal garrison of the King of Naples. The peace that is obtained by such processes, and maintained by the foreign mercenaries of Sardinia, may be said for the present to reign in the South of Italy.

But it may be doubted if this peace will be of long duration. The attitude of hostility assumed by the Catholic clergy, and by all that is truly Catholic amongst the people of Italy towards the usurper's Government, becomes every day more striking, and more decided. The conflict cannot apparently be much longer delayed; and Victor Emmanuel must either crush, or be himself crushed by, the Church. Rumors are therefore rife of an immediate assault by the Sardinians, and the Roman cut-throats in Sardinian pay, upon the Pope; and the middle of last month was the date assigned for the outbreak of the revolution at Rome. To that City all eyes are now directed with intense anxiety; whilst the old man, the successor of St. Peter, sits calmly on his throne, strong in his trust upon the promises of the Lord of Hosts.

The King of Naples, and his young Queen, still remain in the Quirinal Palace, where they have been waited upon by a large body of the English Catholic residents at Rome, all anxious to pay their homage to the unfortunate, but gallant and amiable sovereign Francis II. This mark of respect the King of Naples has well deserved, both by his courage and constancy in misfortune, and by the fact that he has been signalled out by the Protestant press throughout the world, as the object of their vituperation.—From this latter fact, every Catholic may feel assured that Francis II. possesses many noble qualities, and has claims upon his sympathies;—just as it may be always held, with almost the assurance of faith, that the nominal Catholic who wins the golden opinions of the Protestant public, who is well spoken of by the Protestant press generally, and whose political career is the subject of Protestant encomium, is a pitiful double-faced scoundrel, a traitor to his God and to his Church, and one worthy the scorn and execration of every honest man. This was what the Catholic subjects of Queen Victoria at Rome meant to testify by their well-timed visit to the King of Naples, who in return was honored less by that visit, than by being made the constant object of Protestant vituperation. He must have many of the essential qualities of an honest man, of a good sovereign, and a good Christian, or the Protestant press, which applauds a Carour, and a Victor Emmanuel, would not be so generally hostile to him, and condemn him.

The other Continental news is of little interest. The disturbances at Warsaw were being mildly dealt with by the Russian Government, and the Hungarians do not seem to be so ready for revolt, as they were given out to be, by the partisans of revolution. The discussions in the French Senate upon the Address have been unusually animated, and indicate an amount of Catholicity, and of long pent up, but not extinguished, love of liberty, for which the servile tone of the French press, and the long years of apathetic endurance of the tyranny of the modern Pontius Pilate—as he has been well styled by the Bishop of Poitiers—had hardly prepared us. In a House of 140 members, Government had only a majority of 18; whilst in the Senate itself there are no less than nine ministers and twelve other placemen—in all twenty-one removable at pleasure, and of whom that trifling majority was composed.

The English papers announce the death of the Duchess of Kent, the mother of Queen Victoria. The memory of the deceased will long deserve to be held in affectionate remembrance by British subjects, since to her maternal cares are in a great measure due those excellent qualities of our present amiable Queen, which have endeared her to all her subjects, and have rendered her the model wife, and the model mother, as well as the model sovereign of Europe.

No great change has taken place in the affairs of the United States. The storm of secession rages, and there is no man able to control it.

THE ORANGEMEN AND THE "CLEAR GRITS."

—We have always contended that, in so far as hostility to Catholics was concerned, there was no appreciable difference between the Orangemen and the "Clear Grits" or Protestant Reformer. Orangemen, we have always insisted, is but "Clear Gritism" organised, and therefore more dangerous, if not more hostile or ill-disposed towards the Church and the rights of Catholics, than is Clear Gritism unorganised. In fact, however, there is no distinction to be made between them. The rank and file of Orangemen are actually composed of the Protestant Reformers; and he who supports the latter is, *ipso facto*, a supporter of the former. The leaders of the Orange party are the prominent advocates of the Anti-Catholic policy of George Brown; and our "natural allies" form the bone and sinews of Orangemen.

In illustration of this perfect identity of policy, in so far as Catholic interests are concerned, between the Orangemen and the Protestant Reformers, we would point out to our readers the action of the illustrious Mr. Ferguson, the notorious Orangeman, on the Separate School Question—the question *par excellence* of the day, and compared with which all others are of comparative unimportance. Now what do we find to be the Orange policy on this School Question? This—the abolition of Catholic Separate Schools, the very policy of George Brown and our "natural allies," the Protestant Reformers. "Whilist," says the *Canadian* of Quebec, "Mr. Scott, member for Ottawa City, where the Catholic element is powerful, introduces a Bill for amending the School Act of Upper Canada in favor of Catholics, Mr. Ferguson, representative of the South division of Simcoe, gives notice of a Bill for depriving the Catholics of Upper Canada of their right to Separate Schools." The distinction between Protestant Reformers and Orangemen is therefore, in so far as the interests of Catholicity are concerned, purely nominal. They are both alike and equally our enemies; the enemies of our religion, and above all, the enemies of our children, whose faith and morals they both are seeking to corrupt by means of their thrice-cursed and God-condemned Common Schools.

An alliance of any kind with either is therefore, to the honest Catholic, out of the question; for he who allies himself with the Orangemen thereby gives his support and countenance to Clear-Gritism; whilst he who in any manner strengthens the hands of the Protestant Reformers, does but aid to carry out the anti-Catholic policy of the odious Orange faction. There is therefore no help for it; we can join neither the Orangemen nor the Protestant Reformers, if we prefer the interests of our religion, and the salvation of our children, to the vile mess of pottage which Orangemen and Protestant Reformers are alike ready to cast contemptuously to the craven-hearted Catholic who will join their ranks.—From no large section of the Protestant community can the Catholics of Upper Canada look for justice, or the recognition of their natural, heaven-derived, and as against the State, their inalienable right to sole and absolute control over the education of their children.

If the recognition of that right is ever to be extorted from a Canadian Legislature, it—as we have always contended—must be so extorted by means of the Lower Canadian Catholic vote;—and alas! truth compels us to admit that that vote has not been exercised with that zeal and vigor which the persecuted minority of Catholic Upper Canada had the right to expect, and naturally expected, from their more happily situated coreligionists; whilst, on the other hand, it is equally true that the political action of the former, of late years, has not been such as to induce French Canadians to interest themselves warmly or actively on behalf of the Catholic minority of the West. There have been faults, grave faults, on both sides; and to these are owing, both the difficulties with which the Catholic minority of the West have to contend in the education of their children, and the dangers which menace Lower Canadian institutions from the monstrous union of Upper Canadian Catholics with the Protestant Reformers—the bitter and inveterate enemies of all that constitutes the wealth of Lower Canada—its laws, its language, and its religion. There have been faults on both sides; and the results of the culpable apathy of French Canadians towards the injustice perpetrated upon their Western brethren by Protestant fanaticism—sometimes under the name of Orangemen, sometimes under that of "Clear-Gritism"—are now unhappily apparent in our sectional discords and consequent general weakness.

How are these wrongs to be righted, these evils to be remedied, and unity once more restored to our divided and distracted ranks?—This is the question which should seriously engage the attention of every Catholic publicist; one with which the pitiful party squabbles between "Ins" and "Outs"—which, unfortunately to the exclusion of all vital questions, engross the press, the legislature, and the public mind—should not be allowed to interfere; whilst, at the same time, it is a question whose solution presupposes no sacrifice of Catholic interests or of principle, and

exacts only good sense, and perfect disinterestedness, upon the part of Catholics. Perhaps this is one reason why its solution is so long deferred. If it did indeed require an abnegation of all honesty and of all principle, but if it at the same time, held out prospects of Government situations, and extensive patronage, the apparent difficulties which present themselves would quickly be surmounted.

Our solution is simply this—Political union of all Catholics, without distinction of national origin, for the attainment of an immediate and satisfactory settlement of the School Question of Upper Canada, and for securing the Catholic interests of the Lower Province against the encroachments of its natural enemies—the Orangemen and Protestant Reformers of the West. Union for these two definite ends, amongst all Papists; and Independent Opposition—Opposition to, war to the knife with, every man, with every political party, who or which will not make justice to Catholics an integral plank of his or its political platform. By adopting this course, no man will obtain a Government situation it is true, or any share of patronage; if he entertains aspirations after employment, "even as a scavenger," those aspirations he must at once abandon; and he who prefers his belly, or his material interests, to the good of his Church, and the Catholic education of his children, will do well to repudiate it.

By the words "justice to Catholics," we mean perfect freedom of education, and the consequent immediate repeal of all laws which take money from Catholics for the support of schools to which they conscientiously object to send their children; the cessation of all official encouragement or official recognition of Orangemen, Ribbonism, or of any other secret politico-religious society, and the exclusion of all known members of all such societies from offices connected with the administration of justice; perfect freedom to all religious bodies to receive, and hold all property given or bequeathed to them by its legitimate owners—or in other words, the recognition of the right of the individual to dispose of his property as he pleases; and last, but not least, the maintenance, at all hazards, of that political equality between Catholic Eastern, and Protestant Western Canada, which the Union established, and of which Upper Canada enjoyed the benefit so long as its population was numerically inferior to that of its Catholic neighbor. These are the planks of our political platform, and upon him who will not accept them all in their integrity we look and shall ever treat him as our "natural enemy;" as one with whom we would scorn to hold friendly political intercourse for one moment, or for any consideration whatsoever. These are our terms, and our motto is "No Surrender!"

On the other hand, as Catholics, united by the bands of a common faith, we should be ever ready to give our hearty and united support to any man, to any party, who or which will openly adopt, and consistently maintain the above principles—giving to him or it, *carte blanche* upon all mere secular questions, and that without regard to the distribution of patronage. Our demands are reasonable; we exact nothing from our Protestant fellow-citizens, but what we are prepared to concede to them; nothing but what we have the right as freemen to ask; nothing but what it is our duty as Catholics to insist upon. We have the means also, if united, to make our demands heard, and to enforce compliance with our terms. We constitute about one-half of the population; and if we fail in obtaining justice, it will be because we shall have been wanting to ourselves, and intent upon our petty personal interests instead of seeking first, and above all things, the good of our Church, and the kingdom of God and His justice.

But only by union, cordial union, between Catholics of all origins can we ever expect to obtain recognition of our rights. He therefore—as we have often said before—who seeks to create division between French and Irish, who gives to his race a place in his affections higher than that which he assigns to his faith, who does not always keep the feeling of nationality strictly subordinate to that of religion, or who seeks to obtrude the paltry question of origin into the sanctuary of the Living God—is an enemy whom we should all avoid. There is not, there never was, there never can be, any conceivable difference of interests between the Catholics of Canada; and he who pretends to set up or speak of, a French Canadian Catholic interest, or an Irish Catholic interest, distinguishable from Catholic interests in general, is, we may be assured with the certainty of faith, a mean spirited intriguing knave, playing upon the ignorance and credulity of his hearers, a pest to society, a curse to religion, and the opprobrium of that race to which he may profess to belong. Let us all content ourselves with the glorious name of Catholic, or if we must add thereto, let it not be *French or Irish*, but simply *Roman Catholic*.

COLLECTION FROM THE IRISH CATHOLIC CONGREGATION OF MONTREAL.—The joint collection taken up on St. Patrick's Day and Easter Sunday, amount to Five Hundred and Ninety-seven Dollars. This handsome sum was contributed by the Irish Catholic congregations of St. Patrick's, St. Anne's, and St. Bridget's churches.

THE CROSS AND THE GALLOWS.—To account for the phenomena which statistics reveal as to the comparative morality of Catholic and Non-Catholic, or Protestant communities, one of two theories must be adopted. That, for instance, which we find in the columns of the *Toronto Freeman*, fully endorsed by our cotemporary and couched in the following terms:—

"The Anglo-Saxon is the premier blackguard of the world."

In other words, the unquestionable moral inferiority of non-Catholic or Protestant communities, as compared with Catholic communities—e.g. of the people of England and Scotland as compared with the people of Ireland, and of the Protestant population of Upper Canada as compared with the Catholic population of Lower Canada—is, by one theory, attributed to a natural defect on the part of Protestants, to ethnological causes, and to the effects of race.

This theory we of course scout as a libel upon the justice of the Creator, as incompatible with Catholic theology, and irreconcilably at variance with history. We contend that, in the natural order, and in capacity for the practice of all the natural virtues, the Protestant nations of the world are in every respect the equals of their Catholic neighbors; that the Anglo-Saxon is naturally as pure and as honest as the Celt or the Slave; and that, so far from its being true, as the *Toronto Freeman* maintains, that "the Anglo-Saxon is the premier blackguard of the world," there is no higher or more perfect type of the natural gentleman, than amongst the Protestant gentlemen of England and Scotland—whilst, we assert that chastity is as much a natural virtue of the Anglo-Saxon as it is of the Gael, of the women of Great Britain as of those of Ireland.

Rejecting therefore, the first named theory, but compelled by the irresistible logic of facts and figures to admit the great moral inferiority of Protestant or non-Catholic communities, as compared with communities which have remained faithful to the doctrine and precepts of Catholicity—we attribute that inferiority, not to any natural, but to a supernatural defect; not to any natural incapacity on the part of Protestants for the practice of the highest virtues, but to the want of the Sacraments, or means of grace, without which the practice of these virtues is impossible. Protestants are, because Protestants, deprived of all the Sacraments necessary to salvation, with the exception of Baptism; and it is to this privation that the theory which we adhere to, attributes the vice and immorality so strikingly conspicuous, and so rapidly progressing, amongst all Protestant communities—and conspicuous and progressing directly in proportion to the extent to which they have deviated from the Catholic type of morality and civilisation—or in other words, directly in proportion to their logical fidelity to Protestant or anti-Catholic principles. Any community which should fully and consistently carry out those principles to their ultimate logical consequences, would present a lively, not to say a perfect, image of hell upon earth; fortunately however, all Protestants, at their worst, are inconsistent, and therefore morally and intellectually infinitely superior to, and too good for, their system at its best;—just as the best of Catholics, at his best, falls short of the requirements of his religion, and as existing upon his breast whilst he contrasts his obedience with what his religion exacts, he admits as he cries out, "Lord have mercy upon me, miserable sinner.—*Domine non sum dignus.*" In spite of every Protestantism, what illustrious examples of every natural excellence do not Protestants daily exhibit! in spite of their Catholicity, and of the unnumberable means of grace which it affords, how constantly do not the best of Catholics afford striking and melancholy instances of the weakness and fragility of human nature! Away then with the blasphemous anti-Catholic theory of the natural inferiority of Protestant to Catholic communities! Out upon the ribald slanderers, who stigmatise the "Anglo-Saxon as the premier blackguard of the world."

The moral inferiority of Protestants is however itself incontestable. Protestant statistics establish the fact that the proportion of illegitimate to legitimate births in Protestant Scotland exceeds that of any other known civilized community, with the exception perhaps of Protestant Sweden; and the same statistics also show that in no country in the world is bastardy so rare as in the exclusively Popish districts of Ireland. Protestant statistics establish the fact that, in proportion to population, the criminality of the Protestant section of our Canadian community is immensely greater than that of the Catholic section—and that in the Provincial Penitentiary at all events, if not in the Provincial Parliament, Upper Canada is more than adequately represented in proportion to its population. These facts, which might be multiplied *ad infinitum*, force us then to adopt one or the other of the two theories stated above—that of the natural inferiority of Protestant races, or in the words of a cotemporary—that "the Anglo-Saxon is the premier blackguard of the world;" or the theory to which we have hitherto always adhered—viz., that of a supernatural defect, under which all Protestant, or Non-Catholic, communities labor,

in that—with the exception of baptism—they are deprived of the Sacraments, or means of Grace by Christ Himself appointed as necessary to salvation.

Now we recognise only two modes or processes by which man's vicious propensities can be restrained, and his passions prevented from breaking out into excesses fatal to social order and civilization—one supernatural, the other, natural. Of these, the first is the love of God, to which we assign the symbol of the "Cross;" the other is the fear of man, and man's punishments, symbolised by us as the "Gallows;" and we have said, and we deliberately repeat it, that communities which have rejected the former, must put their trust in the latter, as the last plank of salvation left to them, as their tree of life, beneath whose sheltering boughs alone they can find refuge from the anæsthetic storm with which social order, and civilisation are incessantly menaced by the vicious propensities, and the inordinate passions of the human heart, unrestrained and unsoftened by divine grace imparted through the ordinary and divinely appointed channels—the Sacraments of the Catholic Church. But from any participation in these life-giving Sacraments, all Protestants are self-debarred; therefore, we conclude from our premise—that all civilization must needs grow up beneath the shelter of the Cross, or in the shade of the Gallows—that Protestant communities, which have rejected the former, or Catholic type of civilization, must needs put their trust in the latter. The priest and the hangman are the prime agents or factors, in the process we call civilization; and where the sacred functions of the former have been discarded or dispensed with, there must the repulsive services of the latter be kept constantly in requisition. This is a truth which history attests, which revelation proclaims, but which we suppose Mr. McGee denies, seeing that he has held the *True Witness* up to reprobation for having enunciated it. Our opponent in his anxiety to gain credit for "liberality" did not see that by attacking us, he was by implication, doing one of two things: that he was either asserting that Protestants do still possess the means or channels of divine grace, though cut off from the Sacraments; or denying that it was through the supernatural grace of God alone, that men could be kept from vice, when all dread of human or temporal punishment for their misdeeds was taken away.

Our thesis is simply this, and we are prepared to maintain it against all opponents. Civilization is a fact in the moral order, and implies the subjection of the animal in man, to the spiritual.—This fact can be realised in, and by the Catholic Church alone; for she alone can offer to man the means by which he may, if he duly avail himself of them, bring all his passions into subjection, and his entire being into perfect harmony with the law of the Cross. As neither in heaven nor in earth is there any name given unto man whereby he may be saved than that of Christ Jesus—so, as a general rule, have there been given to him no means for obtaining salvation through that name, besides those of the Sacraments administered by the hands of the Priest. By the blood which flowed from Him who died for us all on the Cross, alone, can we be cleansed from our sins; only by constantly eating the flesh, and drinking the blood of Him who expired on that blessed tree, can we obtain strength to resist successfully the enemies of our salvation, and to subdue our vicious inclinations.

How then must it be with those who, as a general rule, are deprived of the cleansing both of the Sacrament of Penance, and who scorn the salutary practice of Confession? How then must it be with those who, though Christians by baptism, are as effectually debarred from any participation in the Eucharistic banquet, as are the heathen? Must there not be for them some severe natural restraints, to prevent them from giving full scope to their lusts, and passions?—must not the fear of man, and man's punishments, be invoked to fill the void, which should have been occupied by divine Grace?—must not the hangman be called upon to save society when the priest has been deposed?—and is it not then true, that communities which have discarded the "Cross," or supernatural factor in civilisation, must needs have recourse to the "Gallows," or natural factor, in order to preserve those vestiges of civilisation which they have derived from their Catholic ancestry?

Mr. McGee may find it easy to abuse us, and to provoke a storm of Protestant fury against us for our writings; but we tell him this, not boasting, but in calm confidence, that he will not even dare to attempt to refute us.

THE "SPIRIT OF OUR TIMES."—This is the name of a new weekly paper published in Montreal by Mr. Longmore, and edited by Mr. Driscoll. With its object of inculcating a love for manly and athletic sports, we heartily sympathise; believing such sports to be highly favorable to a healthy moral, as well as to a healthy physical, development. They keep their votaries from the feid grog-shop, and inspire them with a loathing and a contempt for the low debauchery of the saloon, and gambling house. To be a good cricketer, or good at any athletic exercise, a man must keep his body in subjection, and abstain from all excess. Let us therefore, by all means, encourage amongst our youth a love for the good old manly sports of the field. The typographical department of our new cotemporary is worthy of all praise, and is evidently conducted by a master hand.