

THE TRUE WITNESS

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE S. CLARK, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

TERMS: Town Subscribers, \$3 per annum. Country do, 21 " Payable Half-Yearly in Advance. Single Copies, 3d.

All communications to be addressed to the Editor of the TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

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MONTREAL, FRIDAY, APRIL 9, 1858.

NEWS OF THE WEEK.

OUR latest dates from Liverpool up to the time of going to press are of the 24th ult. There is nothing in the desultory proceedings of the Imperial Parliament of much importance. From India and China there is nothing new to report but tidings of Sir Colin Campbell's advance upon Lucknow may shortly be expected. In France there is still much irritation on the "refugee" question, and a large portion of the press betray an unmistakably hostile feeling towards Great Britain. As yet a "casus belli" is fortunately wanting; but, except upon paper, and in official notes from Heads of Departments, the "entente cordiale" formerly existing is nowhere to be found. Russia is said to be increasing her naval force, and watching with intense anxiety the progress of the quarrel betwixt the former Allies, her enemies in the Crimea.

ORANGEISM.—At a time when the arrogant pretensions of this mischievous organisation are attracting so much attention in Canada, it is important to show in what light it is viewed by those most experienced in the public affairs of the parent state, where Orangeism had its origin, and where its merits have been best appreciated. For this reason we call the attention of our readers to the subjoined extracts from a leading article in a late number of the London Times—a journal free from all suspicion of "Romanising tendencies"—and whose opinions upon the subject under discussion are certainly well entitled to the serious consideration of our Canadian legislators.

The Times prefaces its remarks on Orangeism by an assurance of its confidence in the permanence of that domestic peace which Ireland now enjoys. "If we were not confident on this point," says the London journal:—

"We should be apt to feel a little alarm at the tone of Lord Derby, and Mr. Disraeli, on the subject of appointing Orange magistrates in Ireland. As far as can be judged by the answers of the two chiefs, the new Government repudiates Lord Chancellor Brady's determination to make no Orangeman a magistrate. As Mr. Disraeli said, there is no law against such an appointment, and consequently no reason why an Orangeman should be excluded. But whether they intend to make any such appointments, and practically to revoke the decision, we have yet to learn. Now, the case is not so simple as Mr. Disraeli appears to imagine. It is not a mere question of legal right. Because a man is not legally excluded it does not follow that it is wise to appoint him. The late Lord Chancellor published his celebrated letter because certain inconveniences had resulted from the practice of magistrates joining an association which perpetuates violent animosities. Those inconveniences had been of long standing, and sometimes became of considerable importance. The decision of the Chancellor was, no doubt, a strong one. Mr. Disraeli says it was unconstitutional; other people may say that it was unwise, and that the Chancellor should have ignored both Orangeism and Ribbonism. But whether it was constitutional thus openly to ostracise a party, or prudent to provoke its anger, is not the question. What we have practically to consider is, whether the late Government was right in resolving to place on the bench no more members of a political society, the very existence of which tends to produce breaches of the peace, and which requires from its members the profession of a creed condemned by the whole tenour of modern legislation.

The writer then continues that "Ireland is now a country of religious equality;" citing in proof thereof, that a Protestant Established Church, loathed by an overwhelming majority of the people "receives its tithes and enjoys its political dignity." This "equality," the Queen, the British Parliament, the people of the three kingdoms, the Ministry, the Lord Lieutenant "are pledged in every way to maintain." But this "equality" cannot coexist with Orangeism; for as the Times remarks—and its language is of deep significance:—

"THE VERY ESSENCE OF ORANGEISM IS SUPREMACY. However much its more sober or skillful partisans may explain its purpose to be merely legitimate defence—the assertion of a minority's rights against a powerful majority—we know well that the old pride and bigotry dwell in the old blood, and the mess of the Orangemen are what their grandfathers were sixty years ago."

This, the testimony of the leading Protestant journal of the British Empire, is an ample refutation of the pretensions of the apologists for Orangeism in Canada, that it is now a mere convivial society; a new and revised edition of the "Glorious Apollers," famous in the annals of our old friend "Dick Swiveller," whose mantle, the Commercial Advertiser would fain persuade us, has fallen on the shoulders of Mr. Benjamin, or some other of the leading Orangemen of this Province. Wholly given to singing of glees, and "hollering of anthems," we are to believe that these gentry no longer toast the "Pious

and Immortal," and that their long familiar cry—"To hell with the Pope"—is heard no more in their now decorous assemblies. Not so—good Commercial Advertiser; Orangeism is not the harmless, convivial society that you represent it to be. It is—witness the Times—the same domineering, bigoted and bloodthirsty organisation that it was "some sixty years ago." Now as then, its essence is supremacy, for it will brook no equal; now, therefore as then, here in Canada as well as in Ireland, are all lovers of peace, religious liberty, and religious equality, bound to oppose, by every constitutional means, its farther progress. But the Times continues:—

"Doubtless there are moderate men among them. But demonstrations and anniversaries are not occasions when moderate men are listened to. Is it likely that men will celebrate the Battle of the Boyne or the Defence of Derry, or drink the "glorious and immortal memory," on the principle of religious equality? Have flags and fireworks and Kentish fire a sedative influence on the soul? Is the close of a day devoted to marching about and exchanging valleys of stones with Papists the season for a homily on the blessings of religious harmony and approaching extinction of party feuds? It is beyond a doubt that the existence of the Orange Societies can have but one effect—to perpetuate the differences between the two religions; and that any moderate man is out of his place when he joins a fraternity which, in the long run, must always be ruled by the hottest heads and the sharpest tongues."

From these considerations the Times concludes, "that Government may fairly be cautious how it places Orangemen in the Magistracy; and this caution," it hopes, "will have a place in the breasts of the new Lord Lieutenant and the new Chancellor. If in the interests of party they are obliged to condemn, in words, the decision of the late Government, yet we hope," adds the Times, "that in practice they will abide by it." And finally he sums up in these words:—

"Both Orange Societies and Ribbon Societies are on the wane, and may be allowed to fall peaceably into oblivion. Any favor to the one side would only have the effect of reviving the other into new activity."

It is upon these very grounds that the signers of the petition, published in our last, base their arguments against the Orange Incorporation Bill now before Parliament. Any official favor shewn to Orangeism will inevitably provoke Ribbonism; and Orangeism and Ribbonism are alike incompatible with the peace and prosperity of the community. "Treat them then both alike; show no favor, give no official recognition, to either; for thus, and thus only, will you succeed in restoring confidence in the administration of the laws, and in the impartiality of our legal tribunals, grievously shaken as that confidence has of late been by the recent decisions of Orange Magistrates and Orange Jurymen." This is the language which it behoveth every good citizen, no matter of what creed or origin, to employ towards our Provincial Legislature and Executive.

One word of counsel would we respectfully submit to our Catholic friends. Let no one deceive or beguile you into the commission of any act of which the Church in her wisdom, and unremitting anxiety for the welfare of her children, disapproves. Remember that she abhors, and has condemned in the strongest possible terms, all secret societies, no matter for what purpose organised; and that no violence on the part of our adversaries will excuse us in the eyes of God if we slight her commands. From the armory of the constitution we must draw our weapons; and we believe that we can therein find all that is requisite for our defence, if we will but avail ourselves strenuously and incessantly of all our legal privileges as British subjects. For this reason we cannot join with the Toronto Mirror in recommending any anti-Orange organisation. The essential form of any such counter-organisation would almost inevitably be determined, or at all events modified, by that of the organisation which it was intended to oppose. Now the essential form of the Orange organisation is that of a "secret" politico-religious society; it is therefore more than probable that any anti-Orange organisation would—no matter how pure the intentions of its founders—sooner or later assume a similar form, and expose therefore its members to the maledictions of their Spiritual Mother.—This the true Catholic would look upon as a greater calamity than aught that the unopposed violence of rampant Orangeism could inflict upon him; and it is in view of this danger, that we shrink from adopting or advocating the policy of "organisation" broached by the Toronto Mirror.

On the other hand we would strongly urge the immediate adoption of a vigorous and unquestionable constitutional opposition to Orangeism, and its arrogant demands upon our Legislature. We should avail ourselves of our right as British subjects to address the Legislature, and the Sovereign—the Provincial and the Imperial authorities—upon the subject. At the hustings, and at the polls we should enforce upon our representatives the adoption of an honest and impartial policy towards all Her Majesty's loyal subjects without distinction; and, scorning the allurements of place, and the blandishments of "Jack-in-Office," we should offer a steady unrelenting opposition to every Ministry that will not pledge itself to abstain from giving any encouragement to any secret politico-religious society whatsoever. The general adoption of, and consistent perseverance in the above line of policy would, we have no doubt, in a short time ensure success. "Place beggars" and the whole tribe of "Government-backs" will of course condemn it, because ruinous to their prospects of place and salary. But to the Catholic it presents this advantage—that it is a policy which may be pursued without the risk of provoking to acts of violence; and with the assurance that it is in perfect harmony with the precepts of Her whom we profess to love, honor, and obey as our Spiritual Mother.

"BROWNSON'S QUARTERLY REVIEW"—APRIL 1858.—In the current number of this Catholic periodical, we find articles on the following subjects:—

- I. Annales Ecclesiastiques.
- II. The Social Condition and Education of the People in England and Europe.
- III. Conversations of Our Club.
- IV. Public Instruction, or Reflections on Our Own Collegiate System.
- V. Brownson's Exposition of Himself.

A brief notice of "Recent Publications" concludes the number. The plain truths which, in his review of the social condition of the poor in England, the writer blurs out in the most unpalatable manner imaginable, will prove very unpalatable to the Anglo-Saxon reader, puffed up, as becomes a true born Briton, with a sense of the immense moral superiority of his countrymen over those of the rest of Europe. Yet the facts upon which the Reviewer rests his case are borrowed altogether from English and Protestant authorities. Henry Mayhew's well known work on the "London Street Folk," and another treatise by Joseph Kay, Esq., of Trinity College, Cambridge, furnish the data whence the Reviewer draws his conclusions as to the degraded condition of the vast mass of the laboring classes in Great Britain; a condition he rightly attributes to the growth of Mammonism—and which again is the inevitable result of the "Holy Protestant Faith" upon those who have cast off the guidance and the teachings of the Catholic Church. "Mammonism is undoubtedly," he says truly, "the characteristic spirit of the age; and more strikingly so in England and America than in any other countries in the civilised world."

The promiscuous intercourse of the sexes, and the custom of child murder, to which the Protestant population of Great Britain are almost as strongly addicted as are the heathen of China, are amongst the most striking of the many facts adduced by Mr. Kay—himself an English Protestant—in proof of the moral degradation of the lower orders in Protestant England. Of the "Burial Clubs," and the uses to which these societies are applied, that gentleman remarks as follows:—

"Parents often cause the death of their children, in order to obtain the premiums from the societies. It has been clearly ascertained that it is a common practice among the more degraded classes of poor in many of our towns, to enter their infants in these clubs, and then to cause their death either by starvation, ill usage or poison! What more horrible symptom of moral degradation can be conceived. One's mind revolts against it, and would fain reject it as a monstrous fiction. But alas! it seems to be but too true."

Such facts, furnished to the Reviewer by English Protestants, do seem to warrant the conclusion at which he arrives—to the effect:—

"The reformation in England first robbed the poor of their patrimony, and then reformed them into degraded slaves, but little elevated above the brute creation."

Another important fact to which the Reviewer calls attention is this—that it is exclusively from amongst Protestants, and chiefly from amongst English, Welsh, and Yankee Protestants, that Mormonism makes its converts. "Catholic nations are not yet sufficiently enlightened to turn Mormon." The Reviewer promises to return to the subject in a future number, and we hope that he will keep his word.

To "Our Club" the reader of the Review has already been introduced. The conversations of its members are well sustained; and embracing as they do all the most important political, social and religious questions of the day, constitute perhaps the most interesting portion of the present number. Democracy and its relations to Catholicity, the social condition of Catholics in the United States, and the deleterious effects of worldly prosperity upon the Catholic immigrant, are ably and thoroughly discussed; and there is so much in these conversations that is directly applicable to the Catholics of Canada, that we should be glad to reproduce them in our columns, conveying as they do a most important lesson to Catholics of all classes of society. By his plain speaking, Dr. Brownson may occasionally give offence to timid and time-serving Catholics as well as to Protestants; but to both he gives most valuable and salutary counsels which they would do well to lay to heart. How much good sound truth for instance is there not in the following remarks of one of the chief speakers in "Our Club":—

"The wealthy cultivated Catholics in our own country are by no means the most earnest laborers for the spread of the faith, and the conversion of Non-Catholics. They are very amiable, very polite, very hospitable, but they are so mixed up with Non-Catholics in their business, in their amusements, their social relations, that under a propagandist point of view they are the least efficient part of our Catholic population. They are timid, always trembling lest they be compromised, or hear something that will displease their Non-Catholic friends, or that will compel them, either to give up their faith, or to stand up manfully in its defence. They have a mortal horror of the bold uncompromising Catholic publicist who is in down right earnest, who believes the question is one of life and death, and with all the energy of his own soul insists on Catholics being Catholics. He is eccentric, imprudent, too severe, goes too far, and gives needless offence to our 'separated brethren' and needless trouble to his own friends. They want Catholicity unadorned, deprived of all vicile force, rendered weak, effeminate, soft, sentimental, speaking only in a subdued and apologetic voice, conceding the superiority to heathen and infidelity. Wee to the luckless wight who in his simplicity dares assert the Papal supremacy. His very orthodoxy is more offensive to them than the heresy of their Non-Catholic friends."

We know not how it may be in the United

States; but this we can with a safe conscience testify that, in Canada, we have only far too many of these respectable, well-to-do, liberal, or skim-milk Catholics. Indeed we almost suspect that in the above sketch, the writer had in his mind's eye some of our Canadian celebrities; or else that he had been spending a few weeks in Toronto during the session of our Canadian Legislature, and had there heard honorable Kautholic members expressing their lively abhorrence of Catholic intolerance, and rebuking the ultramontane zeal of the imprudent bigot who had presumed to maintain that two and two make four. Alas! to our shame be it said that, especially amongst our "respectables," and those who aspire to senatorial honors, or the more substantial advantages of a fat government situation, these skim-milk gentry do most fearfully abound. They profess "bons principes," but are much ashamed of their religion; they seek by all means, short of formal apostasy, to disguise the fact that they are Catholics; and if detected therein, feel more uncomfortable than if they had been caught in the act of picking a pocket. See one of this tribe during Lent. He is perhaps a French Canadian, and his tongue betrayeth the disagreeable secret of his nationality, and exposes him to the painful suspicion of being a Papist. He has however been returned to Parliament on the strength of his "bons principes;" and so, having the fear of his Catholic constituents before his eyes, he dares not make a formal renunciation of his religion. But mark what efforts he will make to conceal the fact he is a Catholic? Watch him at table on a day of abstinence; see how ostentatiously he publicly indulges in flesh meat, and gorges himself with fat pork, in order to show that, even if he be a Papist, it is with him a mere accident of birth, that he is no "bigot," that he is above the silly prejudices of the vulgar, and that he holds all fanaticism and intolerance, especially Catholic intolerance and Catholic fanaticism, in profound contempt. Watch him in the House! mark well his language, his votes, and how the latter are invariably given so as not to embarrass the Ministry, or to draw down upon himself the reproach from his Protestant friends of being a zealot or person of extreme views. If the question upon which he is called upon to decide be one involving the interests of religion, and one on which the Church through her Prelates has strongly pronounced herself, see how eager he is to approve himself free and independent of all sacerdotal influences, and to mark his supreme indifference for ecclesiastical censures. He dreads nothing so much as the imputation of being "priest-ridden;" and rather than expose himself to such a calamity, will without hesitation openly insult his Pastors, and laugh to scorn the anathemas of the Church. Listen to his sneers at the weak fanatics who comply with the precepts of their religion; and try and form some idea of the strange infatuation with which those electors are possessed, who select such men as their representatives, and entrust them with the advocacy of their dearest rights, and the charge of upholding in Parliament the honor and interests of their holy faith. Alas! it is no fancy portrait that we are here drawing. There is no man who has ever been at Toronto during a session of our Canadian Parliament, who will not recognise, even if he refuses to admit, its fidelity; and more than once we have ourselves been shocked by hearing the more than contemptuous indifference with which the salutary discipline of the Catholic Church is habitually treated by her own children, made the subject of public remark by Protestants who had been eye witnesses thereof, and disgusted therewith; and this, not in Canada alone and by Canadian Protestants, but in the United States and by foreigners. Yes, it must be confessed that though the mass of the people are sound, the great majority of our "respectable" Catholic Canadian representatives—more especially amongst those who owe their seats to the profession of "bons principes"—do not, whatever may be their shortcomings in other respects, lay themselves open to the imputation of being "bigots;" earnestness in their Catholicity is the one failing with which they cannot be reproached. But enough of a very painful, and to Canadian Catholics, a very disgraceful subject.

We have left ourselves but little room to notice the remaining articles of the Review before us. That upon the Collegiate institutions of the United States will be read with interest; whilst the last, that in which the Reviewer vindicates his late work, "The Convert," against the aspersions of an unfriendly critic, is a masterpiece of powerful reasoning. Of this great work we shall in a few days endeavour to give our readers some idea: looking upon it as one of Dr. Brownson's most valuable contributions to the Catholic literature of this Continent. It is a work in fact which, possessing special charms for the convert to Catholicity from the dreary wastes of Protestantism, can be read with pleasure and profit by those who from their earliest infancy have been reared on the bosom of our Holy Mother, and have drawn their first nourishment from her breasts.

In conclusion we can only reiterate our ardent

desire to see the writings of the great Catholic layman of North America extensively circulated amongst all the English reading portion of our Canadian community. He, more than any living writer, has given a healthy vigorous tone to the Catholic periodical press; and as we have said before, and as we are happy to have it in our power to say again, no one should be ashamed to acknowledge the services which Dr. Brownson has rendered to the cause of Catholic literature, and therefore, to the cause of sound philosophy, and true religion. In this respect, Dr. Brownson has not a superior, perhaps not his equal, amongst the Catholic laity of either the Old or the New World: and every well wisher to our holy faith should seek to procure for his writings the greatest circulation possible.

We translate from the Journal de Quebec, the following not very complimentary, though we fear very accurate portrait, of our Kautholic Legislature for Lower Canada. It will be seen that our French Canadian contemporary reiterates the complaints of the TRUE WITNESS:—

"If an Upper Canadian member attacks our Clergy, or our institutions, calling us bigots, fanatics, intolerant, or 'priest-ridden,' you will see a Catholic minister, such as Mr. Alvey, or M. Loranger, or a Catholic member like M. Turcotte, deem himself obliged to justify himself, and to make solemn declaration of his hatred of fanaticism, or intolerance, and his independence of the clergy. This is an act of gratuitous cowardice—an acte de lâcheté sans profit. Protestants do not imitate us in this, they take not even the pains to defend themselves, and they are right. Are we not conscious that we are not fanatics, that is to say, malignant in the name of religion; that we are tolerant of persons, even if we do not carry our tolerant principles to the verge of indifference and disregard of the ancient Symbol. Let us then be bold enough to declare what we are: and let us not be for ever making protestations of our tolerance, or religious liberality, and our independence, when our acts should speak for us; let us not boast that we make the Clergy keep their proper place, when they are already there, rendering inestimable services to society."

This is language becoming a Catholic Journalist; would to God that it could find an echo in the Halls of our Legislature, and that our French Canadian representatives would adopt the bold honest tactics of the Journal de Quebec. By so doing they would win the respect of their adversaries, benefit themselves, and render an important service to the Church whose spiritual children they call themselves.

"A HARD CASE."—Our poor dear friend of the Montreal Witness is decidedly of opinion that "the marked neglect or disrespect shown by a large portion of the Canadian secular press, to the revival of religion in the United States and this Province, is a very sad element of our social prosperity." Foremost amongst the offenders in this respect stands the Montreal Herald, a most profane journal, edited by an unregenerated editor, with no sweetness whatsoever, and destitute of all apprehension of spiritual things. As a proof of the incorrigible hardness of heart under which this secular journalist labors, we may cite the following notice from his correspondent—a son of Belial known as Chaudiere—of the progress made by the religious excitement that has just broken out in some parts of Upper Canada, though not as yet in Ottawa. Chaudiere writes, most appropriately, under the date of "all fool's day":—

"That great 'Religious awakening' which the newspapers at a distance are waxing so eloquent about, has not reached this region yet. If it does, I incline to the opinion that the impression, though it may be strongly marked for a period, will not be indelible. I usually have a reason for what I say, but in this instance I must not venture to give a reason, lest it might not be considered flattering."

Chaudiere writes evidently with a salutary fear of the "Saints" before his eyes; but we hope that the Montreal Witness will not allow his profanity to pass unrebuked, and it is in this expectation that we call the attention of the unctuous Aminadab Sleek of the Witness office, to the "disrespect" of the Montreal Herald.

TO CORRESPONDENTS.—A "Friend" from Kingston wishes to know whether it be a fact that the French Canadian Missionary Society have engaged the services of Awful Gardner, the converted pugilist and regenerated bruiser, as an evangelist to the Papists of this benighted country. We regret to say that we are not in a position to give our "Friend" the desired information. We have not seen any public announcement of the engagement by him alluded to; and we rather suspect that Awful Gardner, though an expert pugilist in the back stumps of New York, would be but of little service amongst the French speaking portion of our Popish population. The dodge however, is by no means improbable; and we have no doubt that the announcement that Awful was about to record publicly his experiences, would attract a large audience, and be the means of bringing an abundant crop of dollars into the treasury of the F. C. M. Society.

Our correspondent also wishes to be informed whether it be true that the effects of the "Revival of Religion" in Montreal have been manifested in the determination of the former Directors of the Swindling Montreal Provident and Savings Bank to disgorge a portion of their ill-gotten wealth, by way of restitution to the unfortunate depositors whom they have robbed.—Again we can only reply that we have as yet heard nothing of the restitution in question, and that we have no faith whatsoever therein.—Evangelical men, when they "get religion" are not likely to be troubled with qualms of conscience about such a mere trifle as dishonestly retaining possession of money that does not belong to them. They are justified by faith alone, and not by works; and therefore do not feel themselves called upon—as do carnal-minded Papists—to make restitution of property dishonestly acquired. This is our private opinion, though we hope for the sake of the unfortunate depositors that we may be mistaken, and that a tardy act of justice is about to be done. Generally speaking however, a "Revival Season" is very unfavorable for the development of morality.

It is not true that one of the "devils" in our office has "got happy."