

THE TRUE WITNESS

CATHOLIC CHRONICLE,  
 PUBLISHED EVERY FRIDAY BY J. GILLIES  
 FOR GEORGE E. CLERE, EDITOR AND PROPRIETOR,  
 At the Office, No. 4, Place d'Armes.  
 TERMS:  
 Town Subscribers.....\$3 per annum.  
 Country do.....24 "  
 Payable Half-Yearly in Advance.  
 Single Copies, 3d.

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MONTREAL, FRIDAY, DEC. 11, 1857.

THE IRISH CATHOLIC VOTERS' GUIDE.

RESOLUTIONS OF THE ST. PATRICK'S SOCIETY.  
 Passed Unanimously, November 22nd, 1857.

Resolved.—That all secret political societies are dangerous to the state and the well-being of society; and the Montreal St. Patrick's Society, as lovers of civil and religious liberty, enter their protest against, and express their abhorrence of, all such secret political societies, no matter what name they may assume.

Resolved.—That as the spread of Orangeism in Canada is a fact boasted of publicly by its members, we feel it our bounden duty to make use of all the constitutional means in our power to protect ourselves against its pernicious influence. Therefore, we pledge ourselves collectively and individually to withhold our support from any government that will countenance said society; and moreover, at the hustings not to give a vote to any man that will not pledge himself to the same course.

Resolved.—That this Society considers the state of the Catholic minority in Upper Canada to be a most unjust one with regard to state schoolism, and that we refuse our support to any government or to any individual at the hustings that will not procure or pledge themselves to grant the same privileges to the Catholic minority in Upper Canada that are possessed by the Protestant minority in Lower Canada.

Resolved.—That we will use all the constitutional means in our power to induce every lover of civil and religious liberty throughout Canada to unite with us in carrying out the objects of the foregoing resolutions; and for that purpose a sub-committee of five be now appointed to take the necessary steps to accomplish this end, and report progress at the next regular meeting, and the committee be recommended to put themselves in correspondence with the editors of all such papers as are in a position to give them the necessary assistance and advice.

Resolved.—That at the next regular meeting the Society shall appoint a committee of five, with a chairman, that shall be called the Standing Sub-Committee of the St. Patrick's Society, and shall be a Standing Committee for the remainder of the year, the duty of which Committee shall be to act in relation to the proceedings of this meeting.

RESOLUTIONS OF THE CATHOLIC INSTITUTES OF UPPER CANADA.

Resolved.—That the Catholic Institute of Toronto pledges itself to oppose, by all constitutional means, the re-election of the present Ministry, and of any of their supporters, at the next session of the Provincial Parliament, full justice is not done to the Catholics of Western Canada with regard to the free working of their separate schools; and that this Institute invokes the sympathy and assistance of their fellow-Catholics in Eastern Canada to promote their object.

By referring to the above documents, the Irish Catholic voter will have but little difficulty in ascertaining what line of policy he is in honor bound to pursue towards the different candidates by whom during the present contest, his vote may be solicited. It is only necessary to remark that the "next Session" alluded to in the second of the above important documents, has passed—and that "full justice" has not been done to the Catholics of Western Canada with regard to their Schools.

NEWS OF THE WEEK.

Our latest dates from Great Britain are to the 25th ult., up to which day no fresh mail had arrived from India. The monetary prospects were brightening, and it is supposed that the worst of the financial storm that has brought ruin to so many establishments, is over. From the Continent of Europe, the political news is unimportant.

THE CITY ELECTION.—Monday next, the 14th inst., has been appointed by the Sheriff as the day for the nomination of the City candidates: and Monday following, the 21st inst., as the day for the polling.

On the Ministerial side, we have as candidates, Messrs. Cartier, Rose, and Starnes. Of the last named gentleman, we can only say that we regret that his connection with the Ministry has put it out of the power of any Irish Catholic, who is determined to remain faithful to the "Resolutions," of the St. Patrick's Society, and of the Catholic Institutes of Upper Canada to give to him that support, which his conduct whilst Chief Magistrate of this City would otherwise have entitled him to ask and to receive at our hands. Mr. Rose, in like manner, needs but little notice from us. He is a member of a Ministry which has plainly enough declared its intention not to give the Catholic minority of Upper Canada the slightest relief from the odious bondage of "State-Schoolism" under which our coreligionists in that section of the Province have long groaned; and is therefore not entitled to the support of any friend of civil and religious liberty. Indeed the very reasons assigned for

his presence in the Ministry are conclusive as to the little esteem in which the Irish Catholics of Upper Canada are held; for whilst we are told that, as a member of the Cabinet, he is the official representative of the Anglo-Saxon, or Protestant element, in Lower Canada, it is not so much as hinted that there should be any Ministerial representative of the Upper Canadian Irish Catholic element. The Anglo-Saxons deem themselves in short, the "superior race," and have no delicacy about declaring what is their opinion of the claims of mere Papishers and Irishry.

But of M. Cartier, and his "Address" to the Electors of Montreal, we must be permitted to say a word or two. He therein tells us that:—

"The knowledge you have of my political principles, and of my past career, both as a Member of the Legislative Assembly, and as a Minister of the Crown, render it, I think, unnecessary for me to pass them in review at this moment."

Yes, indeed! M. Cartier's "past career," both as a Legislator and as a Responsible Minister, is well known to us; and since his modesty prevents his more particularly alluding to it, we will endeavor to do him justice by reminding our readers of some, the most important, incidents of that "past career;" in order that Catholics and Irishmen may judge how far he is deserving of their confidence for the future.

As a Legislator, M. Cartier voted for, and exerted himself to the utmost to procure the adoption by our Legislature of, Mr. Drummond's infamous amendments to the "Religious Corporations' Bill" of 1856. These amendments, which M. Cartier so zealously supported, asserted in substance that our Catholic Bishops, Clergy, and Religious generally, were such a set of greedy designing scoundrels that it was necessary to check their malpractices by special Act of Parliament. Now certainly, of two things one.—Either such anti-clerical legislation was necessary, and deserving of the support of Catholics—or it was not. If it was, then are our Bishops, Priests, and Nuns, upon whom it attempted to stamp the brand of indelible infamy, little better than knaves: if it was not, then are M. Cartier, and his colleagues who all voted for its adoption, unworthy of the confidence or support of any Catholic elector. The man who votes for M. Cartier, in fact, declares that, in his opinion, Mr. Drummond's infamous amendments—"traitres," we think, the *Journal de Quebec* described them, before he knew that they were supported by M. Cauchon—were called for by the rapacity and dishonest practices of the Catholic clergy of Canada. From this dilemma there is no possible escape; and if we respect and venerate our Clergy, we will do our best to prove to the world that the man who has wantonly and deliberately insulted them, does not possess our esteem and confidence.

Again, M. Cartier, as a Member of the Legislative Assembly, has, throughout his "past career," steadily opposed every effort to do justice to the Catholics of Upper Canada on the School question; and if we remember rightly, has exposed himself, because of his dishonest and anti-Catholic conduct, to the severest censures of the highest ecclesiastical authorities.—So much for M. Cartier's "past career" as a Legislator.

Lastly—for we have not time to pass in review all that "past career" to which the Ministerial candidate so fondly refers, M. Cartier, as a "Minister of the Crown," was a member, and therefore responsible for the acts, of the Cabinet which recommended the Governor-General to offer a wanton and deliberate insult to the Catholics of Canada generally, and to Irish Catholics in particular, by receiving in his official capacity and as Representative of Her Majesty, a deputation from a secret political society; whose processions even, were but a few years ago prohibited in Canada, and whose members at the present day are, under the Imperial regime, excluded from any office of honor, trust, or emolument in Ireland.

Here then we have enumerated some of the leading political incidents of M. Cartier's "past career." Are these incidents, would we ask of our Catholic readers, such as to inspire them with confidence in the man, or to induce them a second time to entrust their dearest interests, and the honor of their spiritual Mother, in his hands? What shall we say to such a one when he solicits our votes?—

"Shall we bend low, and in a bondsman's key,  
 With bated breath, and whispering humbleness,  
 Say this?"  
 "Fair Sir, you spat on me on Wednesday last,  
 You spurn'd me such a day; and for these courtesies,  
 We'll give you our support."

Thus at least is the answer which it is expected by some that we are to return; but we trust, but we believe, that these will be disappointed. True—"sufferance is the badge of all our tribe;" according to our very amiable, and very polite Governor, we, in Lower Canada, are "an inferior race;" and we have so long and so patiently submitted to official insolence of all kinds, that it is not suspected that we have manhood, or pluck enough in us, to assert our rights; or to array ourselves in opposition to "Jack-in-Office." It is time that this state of things were brought to an end, and the sooner the better; it is high time for us to show those who have used us as tools, that we have a will of our own, and that we will no

longer consent to be dragged through the mire behind the wheels of the Ministerial chariot, in order to grace the triumph of the sordid place-hunter; it is the time, and it is also the occasion, for us to convince our Protestant fellow-citizens, that the Catholic who, to pander to their prejudices against the Church, insults her Ministers, and legislates for her Clergy and Religious, as if the latter were knaves and swindlers, does not possess the respect and confidence of the Catholic laity.

Speaking of Mr. McGee's candidature which it is determined to oppose, the *Montreal Herald* of Monday last contains the following paragraph:—

"We have no sympathy with the objects which he (Mr. McGee) is brought out to serve, and shall always oppose pretensions founded in any degree whatever upon national or religious distinctions. We are however at a loss to see the vast amount of impudence which some perceive in the exercise of their discretion, by persons possessed of the same rights as ourselves, and accountable to no one for the exercise of them."

Whilst giving full credit to the *Montreal Herald* for its liberality towards the Irish, to whom it, in marked contrast with the rest of the city press, allows the right of selecting their own representative in Parliament, we cannot but regret that it was not more explicit in its definition of the objects with which it has "no sympathy." "Pretensions founded upon national or religious distinctions," is but a very vague phrase; and if hard pressed, we fancy that its author would be much puzzled to define his own meaning.

We know of but two objects which the Irish Catholic electors of Montreal have in view, different from those of any other portion of our community. These are:—

1. To establish the principle, that it is unjust and impolitic on the part of the Government to give any official sanction or encouragement to any secret politico-religious society. This principle, which is recognised by the British Imperial Government should we contend be adopted in Canada; and we contend that it is in the highest degree, impolitic, unjust, and insulting towards Her Majesty's numerous and loyal Catholic subjects in this Province, for Her Majesty's Representative to give official sanction and encouragement to a Society whose avowed object is hostility to the former; whose whole career in Ireland has been attended with acts of violence and brutality at which humanity shudders—[e.g., the massacre of Dolly's Brae]; and which in its official Report publicly brands its Catholic fellow-citizens as guilty of the "most objectionable species of idolatry," and the Catholic Clergy as "wolves in sheep's clothing"—vide Report of the Proceedings of the Twenty-seventh Grand Annual Session of the Right Worshipful the Grand Lodge of the Loyal Orange Institution of British America—p. p. 45-49—passim.

The second "object" which we have in view is to carry out the principle:—

"That it is unjust to compel any man to pay for the support either of a school or of a church to which he is conscientiously opposed; that is, which he cannot attend himself, or allow his children to attend, without violence to his religious convictions."

Now we put it to the *Montreal Herald*, we put it to every honest, liberal, and intelligent man, is there in either of the above mentioned objects, anything calculated to give offence?—anything which can be construed into a design on the part of Irish Catholics to encroach upon the rights of their Protestant fellow-citizens?—The *Montreal Herald* says it "has no sympathy" with these objects; and we must therefore conclude that it holds, and is prepared to maintain the position, that it is just and politic for the Government of a mixed community like ours to give that official sanction to an exclusive secret politico-religious Society which would be refused to it in the land where the said Society originated; and that it is just to compel a Catholic to pay for the support of a school to which he is conscientiously opposed, and to which he cannot send his children without disregarding the precepts of his Church, and doing violence to his religious convictions. If these are the actual sentiments of the *Montreal Herald*, they do no credit either to its intelligence or morality, and we cannot pretend that we have any very ardent desire to enlist its sympathies upon our side.

The *New Era* of yesterday announces the conclusion of terms of alliance betwixt the supporters of Messrs. Dorion and Holton, and the friends of Mr. McGee. Thus the candidates for the honor of representing the commercial capital of Canada in Parliament, upon the Independent ticket, are—Dorion, Holton, and McGee. Mr. Holton's honest opposition to Orangeism is well known; he has voted against incorporating the Orangemen already, and is prepared to do so again; and we have no doubt but that he, and his colleague, M. Dorion, a gentleman whose honesty has forced even from his political opponents, a tribute of respect, will in Parliament faithfully redeem their pledges to their supporters. We do not ask, we do not expect them to sacrifice the rights of any portion of our mixed community; but we do expect, and we have every reason to believe, that they will exert themselves to

procure for the Irish Catholic minority of Upper Canada, the same privileges which are enjoyed by the Protestant minority in the Lower Province. Here, in Lower Canada, no Protestant is compelled to pay in any shape for the support of Popery; and just as he is very properly exempt from the obligation of paying tithes, so do we insist that every Catholic in Upper Canada should be released from the burden of supporting schools to which he is honestly, and upon religious principles, strongly opposed. This is all we ask, and with less than this we will never be content.

In another column will be found Mr. McGee's able address to the Electors of Montreal. As the champion of "Freedom of Education" and the opponent of "State-Schoolism" he deserves the hearty support of every true Catholic.

"IS THE ATTORNEY-GENERAL FOR CANADA WEST AN ORANGEMAN?"—This question we have heard asked more than once during the last week; and as very different answers have been returned thereunto, it is perhaps as well to make our readers aware of the fact, that the Hon. John A. Macdonald, Attorney-General for Canada West, and Premier of the present Ministry is an Orangeman, and an active member of the Society. We make this statement on the best possible authority—that of the "Report of the Grand Lodge of the Loyal Orange Institution of British North America," in which at page thirty-one we read as follows:—

"The members of the Legislature who have been initiated from time to time into our Order, are George Crawford, M.P. for Brockville; William F. Powell, M.P. for Carleton; Francis H. Burton, M.P. for Durham; Edward Larwill, M.P. for Kent; the Hon. John A. Macdonald, Attorney-General for Canada West, M.P. for Kingston."

And again, to show that our Canadian Premier is an active member of a Society whose sole object is the persecution of Catholics and the establishment of Protestant Ascendancy, we read, at page thirty-two of the same "Report"—that, amongst the members of the Legislature none were more anxious to press the Bill for Incorporating the Orange societies of Canada, and thereby giving them official sanction:—

"Than the honorable and learned member who had charge of it, (Mr. Cameron) and the learned member for Kingston (Mr. Macdonald) whose advocacy as the head of the legal profession, and the Leader of the Government in the House, would have had a powerful influence and effect, as well out of doors, as within the walls of Parliament."

We particularly invite our Catholic readers' attention to the above paragraph from the "Orange Report" and would ask of them seriously to consider how far they can, in honor and in conscience, give their aid to retain at the head of the Ministry one, who "as Leader of the Government" avails himself of his high official position to further, not the general interests of the community, but those of an infamous secret politico-religious Society, the sworn foe of our holy religion, and the unrelenting opponent of civil and religious liberty for Irish Catholics. Whilst upon this point we would more especially refer our readers to the second of the "Resolutions" unanimously agreed to by the St. Patrick's Society of Montreal, and to which for the honor of the Irish name, and of our common religion, every Irish Catholic voter will, we hope, faithfully adhere at the coming Election. That a "Government," whose head is himself an Orangeman, and who uses all his Parliamentary and Ministerial influence to procure the official recognition of Orangeism, does "countenance" the Orange Society, there can be no question; and to every such Government we have solemnly and irrevocably pledged ourselves, "collectively and individually" to refuse our support. May God give us grace to remain faithful to our solemn pledges, and in all things to acquit ourselves like honest men.

FACTS VER. THEORIES.—Just as old maids and bachelors delight to pester parents, and fathers of families, with long homilies as to the proper method of bringing up children, and ruling a household, so does the *Montreal Witness* undertake to enlighten Papists as to the policy, and designs of their Church in Canada. These include, we are told in that talented exponent of the wisdom of the conventicle, "the putting down by force of Protestantism; the setting up of the Inquisition; the censorship of the press; the extinction of liberty, first religious and then civil. It is of no avail," adds our erudite contemporary, "that she denies all this;" it is of no consequence that he cannot point to one single act on her part indicating the existence of any such designs amongst either priests or laity. The man who does the "righteous indignation" for the *Witness* will have it to be so; and his dictum, unsupported by a shadow of proof, is to be accepted without discussion, as conclusive to the existence on the part of the Catholics of Canada of a design to put down Protestantism by force, to establish the Inquisition, to gag the *Globe* and the *Montreal Witness*, and to do all manner of wicked and tyrannical things against the "Holy Protestant Faith."

Be it so; to argue with a fool or a knave is but to waste time and breath. But if the theories of the *Montreal Witness*, as to the essential and ineradicable persecuting tendencies of

Popery are to be received as evidence against us, and accepted as a valid argument for withholding from us the enjoyment of our natural rights—what shall we say to the following facts, which we clip from the same number of our contemporary as that in which appears his tirade against Romanism, and its aggressive and intolerant spirit?—

"LIBERTY IN SWEDEN.—During one of the discussions in the Swedish Diet on the royal propositions relative to religious liberty, M. de Kock, the Chancellor of Justice, said that, if the proposition were not voted, the tribunal would be compelled to pass sentence on seven Swedish women, accused of the crime of having, three years ago, quitted the Evangelical Church and embraced the Roman Catholic faith. They would, added the Minister, be necessarily condemned to exile. This argument, however, as is proved by the result, had no influence on the decision of the State."

Now, Sweden is a thoroughly Protestant State, in which more fully perhaps than under any other Government in Europe have the principles of the glorious Reformation been carried out to their legitimate consequences. Sweden is, in fact, in so far as the "civil and religious liberty" of the people are concerned, what England was under the Princes of the House of Tudor, and what Great Britain would be to-day but for Catholic Ireland; to whom, under God, and not at all to the liberality of Protestants, the Catholics of the Empire are indebted for the relaxation, and almost total repeal of the old Protestant penal laws. In Sweden, however, Protestantism has always been rampant; and unrebucked by the presence of Popery, and unchecked in its career by any lingering attachment to Catholicity amongst the people, Protestantism has there been allowed to develop itself fully and freely—and what is the actual result?

This—that for the mere act of joining the Catholic Church, in obedience to the dictates of their conscience, without even any insinuation that they have been guilty of sedition, or disaffection towards the State, seven poor feeble women are now undergoing the punishment of felons; and that a truly Protestant State, in the middle of the XIX century, with all its boasted enlightenment, and progress in civilisation, refuses after mature deliberation to modify its cruel laws, and proves itself insensible to the voice of reason and of justice. This too, be it remarked, is the act of the great body of the Protestant people and Protestant clergy, and not of the Crown or aristocracy. The latter, as the above cited paragraph shows, were anxious to modify the sanguinary Protestant code; but the former would entertain no such proposition. In vain were all appeals to them for mercy; in vain the representations of the Minister of Justice, who must have felt acutely the ignominious attitude of his country and countrymen in the eyes of Europe. These arguments—to quote again from the paragraph in the *Montreal Witness* "as is proved by the result," had no influence on the decision of the State.

Such are the invariable, inevitable results of "Protestant Ascendancy;" and upon these incontestible facts, rather than upon the unsupported theories of the *Montreal Witness*, do we base our opposition to the establishment of that "Ascendancy" in Canada, and our hostility to the spread of Protestant principles.

Whatever may be the failings of the *Montreal Witness* in respect of truth, honesty, or intelligence, it cannot be denied that its editor has a remarkably "good conceit of himself." The modest gentleman in fact who conducts that journal, thinks it to be so "important that the *Witness*, with its carefully compiled information respecting the schemes of Popery in Canada, should be in the hands of every member of both Houses of the new Legislature," that he is sending round the hat for a collection in order to defray the expenses of so "important" an undertaking. He also, if the public will only pay for it, will undertake to "furnish the *Witness* on account of its religious and instructive matter to every Prison, Asylum and Hospital in Canada." Of course, if there be in any of these, as there should be in all well regulated Public Institutions, any orders against the circulation of controversial tracts, they will be suspended in favor of the No-Popery effusions of such an eminent light of the conventicle as Mr. Titus Oates of Montreal.

There is no easier way of making a display of courage than that of offering a challenge whose terms it is previously well known, cannot be accepted by those to whom it is addressed. Of this truth the Rev. Mr. Carden of Quebec seems to be well aware; and hence his idle bravado in the Quebec *Mercury* over date of the 1st inst.

The reverend challenger ought surely from his knowledge of the world to be aware that a priest of the Catholic Church can not condescend to a controversy in a Protestant meeting house with a Protestant Minister; and he should also have learned by this time that no Catholic layman would accept a challenge on the terms proposed in his letter to the Quebec *Mercury*. "Every cock can crow on its own dunghill," says the proverb; and we have no doubt but that the Rev. Mr. Carden, on his own tub, in his own meeting house, and as reported by himself, would appear before the public to great advantage as a Protestant champion.

There is a custom—if rumor lies not—much