

THE TRUE WITNESS AND CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE E. OLNEY, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

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The True Witness. MONTREAL, FRIDAY, OCT. 15, 1858.

CAUTION TO CATHOLICS.—We have been informed on good authority, that the performances at the Montreal Theatre are so blackguard, and so insulting to Catholics, that no one with the slightest regard for his character as a gentleman, will set foot within the walls of the building, until a thorough reform be effected therein.

NEWS OF THE WEEK.

By the City of Baltimore we have intelligence from Europe up to the 29th ult. The political world is dull as ever, and absolutely without interest. The great topic of the day is the Atlantic Telegraph Cable, and the chances of its being made useful. No improvement has as yet taken place, but electric currents are still occasionally transmitted through the wire; and it is still hoped that the fault in the Cable is near the shore end, in which case it might yet be repaired, and put in working order. It was supposed that during the current month, something might be done towards accomplishing this very desirable object. It is said to be the intention of the Government to fortify the harbor of Valencia.

From India we have news of the defeat of the Cavalier insurgents on the 17th August, with a loss of 700 men; the loss on the British side was trifling. The insurrection in fact seems for the present to be crushed; though large bodies of armed insurgents are still in existence, and defy all attempts of the British commanders to bring on an engagement. The Madras and Bombay Presidencies are reported quiet.

PROTESTANT UNITY.—This consists, certainly not in unity of doctrine, of worship, or ritual observances; for upon these points the utmost discrepancies still obtain amongst the sects, even as in the days of the writer of the "History of the Variations."

Yet there is one point whereupon the essential Unity of Protestants is indeed remarkable, always and everywhere; we allude to their mode of warfare against Popery, and the wonderful similarity, or rather identity, of tactics amongst all the evangelical sects. In this respect they are indeed one; and fully make good their claim to a common origin, and their common descent from their great spiritual father, of whom we are told in Holy Writ, that he was a Liar, or a Pro- tester against truth, from the beginning. The non-evangelical, or Liberal sects as they style themselves, are, it must be admitted, a good deal more circumspect and punctilious in their regard for truth than are their more evangelical or orthodox brethren; but then they do not enjoy the same "freedom," and have not the same amount of "Gospel privileges" as fall to the lot of the latter. They are still in bondage to the law, nor have they yet entered upon that glorious inheritance of the "saints," which is supposed to liberate the possessor from the restraints of honor and morality—shackles which the chosen ones of "Our Zion" have long ago cast off. Hence it is that the "Unity" of tactics amongst Protestants, to which we allude, is confined almost entirely to the members of the evangelical Protestant denominations. Amongst these there is, it must be confessed, a most marvellous, if not very honorable "Unity."

With the tactics of those sects we are well acquainted in Canada, from the Records of the "French Canadian Missionary Society," and other "Swaddling" organisations with which this country is infested. These tactics have been often exposed in our columns, and may be said to consist in the simple, but effective manoeuvre of "lying and slandering." What the "charge in column" is on shore, or "breaking the line" at sea, that these tactics are to the noble army of "swaddlers;" nor has any victory, or semblance of victory, ever yet crowned the arms of Protestantism, except where these thoroughly evangelical tactics have been resorted to. Falsehood and calumny against Romish priests and Popish religious of all grades, are the natural weapons of Protestantism against Popery; to which with a kind of intuitive consciousness of its own strength, and the weak points of its adversary's lines, it always, everywhere, and under all circumstances, has recourse. Wherever the Protestant host may find itself engaged, in

Europe or in America—whether it be headed by an Achilli or a Gavazzi, by a Maria Monk or a Sheriff Corbett—still we find our evangelical champions fighting in the same order, and with the self-same weapons. In this sense, but in this sense only, would we be understood to compliment our evangelical opponents upon their consistency and their "Unity."

How the "swaddling" war is carried on in Canada, all our readers know; and we have all admired the zeal with which at "Anniversary Meetings" our Romish priests and Romish nuns are assailed with volleys of obscene filth from the hands of "elect vessels"—reverend mountebanks in white chokers—who deem it their duty, yea, their sacred duty, to tell lies against their neighbors, for the greater honor and glory of God, and of the Holy Protestant Faith. But the great battle against the "Man of Sin," though his stronghold in North America is supposed to be Lower Canada, is not confined to that portion of Her Majesty's dominions. It rages as fiercely in the neighboring Provinces as it does here; and, as we said before, carried on upon the same principles, with the same tactics, and the same weapons; and it is to this "Unity" that we would especially direct the attention of our readers.

At St. John's, New Brunswick, there resides, as we learn from our esteemed cotemporary, the St. John's Freeman, a most evangelical Judge of the name of Wilnot. Like some of our Canadian officials, this worthy and most exemplary Judge is in the habit of attending, and of holding forth at, religious meetings, to the great delight and edification of all the frozzy old women of the district who delight in tea and scandal.—At a late Bible meeting in St. John's, this upright Judge attended as was his wont; but not content with vague generalities against Popery, he ventured upon that particular kind of lie—against the use of which we have often cautioned the Montreal Witness and its friends of the "F. C. Missionary Society"—which is known as the "Lie with a Circumstance;" and the incautious use of which often leads to consequences most unpleasant to him who employs it, as the Montreal Witness, who on more than one occasion has had to eat his leek with many a wry face, knows to his cost. As an additional warning to him then, and to his friends, against the "Lie with a Circumstance," we copy from the St. John's Freeman of the 17th ult., the following facts relative to Judge Wilnot; who, as an officer of justice, seems to be admirably fitted to run in harness together with our Canadian Sheriff Corbett:—

JUDGE WILNOT'S STORY, OR THE "LIE WITH A CIRCUMSTANCE."

"Our readers will recollect the story, which in effect was that a Priest in Miramichi, having been called on by the father of a boy who was detected reading the Bible, and who refused to discontinue reading it, after trying persuasions in vain, resorted to violence, and with a great whip scourged the boy until the boy's resolution overcame his fear, and he had to desist through sheer fatigue.—The Judge said he knew the boy, who found his way after this—being expelled from his father's house—to Fredericton, and sought and obtained the patronage and assistance of the Judge. The Priest denied that there was any truth whatever in the story, any shadow of foundation for it.—He named all the Priests who had been on the mission in Miramichi within a quarter of a century, and he called on the Judge to state which of them had acted so brutally; to name the boy; to publish his proofs, and show that when he publicly preferred so serious a charge against a Clergyman, he did not do so without being fully warranted by facts, without having ample and satisfactory evidence; that he did not do so merely to tickle the fancies or gratify the bigotry of his audience. Demanding the proofs, the Priest plainly stated what would be the alternative, did it appear that no such proofs existed; and he called on us to name the Judge, the author of the story. We did so, and we duly forwarded to the Judge, by mail, a copy of the paper containing the Priest's letter and our explanation, and waited for some communication from him; for in such a case we did not wish to act rashly or hastily. In a few days the paper was returned, the direction being we believe in the Judge's hand writing. This we were willing to receive as an acknowledgment of its having been received and "its contents noted;" and although we had no longer reason to expect that the Judge would send any proof, vindication, or explanation to the Freeman, we continued to look for it in the other papers. It never appeared in any. The Priest has written another letter, which we publish in another column, and in this he appeals to the public. It now remains for the public to decide whether the story was, or was not, a wholesale unmitigated lie. In ordinary cases and under ordinary circumstances, it is not to be expected that a Judge is to rush into print whenever his conduct is the subject of remark. But when a man chooses to attend a public meeting, and at that meeting chooses to tell a story which is meant, and which serves to place the character of an individual or of an order in a contemptible or hateful light, then the man who told the story, be he Judge or Minister, or Governor, should be prepared, when fairly called on, to furnish the proof. For a man holding the position of a Judge to tell such a story, and then to seek, under cover of the ermine, shelter from the consequences; to play story-teller and perhaps buffoon at a public meeting, abusing his position to give weight to his words and authority to his statements, and then, when challenged to the proof, to pretend he regarded any discussion of the subject as below his dignity, is the very acme of the ridiculous. No one of common sense can doubt that in this case the Rev. Mr. Egan had a perfect right to call on Judge Wilnot to prove, or retract, his statements, and in case he failed to do either, to brand him publicly, as he does, a liar and defamer; nay, no one can deny that it was his duty to do so, for the character of a Clergyman, though dear to him above all men, is valuable not only to himself, but to his order and to his co-religionists. Was the story a lie? Ample time has been given to prove it true, and now the conviction is irresistible that it was a lie. And what an infamous, hideous, most damnable, most infernal lie it was. Could even the fertile brain of the Judge produce any more abominable, more wicked? It would be bad enough told by ordinary

men, but then few would have believed it implicitly, but told as a circumstance known to himself, by a Judge, and one so solemn and sanctimonious on such occasions, it had a weight of authority that left no room for scruples or doubts with the mass of his audience. A lie more injurious to the character of a clergyman may easily be invented; but this lie was used to beget in his audience a hatred of Priests, as a set of brutal tyrants; a contempt for all Catholics, as grovelling slaves; and a hostility to Catholicity, as a degrading, degrading, enslaving system. All this it was—if believed—well calculated to effect, and how many of such an audience hesitated to believe the story when told by the pious Judge? It is almost impossible to conceive with what feelings those who believed this story must have regarded Catholics.—Certainly they could not regard them as a people entitled to equal rights and privileges with themselves; or as a people capable of being free.

Were there any shadow of foundation for this story; were it but an exaggeration however enormous, and a colouring of facts, perhaps something might be said in palliation of the Judge's conduct; but there is nothing to show that any thing ever occurred in the Province that could lead any one to suppose any thing of the kind possible; and yet the Judge was very circumstantial, and to remove all doubts described himself as the boy's patron and friend. The Judge has not even the poor merit of originality. He certainly may lay claim to much credit for daring in his peculiar line, when he adapted to New Brunswick—laying the scene in Miramichi and Fredericton, and appeared himself as one of the dramatic personae—very old story; even the exclamation "How hard it is to beat the Protestant out of him," used with such thrilling effect, being as stale as any of Joe Miller's Jokes. He is not the less wicked and malignant however, especially when adopted as his own by a pious Judge and dressed to suit his audience. The abundance of malice amply made amends for the want of originality.

Such then are the tactics resorted to by the "Swaddlers" in the Lower Provinces; and we may well call upon our readers to admire with us the similarity betwixt these tactics, and those which are used in their "No-Popery" crusade by the "Swaddlers" of Canada—by the F. C. Missionaries, by Sheriff Corbett, and the rest of the brethren. Indeed it is not at all improbable that in the course of the approaching Montreal Anniversaries, the self-same story as that told by the New Brunswick Judge will be told of some priest in Lower Canada; and that hundreds of most respectable and reverend "swaddlers" will come forward on the platform to vouch for its truth. In charity, therefore, to our cotemporary of the Montreal Witness we would warn him again against the dangers of the "Lie with a Circumstance;" and would strongly advise him to abstain for the future from employing it. We would also throw out the following suggestion for the benefit of the French Canadian Missionary Society, and indeed of all evangelical societies on this Continent.

There is published periodically, a very useful little pamphlet called "The Bank Note Reporter," in which is given a full description of bad and counterfeit Notes upon the different Banks of the country, that are in circulation, and that have been detected as spurious, since its last issue. The advantages of this "Reporter" are obvious; as thereby the public are put on their guard against taking bad or counterfeit notes.

Now what we have to suggest is this. Would it not be well to publish periodically an "Evangelical Anecdote Reporter;" showing how many, and which, of the said anecdotes had been detected, and proved to be lies, since its last appearance. Such a "Reporter" would be invaluable to the reverend gentlemen who congregate on platforms; as they would be thereby put upon their guard against retailing, or putting in circulation such stories from their several collections of "Evangelical Anecdotes," as had been convicted of falshood. What the "Bank Note Reporter" is to those who are in the habit of dealing with the paper currency of our Banks, such would be an "Evangelical Anecdote Reporter" to the gentry who endorse or put in circulation, the calumnies of the conventicle. We throw this out merely as a hint to the editor of the Montreal Witness; whose knowledge of business, and practise of calumniating his Popish fellow-citizens, eminently qualify him—him—intellectually and morally—for the office of editor of such a periodical as that which we here recommend to the notice of the evangelical world.

The Merve must permit us again to correct an error into which in its issue of the 12th inst., it has fallen with respect to the TRUE WITNESS and the Irish Catholics of this city. It is not true that the latter have followed Mr. McGee, M. Dorion, or Mr. Holton; for if their support has been given to any of these gentlemen, it is because the latter have adopted the politics of Irish Catholics, and not because the Irish Catholics of Montreal have in any one particular, adopted the policy of M. Dorion, or of any one else. The Irish Catholics of this city have remained true to their principles, and will still remain so, even though all around them change.

It is for this that their vote has of late been cast against those in whose honesty they formerly trusted, and whom they therefore supported at the hustings. When the members of the present Ministry declared by their votes their determination to oppose the demands of the Catholic minority of Upper Canada for an amendment of the School Laws; when they voted for Mr. Drummond's infamous Ecclesiastical Incorporations Bill—a measure, as we have shewn elsewhere, that was hailed with joy by the Clear Grit press, as embodying the whole of Mr. Brown's policy against the Catholic Church; when they gave

their sanction to secret politico-religious societies in Canada, by advising or even permitting the Governor General—who as the Representative of our beloved Queen is bound to abstain from giving insult to any of Her Majesty's loyal subjects in Canada)—to receive in his official capacity, and officially reply to, deputations from the Orange Lodges on the 12th of July, 1856—they, the said members of the Ministry, justly forfeited for ever, all claims to the respect and support of the Irish Catholic body of Canada; and we rejoice therefore, that, mindful of what they owe to themselves, and to their Church, they have withdrawn their confidence from men who by their repeated acts of treachery have proved themselves unworthy of it. If the Merve will show us how any sincere Catholic can conscientiously support the Ministry, or any members of the Ministry, that voted for Mr. Drummond's Bill, and sanctioned the act of the Governor General above alluded to, we shall be most happy to acknowledge our obligations to our Ministerial cotemporary.

With regard to M.M. Dorion and McGee, we think that our Irish friends will permit us to say this. That so long, but so long only, as the above named gentlemen adhere faithfully to Catholic principles—so long as they advocate firmly and unflinchingly, not only the right of the Catholic minority of Upper Canada to separate schools, but all such amendments in the School Law as are necessary to ensure to the said minority the full practical enjoyment of that right, which at present exists but in theory; so long as they approve themselves the uncompromising opponents of all secret politico-religious organisations—so long, but no longer, shall they continue to receive the support of what is known as the Irish Catholic vote. Prompt, unwavering fidelity to our principles, a firm and unflinching defence of our rights, are what we expect, and will exact, from our representatives; and the Merve may rest assured that the honest and independent voters of Montreal, who, spite of the allurements of the Ministerial Syren, have not hesitated to inflict a well merited chastisement upon the miserable pretenders to good principles—"bons principes"—who voted for Mr. Drummond's infamous Ecclesiastical Incorporations Bill, will, in like manner, not fail to watch closely every word and act of those whom by their votes they have raised to power; but whose first deviation from the paths of rectitude they will visit with their severest reprobation.

So much for the Irish Catholics of Montreal. For ourselves, we need only say that we are Papists, and nothing else; that upon every man, no matter what his former services, who manifests the slightest disposition to sacrifice one iota of the honor and interests of the Church to the exigencies of party, to the blatant Protestant fanaticism of the Upper Province, or the rabid "Rouge" demagoguism of the Lower, we look as our political enemy; and that to him, no matter by what nick-name called, who will advocate our rights, support our principles, boldly maintain the cause of "Freedom of Education," and do his best to discountenance all secret politico-religious societies, shall our hearty, though humble support always be given. This is the TRUE WITNESS' political confession of faith.

The Witness pretends that the increased consumption of whiskey in Scotland of late years is more apparent than real; and may be accounted for upon the hypothesis that in making up the revenue returns, a quantity of spirits manufactured in Scotland, but exported to England, has been put down as consumed in the former country.—This excuse, however, will hardly serve the Witness' turn. The Scottish Press, an independent, and most reliable Scotch paper—a supporter likewise of the "Forbes Mackenzie Act"—asserts that the amount consumed in Scotland has increased of late years; and proves that the sum annually expended by the people of the country on intoxicating beverages, has nearly doubled since 1854. These are facts whose force no amount of sophistry can evade, and which are attested to by unexceptionable Scotch witnesses, who have not, as has the Witness, a pet theory to maintain.

Thus, though the Scottish Press supports the "Forbes Mackenzie Act," or Act closing all public houses after a certain hour on Saturday nights; though it holds that that Act "has established a salutary principle," and speaks of it as "a salutary law," it is too clear sighted not to perceive, and too honest not to admit, that drunkenness and impurity are vices which cannot be checked by Legislative enactments; and that the existence of tipping houses is the consequence and effect, not the cause, of the tipping habits of the community amidst whom they exist.

A stranger to our climate upon his first visit to Montreal in the month of January might perhaps be excused if he attributed the excessive cold that generally prevails during that season of the year, to the number of stoves in our houses, and the immense quantity of wood consumed;—

* By punishing the keepers of disorderly houses, the Police may abate a nuisance, and compel vice to hide its head; but it does not thereby promote chastity, or diminish prostitution; it merely removes a public scandal.

and he might be pardoned if, desiring to carry out his theory into practice, he were to insist upon extinguishing all our fires, in order to moderate the severity of the weather. Indeed the error of such a reasoner would be venial as compared with the absurdities of those modern political economists, who argue that drinking saloons are the cause of the demand for intoxicating drinks; and who propose to abolish drunkenness by closing the doors of the grog shops. A process which would have about as much effect towards promoting temperance, as extinguishing the fires in our stoves, would have towards raising the thermometer in the month of January; seeing that, just as the fires in the one case are the consequence of the craving after warmth, and therefore a concomitant, but not the cause of the intense cold, so in the other case, the grog shops are the immediate result of the tipping propensities of the people, and their inordinate craving after strong liquor. When warm weather returns, the fires will be allowed to go out of themselves; and so, when by moral agencies, and the due employment of those means of grace which Christ has left in His Church, a moral reformation shall have been effected in the drinking habits of the community, then, but not before, will the trade of grog selling become unprofitable, and gradually disappear. By Act of Parliament the sale of liquor may indeed be prohibited and declared illegal; but as in the case of the "Forbes Mackenzie Act" in Scotland, unless that prohibition and declaration be preceded by a moral reform amongst the people, the result will be the same as it has been in Scotland—that is to say, most disastrous and corrupting.

MR. BROWN'S POLICY.—In the Bowmanville Statesman, an Upper Canada journal, noted for its Clear Grit and anti-Catholic tendencies, we find a well earned and justly merited compliment paid to the men of "good principles," who voted for Mr. Drummond's Ecclesiastical Incorporations Bill. Speaking of that infamous measure, which had amongst its warmest supporters our present Attorney-General for Canada East, and his political followers—the Bowmanville Statesman indulges in the following remarks:—

"The Hon. Mr. Drummond brought in a Bill to the House, the Session before last, in reference to Ecclesiastical Incorporations, which endorsed the whole of Mr. Brown's policy in his opposition on the floor of Parliament to the agents of Rome."

Now referring to the division lists of the House, we find that this Bill "endorsing the whole of Mr. Brown's anti-Catholic policy" was warmly and strenuously supported by all the leading members of our present administration—the "friends of order and good principles."—From this simple fact we conclude that—of two things one. Either Mr. Brown's entire anti-Catholic policy is based upon "good principles;" or else the supporters of that policy as embodied in the Ecclesiastical Incorporations Bill, and who style themselves par excellence the "friends of order and good principles," are altogether unworthy of the respect or confidence of any honest man, above all of any honest Catholic.

From this dilemma there is no possibility of escape. For, if Mr. Brown's policy—"the whole" of which was endorsed by all the Ministerialists who voted for Mr. Drummond's Bill—be anti-Catholic, and repugnant to justice, to order, and to good principles—then can the endorsers of that policy have no right to our support; and if it be not, then is the outcry raised against Mr. Brown by those who supported his entire policy in the legislature, only a sham, a piece of mere "Pharisaical bravado." We, as Catholics, are heart and soul opposed to Mr. Brown's ecclesiastical policy; we therefore cannot with any regard to our honor and consistency, be otherwise than heart and soul opposed to every one, whether Protestant or Catholic, who "endorsed the whole," or any part of that policy; and indeed we look upon the Catholic, or professing Catholic, who voted for the Ecclesiastical Incorporations Bill, as a far more dangerous enemy to Catholicity, than the most rabid Clear Grit in Upper Canada.

For we have always maintained, and we still firmly maintain, that if ever a dangerous blow be inflicted upon our Catholic institutions and establishments—if ever Mr. Brown's policy against the Church be carried out—it will be by the aid, and with the active co-operation, of the "men of good principles"—of those traitors and hypocrites who have already "endorsed the whole of that policy;" and who, when it again becomes necessary in order to secure them in the enjoyment of their salaries, or to procure for them a little political capital amongst the fanatics of Upper Canada—will "endorse" it again. It was precisely amongst the "friends of order and good principles"—amongst our present Ministry and their supporters in short—that Mr. Drummond's Bill embodying the whole of Mr. Brown's anti-Catholic policy, found its warmest advocates; and it will again be by the same party, that that policy will be brought to a triumphant issue, if after their repeated acts of treachery towards us, we are foolish enough to trust them again. A man's most dangerous enemies are always of his own household; those in whom he has placed confidence, and who make the greatest parade of their devotion and affection.