

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, AUG. 26, 1859.

It is with regret that we have to announce the Toronto Freeman's rejection of the terms, by us proposed to him, in our issue of the 12th inst., as the basis of a permanent, profitable, and honorable political alliance between the Catholics of Upper Canada, and their brethren of this section of the Province.

It is true that the Freeman—whether by way of deceiving himself, or of deceiving us, we know not—still continues to twaddle about checks, and guarantees for the integrity of the institutions of Lower Canada. In this it is hard to say whether his bad faith, or his contempt for the good sense of his readers is the more conspicuous.

As to "Representation by Population" involving "a manifest act of justice," we scarce need say more than we have already said. The population of Upper Canada cannot, even if larger than the population of Lower Canada, claim, with any show of right or justice, a proportionately larger share of representation; because—and this reason is unanswerable—because, when the population of Lower Canada was far larger than was that of Upper Canada, the latter, assisted by the British Legislature, would not accede to the former a larger share of representation than that which it, with its much smaller population, itself enjoyed.

dition of the populations of Upper and Lower Canada at the time of the Union, and to the basis upon which that union was contracted.

The Freeman asks us if we can vouch for the certainty of a change having occurred in the minds of M. M. Cartier, Loranger, Turcotte, Tache, favourable to the Catholics of Upper Canada? and if we can vouch for the good intentions of the Ministry, and their Lower Canadian supporters towards the School Question, and for their resolve to discountenance Orangeism?

We reply frankly that we cannot so vouch; and therefore we do not counsel or advocate any political alliance with men of whose good intentions towards us we have no positive assurance. Were we to advocate such an alliance, without such positive assurance, we should be as wanting in prudence, consistency, honor, and honesty of principle, as are those who advocate a political alliance with the "Protestant Reformers" of U. Canada, without a previous positive assurance that the latter are prepared to concede immediately all our demands upon the School Question.

At the same time, it is so manifestly the interest of the Ministerial party to settle that question, immediately, and upon a satisfactory basis, that we hope that the next Session of Parliament may see that settlement effected.

The chief obstacles to that settlement will, we believe, proceed, not from the Ministry, but from the Toronto Freeman's friends, George Brown, and the "Protestant Reformers;" and if he will but undertake to vouch for the latter, we have strong reasons for believing that even M. Cartier and the Ministerialists of Lower Canada will offer no very strenuous opposition to a reform in the School Laws, favourable to Catholics. What we dread is, however, this:—That strong but underhand efforts will be made by the said Protestant Reformers to shirk the discussion of the School Question during the next session of Parliament. They do not want to be obliged to record a vote either for or against Separate Schools: because by voting for them they would lose ground with Protestants; and by voting against them they would lose ground with Catholics, and bring to an abrupt end the monstrous alliance between Papists and George Brownists.

Finally we would remind the Freeman that, as we fully recognise the Upper Canadians themselves as the best, as the sole competent, judges of their own wants, of the necessary qualifications in their representatives, and of the policy best suited to forward their own interests—so also we claim for ourselves to be the best, the sole judges of what course of policy we of Lower Canada should pursue, and of the merits of our own representatives. Our first duty is to ourselves and to Lower Canada; and the first duty of our representatives is towards that section of the Province which returns them.

Leave us free then, we say to the Freeman, to manage our own affairs. We have here all we want. We have our Catholic schools in sufficient numbers, and in excellent condition; we have no Orangemen to disturb us, and have no cause, in so far as we are we are ourselves concerned, to trouble ourselves about either the School Question, or the Orange Question. If we have heretofore done so, it has been for your sake, and at your

urgent request. It is for you that we have sacrificed ourselves, for you that we have neglected our own interests. Still are we willing to serve you, and to aid you against your Protestant masters, who lord it over you, and beneath whose lash you groan; but then the least you can do in return is, not to ally yourselves with your oppressors; and that you lend not your aid to reduce us to the same sad condition as that in which you are yourselves placed.

ORANGEISM.—That this organization is dangerous to Protestants as well as to Catholics; that emboldened by the encouragement unfortunately extended to it by those in authority, it menaces the very existence of civil society, and defies the law, are topics upon which the TRUE WITNESS has often insisted; arguing that it was not only a crime, but a blunder on the part of statesmen to give any appearance even of countenance to secret politico-religious organizations; and that in a mixed community like ours, it was highly imprudent, to say the least, to entrust the administration of justice, in any of its departments, to the hands of Orangemen or Ribbonmen. Events that have lately occurred in Upper Canada fully corroborate the truth of our arguments, and strikingly illustrate the dangerous social tendencies of "secret" societies.

The facts which we are about to lay before our readers are taken from the Hamilton Times, a Protestant paper, and therefore an unexceptionable witness against Orangeism. We earnestly invite the attention of our readers to these facts.

Deputy Sheriff Kerby, in the execution of his duty, had to detain for a sum of about twenty pounds, on a person of the name of Alexander Bradley. This Bradley keeps a tavern at a place called Slatbown; he is a notorious and prominent Orangeman, and was till lately the Grand Master of the Orange Lodge, which held its meetings in his house.

The Deputy Sheriff, not having the fear of the "Scarlet Brethren" before his eyes, proceeded to carry out his duty, by seizing upon some of Bradley's cattle; whereupon the Ex-Grand Master drew his knife, and stabbed the offending official; his wife, who is a mother in the Orange Israel, standing by and encouraging her husband with loud cries of "murder them, murder them." Mr. Kerby was brought back to St. Catharines, and placed under medical care.

Hereupon four constables were sent out to arrest Bradley for his attempt to murder; but confident in the numbers of his Orange friends, Bradley set the officers of the law at defiance, and the constables, who seem to have displayed more discretion than courage, had to return with empty hands. Against this first effort therefore to enforce the supremacy of the law, the Ex-Grand Master was successful. The remainder of this very disgraceful story, we will allow the Hamilton Times to narrate in his own language:

When it became known in St. Catharines, that he had assumed this attitude, there was a strong desire expressed that the Rifle Company should be turned out to ensure his capture. The Magistrates of the town, however, showed no anxiety to take upon themselves the responsibility of signing the necessary requisition, and it was almost midnight before the Warden of the County, J. M. Byrket, Esq., could be found. He at once signed the requisition, and in the course of a few minutes Captain Clark had his Company out.

In the meantime stirring events had taken place at Slatbown. Bradley is a prominent Orangeman, an Ex-Master of the Lodge which meets in his house. As soon as the intelligence of the affair had reached St. Catharines, one Wm. Cook, a newly-appointed Magistrate, and an employee of the American Express Company, hastened out to Bradley, and informed him he was to be taken dead or alive; so that by the time the constables had arrived, several Orangemen, [as many] it is said, as forty, fully armed, were posted in and about the premises; and they plainly stated that Bradley should not be arrested. One of the constables, Devlin, himself an Orangeman—the rest being Roman Catholics—was permitted to see Bradley, and finding how impossible it was to execute the warrant, he returned into town to inform the Mayor, Mr. Adams, of the state of matters. He was soon followed by the rest of the constables, who were alarmed at the threats made against them by a force so superior to them in numbers.

The Rifle Company reached Slatbown about one o'clock, A.M., and found the house still garrisoned by armed men, who defied the Rifle Company as they had defied the Constables. Sheltered as they were in the building, the Orangemen had the rifles at a disadvantage, and a parley ensued. The warden was the only person permitted to approach this fortification, and he was impressed with the desperate nature of the enterprise, and advised the Captain to march off the force, a suggestion which that gallant officer assented to; and by a little after three o'clock the Co., arrived safe and sound in St. Catharines, and were soon a-bed. It is supposed that immediately after the constables left, Bradley was sent off towards the border; and the continued defence of the premises was merely a feint to give him time to escape.

At noon, on Monday, Mr. Cook, on behalf of Bradley, called on Mayor Adams to ascertain whether, in case Bradley gave himself up, bail would be taken. To which, of course, the Mayor gave a negative reply. At six o'clock the Mayor took Mr. Kerby's deposition, which we will give in full tomorrow. A warrant having been issued against the son and wife of Bradley, the latter gave herself up, and was admitted to bail, herself in \$400 and two sureties in \$200 each. The son is still at large.

Upon the above we will make a few comments, as it is strikingly illustrative of the impropriety of entrusting the administration of justice to Orange magistrates.

"The magistrates of the town, however, showed no anxiety to take upon themselves the responsibility of signing the necessary requisition."

Of course they did not. Had the criminal been a Papist, or even a non-Orange Protestant, they would have been prompt enough to vindicate the outraged majesty of the law. But as he was an Orangeman, and a prominent Orangeman; and

as Orangeism is a power above the law, they showed themselves as prudent as had the constables, who in the first instance had been charged with the task of arresting an Orange ruffian.

2. Wm. Cook, a newly-appointed magistrate, hastened out to Bradley, and informed him, he was to be taken dead or alive."

Here we have an instance of a magistrate, not only indifferent to the perpetration of a great crime, but actually engaged in defeating the ends of justice; warning the criminal of the preparations made to arrest him, and thus giving him opportunity either to effect his escape, or to prepare for armed resistance to the law. So that:—

3. by the time the constables had arrived, several Orangemen (as many it is said as forty) fully armed, were posted in and about the premises; and they plainly stated that Bradley should not be arrested."

And thus again a criminal was, through the instrumentality of the Orange organisation, allowed to set the law at defiance, and compel its ministers to retreat. Orangeism, in short, approved itself to be above the law. But the military were next called out, and they fared no better than had the constables before them. They, too, had to retreat before the armed body of Orangemen gathered together to defend their Ex-Grand Master; and brute force was finally triumphant over law and justice. This is but a sample of the consequences that flow from the countenance given by men in authority to Orangeism, and from the pernicious practice of appointing as magistrates, members of that infamous association.

It will be noticed too, that our old acquaintance, Mr Cook, again interfered in behalf of the Orange criminal, and endeavoured to make terms on his behalf with the Mayor. But by this time Bradley had effected his escape to the U. States, and the object of the Orangemen was fully accomplished. We leave our readers to meditate these facts; and to say whether we ask too much, when we demand that no official countenance, no legislative sanction, be given to Orangeism, Ribbonism, or any other secret, oath bound politico-religious organisation; and that members of such societies be excluded from the Magistracy, and from all other offices immediately connected with the administration of justice. On this subject the Montreal Herald of Friday last has some pertinent remarks which we subjoin:—

"In the town of Brantford, in the West, there is another worthy, one Matthews, who has for some years past figured in a disreputable manner as a magistrate. The last news respecting his mode of administering his office, is, that losing his temper with a prisoner brought before him, he commenced an attack upon the man with his cane, and beat him on the head till the blood ran; the person thus assailed being all the time handcuffed, and further restrained by the presence of constables from defending himself against this cowardly assault. To-day we publish the particulars of a most extraordinary and disgraceful affair which has recently occurred near St. Catharines. The Ex-Grand Master of an Orange Lodge being sued, and his cattle being about to be distrained on, stabbed the Deputy Sheriff, and then succeeded, by means of the members of his late lodge, who garrisoned his house, not only in setting at defiance the constables sent in pursuit of him, but also a Company of Rifles who were brought out to enforce the law. He thus contrived to get time to escape to the United States. But here again we have a magistrate playing a discreditable part. This man Cook, probably some electioneering bully, took upon himself, if the account we publish be correct, the office of scout for the assassin of a public officer acting in performance of his duty. He it was who gave the information which placed the criminal on his guard, and prompted him to seek for defenders.—Thus, instead of aiding to enforce the law, this Justice of the Peace, if his conduct be fairly reported did his best to defeat it. It is scandalous that men who could possibly do such things as these should be appointed to the bench, and it proves how much other reasons preponderate in the choice over the simple one of a desire to choose the most fitting man."—Montreal Herald.

THE GLOBE AND THE BISHOPS OF CANADA.

It is not for the sake of the latter, or of vindicating the rulers of Christ's Church against the impertinence of a foul-mouthed fellow like George Brown, that we notice an article that appeared in the Globe of Tuesday last, commenting upon the document, which appeared in our last issue. Rogues have an invincible, and as it were an hereditary antipathy to the cart's tail and the gallows; upon officers of justice they look as nuisances, and upon the judge as a wanton disturber of the peace of society. Naturally, therefore, Mr. George Brown, the reviler of the Catholic religion, the cowardly and mendacious slanderer of our nuns and religious societies, and the implacable enemy of our Church, feels himself aggrieved by the opposition that his schemes for robbing or "nationalising" the ecclesiastical property of Lower Canada, and for undermining the faith of the people of the Western section of the Province through the instrumentality of godless State Schools, have received at the hands of those whose right and duty it is to watch over the flock committed to their charge.

Neither is it with the design of defending ourselves against the scurrilous personalities of the editor of the Globe that we devote a few lines to our Toronto cotemporary. As a gentleman by birth and education, we feel flattered at being backgarded by such a one as George Brown; as a Catholic, we feel an honest pride in the reflection that we have merited his bad word; and as a Catholic journalist, next to the approbation of our ecclesiastical superiors, we value the censure of the Globe, as a proof that we have honestly and successfully fulfilled our duties. The Catholic who can win a good word from George Brown must be a knave, and a traitor to his religion.

But the Globe's article, though harmless, view-

ed as an attack upon the Bishops of Canada or the editor of the TRUE WITNESS, is valuable as containing a full admission as to the policy of the Brown-Dorion cabinet on the School Question; and therefore, as to the intentions of the "Protestant Reform" party towards that measure.—Speaking of the letter which appeared in our last over the signature of all the Bishops of the Province, the Globe complains that "they," the Bishops aforesaid—

"condemn the entire policy of the Brown-Dorion cabinet."

And if so, it stands to reason that the policy of the Brown-Dorion cabinet, in so far as the School Question is concerned, was to put down separate schools; and to give us, in lieu thereof, a system of mixed schools, modified perhaps by some importations from foreign countries. This we have before asserted; and we are glad to have the accuracy of our views as to the anti-Catholic policy of the Brown-Dorion cabinet corroborated by so excellent an authority as the Globe.

That those whom for years Mr. George Brown has been in the habit of sneering at as the "Dogans;" that the Irish Catholics of Canada, of whom, in the columns of the Globe, Mr. George Brown but a short time ago expressed his opinion in the following choice language:—

"Irishmen are cravens in soul, and traitors in spirit."—Globe.

"They fill our poorhouses and our prisons, and are as brutish in their superstition, as Hindoos."—Ib. whose clergy he has habitually denounced as illiterate and immoral scoundrels whose characters are well expressed in the subjoined couplet,

"Vicious and ignorant gluttonous beast Nothing remains but to make him Priest;"—Globe, July 4th, 1857.

that Irishmen and Catholics have become of late so enamoured of such a man as this George Brown, as to join with him in setting the authority of the Catholic Hierarchy at defiance, and for his sake to renounce their claims to the control over the education of their children, we are not prepared to believe. And, therefore, is it that we think that the most effectual antidote against the moral virus of the "Protestant Reformers," is to be found in the latter's admission of their intended policy towards the Catholic separate schools of Upper Canada.

THE BELLEVILLE ABDUCTION CASE.—

When calling the attention of the Montreal Herald and Gazette to the forcible abduction of the child of Patrick Martin by a body of Protestants—and even when invoking the co-operation of our cotemporaries in sifting the facts of the case, we were not so sanguine as to expect that our appeal would be noticed, or that the wrongs of a mere Irish Papist would arouse their sympathies. As it is not our intention, however, to let the matter drop, we will again briefly recapitulate the facts laid before the public in our last week's issue; and if we cannot procure justice for the injured father, we shall at least have done all that lies in our power towards accomplishing that end.

Patrick Martin, a poor Irish Catholic, has a daughter betwixt sixteen and seventeen years of age, named Mary; who, while in the service of a person of the name of Lamb, was induced to renounce the Catholic religion, and to join the sect of Methodists. The father naturally disapproving of his daughter's conduct; and in the exercise of his legal and natural rights, called his daughter home. But the latter being full of zeal for her new faith, treated her parent's remonstrances with contempt, abused them with obscene language, and flying at her mother, cruelly beat her aged parent in the face; conduct which very properly provoked the father's anger, and drew upon the undutiful child, a slight but well-merited chastisement. In the mean time, a Protestant mob had collected in front of Patrick Martin's house; and in the true Protestant style, commenced an attack thereupon with the view of taking his child from him, and restoring her to those who had made a Methodist of her, taught her the use of obscene language, and trained her to abuse her father and mother. Resistance was useless; protection from the law, administered by Protestants, there was none to look for; so that after a short conflict the mob succeeded in effecting their object; and the child thus by force torn from her father's roof, was consigned to the care of Mr. Lamb, in whose service she is now detained against the will of her natural and legal guardians.

These are the simple facts of the case, which the father of the girl thus abducted is prepared to certify on oath; and we ask our readers to compare them with the facts of the Miss Starr case about which our Protestant cotemporaries made such an outcry, and rented so much ridiculous fustian. How comes it then that they are silent upon this gross outrage upon parental rights, and upon the liberties of a British subject?

This question is easily answered by those who are acquainted with the spirit of Protestantism. Miss Starr is the daughter of persons in affluent circumstances, moving in polite society, with every thing nice and handsome about them. The daughter of Patrick Martin, on the contrary, is the child of poor parents, moving in a very lowly sphere, and utterly destitute of all the advantages of fortune and position. It would be prepos-