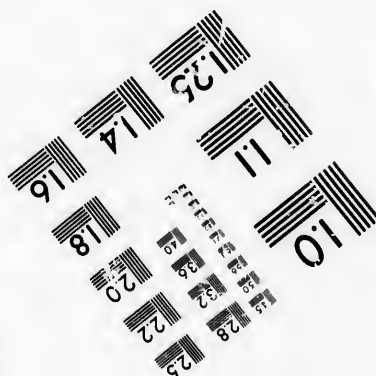
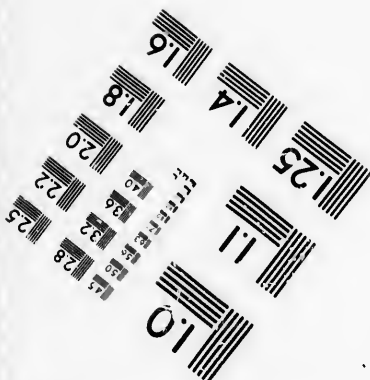
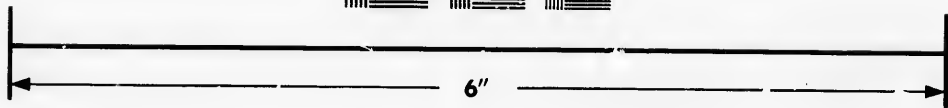
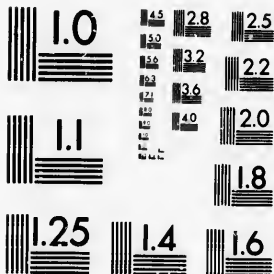


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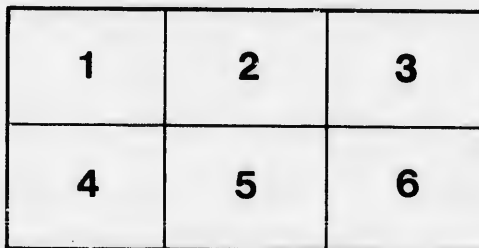
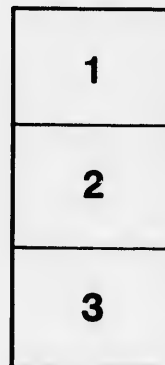
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# Mr. McGEE sustained

## The "True Witness" condemned

### Letter of the Very Rev. M. Bruyere, Vicar

#### TO AN IMPARTIAL PUBLIC.

The importance, at this time, of the subjoined letter, will, it is believed, be a sufficient apology for its publication in the present form, as also for the remarks prefixed to it. The question, as put by the very Rev. M. Bruyere, is worthy of careful consideration, particularly by those appealed to so unfairly by the *True Witness* to withdraw their support from Mr. McGee.

The editor of the *True Witness* has, as the Rev. Vicar General truly says, forgotten the adage, "*In necessariis unitas, in dubiis libertas, in omnibus charitas.*" He seems to have forgotten, too, that other and wiser men ere his time have erred, and not route to their fallibility; in the pride of his dogmatism he commands all professors of the Catholic faith to bow down in meek submission to his dictum, and he ceases to remember that his probation of a few years in the holy mother church does not entitle him to assume all the rights and responsibilities which even the highest ecclesiastical dignitaries claim with the greatest humility. Mr. Clerk, like other men, is mortal; so many times a day must he sin, as other men do; and the humility which ever and always characterizes the truly Christian gentleman should animate him at all times, in all places, and under every circumstance. His failing, for some time past, to act up to this standard, has impaired his usefulness, and destroyed in a large degree the confidence once so generously and worthily reposed in him.

Mr. Clerk's unfairness, his unmanliness, to Mr. McGee has well nigh proved his [Mr. C.'s] destruction. Who more than the editor of the *True Witness* lauded the abilities of Mr. McGee? Did he not vote for him in 1857? Did he not support him in his journal, and continue to give him the benefit of his countenance during the sitting of Mr. McGee's first session in Parliament? What has Mr. McGee done since that time to deserve to lose the once much to be desired support of the *True Witness*? As far as Mr. Clerk can show, Mr. McGee is now as worthy of support as when in 1857 he (Mr. Clerk) editor and proprietor of the *True Witness*, recorded his vote (with boasting) for Messrs. Holton, Dorion and McGee.

Because Mr. Clerk has done good service in the defence of Catholicity, through the columns of his journal, it does not surely follow that he is to be permitted to crush the only representative the Irish Catholics of Canada have in the Canadian Parliament! Mr. Clerk will find to his cost, if he has not already done so, that, as against Mr. McGee, he must be prepared to come off second best: without doubt the latter is "master of the situation," the people of both sections of the Province are with him, and Mr. Clerk should consequently take heart of grace and strike his colors, since it far better becomes one who must yield to do so gracefully.

In the late discussion between the Toronto *Freeman* and the *True Witness*, the latter has boasted in the above rejoinder, with inconsistency, that he is to-day what he was a year ago; that the year preceding he was the same as last year. Verily, Mr. Clerk must believe his Irish readers to be very gullible or very stupid, at least he esteems them as

asserts its sway; in the Universities and Colleges, in the Church, in the Senate House, in the learned professions, in the conduct of the press, in the walks of commerce and of trade, the Irish element exhibits its indomitable energy, its ancient love of fame, its determination to make its mark in the progress of civilization and liberty. Mr. McGee is a soldier in the cause; he has risen from the ranks to his present high command, and let those who aspire to a like position adopt the like means to attain it. The "Orator of the House," as the Honorable Mr. Dorion aptly styles him, he is the true representative there of Irish genius. If we drag him down who will take his place? For the time we have none so well fitted to lead the van. Let him fulfil his mission; he must do so. Away, then, with all drivelling and private piques. The miserable tricksters who trade upon the enthusiasm of their countrymen are henceforth discarded, and if they wish to acquit themselves as good men, good citizens, good Irishmen, they will come forward at once and join the common standard, erase the bickerings of the past from the tablets of their memory, and for the future strive each to emulate the other, and thus may we hope in our day and generation to do some service to our race and to the state.

#### A HINCKS-ITE.

#### LETTER OF VERY REV. J. M. BRUYERE.

DEAR SIR.—Whilst a portion of the press of Eastern Canada is pouring the vials of bitterness and acrimony upon those of the western section, who choose to hoist a banner of a different hue, I hope it will not be deemed amiss, on my part, if I attempt to raise my feeble voice in behalf of outraged Religion and Christian charity. In matters which concern directly, and almost exclusively, the religious and material interests of Upper Canada, we have some right to be consulted, and to speak for ourselves. There is no law that I know of, which compels one section of the Province to submit to the dictation of the other. We have long enough borne with the taunts of our Eastern opponents. The time has come for us to express our candid and sincere opinion on the subject at issue. I allude to those long and unrelenting attacks of a portion of the press of Lower Canada, against those of this section of the Province, who deem it their right to advocate views and opinions in opposition to the behest of our would-be masters. Our adversaries seem to have forgotten the old adage:—"In necessariis unitas, in dubiis libertas, in omnibus charitas."—By this golden rule I am willing to abide in the following considerations, which a spirit of conciliation induces me so lay before an intelligent and impartial public.

The editor of the CANADIAN FREEMAN, and Thomas D'Arcy McGee have been chosen as the most conspicuous targets, at which the shafts of abuse and insult are daily leveled. In attempting to screen deserving and worthy men from the unmerited aspersions of their violent assailants, I do not pretend to associate the sacred interests of religion and of the Church with any writer or statesman, however eminent their services may be. The Church of God does not rest on human props. The infallible promises of the Eternal Truth are her strength, and the guarantee of her stability.

mandates, of their thoughtless revilers away from them, and ignorant alike of the stances they were placed in, and of the mixed population. To the editor of the *Freeman* be all our thanks given, for the wise suggestion proffered to the people on that occasion, as in every other emergency in which the rights of religion, order, and morality, were concerned, he had the sanction of his Church and of sensible men.

The *Freeman* has fallen out with the *True Witness*, it is said. Whose fault is it, I am origin of this scandalous and protracted anything but creditable to the editor of the *True Witness*. And by kindly me conductor of the *Freeman* thought it proper the attention of the *True Witness* to expressions uttered in the House of Assembly of the Cabinet, to the effect that the *True Witness* was not the organ of the Montreal. The editor of the latter, in thanking his contemporary of Toronto, for the meant advice, ascribed it to jealous feelings to an act of kindness made a return of acrimony. Had the editor of the *True Witness* taken time to ask an explanation of the private correspondence, he would not have omitted the glaring injustice just mentioned.

Were the private character and domestic life of the editor of the *Freeman* better known, his bitter assailants would relent in their attacks against him. A sincere and exemplary Catholic, and an exemplary Christian, Mr. McGee is unable to write a line derogatory of the tenets of religion and of his Church. By disposition and principle, to give offence to any man, the conductor of the *Freeman* has consented to place himself on the same level as the buckler of the warrior, and compelled by stern necessity and the violence of his assailants. The reader of the controversy between the *Freeman* and the *True Witness* will bear me out when I say that the editor of the Toronto journal has displayed out, the forbearance of the Christian, the manners of the gentleman, and the accuracy of the scholar. To his honor, be it said, he never sacrificed these accomplishments to the promptings of passion, or wounded feelings.

Whilst I protest with my whole heart against the course pursued by a certain portion of the press of Eastern Canada, against Catholicity, and the Western section of the Province, I do not pretend to be understood as recommending the closing or dismissing of such periodicals as have been deficient in Christian forbearance and moderation. A tone objectionable in some particular, does not make us forget the immense services rendered to religion and society by the editor of the *True Witness*. Mr. Clerk of the *True Witness*, as he has always been, the staunchest and most persevering friend of the Irish race in this country. He has stood by them in the hour of their affliction, and he has ably and successfully advocated their rights, when no other organ of their voice was to be found in Eastern Canada. Let us, exhibit that forbearance and liberality for ourselves, and shew to the world that we are not afraid to differ in opinion, and even to

# Obtained by the Church.

## Condemned by the same authority.

ere, Vicar General of the Diocese of Toronto.

ates, of their thoughtless reviewers living far from them, and ignorant alike of the circumstances they were placed in, and of the feelings of the population. To the editor of the *Freeman* our thanks given, for the wise suggestions sent to the people on that occasion. In this, every other emergency in which the interests of religion, order, and morality, were concerned, the sanction of his Church and of all wise and sensible men.

The *Freeman* has fallen out with the *True Witness* it is said. Whose fault is it, I ask? The cause of this scandalous and protracted pique is not credit due to the editor of the *Montreal Journal*. Alas! by friendly motives the editor of the *Freeman* thought it proper to call attention of the *True Witness* to certain expressions uttered in the House of Assembly by the members of the Cabinet, to the effect that the said *Witness* was not the organ of the clergy of the Province. The editor of the latter, instead of giving his contemporary of Toronto, for his well-meant advice, ascribed it to jealous feelings; and instead of kindness made a return of bitter sarcasm and acrimony. Had the editor of the *Montreal Journal* taken time to ask an explanation by private correspondence, he would not have committed the glaring injustice just mentioned.

He is the private character and domestic life of the editor of the *Freeman* better known, perhaps than his assailants would relent in their ceaseless attacks against him. A sincere and enlightened man, and an exemplary Catholic, Mr. Moylan is able to write a line derogatory of the interests of religion and of his Church. Unwilling to compromise position and principle, to give the least offence to any man, the conductor of the *Freeman* consented to place himself on the defensive, but on the buckler of the warrior only when called by stern necessity and the unceasing pressure of his assailants. The readers of the *Freeman* and the *True Witness* will bear me out when I say that the editor of the Toronto journal has displayed, throughout the forbearance of the Christian, the refined manners of the gentleman, and the requirements of a scholar. To his honor, be it said, he has sacrificed these accomplishments to the feelings of passion, or wounded feelings.

Whilst I protest with my whole heart against the course pursued by a certain portion of the press of the Province, against Catholic periodicals of the Western section of the Province, I do not wish to be understood as recommending the discouragement or dismissing of such periodicals as may have been deficient in Christian forbearance and moderation. A tone objectionable in some points, and other blemishes incident to human nature, do not make us forget the immense services rendered to religion and society by the press alluded to. Mr. Clerk of the *True Witness* is still, as has always been, the staunchest and most unflinching friend of the Irish race in this continent. He has stood by them in the hour of need, has ably and successfully advocated their interests, when no other organ of their views could be found in Eastern Canada. Let us, therefore, be it said that forbearance and liberality we claim for ourselves, and shew to the world that we can

trayed the interests of their church, and gave a vote of sympathy to the sworn enemies of their religion—the Orange organization? On what occasion has he associated himself with our foes, in forwarding measures subversive of religion and sound morality? When has he deserved the censures of his Church, as some of his pharisaical and hypocritical fellow-members of Lower Canada have done, for betraying their sacred trust as Catholic Legislators? Mr. McGee alone stood up last year, before the Legislative Assembly, in defence of our most distinguished Prelates, and passed a well-merited eulogium on him, for his untiring exertions on behalf of Catholic education; whilst the Lower Canadian members observed a cautious silence. It is deeply to be regretted that our orthodox Canadians of the East, whose tender and timid consciences are so awfully scandalized by the pretended alliance between Mr. McGee and George Brown, did not think proper to cast their votes along with that scandalous member for Montreal, on the side of right and justice. Had they done so, we would enjoy now what we have long and vainly asked, viz. a real Separate School Law, instead of a mockery, as our Lower Canadian friends have thought fit to grant to their Upper Canadian fellow-Catholics.

I state what I know to be a fact, when I say that the Catholics of this Province have never appealed in vain to the junior member for Montreal, for any service he could render them in his capacity of member of the Canadian Parliament. During the recess of parliamentary duties, Mr. McGee employed his leisure moments in giving lectures for charitable purposes and on behalf of religious education. The people of Upper Canada keep in grateful remembrance the great and signal services they have received at the hands of this much maligned and much persecuted gentleman. I will add: to Mr. McGee we are indebted, in a great measure, for the spirit of forbearance and liberality which has succeeded the bigotry and fanaticism which, but a few years since, raged with fury in Upper Canada. Thanks to his skilful tactics, the portion of the press formerly more hostile to us, has assumed a more moderate and conciliatory tone. The private life of Mr. McGee, as a Catholic, is not less entitled to our respect, than his parliamentary conduct. During his residence in Toronto, this gentleman attended divine service in our Catholic Churches, every Sunday and holy day; whilst several Catholic members of Lower Canada found it more convenient to spend in their own houses the Lord's day, in indolence and idleness. Mr. McGee was known, at his hotel, as a strict observer of the rules of his Church on days of fast and abstinence; whilst not a few Lower Canadians of easy principles and convenient consciences, more than once scandalized our good Catholics of Toronto, by their shameful violation of the laws of their Church.

But, add the detractors of Mr. McGee, this gentleman has joined the enemies of religion, order and society. He has associated himself with the Clear-Grit party. This charge against the junior member for Montreal betrays only the ignorance andupidity of those who seek thus to injure him with ill just cause. The Clear-Grit cry is but a bigbear, intended to frighten out of their wits the

in resolutions have been unanimously passed by those present, expressive of their dissent from, and disapproval of, the misguided and unjust course adopted by a portion of the press of Montreal, towards one whom they regard as, in some respects, the parliamentary representative of all the Irish Catholics of this Province.

The charge brought against Mr. McGee by an anonymous correspondent of the *True Witness*, to the effect that the junior member for Montreal had used irreverent expressions, when speaking of processions usual on St. Patrick's Day, is hardly worth noticing. The accusation repeated in a series of scurrilous communications, published in the same journal, concerning the so-called offence alleged to have been given by Mr. McGee, at the meeting held on the evening of St. Patrick's Day, was, to say the least, supremely ridiculous; I will add, it was insulting to the people of Toronto. I was present myself at the meeting alluded to, with nearly all the clergy of the city. I am not aware that the comical expressions used by Mr. McGee, on that occasion, and which were uttered with a view to raise a laugh, were ever constructed as an insult by any one of the two thousand persons then assembled in the St. Lawrence Hall. I must confess, it is, to say the least, a consummate piece of presumption, on the part of an individual living about four hundred miles from us, to insinuate, in the columns of a religious journal of respectability, that the Catholics of Toronto had neither sense enough to comprehend an insult, nor spunk enough to resent it.

The *Canadian Freeman* having, as far as in its power lay, thrown the weight of its influence on the side of injured innocence, has had its share of abuse. Judging from what is going on, I have good ground to say that the fate of the latter will be similar to that of the former. Thomas D'Arcy McGee and the editor of the *Freeman* will go hand in hand, all over Canada, bearing down, in their progress, all obstacles, and winning to themselves immortal laurels. Already the *Canadian Freeman* commands an extensive patronage all over Upper Canada. So far as I have ascertained, particularly in the Diocese of Toronto, the clergy and laity are almost unanimous in their appreciation of its tone and spirit. I have been informed that, in the neighboring dioceses, its circulation is daily increasing. This periodical is not, perhaps, as yet, what we wish it to be. We have reason to believe that the enlightened gentleman who presides over its management, will gladly avail himself of every kind suggestion that will be offered to him. Such as it is, the *Freeman* bids fair to render valuable services to religion, morality, literature, and freedom of education. We want an efficient, a truly Catholic Upper Canadian paper, to represent our views and protect our rights. Our Toronto journal is well qualified to fulfil this important mission. Let us, therefore, trust to its honesty and ability.

I hope the above considerations which I humbly submit to the good sense and honesty of my fellow-Catholics, will be taken by those it may concern, in the same spirit with which they are offered. I have been induced by several respectable clergymen to give this public expression of our feelings respecting the often repeated and unchristian attacks against men and characters better known to—and



In the late discussion between the Toronto Freeman and the True Witness, the latter has boasted in the broadest language that he cannot in a single instance be reproached with inconsistency; that he is to-day what he was a year ago; that the year preceding he was the same as last year. Verily, Mr. Clerk must believe his Irish readers to be very gullible or very stupid, at least he esteems them as very obtuse, if he supposes they accept his assertions on this point at any other value than as indicated in these remarks. From the files of Mr. Clerk's own journal I shall proceed to give a few facts, which cannot be controverted.

In Mr. Clerk's paper, scarcely a year ago, he tells his readers that Mr. Cartier, time-server like, having attended the Episcopal Service at Windsor Castle, when in England last year, justly merited the contempt of every true Catholic. What magic power has caused the sudden cessation of abuse of Mr. Cartier by the True Witness? Has there been a timely *doubleur* in the matter? Have the Jacks-in-office done Mr. Clerk such effective service that he dare not withhold his abuse of Mr. McGee?

In Mr. Clerk's paper of the same period he tells his readers that sooner than support M. Cartier & Co. he would vote for Geo. Brown; aye, even for the devil himself. How is it with Mr. Clerk now? Is he indeed become the most pitiable of government hacks?

And again, what change has come o'er the spirit of his dream, seeing that he no longer applies the affectionate term to the Attorney General West of "Brother" Macdonald? How respectful and docile he has become of late towards that "humbug." "O no we never mention" him, except as the Honorable Attorney General West.

Why has Mr. Clerk ceased to call upon the government for the punishment of those who attempted the life of the Rev. Mr. Franchon at London, C.W.? Is he afraid to denounce the government? Is the price of his silence so great in magnitude, that the leading Catholic journal in Lower Canada dare not echo the cry of humanity for justice, and that, too, in a case where the life of a Catholic Priest has been attempted, and all but realized? "What a falling off is there," Mr. Clerk! what has become now of your vaunted consistency? So great, rather is your inconsistency, that not "all the angels in heaven can blot the record out."

Once more, Mr. Clerk, how is it that in your journal, professedly the Catholic organ *par excellence*, you have not agitated for the offering of a reward by the government for the arrest of those who burned two Catholic Churches so recently in Upper Canada? Is it possible that outrages of such a character will be allowed to pass with scarce a passing notice at the hands of the Journalist claiming to speak in the name of the Bishops of Canada! "Whither are we drifting" Mr. Clerk, that your admittedly forcible pen is silent while such deeds are perpetrated? How would you have neted a year ago?

One further proof of Mr. Clerk's inconsistency, and I have done on that point. In July, a year ago, when Mr. Dorion came to Montreal for reelection, immediately subsequent to the break up of the Brown Dorion Ministry, did not Mr. Clerk again record his vote for Mr. Dorion? most undoubtedly he did, notwithstanding which, however, for no good reason, he denounces Mr. Dorion, heaping upon that hon. gentleman the most un-called for abuse.

A few words with regard to Mr. McGee's peculiar position. He is the representative of a large portion of the population of Upper and Lower Canada; without doubt the Irish element is very strong in these Provinces, too strong in fact to be counted out. It commands—it compels—respect on all hands: it essays, and successfully, to assist in the destiny of this Northern region. Three thousand miles away from the old historic land, we call our own, our Celtic love of freedom

to screen deserving and worthy men from the unmerited aspersions of their violent assailants, I do not pretend to associate the sacred interests of religion and of the Church with any writer or statesman, however eminent their services may be. The Church of God does not rest on human props. The inflexible promises of the Eternal Truth are her strength, and the guarantee of her stability. It should not be forgotten, however, that the pen of skillful writers, and the voice of honest and able statesmen may render great services to religion and Society at large. That the course of morality and religious education has been nobly and perseveringly supported by the truly Catholic editor of the FREEMAN and Mr. McGee, M. P. P., no one, but a narrow-minded and jealous censor will attempt to deny. That these same distinguished individuals are now daily dragged into the mud, is proved by the weekly columns of a certain portion of the Eastern press. For a proof of their misdeeds, you look in vain among the multifarious charges of their accusers.

With political opinions, or with measures relating to the material interests of our people, we do not pretend to interfere in Upper Canada. More liberal, if I may be permitted to give ourselves this praise, in this section of the province, than our friends of the Lower section, we allow every man the right to advocate any measure or views which he deems consistent with the welfare of the country, and not adverse to the interests of his Church and religion. Whether the politics honestly entertained by the worthy editor of the FREEMAN, are altogether sound and opportune, I leave to politicians wiser than myself to decide. But I must be permitted to say, that the people of Upper Canada, and those who possess their confidence, are probably more competent to pass an opinion on the matter than our friends who live four hundred miles from us. If these measures should prove prejudicial to our interests, the people of Lower Canada would not be called to an account for the consequences. Let us, therefore, enjoy the privilege to think and act as we please. To listen to, and receive a kind advice, is our duty, and would always do us a great pleasure; but to be dictated to, Upper Canadians are not as yet quite prepared.

To the editor of the CANADIAN FREEMAN we are quite willing to leave the defence of our rights, as Catholics. The cause of religion, religious education, and morality, have, hitherto, found in him an able and unflinching advocate. From the first day of this journal's existence, it has never failed to urge our claims, promote the interests of freedom of education, and to vindicate public morality, when assailed by the supporters of legal adultery, as justified by a certain class of Legislators. The columns of the FREEMAN have always been opened to any communication describing the struggles and the triumphs of the Church, or narrating facts honorable alike to religion and humanity. When the Catholics of Toronto were deliberating on the propriety of continuing or discontinuing the procession on St. Patrick's Day, the wise and discreet editor of the FREEMAN, acting in accordance with the desires of the ecclesiastical authority of the diocese, took the right view of the question, as subsequent experience clearly demonstrated, and prudently urged upon the Catholics of this Province the advisableness of discontinuing, for the sake of peace, these national festivities, which, though innocent and harmless in themselves, seldom failed to be an occasion of riot and bloodshed. It is deeply to be regretted that the columns of the True Witness should have been opened to the scurrilous and insulting diatribes of a certain correspondent of Montreal, who, at a distance of several hundred miles from us, attempted to dictate to the people of Toronto what they should do concerning these processions. The Catholics of this city, together with the conductors of their Press, and their clergy, did not ask the advice, much less were they prepared to submit to the

persevering friend of the Irish race on the continent. He has stood by them in the hour of need. He has ably and successfully advocated their rights, when no other organ of their voice could be found in Eastern Canada. Let us, exhibit that forbearance and liberality for ourselves, and show to the world that we are able to differ in opinion, and even to entertain views advocated by literary without thereby repudiating, or sending its publisher, a sheet of sterling worth. Let us hope that the skillful hand which has written the True Witness will succeed in pruning its luxuriant acerbity, and thereby make it palatable to our Upper Canadian taste.

A Lower Canadian journal has carried its hostility against the Freeman so far, as that the editor of this paper is but a puppets hands of dishonest politicians, who make him as a willing tool for the attainment of their ends. This, again, I do not hesitate to assert as a gratuitous and groundless assertion, alike to the Catholic clergy and laity of Canada, who, from the beginning, have patronized this paper, and made it the vehicle of their communications on religious or secular matters. I will add: they alone who have weight of foreign pressure, can make charge against the Freeman. Strong in the cause, the Toronto journal can despise the ignominious accusation, and remain silent. The organ of Upper Canada's bound by no fetter, chained down to a pledged to no cause, save that of religious morality, religious education and the advancement of our religious and civil rights. Wholly independent in the management of the Freeman, recognizes neither control nor censorship, and is amenable for what he writes and publishes to the public.

The Catholic journalist will make it his duty to throw the broad axis of his moral influence on the chains and rights of individuals, as a society at large. Such has been the practice of the Canadian Freeman. On one occasion its editor has stepped forward between distinguished and well-deserving enemies and their bitter and ungrateful enemies. He has lent the aid of his powerful defence of a gentleman whose parliamentary career can well afford to challenge a comparison with that of any of the legislators of our days. This, the CANADIAN FREEMAN has done with a right to do. He has vindicated the cause against falsehood, of innocence against guilt, of distinguished merit against petty jealousy here to the anti-Christian course, time, pursued by a certain portion of the against an illustrious character, who has a storm of abuse against himself, because of his talents, and distinguished services to religion, morality, freedom of education, society at large, have placed him far above the level of his ignoble and obscure detractors, as D'Arcy McGee, M. P. P.

I am not a blind admirer of any man, enthusiastic follower of any leader. But to confess that there never was, within my recollection, a more unwise, unjust, and uncharitable than that at present waged against this member of the Legislative Assembly. For enemies, I ask, produce a single fact, in the life of Mr. McGee, since he first set his foot on Canadian soil, calculated to impeach his integrity and sincerity as a statesman? Can a single vote of his which has not been cast in behalf of religion, justice, religious education, morality? Has Mr. McGee ever failed, on the floor of the Assembly, to raise his voice in behalf of our religious and political rights? Has he ever joined with some of our Lower members, who glory in the name of Irishmen, when, with a view to carry popularity

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But, add the detractors of Mr. McGee, this gen-  
leman has joined the enemies of religion, order  
and society. He has associated himself with the  
Clear-Grit party. This charge against the junior  
member for Montreal betrays only the ignorance  
and stupidity of those who seek thus to injure him  
with, at just cause. The Clear-Grit cry is but a  
bugbear, intended to frighten out of their wits the  
old women of Lower Canada. Much ado is made  
about nothing; a cloud of dust is raised, in order  
to blind the simpletons. In Upper Canada, we  
know what to think of the one-eyed monster.  
What are the Clear-Grit men? What is the  
Brownie party? A motley compound of dishon-  
est politicians, knaves, a few dupes, with a light  
sprinkling of some honest, well-meaning men,  
having at heart the welfare of their country. Such  
ingredients we also find in the ministerial organi-  
zation. I leave to our political chemists to decide  
in what proportion the sound element prevails in  
the respective parties. The plain matter of fact  
is, we have in this Province, as in every Constitu-  
tional Government, a ministerial as well as an  
opposition party. It so happens that both George  
Brown and Thomas D'Arcey McGee belong to the  
opposition party. By joining the opposition party  
Mr. McGee has followed, I presume, the dictates  
of his own conscience and judgment. As a body,  
either is mainly composed of unscrupulous and  
selfish politicians, who seek their own personal  
interests under the cover of public good. As a  
party, one is about as orthodox as the other. Both  
the opposition and the ministerial parties will gra-  
tuitly defend their civil and religious rights when they can do so  
without risk for their salary and situation. Both  
will reject our just claims, if by granting them  
they endanger their tenure of office. Candour and  
truth compel me to say that we have about as  
much to expect from the one as from the other,  
viz., nothing, unless stern necessity force them to  
do justice. As an instance that the ministerial  
party is not more favorable to us than their com-  
perts of the opposition, I will merely mention the  
fact that the press now in the service of those in  
power, is by far more hostile to us, as Catholics,  
than the organs of the opposition. Hardly a day  
passes but the *Leader*, and fellow-partners in the  
spoils, contain some articles replete with the venom  
of religious bigotry. They spare neither things  
held as most sacred, nor persons however irre-  
proachable and blameless. The most respectable  
characters come alternately under the lash of this  
anti-Christian and bigoted press.

I return to Mr. McGee. This gentleman, acting  
in conformity with his own conscience and judg-  
ment, has given his preference to the opposition  
party, but has not banded himself over to be kept  
fast in bondage by his political associates. He has  
voiced with the opposition when he could do so  
consistently with the dictates of his conscience.  
He has not hesitated to desert them, whenever he  
could not remain with them without violation of  
truth, justice and religion. The vote of Mr. McGee  
stands on the records of our Provincial Parliament  
alternatively with the opposition and the minister-  
ial party; but always on the side of religion, mor-  
tality, and civil and religious rights. Whatever  
may be the future course of this distinguished po-  
litical, hitherto his fellow-citizens who profess the  
same faith as himself, have no reason to be asha-  
med of him. His past services should secure to  
him the warmest expression of gratitude from  
every Catholic, whose judgment is not biased by  
envy, jealousy, or ambition. The vindictive and  
repeated attacks of his enemies ought to enlist for  
him the sympathy of every one who has at heart  
the religious, social and material interests of this  
young country. The storm now raging against  
this much-abused gentleman will pass away, I  
trust, without injury to his name or character.  
Nay, I can assure his unwise and unrelenting op-  
ponents of Lower Canada, and elsewhere, that  
persecution has raised him far higher than he ever  
stood before. Witness the numerous and highly  
respectable meetings which have lately been, and  
are still daily, held all over Upper Canada, where-

I hope the above considerations which I humbly  
submit to the good sense and honesty of my fellow-  
Catholics, will be taken by those it may concern,  
in the same spirit with which they are offered. I  
have been induced by several respectable clergymen  
to give this public expression of our feelings re-  
specting the often repeated and unchristian attacks  
against men and characters better known to—and  
better appreciated by—us who live in the Western  
section of the Province, than by our friends of  
Eastern Canada. I will, therefore, openly proclaim  
the fact as it is,—for the benefit of those who live  
far away from us. We are all thoroughly tired with  
this state of anti-Catholic warfare and bitter bick-  
erings which cannot but be highly detrimental to  
charity, without which religion is a mockery.  
This state of affairs is the more to be deplored,  
as Upper Canadians are quite able to settle their own  
difficulties, and perhaps, more competent than  
their Lower Canadian officious friends, to consult  
their own interests, and attend to their own con-  
cerns. We speak a language different from that of  
the majority of the people of the Eastern section  
of the Province. We live in a mixed community  
composed of individuals of various religious per-  
suasions and nationalities. Our relations with our  
fellow-citizens in the Western part of Canada, can  
hardly be well understood by men who live some  
four hundred miles from us, and whose manners,  
customs, usages, laws, institutions, interests, wants  
and resources, are as different from ours, as we  
differ from the people who inhabit South America.  
The beautiful theories propounded by our friends  
at a distance may be good enough in newspapers:  
they would not give bread to our people here. We  
beg, therefore, to be permitted to reject them with-  
out being put down, at once, as downright heresies  
or infidels.

Why then should our Lower Canadian peda-  
gogues insist upon treating us as children in the  
nursery, unable to keep themselves from fire? Why  
should they incessantly proffer us their un-  
asked advice on matters which do not fall under  
the cognizance of their High Courts? Why should  
interests and matters affecting almost exclusively  
this portion of the Province, not be left to the  
judgment and good sense of its people? Why  
should they attempt to compel us to ostracize  
talented writers and distinguished politicians who  
advocate views, measures and interests which  
concern us almost exclusively? Why should they  
assume an arrogant and threatening attitude when  
we refuse to submit to their mandates.

We are blessed in Upper Canada with zealous  
and enlightened Pastors, who do not fail in their  
duty. Should an heterodox press, or daring indi-  
viduals presume to propagate evil doctrines sub-  
versive of religion and morality, the vigilant  
watchmen of the Church will not fail to raise  
their voice, and denounce the wolves in sheep's  
clothing. So far, I believe, there is no reason to  
fear that the guardians of the people's interests  
have slumbered or prevaricated; they are at their  
post and watching. Let, therefore, I would say,  
Eastern Canada imitate the discretion and reserve  
of the Western portion of the Province.

Let us hope to use an expression of the London  
*Times*, that the dog of war will again be chained,  
that the spirit of peace will breathe upon the  
troubled waters, and that the raging storm will  
soon pass away. That this blessed peace which  
has but lately been again proclaimed in the Old  
World, may soon dawn upon us,—is my earnest  
prayer and sincere wish.

J. M. BRUYERE, V.G.

Toronto, August 1st, 1859.





