

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY, AT

662 1/2 CRAIG STREET.

M. W. KIRWAN—EDITOR AND PROPRIETOR.

Terms—Yearly in Advance:

City Subscribers (served by carriers)...\$2 50 By Post..... 2 00

MONTREAL, WEDNESDAY, June 20.

CALANDER—JUNE, 1877.

WEDNESDAY, 20—St. Angela Merici, Confessor. Wolfe Tone born, 1763. Queen Victoria's Accession 1837. THURSDAY, 21st—St. Aloysius Gonzaga, Confessor. Longest day. Burns, poet, born 1796. Battle of Vinegar Hill, 1798. FRIDAY, 22nd—St. Bernardina of Sienna, Confessor. Revolution in Paris, 1848. Molyneux's "Case of Ireland" ordered to be burnt by the common hangman. SATURDAY, 23rd—St. Mary Magdalen of Pazzi, Virgin. SUNDAY, 24th—Fifth Sunday after Pentecost. Nativity of St. John Baptist. Henry VIII, assumes the title of "King of Ireland," 1541. MONDAY, 25th—St. William, Abbot. TUESDAY, 26th—SS. John and Paul, Martyrs.

CAUTION.

There is some unauthorized person or persons going about collecting subscriptions for the "TRUE WITNESS." No one should pay money unless to those who are provided with a letter signed by the Editor and Proprietor. A mere form, with "TRUE WITNESS" on it, is not sufficient; nor is the getting of the paper from the man who obtained the money any guarantee that the money has been paid into this office. If this notice does not deter the tall man, with red whiskers, straw hat, and no teeth in the front of his mouth from collecting in our name, we shall place his description in the hands of the police, and shall have him arrested.

TO CORRESPONDENCE.

We have received a number of letters this week about the necessity of a Daily Irish Catholic paper in Montreal. Many of our friends have made good suggestions and many have offered substantial support. All we can promise our friends is, that in the Fall we hope to be able to make an effort to bring out a Daily paper. Whether we will succeed or not we cannot say, but we shall try at all events.

OKA.

Orangeism is triumphant at Oka. The ancient and beautiful Catholic Church in that picturesque village has been laid in ruins through its agency. The work of arson has commenced, and murder may follow it any day. The old battle must it appears be fought out here in Canada, as it has been fought out in Ireland—Orangeism and Rapine upon one hand—God and Order upon the other. In Ireland "our priesthood have been hunted down like wolves"—and it looks as if the same measures were about to be tried in Canada. Many a green hill side in Ulster has been the scene of a similar outrage to that which occurred at Oka. Many a Church was laid in ashes by the degraded wretches of the mystic tie,—men of whom it is said are "their country's curse, their children's shame; outcasts of virtue, peace and fame." There is no use in telling us that "it was the Indians who did it." There is no use in drawing the trail of the moccasin across our path. "Chief Joseph" and his "braves" may be the outward agencies at work, but Orangeism is the subtle and vicious main spring of it all. It was through Orangeism that the "agitation" was encouraged—it was through Orangeism the Indians were inspired to resistance—it was through Orangeism that a lodge was established at Como—it was through Orangeism that some of the Indians at Oka became members of this wretched fraternity—and it was through Orangeism that the Church, Seminary and all, were laid in ashes. It was for such work that the organization of Orangeism was founded, and its whole history testifies how well it has fulfilled its "benevolent" constitution. It was for this Chiniqay the moral, held forth at Oka, it was for this the so-called Civil Right Alliance was formed, it was for this the Witness hounded on its Orange friends, and it is for this all the bigotry of Montreal is to-day so jubilant in its applause. From Orangeism we expected nothing but "No Surrender," but from the press of Montreal we expected an honourable and fearless discharge of public duty, and not a miserable pandering to public passion.

But the English press of Montreal have in this matter, all shown their teeth—a Catholic Church and Seminary have been destroyed, and they have all—Witness, Herald, Gazette, and Star, taken a course of which they will yet be heartily ashamed. Every excuse which could give the slightest palliation to the outrage has been brought prominently to the front. Every device which the inventive reporters and

pliable editors could cram down the public gullet has been pressed into the cavity. The war cry went forth—the tocsin was sounded—a Catholic Church had been destroyed and the press cowardly allowed itself to be carried with the maelstrom. The Witness and the Star almost incited the people to civil war; the Herald gave a one sided report of everything that occurred, while the Gazette, the paper from which we might have expected fair play, turned traitor like the rest. It was all the "poor Indians," and "bully Fauteaux." The "brutality" of the police towards "defenceless men and women," and the one great charge against the priests, horrible to relate—"they prevented the Indians from cutting wood" upon the property of the Seminary. This is the sum and substance of their crime and for this the Catholic Church was laid in ruins. Arms and ammunition had been supplied to the Indians a few days before the outrage to avenge this "conduct" of the priests. This we have upon undoubted authority. And now who supplied those arms—who but the Orange lodge at Como, the head and front of the offending? The reporters of the Protestant press were on the spot ready for action, and all the little tattle of the Protestant portion of the village was duly recorded next day in Montreal as truths as indisputable as Holy Writ. But what are the facts? At four o'clock on Friday morning a cannon is fired. The priests jump out of bed and find that an old piece of ordnance has been used to batter down a barrier which stood between the Indians and their "revonge." Fathers Lacan and Thibault see a number of armed savages around the building. Father Lacan rushes out to remonstrate with the madmen before him. One of them raises an axe and threatens to kill him, but is provisionally prevented. Father Thibault sees a man shake something which he presumes was coal oil upon one of the buildings. Shortly after a fire breaks out. The hose is looked for, and it is found that it is cut to pieces. The Indians form a cordon, the fire took hold and spread, the French-Canadians rush from their beds, and save all that is possible. The Indians fly, and yet we have it cunningly insinuated in the press that the "priests set fire to the building in order to excite sympathy." Excite sympathy indeed! The priests at Oka require no "sympathy" from any one, but the time is come when they should insist upon justice. They have brought this calamity upon themselves—start not, Protestant reader, for perhaps you never heard the truth about this Oka business before—by their excessive kindness to a savage foe. They have been too indulgent to this "Chief Joseph" and his "braves." They have sheltered them as the Church has ever sheltered the poor and the afflicted. They fed them and clothed them, encouraged them in their civilized pursuits, raised schools for the instruction of their children, and lavished upon them such care and paternal solicitude as would touch the heart of anyone, save the misguided victims of Orange hate. They rescued the savages from barbarism, fed them and educated them. All went well until the tempter came. The Protestant missionary was abroad. He had set his eye upon the fair proportions of Oka. He told the Indians that the land was theirs, "Become Protestants and we shall protect you, and your lands and your pastures and your hunting grounds shall be yours again." So said the tempter, and the tempted listened. Satan was upon the mountain, but there was no Christ to tell him to "get thee behind me." The passion of the savages became inflamed, they rebelled, they even apostacised, they became Orangemen and they committed arson and threatened murder. And all because the Seminary would not continue to feed them in idleness. All because the Seminary refused to allow them to trespass wherever they pleased. All because the Seminary did recently what we think they should have done long ago—assert their rights and tell the poor dupes of savages and their instigators—to do their best. But no—the meek and gentle priests—who still hoped to rescue these Indians from the jaws of the Protestant missionary, took another and perhaps a more Christian course and for this they have been thus rewarded. Yes these are the "crimes" and the only "crimes" of which they have been guilty. The land belongs to the Seminary just as much as New Zealand belongs to England. That it is the property of the Seminary we do not hold the shadow of a doubt. It has been proved to be so over and over again, and if necessary the same proof can be forthcoming any day. But the Church at Oka will raise its head again, grander than ever. There will be no abandonment of the ship. Let the Protestant press preach civil law if it will, still in defiance of all, the Church will prosper. The Cross will conquer in the end, and out of the ashes at Oka the tabernacle of His Glory will proclaim the eternity of the Catholic faith. Let fanatics rampage, let Orangeism rejoice, the day of their jubilation

is but the herald of their disaster. Oka belongs to the Church—it will remain the property of the Church, and the Catholics of Canada, will we are sure, express their readiness, at all hazards, to stand by the altar of their sires, and the temple of their God."

THE VACANCY IN THE SENATE.

For some time past the name of Mr. Cassidy has been mentioned in connection with the vacancy in the Senate. This is the gentleman to whom we referred two weeks ago, when we wrote of him as a man with an Irish name but without any Irish sympathies. We were disposed to allow the question to rest there without mentioning names but the Montreal correspondent of the Globe boldly associates the name of Mr. Cassidy with the vacancy in the Senate, and we are thus forced to give the rumour a passing notice.

It appears then to be generally conceded that an Irish Catholic will be called to the vacant seat. We are induced to expect as much from the paucity of our representation in the Upper House, and from the now admitted fact, that we have not our proportional share of representation over the Dominion at large. It is in the power of the Government, as well as in the power of the people, to do justice to the Irish Catholics. This can only be done by selecting a man who is popular with the people,—someone who has sympathised with them in their trials, has worked with them in their victories or their disasters. Now this, Mr. Cassidy has never done. He has never been identified with the Irish Catholics, in their religious, benevolent, or patriotic duties. He is in fact Irish only in name. If he was ashamed of being known as an Irishman he could not keep himself more thoroughly apart from all Irish undertakings than he has. The Irish people of Montreal will, we are sure, repudiate Mr. Cassidy as being of themselves. It is a miserable mockery to pretend that such men are to be called to the Upper House as representatives of a people, of whom they know nothing. Let the Government appoint Mr. Cassidy for political services, but not, certainly not—as an Irish Catholic. We are convinced that upon this point we express the opinions of the Irish Catholics of this city. We are sure that they will not have such gentlemen as Mr. Cassidy foisted upon them without protest. Such an appointment would be more than an injustice, it would be an insult. We are always slow to speak in the name of the Irish Catholics of Montreal, but upon this question we are so sure of their unanimous support, that we venture to speak in their name and to protest against this imposition. If Mr. Cassidy is to be called to the Upper House—let him be called as a politician—but not as an Irish Catholic. Let us have honest representation or none at all. We want no more fictitious impositions, and estimable as Mr. Cassidy may be in all his private relations, he is not a representative Irishman, nor will he be accepted as such.

ORANGEISM—ITS HISTORY.

(CONTINUED FROM OUR LAST.)

Sir Jonah Barrington gave some interesting particulars of the early Orange Associations in Ireland, when he sketched the history of the famous Dublin Club known as "The Aldermen of Skinner's Alley." He states how Orangemen adopted "charter-toasts"—amongst which occurs—

"The glorious, pious and immortal memory of the great and good King William; not forgetting Oliver Cromwell, who assisted in redeeming us from popery, slavery, arbitrary power, brass money, and wooden shoes."

Since then the Orange Associations appear to be somewhat ashamed of their progenitors, for we seldom hear of their "wooden shoes and brass money" in these days. But it may be amusing, as well as instructive, to follow Sir Jonah in his attack upon the semi-mystic brethren, and to note the "benevolent" and "loyal" utterances of the fraternity at large. We shall take up the thread at the "brass money and wooden shoes" exclamation, and by continuing we find such phrases as—

"May we never want a William to kick the **** of a Jacobite! and a **** for the bishop of Cork. And he that won't drink this, whether he be priest, bishop, deacon, bellows-blower, grave-digger, or any other of the fraternity of the clergy: may a north wind blow him to the south, and may a west wind blow him to the east! May he have a dark night, a lee shore, a rank storm, and a leaky vessel to carry him over the river Styx. May the dog Cerberus make a meal of his ****, and Pluto a snuff-box of his skull, and may the devil jump down his throat with a red-hot harrow, with every pin pull out a gut, and blow him with a clean carcase to hell. Amen!"

Such was the tuition which the Orangemen of that day received, and many a vow was registered to fulfill the mission of these "benevolent" declarations. The fraternity were, at the same time, "a lawless banditti, prepared to do murder in the name of God." It was John Giffard of Dublin that first gave them their official title, and the original oath and obligations, as well as the code of rules and

regulations. He was eminently qualified for the task. He hated the "papists" with all his heart. He at one time declared that he would forgive Cromwell everything, but one—"his not having exterminated the Catholics from Ireland," and he piously announced "his own most efficient and ardent wishes to effectuate that object." It was for that, that Orangeism was founded, and, if the current aspect of events is any indication of the future, we are of opinion that Orangeism is not likely to effect the object for which it was instituted. But it did its best to accomplish the end in view, and if Orangeism failed, it was not for want of intention upon the part of the "loyal" and the "benevolent" brethren who composed it. Every species of crime that man ever committed in this world, was committed by Orangemen upon their unoffending neighbours, and all because those neighbours were, as Lord Gosford said, Catholics. Outrage followed outrage. The persecution of the Catholics of Ireland became fiendish under the Orange yoke, and all the furies of hell appeared to guide the Orange miscreants in their inventive infamy against their Catholic fellow-countrymen. In 1823 they mendaciously petitioned Parliament to have their ascendancy accorded official aid, and in 1828 these "loyal" brethren conspired against the succession of the then Princess Victoria. This "loyal" purpose was thwarted by the investigations of 1835. Orangemen were anxious to have a friend in Court and "loyally" conspired to place Duke Ernest upon the throne. Then the Orange massacre of "Dolly's Brae" July 12, 1849, followed by outrages before which the brutality of a savage would pale, would occupy volumes. Richard Lalor Sheil in speaking of the Orangemen said:—"They pant, they burn, they sigh for another confiscation. They long for a return of the era of triangles and the epoch of pitchceps. They would invoke the spirit of Fitzgerald, and conjure the blood-stained spectre of O'Brien from the grave. They recollect with a moral luxury, the screams of the riding house; they remember them of the shrieks of Horish, when the torturer stood by, and presided over the feast of agony, in the ecstasy of his infernal enjoyments—when he gloated on his writhing, and refreshed himself with his groans." This is practically what is meant by Orangeism "which has marked its progress in blood, in murder, and in massacre; . . . which has desolated Ireland, and would have converted her into a solitude." In Ireland Orangemen are used and despised; all impartial men looking upon them with abhorrence. While it originated in vulgarity and ignorance, it ultimately collected around it men of better station in life. The tone of the organization slightly improved in consequence, but even so late as the era immediately preceding Catholic emancipation they passed resolutions such as these:

Resolved—"That any Orangeman who ever has, or may hereafter sign any petition in favour of the Roman Catholics, and for their emancipation, be expelled from all Orange Lodges and his name posted."

Nice "benevolence" that!

(TO BE CONTINUED.)

"W. G. B."

The Gazette of yesterday published a foul attack upon the Seminary over the initials "W. G. B." The letter is all vituperation. Not one word of argument is to be found in it. We would not notice it at all, but for the purpose of warning the Gazette that it incurs the danger of being charged with insidiously encouraging these venomous assaults, under fictitious signatures. Let "W. G. B." write over his name, if he is man enough to stand up to his word. He says "if the Government is afraid to meet the Oka question, the people must." If that game is preached—we advise caution—for the Catholics are unanimous in support of the Seminary's rights, and are quite ready and willing to take their share of any contingency which Orange fanaticism may force upon them.

FRENCH CANADIANS AND IRISH.

The Minerve and Nouveau Monde have responded to our appeal, and have expressed its willingness to "meet us half way." It augurs well for us all. An alliance may be difficult, but the breaking down of animosities should be no herculean task. Our interests are in many things identical, and times have been, and will be again, when we should stand shoulder to shoulder. We, therefore, welcome this new departure, and we assure our French Canadian fellow-citizens that we shall do all in our power, consistent with the honor of our countrymen, to advance the good cause thus commenced. The Minerve says:—

THE IRISH QUESTION.

The following letter, signed by a number of our leading citizens, has just been addressed us:

To the Editors of the Minerve: GENTLEMEN.—We have noticed with much pleasure the True Witness holding out to you the hand of good-fellowship and your ready acceptance thereof. Assuredly, if it behooves two nationalities to live together in good understanding, the French Cana-

dians and Irish are the two—their interests being identical—both having the same principles to uphold, the same cause to defend. As Bishop Conroy aptly observed at the recent grand reunion at the Gesù, the Franco-Irish alliance is quite natural, and can but perpetuate those friendly relations which existed long ago and at the present moment, still exist between "old Ireland" and "la belle France."

True it is that in the ordinary intercourse of every day life a common language binds the Irish closer to other nationalities than to ourselves,—but, when great social interests are at stake, all then urges them to unite their efforts with our own.

We were also highly gratified at noticing the Minerve's reply to the Globe's insinuation that the Irish in this Province had produced no man of note. Fanaticism has evidently blinded the scribblers of the Globe. Can that journal forget that we are indebted to the Irish for Chief-Justice Sullivan—a most distinguished man, in many respects? Nor is it more creditable for the Globe to ignore such eminent citizens as Drs. O'Callaghan and Tracey—or Mr. Buchanan, one of our most learned jurists. Other nationalities in Canada would feel honoured indeed to number Bishop Connolly and Judge Drummond among their own. Nor have the Irish been less successful in commercial pursuits, and we behold them, with satisfaction directing highly important industrial undertakings. To cite but a few names, we have in Montreal the Hon. Mr. Ryan, and Edward Murphy, Esq., of the influential firm of "Frothingham and Workman," and P. S. Murphy, Esq., who was one of the first to introduce India-rubber manufactures in Montreal and in connection with the Hon. P. Garneau in Quebec. Moreover, has not Mr. P. S. Murphy laboured most strenuously and successfully too in establishing in this city the most approved system of commercial education known throughout Canada? The fact is so universally admitted that the Canadian News—a Protestant journal—wrote as follows, in 1876: "It is owing to Mr. P. S. Murphy's untiring efforts that the cause of education among our Catholic fellow-citizens in this city has been elevated to the high standard it now occupies. And it is also due to him to state that to his cultivated taste and love of art we owe the splendid structure and ornamental grounds on the Plateau, between St. Catherine and Ontario streets, and the many other fine buildings erected by the Catholic School Commissioners, which embellish and adorn various parts of the city." It would be an easy task to thus go on citing the names of Irishmen who have achieved for themselves well deserved eminence,—men such as Mr. Mullarky, for instance, who has so largely contributed to the successful development of the Boot and Shoe industry in our midst. Who could be unacquainted with the names of late Mayor Cassidy of Montreal and D'Arcy McGee? It will become the Globe, more especially to ignore the last named eminent statesman. It surely has the best of reason to bear him well in mind. Be all this as it may, if the Globe be of opinion that the Irish have not produced a fair proportion of men sufficiently distinguished for the refined sphere of culture in which it moves, we are content to be less difficult and we cordially acknowledge the fair share of distinction deservedly earned by our Irish fellow-citizens.

SEVERAL FRENCH CANADIANS.

VILLA MARIA.

A short time since we had an opportunity of being present at an examination in "culinary art," in the Convent of Villa Maria. We witnessed upon that occasion a new and a beneficial departure from the old routine of a young lady's education. We heard the mysteries of the jam pot, and the bon bon artistically explained. To be able to superintend the management of her household, undoubtedly makes the lady a better housekeeper. To accomplish this desirable result is itself a triumph of which Villa Maria, or let us say the good sisters who conduct it, ought to be proud. But the sisters at Villa Maria justly think that but a small portion of their labours. They not only wish to make the lady a better housekeeper, but they aim at making the housekeeper a better lady as well. How far they succeed we must allow the examination of their students to tell. It was a happy accident that enabled us to witness one of those examinations last week, and like the previous one in the culinary art, we were surprised at the bold, and some may think the masculine, subjects which the young ladies successfully passed through. Until recently few ladies were taught "Algebra and Geometry" at school, yet the graduating class at Villa Maria had all crossed the "Asses Bridge," and could work out magnitude, surfaces and solids, as accurately as Day. Algebra too, with all its signs and symbols formed part of the course, with the use of the globes, arithmetic, natural history, the universal chart, &c. &c. We noticed too that the pupils gave no stereotyped answers to stereotyped queries, but that the questions were made promiscuously, and answered promiscuously. This impressed upon us the conviction that each pupil had mastered the course, and the ease and rapidity with which the examination was conducted, was a guarantee that the labours of the good sisters were productive of the happiest results. The Convent looks like a place where that parent of happiness "contentment" dwells and the happy countenances of the pupils was the best proof that our speculations were true. We must congratulate the good Sisters upon the results they have accomplished—not so much in music and in art—not so much at the easel, at the harp, or in the choir—necessary as they all are to finish a young lady's education—but we congratulate them upon the successful results they have achieved in those new departures, which enables the pupils to step from the studio out into the world—as accomplished ladies, who have been trained to a knowledge of housekeeping, and who are at once able to fill their station in the world with becoming grace, and to adorn it with Catholic piety.

CANVASSERS WANTED TO THIS PAPER IN OTTAWA. A liberal commission will be given.