



VOL. XXVII.—NO. 52.

MONTREAL, WEDNESDAY, AUGUST 8, 1877.

TERMS:—\$2 per annum in advance.

CITY AGENT. Mr. P. J. Gleeson, of No. 22 St. Urban, is our duly authorized Agent for the City and vicinity.

MR. CARROLL AND THE VOLUNTEERS.

The TRUE WITNESS reporter on Sunday, called upon Mr. P. Carroll, who, in answer to enquiries said that the Witness of the 3rd instant contained a correct representation of his statements in the case. From that paper we take the following.

MR. CARROLL'S STATEMENT.

"Last evening between seven and eight two volunteers were passing along Wellington street in uniform and carrying their rifles, when a young and active man, whom I do not know, came to the corner of Grey Nnn street, and saying, 'I'll take the two guns from the soldiers,' snatched them away from the volunteers. I immediately interfered and had to take the guns from this man and give them to the volunteers again. One of the volunteers—the younger—put his hand to his bayonet and was making a dart at their assailant, when I rushed over and threw it up from the man's body, else he would have been stabbed. A crowd had gathered and I protected the volunteers from it, walking with them and saw them safely into McGill street, and told them I would see them safe to the armory if necessary. The man who took their arms did not come out of my saloon. About two minutes afterwards a body of volunteers came down the street, and if the row had not been stopped before, I am sure there would have been serious bloodshed.

In addition to this Mr. Carroll wishes to distinctly, and emphatically deny the statement circulated by certain parties to the effect that the man who made the attack came with others out of his hotel. That Mr. Carroll is right will be seen by the following statement made to our reporter by a gentleman who was present, having means of ascertaining the truth, and whose credibility is undoubted. His name is withheld at his own request, but should circumstances demand, he is prepared to make affidavits as to the truth of the following statement:

About half past seven o'clock on Thursday evening, I was standing at the door of Mr. Carroll's hotel, on Wellington street. I had been there but a short time when I noticed a crowd composed of girls, boys and men who had been evidently attracted thither by loud and angry expressions used by four or five rough looking men at the corner of Grey Nnn and Wellington streets. Two of the individuals in the crowd were on the point of fighting when they were separated by the other members of the gang. When quiet had been restored one of the would be pugilists approached Mr. Carroll, who was then standing at the door, and asked him for some liquor which Mr. Carroll refused to give him. The crowd then moved away from the building, and I started to go towards McGill street, but had only got the North East corner of Wellington and Grey Nnn streets, when I heard Mr. Carroll's voice saying 'hold on; don't do anything rash. On turning round I saw a man with two rifles belonging to the volunteers. He had one in each hand, and retained them until Mr. Carroll compelled him to hand them over to him. Carroll then gave the volunteers their arms, and escorted them safely until they arrived in McGill street. Policeman O'Reilly was not on the scene until after the occurrence, and consequently, was not in a position to make an official report of the case such as mentioned in some of the papers. I wish to be distinctly understood (and I am prepared to substantiate these statements under oath) that the report published in several of the journals that the persons in the crowd which made the attack upon the volunteers came out of Mr. Carroll's hotel is false and unfounded, and that neither Mr. Carroll nor any one belonging to, or in any way connected with his establishment had anything whatever to do with the assault in question. I further feel satisfied that Mr. Carroll's action in protecting the volunteers was the means of averting what might otherwise have been a tragedy. With regard to the singing by the volunteers, I would not be positive in expressing myself as to the particular air sung, but I have frequently heard from Mr. Carroll's family, and other complaints owing to hostile demonstrations made by some of the volunteers while passing his door."

A respectable and most intelligent looking boy who was also present at the disturbance states that an order to fix bayonets was given to the volunteers just before arriving opposite Mr. Carroll's door. He further avers that angry and annoying demonstrations were made by the volunteers, not only on the occasion referred to, but also since, as well as before that date.

In order to remove any suspicion of fear, affection or favor our reporter interviewed a Protestant gentleman named Curry whose residence is No 37 Wellington street, only a short distance from the scene of the trouble. In reply to the questions of our representative, Mr. Curry stated that he knew nothing whatever of the attack on the volunteers, but he was at his own door later in the evening when they were returning towards Point St. Charles. They were singing at the time, and though he did not know exactly what the tune was, he remarked to some of the neighbors that the volunteers were apparently singing for the purpose of giving annoyance or causing trouble. One thing he thought strange and also made a remark to that effect, that the volunteers fixed bayonets just before coming to Mr. Carroll's, and marched through the streets, in that manner. Mr. Curry says that such a proceeding seemed somewhat strange, especially as numbers of volunteers are in the habit of passing the locality daily without any apparent necessity for such precaution.

The statements of Mr. Curry and the boy will be found to be corroborative of each other as to question of fixing bayonets. Why this extraordinary movement was made when approaching Mr. Carroll's door, it is hard to say, especially after that gentleman, at imminent risk to himself had interfered to protect the volunteers from insult and attack. Not satisfied with saying them from the men who were attacking them, Mr. Carroll went

further, and escorted them safely out of the way of danger. Surely those two men, if they possess any gratitude, should speak up at once, and give credit to a gentleman who manfully rushed into an infuriated crowd, and saved them from bodily harm—Their comrades, also, should evince more gratitude towards Mr. Carroll, and give to the public the proof that they can appreciate a noble action from whomsoever it may come, regardless of country, creed or color.

REV. FATHER STAFFORD AND THE "TRUE WITNESS."

KINGSTON, August 6th, 1877.

To the Editor of the TRUE WITNESS.

DEAR SIR,—I have read with no little astonishment a discourse going the rounds of the Protestant press, purporting to have been delivered by a Catholic Priest in a Catholic Church at Lindsay. If the Rev. gentleman be correctly reported he said very strange things indeed; and if I know anything of ethics his deductions prove him neither a man of mind, nor an ordinary reasoner. He tells us "every Catholic in Upper Canada, every Catholic in the country, is responsible for what happened in Montreal." And, sir, what are the reasons he gives for the terrible accusation, I might say denunciation, of every one of us? "It is no use to say it was the mob. A mob does not resort to violence without leaders." Therefore no matter how respectable we may be, one and all, have led the mob, and are of the mob which shot down Hackett, wherefore our responsibility. It is not necessary to be a "divine philosopher," whatever he means by that, to know that all we require to be satisfied on the point is to know our "five cent" catechism. If the gentleman is correct I submit that it is necessary I should revise my "five cent" catechism, for in my present ignorance I cannot admit his reasonings.

A rowdy comes forth from a church, his pockets filled with cartridges, an altercation takes place between him and a couple of "ladies of the street," another rowdy comes along, when rowdy No. 1 draws his revolver, fires, missed his aim, and is forthwith shot down by rowdy No. 2, the murdered man being a low Orangeman of some of the Protestant sects, and his supposed murderer being a low outcast Catholic, and therefore every Catholic in the country is accountable as a murderer.

But this is not all. The TRUE WITNESS has shown by its straightforward, manly and independent articles the purpose of the oath-bound conspirators against the peace of their neighbours, and the well being of society in attempting to march in insulting defiance through the streets of Montreal. That purpose is unmistakably expressed in the sanguinary doggerel of one of their charter songs in which the "sons of William" chant the "christian" wish or dear to their souls of "shooting the Papishes every one." And because of the manly stand taken by the TRUE WITNESS the Rev. gentleman with an egotistic dogmatism which is indefensible, having regard to his position, denounces that journal as unworthy of admittance into any Catholic family. On this point all I will say, at least for the present, (because I am anxious to be heard in your next issue) is that the Catholics of St. Ann's, St. Bridget's, and St. Patrick's who are coming so nobly forward to sustain you, must be very ignorant of the gentleman's "five cent Catechism" and his "divine Philosophy."

I understand the Rev. gentleman is a loud voiced temperance advocate. But if his essays on temperance be in keeping with his utterances in the case under review, he will prove but a very sorry advocate. Extremists always prove such. He should bear in mind that intemperance in language is never provocative of good, but is always sure to lead to error, logical, theological, and ethical.

I am, sir, &c.

AN IRISH CATHOLIC.

REV. FATHER STAFFORD AND THE "TRUE WITNESS."

To the Editor of the TRUE WITNESS.

SIR,—The reported address of Rev. Mr. Stafford astonishes by its injustice and virulence. Lindsay seems to be ashamed of its obscurity; the catechist seems to point, with rebuke, to the theologian. He seems to think that we are buried in casuistry, and have lost, in laborious syllogism, the guidance of right reason. He commences with the name of Dr. Conroy; his Excellency will scarcely thank him for the connection. We have read our "five cent catechism," and we think that justice should not be sacrificed to a vain-glorious display. No one here, bishop, priest, or layman has thought or said that Orangemen could be shot down for walking with regalia in procession, allow that Hackett fired on the multitude three times, and put every one there in a posture of almost self-defence, still, no one thinks of justifying his murder; the Rev. Mr. Stafford might then have spared the manifestation of superior wisdom, and might have left the placidity of Lindsay undisturbed. Had he desired to be just and not glorious, he would have seen what, in his precipitancy, he did not see. In the maligned article, the TRUE WITNESS said, "French Canadians are little for the Battle of the Boyne." "French Canadians this is as much your battle as it is ours," therefore he did not refer to the flaunting of colours, but to something more important; and until that something is attempted, our swords will surely lie down and in their scabbards.

Rev. Mr. Stafford sees no cause for alarm, and descends into the arena of politics to denounce Catholic combinations, which he says, Catholics want to use, "as a pedestal on which to erect the monument of their own little greatness." Has he not seen fifty thousand dollars worth of Catholic property destroyed at Oka, and the destruction applauded, or excused by the entire Protestant press of the Dominion? Has he not heard of resolutions being passed that the spoliation of the rest of the Church property there, must follow in favor of a few Apostate Indians? Has he not seen the clergy of this Province perpetually, these years back, calumniated as enemies of civil and religious liberty;

because Protestantism has fixed its angry and rapacious eyes on this Catholic Province? Does he not know that Protestants are little more than half the population, rule with absolute control over the entire Dominion, enjoy almost exclusively all the honors, and put into their pockets, through lucrative employments, all the millions raised for governmental purposes? that the Irish or English Catholic element of the population are absolutely ignored? Does he not know that Protestants, even in this Catholic Province, have five, ten times more than they could justly claim? that our claims are rarely heard and when heard frequently ignored? We the English speaking Catholics are as numerous, and, were accounts balanced as wealth, though not so ostentatious, as they; yet whilst they compose a third or fourth of the ministry, we have never had a place there yet. They have six in the Senate we can be scarcely said to have one. They have fifteen members elected from Catholic constituencies—we have two where Protestants have no control. The same disproportion in cities. Here four times as much of city revenue, through civic employments, pass into their hands as into ours. Half the school tax raised goes to maintain Protestant schools, and that under the plea of having as much immovable property as we all Catholics, three-fourths of the population—as if property itself produced revenue. Now, without the people, where would the revenue, where would the rents be? Does not such property subsist by and absorb the fruits of the industry and labours of the people? Think of this unpaid for property of Protestants tenanted by Catholics, who pay, after paying their rents, into a Protestant treasury school taxes for Protestant schools. Think you, Rev. Mr. Stafford, whether, in this state of things, you are justified in denouncing the TRUE WITNESS as you have done? A venal, mendacious press, ready to prove anything, and swear anything, encumbers every city, town and village in the country, and by their clamorous sophisms deprive us of our rights; and you come to strangle in its birth the first-born of a daily press which we are trying to bring forth in our midst! We do not beg your assistance, but in the name of the virtue and morality which you so ostentatiously preach we claim and demand your neutrality.

ONE OF THE FOLD.

Montreal, Aug. 7th, 1877.

CIVIL AND RELIGIOUS LIBERTY.

To the Editor of the TRUE WITNESS.

DEAR SIR,—Since the 12th July our city has been kept in a continual state of excitement by those champions of civil and religious liberty, the Orangemen. Every corner you turn you will see young men examining their revolvers and hear the words d—d Fenians, Papists, Montreal rowdies, &c., and that from the greatest pack of rowdies in the city—the Orange Young Britons. Those of the brethren who went to Montreal to attend the funeral of Hackett are the heroes of the day. They were escorted to the depot on their going and escorted from the depot on their return. The following night they were entertained at a fifty cent supper, and Tom Robinson presented with a cheap locket. Certainly heroism is cheaply bought! I would like to know how many of these gentry would have gone if the Catholics of Montreal had not resolved to allow the funeral to pass off without molestation? How many of them offered to go to celebrate the 12th when it was known they would meet with resistance? Not one, notwithstanding that a year previous, on the occasion of Chiniquy's visit to Kingston, their Grand Master, John Flanagan, promised that two hundred Kingston Orangemen would walk in procession in Montreal on July 12th, 1877. Strange as it may appear, the man who made this promise could not make it convenient to go to the funeral himself. Fearing there might be trouble he thought it better to be present by proxy you need never expect to see the Kingston Orangemen in Montreal again, unless the Catholics pass resolutions that they will not interfere with them. Those heroic gentry find it more congenial to their taste to offer insult to the inmates of nunnery hospitals and asylums in Kingston than to the stalwart Irishmen and French Canadians of Montreal. The Tom Robinson who made himself so conspicuous in your city is unworthy of the notice you are taking of him. Here where he is known poor Tom can say or do almost anything without people taking offence as he was always looked upon as one who had rooms to let in the upper story. William Shannon, the collector of the songs from which you extracted in last week's paper, is our Deputy Post Master, who can only be surpassed in his hatred of Popery by the devil himself. Both these men gained their positions in the civil service through Orangism, neither of them being fit for the places they hold. The press of this city is very much to blame for keeping up the bad feeling. Every lying report got up by the Montreal Star or Witness is published and enlarged upon, and when the reports are proven to be false, the Kingston papers are careful not to correct the original story. Since the 12th I have measured no less than seventy-one columns of abuse and false statements in one of the city dailies. The meanest part of this conduct is that they try to make the question a Protestant instead of an Orange one—knowing full well that they are misrepresenting the facts. They continually speak of Protestant liberties and Protestant rights. What do they mean by liberties and rights? Do the respectable Protestants of this country claim the liberty of insulting their Catholic fellow subjects by uttering such sentiments as "Cropples lie down" and "Well kick the Pope," or do they claim the right to stand beneath the windows of our charitable institutions at midnight and disturb the rest of the sick and enfeebled by their bands playing such tunes? No, far be it from Catholics to accuse respectable Protestants of anything of the kind. Neither do we believe that they are imbued with the sentiments of Mr. Shannon's songster when it says—

"The Orange and Blue shall fly in our town,  
We'll stand to a man to put Papsy down,  
They must smell of our powder and taste of our ball."

No, Catholics have no quarrel with Protestants.

They wish to hold the latter in high esteem, but they are opposed to Orangism because the members of the organization are bigots and firebrands who are doing their best to destroy the peace and harmony that should exist between people of different denominations. The newspapers of this city are aware of this, yet for the sake of making a bitter passing popularity with the mob, they ignore the fact and laud to the skies, actions that all right-minded men should condemn. We Catholics of this city long for your daily fully as much as the people of Montreal do, and hope that you will not make it a local journal, but a paper for the whole Dominion, so that we may have all the news of the day without admitting to our home papers that champion the cause of fanatical Orangemen and whose columns are always open to tirades of abuse of our religion by excommunicated Chiniquy's who have more love for their carnal passions than they have for their vows of celibacy and truth, or the indecent attacks on our bishops, priests and nuns made by such blackguards as Widows who studied his Protestant theology in Central Prison whilst undergoing sentences for an unnatural crime not fit to be named. By all means hurry out your daily so that we may hurl from our doors those vile slandering sheets by they grit or toy. The number of Catholics subscribing to the Kingston dailies would be sufficient to give your paper a good support, and I am satisfied few of them will continue to take those papers after yours makes its appearance. The Catholics of Kingston, so far as I can learn, are unanimous in praise of the stand you have taken in the late trouble. Wishing you every success in your projected enterprise.

I am, Sir,  
A HATER OF BIGOTRY.

Kingston, Aug. 4th, 1877.

THE RECENT TROUBLES IN MONTREAL.

RESOLUTIONS BY ST. PATRICK'S SOCIETY.

At the Regular Monthly meeting of St. Patrick's Society, held in the St. Patrick's Hall, Monday evening last, the following resolutions were passed:

Whereas—The unfortunate disturbance in the city of Montreal, on the 12th July last, has been taken advantage of by the Protestant press of Montreal and Dominion generally to question the peaceful and law-abiding character of the Irish Catholic population of this city, notwithstanding the well-known fact that the various Irish Societies of the city, through their proper officers, did all in their power towards securing peace and harmony.

Whereas—It is a well-known fact that at the various meetings held in the city by our Protestant fellow-citizens, in connection with the "Oka" affair the proceedings of the "Protestant Defence Alliance" a number of leading Protestant clergymen and laymen gave expression to sentiments most insulting to Catholics as a body and calculated to arouse the worst prejudices of their Protestant hearers.

And Whereas—Though deploring the sad affair of the 12th July as much as any portion of our fellow-citizens, we cannot lose sight of the fact that the greater portion of the blame is attachable to the ultra zeal of Orangemen and their sympathizers in their threats to assert a pretended right regardless of consequences.

And Whereas—The uncalled for insults offered to our religion and race during the proceedings of the 16th July by Orangemen "armed to the teeth," supported by a large body of our Protestant fellow-citizens, and encouraged by the openly displayed fanaticism of a large portion of our volunteers, are indications of hostile feelings towards us.

Be it Resolved—That this Society repudiates the odium attempted to be cast on the Irish Catholic population of the City of Montreal by the larger portion of the Protestant press, and that we cannot too strongly condemn the unfounded statements and inflammatory tone of the Protestant press of Montreal in relation to the occurrences of the 12th July, and the subsequent funeral and other proceedings relating thereto.

Be it further Resolved—That the conduct of certain leaders, both clerical and lay, of Protestant public opinion in this City is responsible for the fanatical religious prejudices that disturb the harmony that heretofore happily existed amongst all classes of our population.

Be it further Resolved—That the conduct of the magistrates who, pondering to fanatical religious prejudices, unnecessarily called out the volunteers on the 16th July to protect armed Orangemen, resident and imported, in insulting the Catholics of this city is deserving of our severest censure.

Be it further Resolved—That the many conduct of Mayor Beaudry, in refusing to order out the volunteers under the circumstances, meets with the entire and unqualified approval of this Society.

ST. BRIDGET'S TOTAL ABSTINENCE AND BENEFIT SOCIETY.

To the Editor of the TRUE WITNESS.

DEAR SIR,—In commenting on the resolutions adopted by the St. Bridget's Total Abstinence and Benefit Society, the Star remarked that the public were left in ignorance as to who presided on the occasion, and who were present, when the said resolutions were passed. Now I would inform the editor of the Star, through you, that in the first place the meeting was the usual weekly one held in the rooms of the Society on Sunday forenoon, and not, as stated by him, on Sunday evening; and secondly, that the duly elected President occupied the chair on that occasion; and further, that the St. Bridget's Society is an old and legally incorporated body, and is not responsible for the individual actions of any of its members. On the occasion of the passing of these resolutions an unusually large meeting was held, and if the "respectable and intelligent" members who go kindly called on the Star for information, should have been sought for at the proper source, had attended the meeting of the Society on the Sunday in question, as they had a right to do, they would not only have known who moved, and seconded these resolutions, but they would have been surprised at the enthusiastic manner in which the resolutions were received, and adopted. If the St. Bridget's Society believed, as above stated, it could not but ensure the solution

of those members who, instead of attending the usual meetings of their Society, and thereby know what takes place, seek that information from outside sources which the Society alone is capable of giving them. I remain, yours truly,  
C. McGEe, Cor. Sec.

FATHER STAFFORD'S SERMON.

Le Nouveau Monde cannot believe that Father Stafford made use of such language regarding the TRUE WITNESS and the Orange riots as is reported. This is what it says in yesterday's issue:

"Nevertheless, in the account of the sermon of which we have spoken, there are things which we cannot approve. What analogy can there be found between the English penal laws against the Irish, passed by a tyrannical majority, and the Quebec statute framed against a secret society by a Parliament in part Protestant? Is Father Stafford the friend of a secret illegal society? If so, he cannot be a Catholic priest. It is very evident that he has spoken of a question of which he has not a correct knowledge; this hypothesis is the most reasonable. Father Stafford says to his flock, for instance, that the Orangemen have the same right to their demonstrations as the Catholics; but we deny that the Orangemen, as a secret society, have any such rights—they have no right to provoke our citizens by resuscitating insulting memories of the past."

THE OKA DISTURBANCES.

We clip the following from the Herald of yesterday:

"The fear that there can be now little doubt that the destruction of the Roman Catholic Church at Oka was the result of incendiarism, and that the incendiaries were the Indians. We have not thought it necessary to give from day to day the somewhat tedious repetitions of the witnesses at the inquiry into the cause of the fire; but now that the investigation is closed or nearly so, we can have little hesitation in arriving at the conclusion above stated. Of course in saying this, we do not in any way prejudice the case as it must be hereafter presented to a Criminal Court. Cross-examination may put another face on the evidence from what it bears without that test being applied to it; or, there may be evidence in rebuttal, for which, of course, the time has not yet come. But, taking the statements of the witnesses as they were made, with nothing so far to cast doubt, at all events upon the truthfulness of the main story, it leaves, we are sorry to say, little doubt that a desperate attempt was made to destroy the church and the buildings of the mission. If so, however, it must be confessed that the misguided men, who were parties to this great crime, exhibited a degree of foolishness, which rarely accompanies acts of criminality."

The above admission seems to be very painful to the Herald. Before the examination it, in company with its contemporaries, attempted to throw all the blame on the Seminary, and indeed it yet hopes something will come out on cross-examination which will modify the present aspect of affairs.

CIVIL AND RELIGIOUS LIBERTY.

The Orangemen's great platform is Civil and Religious liberty. Without that motto they are nothing. Were it not for the Orangemen the world would be in utter darkness. They proved their love for it in Belfast on the 6th of August by wrecking houses, and wounding several persons who were celebrating the birth of O'Connell, the winner of Emancipation. This is what the cablegram says:

"The Nationalists held a demonstration to-day in Belfast, to celebrate the birth of O'Connell. Disturbances occurred in several parts of the town; some houses were wrecked and a number of persons wounded. Up to a late hour to-night the militia, both infantry and cavalry, were patrolling the streets."

"CRIME IN IRELAND"

Notwithstanding the Times and its omniscience we cannot help thinking that the Irish judges should be somewhat acquainted with the state of things in Ireland:—

"The Irish judges are on circuit, and the assize crimes of half a year are before them. The record must be a terrible one, if we are to put faith in the solemn assurances given by Lord Oranmore to the Upper House as to the lawlessness of the country. But the calendars do not disclose such a state of things; on the contrary they lead to the conclusion—provided they can be trusted—that the people have been living a life of peacefulness. From county to county the judges go in state; and not in one instance have they had to utter a regretful or uncomplimentary word to the grand juries. Serious offences are conspicuous by their absence, yet it is a fact, which a foreigner would scarcely believe, that a considerable portion of the country is insulated by the maintenance of what is known as the Peace Preservation Act. The title is a sham, for the measure was not passed to preserve the peace but restore it through terrorism; and, now that quiet reigns so completely, there is not the shadow of an excuse for prolonging the tenure of a code that is an encouragement to discontent. There is a very flexible argument used by those who favor this mode of government. When crime is rife they say 'some exceptional steps are called for'—and, when there is no crime at all, the contention is that coercion deserves the credit; and 'ought to be kept in force for that reason,' but very few will be found to digest this peculiar reasoning; and the sooner Ireland is relieved from the burdens of the Peace Preservation Act the sooner will justice be done."