

**The True Witness**  
AND  
**CATHOLIC CHRONICLE,**  
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M. W. KIRWAN—EDITOR AND PROPRIETOR.  
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MONTREAL, WEDNESDAY, NOV. 28.

**CALENDAR—NOVEMBER, 1877.**

WEDNESDAY, 28—Feria.  
Bedford Asylum for poor children, founded by the Duke of Bedford, in Brunswick Street, Dublin, 1806.  
Washington Irving died, 1856.  
THURSDAY, 29—Vigil of St. Andrew, St. Saturninus, Martyr.  
Oliver Goldsmith born, 1731.  
Capture of Savannah by the British, 1778.  
FRIDAY, 30—St. Andrew, Apostle.  
Dean Swift born, 1667.  
Preliminary articles of peace between the United States and England agreed on, 1782.

**DECEMBER, 1877.**

SATURDAY, 1—Office of the Immaculate Conception. J. Sheridan Knowles died, 1862.  
SUNDAY, 2—FIRST SUNDAY IN ADVENT.  
Battle of Anstralk, 1805.  
MONDAY, 3—St. Francis Xavier, Confessor. Illinois admitted into the Union, 1818.  
TUESDAY, 4—St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.  
Fathers Murphy and Lynch burned in Montreal.

**THE VOLUNTEERS.**

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.  
The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, THIS EVENING at 7.30, sharp.

**TO-MORROW**

(THURSDAY) they will assemble at same place, at 2 p.m. sharp, and from thence proceed to St. Jean Baptiste Village, for the annual inspection.

M. W. KIRWAN  
Capt. Commanding.

**THE MISSION.**

The Mission has ended; Christ has been glorified at the foot of the Cross; men have been made good; men have been made better, and there have been rejoicings in Heaven over souls brought to the Father of all. The Missionary Fathers have left us all better than we were, and have carried away with them the prayers of two congregations made happy by their visit. Churches crowded to the doors with fervent worshippers, meekly bending in adoration before the Living God; old and young, rich and poor; the gay and the grave; all were gathered in the folds of His temple, and all blessed God that they lived to hear those Redemptorist Fathers who come to Montreal to save souls, and to make homes happy. Theirs was the labour, ours the fruit. With but a few hours interval, day and night were given for all our benefits. From 5 a.m., until 10 p.m., every day and night their ceaseless labour went on, and let us hope that the success of the mission is some reward for their almost ceaseless toil. In St. Patrick's 4,000 men and 2,600 women approached the altar, and there had the happiness of receiving Holy Communion, Christ alone, true God and true Man, THIS IS MY BODY, said Our Lord when he took the bread and gave it to his apostles, and this was the body and blood of the Saviour which those pious men and women received in His presence and at His altar. In St. Ann's 2,528 men and 3,352 women were equally blessed. Every morning band after band of penitents prostrated themselves in fervid worship and partook of the bread of life. "I am the living bread, which come down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world." So it was given and so it was partaken. To the Catholic that "flesh is meat indeed" and "that blood is drink indeed." It is the manna of life. It was so affirmed by Christ himself, and yet there are men daring enough to doubt it. "He that eateth my flesh and drinketh my blood, abideth in me and I in him." Of that army of communicants—10,580 souls—each and every one of them knew and felt the truth of Transubstantiation; God has been merciful to them all, and the Catholics of Montreal may well feel happy at the result. Before such influences it was no wonder that many converts were made. We have not been able to obtain the exact number of conversions, but we believe there were ten at St. Ann's alone. About 500 took the Temperance pledge, and many were confirmed. The last scene of the Mission, was perhaps the most imposing. The vast congregations, each member of which held a lighted taper in one hand, renewed their baptismal vows. The brilliancy

of the illumination, caused by the tapers, threw a lurid glare around, and when the Missionary father asked them if they were willing to renew the vow they made at baptism—four thousand men gave one response—deep, fervent and loyal—Yes. The effect was electrical, and if the enemies of our faith could only have seen the stern joy which animated each face, they would cease their insane tirades against a Church which is indestructible, and towards a faith, against which "the gates of hell cannot prevail."

**THE CANADIAN NATIONAL SOCIETY.**

At present there appears to be a desire, on the part of many men, to promote a spirit of Canadian National feeling. It is thought that it is the duty of all men resident in this country to foster a love of the land we live in, and to do something to remove the antagonism of religious and party feeling which, in this country, unhappily are too fierce. To such a programme no resident of Canada can reasonably object. It is the duty of every man to do something in such a direction. It is a duty he owes the State, and the protection and prosperity which the people of this country have almost continually enjoyed. But let us not run too fast. Let us look before we leap into the dark. Let us ask ourselves why it is that this Canadian National sentiment has not made itself felt before? To such a query there are several answers. The Englishman may say that there was no necessity for it; the Scotchman may think much the same, and the Irishman may have been repelled from even entertaining the idea; while the French-Canadians may have suspected the movement altogether. As far as the Irish people were concerned, we see no inducement in the treatment they have been subjected to, to encourage them in promoting this Canadian National sentiment in the past. The most of them landed upon these shores destitute. Many of them were fugitives from famine and pestilence. Others were victims of oppression. At the time when most Irish Canadians immigrated, Ireland was the Niobe of Nations, and Irishmen were the pariahs of the social and political world. Every man's hand appeared to be against them, and they came to Canada as a harbour of refuge from the tyranny of man. After awhile they became powerful, and they commenced to make their voices heard in the political arena. Then it was that all the trouble commenced. Abused, denounced, calumniated, their altars outraged, the priests and nuns insulted, and the keen national characteristics of their race were worn upon "men's sleeves" for "daws to peck at." They had suffered those things in Ireland, and they were powerless to resent them, but here, well to do, and independent, they resented those insults as become men, and they declined, and rightly declined, to enter into that spirit of Canadian National feeling which appeared only to cultivate a hatred of their religion and their race. We have said in these columns before, and we repeat it again, that it is such papers as the *Globe* and the *Witness*, such men as McViears and Doudiet, it is they who, by foul and coarse insult, have prevented the growth of that Canadian National sentiment without which Canada can never develop all her resources. We ask the gentlemen who are interested in this movement if they think it possible that the Irishmen resident in Canada could become Canadians when their priests were called "petticoated gentry," their convent "harems" and themselves "Dogs." That was not the way to cultivate a spirit of Canadian Nationality and under such a system it was no wonder that to-day, as a people, we find ourselves destitute of one of the first elements of National Autonomy—love of Country. The Irish Catholic is the last man on the face of the earth to be won over by such a policy as that. Our opponents may depend upon it that such a line of attack will never succeed. In fact failure has been tacitly admitted, and this movement for promoting this spirit of Canadian Nationality is the avowal that there must be a change of base. Well what is that change of base to result in. In the first place there must be a reform in the pulpit and in the press, before the new movement will ever obtain a hold on the Irish Catholic people. There is no use talking to us about Canadian Nationality so long as ribald insults are flung into our teeth. Let any Protestant place himself in our place, and ask himself if he would be willing to say,

"BEFORE ALL I AM A CANADIAN."

if insult after insult was heaped upon him by the men who ought to know better. For the last few months there is scarcely a vulgar or lowly insult that could be found anyway suitable that has not been cast into the face of the Catholics of this Dominion. Let any honest unbiased Protestant read the utterances of the Rev. Messrs. Bray, McViears, Doudiet, Beaudry, &c., &c., and at the accumulated affronts which are hurled at us through the press, and then ask himself if much is not being done to prevent us becoming Canadians. If then this Canadian National Society is to succeed it

must frown down anybody and everybody, who insults Jew or Gentile, because of the religion they profess. This, to us, appears to be one of the vital issues at stake, and it is one with which we hope the Canadian National Society will not hesitate to grapple, whether Catholic or Protestant, let all be treated alike. Let coarse insult and offensive words be blotted out from the vocabulary of religious discussions, let questions be discussed upon their merits, without using insulting language, let the press and the pulpit, be moderate and then, shall we witness in Canada that spirit of Canadian Nationality which every honest citizen will joyfully welcome.

**THE QUEBEC ELECTION.**

Before this reaches our readers, in Quebec the election there will be decided. In our last issue we expressed a hope that the Irish electors would do all in their power to punish Mr. Laurier for the manner in which the government treated Mr. O'Donoghue, and for the insult which he is said to have given to our people. And now we see that Amnesty has been granted to Mr. O'Donoghue and that Mr. Laurier denies having used the offensive words attributed to him about the "Irish" and the "tea." With reference to the Amnesty, we cannot help thinking that it come at a suspicious time. However we are not going to fall out about that. Whether Amnesty has been granted through fear of the Irish vote or not, is not now the question—the question is if that amnesty is sufficient. We cannot forget that it is not now in the power of the government to "put O'Donoghue on the same footing as Reil and Lepine," as the organs of the government claim. Mr. O'Donoghue has suffered more than either Reil or Lepine and should be more considerably treated on that account. As to Mr. Laurier's denial that he used the offensive words which we quoted last week, yet some people are not satisfied. We would be very sorry to doubt Mr. Laurier's word, but then the Quebec correspondent of the *Gazette* says that letters have been received from gentlemen who heard Mr. Laurier use the words attributed to him. Can Mr. Laurier tell us that he never used the phrase which we charged him with last week? If so, we are bound to believe him. But his denial implies that he merely did not use it at Arthabaska. Our charge is that he used it before the Arthabaska election, and before he became a member of the government. We confess that we are not satisfied with Mr. Laurier's explanation. So far as the Quebec election is concerned, it may not now matter whether Mr. Laurier takes the trouble to put this matter right or not, but people who are insulted have long memories, and Mr. Laurier is, we are sure, too much a gentleman to hesitate to put us all right upon the matter. If he does not, there will be nothing left for us but to believe that he did insult our people—by saying that "they would give up their tea any day for whiskey."

**THE VOLUNTEER FIRE BRIGADE.**

At present there is a Volunteer Fire Brigade being organized in Montreal. When this movement was first mooted it was rumoured that it originated with, and was being carried out by "Young Britons." From enquiries we have made, however, we learn that such is not the case. There are at least, we believe, two Irish Catholics in the Volunteer Fire Brigade, and the committee is willing to take more. There are now some vacancies and Irish Catholics are just as welcome as any one else. If they do not join, and the Young Britons take a hold of the corps, there will be no one to blame but the Irish Catholics themselves. In twelve months hence we may hear that the Volunteer Fire Brigade is composed of Orangemen. If such a charge is made it should receive a fitting reply. If our young men will not take upon themselves such obligations, as joining Fire Volunteer Brigades, they should not grumble when they see others do it. If a Catholic Church was burning, the Catholics would then volunteer, but they hesitate to prepare for any such emergency. We hope that the Catholics would cheerfully do their best to extinguish any fire—whether the building belonged to a Catholic or to a Protestant, but to become efficient it is necessary that they should learn how to go about the business. Our people are culpably negligent in those matters. They refrain from taking upon themselves many of the responsibilities of citizenship. We are given to blame others when, too often, unfortunately we should blame ourselves. Let us hope, however, that in the case of this Volunteer Fire Brigade, a few more of our young men will join. It is expected that each volunteer will buy his own uniform. It is not expected that they should turn out at every fire, but only when the third alarm sounds, and it is nearly time for everyone to turn out then.

**WANTED.**

A regular correspondent for the *True Witness* in QUEBEC.

**MOB LAW.**

It appears that this "Papist Province of Quebec" is not the only place where there is "Mob Law." At Brantford, in Ont., the mob assailed two detectives, who were going to give evidence against some people who were selling whiskey. The police and detectives were put to the right about; the authorities were frightened and the mob had it all its own way. The law was defied, and defied successfully. What a pity for the fanatics that all this did not happen in this "priest-ridden Province." We shall not insult the Protestants of Ontario by saying that it was because of Protestantism this riot took place, but most assuredly some of the Protestant press would have attributed it to "priest craft" if it took place here.

**THE CATHOLIC UNION.**

Last week was an important one for the Catholic Union. Delegates from Ottawa, Quebec, and Carillon met the Delegates from Montreal, in this city. A Convention followed and a Constitution was we believe formed. In a few days this Constitution will be published in the press. It is computed that 4,000 members were represented by the delegates. The torchlight procession which wound up the proceedings was an imposing spectacle. The work of the Union goes on well, and we hope to see other places soon fall into line.

**THE WASP.**

Our lively little contemporary the *Wasp* continues to be issued every Saturday. Montreal should be able to support such a paper, if it is kept free from coarse personalities. This the *Wasp* is endeavoring to do and we wish it success.

**LETTER FROM OTTAWA.**

(FROM OUR OWN CORRESPONDENT.)

OTTAWA, Nov. 26th, 1877.

Just now Ottawa is favored with the presence of His Excellency Dr. Conroy. It was proposed by some of the active ones, that a formal reception be tendered to him on his arrival, Saturday 24th inst., but the Apostolic Delegate, on hearing of the move telegraphed ahead to dispense with any ceremonies, consequently his arrival was quite unostentatious. He lectured on "Charity" in the Cathedral yesterday (Sunday) evening, for the benefit of the Good Shepherds Magdalen Asylum. The audience numbered about 2,000 and embraced our leading Catholic and Protestant citizens. The attendance would certainly have been larger if the weather had been more agreeable, as it was, something over \$500 has been realized by the sale of tickets. His Excellency is a pleasing speaker, his language is grand and concise, he is certainly eloquent but not fervidly eloquent, although he leaves a pleasant recollection behind him, yet he does not electrify an audience, like Thos. D'Arcy McGee, or the late Father Murphy—perhaps the occasion did not call for it.

I suppose you have had the Rine movement or "Murphy Wave" fever in Montreal, if not, you are to be congratulated, we have had it here in a malignant form, it may have reformed some dead-beats for a few days, but certainly, the effect was not lasting, perhaps I may make one exception, the Rev. Mr. May, of the English Church, who has proclaimed himself publicly as a convert. Rev. Mr. May does not at present occupy any pulpit in Ottawa, although I believe he did a few years ago, he was a pleasant social soul in his own way. He was always an invited guest to all dinners and socials held by the Orange order, after their "noble valor" in protecting civil and religious liberty at Montreal on the 16th July, by insulting their Catholic neighbors over the corpse of a victim of indiscretion. I for one regret to think that in future we will be denied the felicity of enjoying Rev. Mr. May's witty after-dinner speeches, the press who used to report his witticisms will also regret it.

In connection with the Rine movement which passed over Ottawa I may state a fact not generally known. Our separated friends, before the arrival of Mr. D. J. K. Rine were in accord on Temperance ideas. Our Monday papers, always contained three or four columns of Temperance addresses made by the Rev. Mr. This and Rev. Mr. That, till the thing proved a nuisance to a great many, the meetings were generally well attended, Protestants, Methodists, Presbyterians, Baptists and all other sects were welcome, well everything was going on smoothly till Rine came, before his coming, they actually embraced one another on the platform, they were all brothers and their chances of going to heaven seemed probable, as they were not papists, the consciousness of that fact, seemed to console them and they lived happily, but now there is disunion—some friends thought that the existing organization was not active enough, and right away they started the Rine Temperance Association, causing a good deal of jealousy among temperance men and enlisted the sympathy of a great many of the old Temperance Society, who agitated the removal of their Sunday meetings to the Orange Hall, where people say Temperance lectures are needed. The question of removal has caused a big discussion among them and an evident split in their ranks. Most of our Protestant Societies, National, Benevolent, Literary, are also being importuned of the necessity of their occupying the Orange Hall for the purpose of meetings &c., heretofore they kept aloof from it, but zealous bigots are working the wires and are pretty certain to succeed in contaminating other Protestant institutions with their evil influence of course. It is announced that Rev. Mr. Doudiet will shortly lecture on the Hackett murder and the late 12th of

July troubles in Montreal, and it is further announced that the blood thirsty Robinson of Kingston will introduce the Reverend firebrand and occupy the chair. I presume the Orangemen will process on his arrival and he will again be enthused by the oft quoted, noble advice of Mrs. Robinson to her devoted husband, when she told him to "die for the glorious cause" if she had, putting me strongly in mind of Artemus Ward, who was willing to sacrifice all his wife's relations on the altar of his country, Mrs. Robinson must be an heroic woman to write that noble telegram, but seriously don't you think it's hard on Robinson?

The Catholic Union Delegates Messrs. Kehoe, Battle, Dion and Hughes have returned from Montreal. The Union here, is in a flourishing condition, and has been productive of much good, in a benevolent and literary point of view, several of their members laid up by sickness, have been substantially assisted by collections from amongst the different branches, they have visiting Committees who perform that work assiduously. The Union now possess two fine Halls, Reading Rooms and Libraries, a Dramatic Club, Debating Club—a perfect Brass band, instruments costing \$300, the members are strictly enjoined to help one another commercially and otherwise—I understand a "Labor Bureau" will shortly be connected with it to enable members out of employment to procure work, an index book will be kept in the hall for the purpose of containing the addresses of unemployed members, their occupation, &c, so that Catholic merchants and others may obtain clerks, mechanics &c, on application. This is an idea, which might be profitably carried out in other cities. The young men composing the Executive Council of the Union are live, active fellows and command the respect and confidence of all.

**MGR. CONROY'S LECTURE.**

**THE HOUSE OF THE GOOD SHEPHERD.**

AN ELOQUENT AND PATHETIC APPEAL BY THE APOSTOLIC DELEGATE.

The French Cathedral on Sussex street was well filled last evening, to hear a charity sermon by His Excellency Monsignor Conroy, in aid of the Home of the Good Shepherd, or Magdalen Hospital. The audience, although large, was not quite so large as it would have been had the weather been more propitious, but, all things considered, the response to the appeal was creditable, and about \$500 over and above expenses was realized. Amongst those present were Hon. Alex. Mackenzie, Hon. R. W. Scott, J. M. Currier, M. P.; Rufus Stephenson, M. P.; Dr. St. Jean, M. P.; Ald. Lanson, Ald. Starrs, Prof. McCabe, Capt. Wicksteed, Dr. Godin, Messrs W. Buckingham, Forsyth, C. Higgins, Joseph Tasse, T. P. French and W. Davis. The altar was brilliantly illuminated with coloured lights by the ladies of the Cathedral congregation. Amongst the clerical gentlemen inside the sanctuary were His Lordship Bishop Duhamel, Revs. Dr. O'Connor, and Fathers Pallier, Barrett and Taberet. At half-past seven His Excellency entered the Cathedral. He preached from St. Luke, chap. vii, 37—50—"And behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet would know surely who and what kind of woman this is that toucheth him: for she is a sinner. And Jesus returning to the woman, said to Simon: Dost thou not see this woman? Many sins are forgiven her, because she hath loved much. And he said to her, thy sins are forgiven thee. Thy faith hath made thee safe. Go in peace."

I am here to-day, dearly beloved brethren, to appeal to your charity on behalf of the most wretched of God's creatures on earth—fallen, but repentant women. And had I no arguments to urge in their favor other than these two, that they are in distress, and that they are your fellow creatures governed by the good Providence of God, how could you remain indifferent to my pleading? For the spectacle of a human heart racked by suffering under the eye of a merciful God, although it may tempt those of little faith to blaspheme the divine goodness or wisdom or power, is for the Christian an intimation of the duty of almsgiving. The Christian knows that the creature's pain was not part of the divine plan in the beginning; but rather, an after-stroke of man's malice that came to mar the tender beauty of the Creator's original design. He knows, too, that the Creator, even after His design had thus been marred, did not regard with cold indifference the sufferings wayward man had brought upon himself, but directly assumed the office of relieving the misery from which He wished His creation to have remained forever exempt. The Supreme Being has willed to become the consoler of His afflicted creatures, and while He proclaims Himself King of Kings and Lord of Lords, He loves also to style Himself Father of the poor, Protector of the widow and Avenger of the wronged orphan's tears. Now, by what process does the Providence of God set itself to fulfil towards the distressed the office of mercy to which it has thus pledged itself? I know he could command the heavens to rain down food for the hungry, as the manna fell for Israelites in the desert. I know he could bid the birds of the air bring sustenance to the widow, as the ravens brought bread to the prophet in the wilderness; and that He could make the corn to spring forth at the touch of the orphan's hand, or on the place whereon His feet had stood. But continually to have recourse to means such as these would be to supersede His ordinary by an extraordinary Providence, to destroy the reign of law in nature, and make of the miraculous the rule and not the exception. This He has not willed to do. Since, therefore, on the one hand, He has pledged Himself to give His creatures meat in the season, and since on the other hand He will not usually have recourse to supernatural methods of providing for them the promised support, does it not plainly follow that He has made their maintenance a charge upon the good things with which His ordinary Providence blesses the earth from year to year? No matter, therefore, into what hands God's bounteous gifts to the world may pass; no matter who among men may become their proprietor, there clings evermore to the possession of them, the obligation of succouring God's afflicted creatures. And when the cry of the homeless, famished, forlorn outcasts, for whom I plead to-day, rises to heaven and penetrates to the Creator's heart, He refers its prayer back to earth to those whom He has constituted owners of what the Apostle calls the substance of this world, the good gifts, which at His bidding, bounteous nature produces for the support of man. To-day, through my words, He addresses to you the petition of fallen women who have cried to Him from