

The True Witness
AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, August 4, 1876.

ECCLESIASTICAL CALENDAR.

August, 1876.

Friday, 4.—St. Dominic, Confessor.
Saturday, 5.—Our Lady of Snow.
Sunday, 6.—NINTH SUNDAY AFTER PENTECOST.—
Transfiguration of Our Lord.
Monday, 7.—St. Cajetan, Confessor.
Tuesday, 8.—SS. Cyriacus, Largus, and Smaragdus, Martyrs.
Wednesday, 9.—Vigil of St. Lawrence.
Thursday, 10.—St. LAWRENCE, MARTYR.

NEWS OF THE WEEK.

The *Daily News* Vienna despatch says the Greek Government is to protest to the Powers against the violence of the irregular Turkish troops in Epirus and Thessaly. Bashi-Bazouks and Circassians recently plundered villages in Macedonia, and afterwards fought each other; forty-two were killed. The London *Standard's* special despatch from Vienna says:—Among the prisoners taken by the Turks are several Russians, who confessed that they had only recently been relieved from the Russian army, and that the chief commands are given to Russians. The Serbian plan of operations has been changed; Prince Milan is to command the Western army in person. The Serbians are massing in the Valley of Morava. It is persistently stated that the intervention of the Powers in the Servo-Turkish war will occur on the 8th of August. A special despatch from Kalafat says the Turkish army crossed the Serbian frontier at Nissa on Saturday. A great battle is expected. There is great excitement at the seat of war among the Christians, on account of a proclamation by Dervish Pasha, the Turkish commander in Bosnia, prohibiting quarter to the Christians. The *Times* special telegram says the Turks at Urbitz, after two hours' fighting, fled in an uncontrollable panic. The greater part of the army was lost. Bitak is surrounded, and there is a panic at Trebinje. This disaster leaves the Herzegovina practically defenceless. The *Globe* publishes a special from Cetinje, stating that a telegram received from Prince Nikitka, dated Grabovoy, the 28th, says:—The Turks under Munkhtar Pasha, attacked us early to-day near Urbaza; a severe engagement ensued, and fighting is still proceeding; we have broken through the Turkish lines. Osman Pasha was captured and brought here alive, and we have taken many prisoners. Special telegrams give details of massacres by Turks in Bosnia. Three hundred Christians were tortured and drowned in the villages of Pervine and Tamor; 12 women were cut to pieces at Pavic; 60 children were stoned to death at Rathlovo; 180 girls were violated and murdered at Lokolovo; 3,000 Christians were massacred at Pryedor.

A telegram from Galatz reports that 70,000 Tcherkessians have revolted against the Russians in the Caucasus, and are overpowering the garrisons. Ex-Queen Isabella arrived at St. Sebastian on the 29th and was received by King Alfonso, the Princess of Asturias and a number of military and civil officials. There were fireworks and salutes on the occasion of her arrival. The latest advices from China to San Francisco, report that disastrous inundations had occurred in Foo Chow and the surrounding country commencing on June 10th, and ended June 15th; it was the highest flood within foreign remembrance; there was great loss of life, 5,000 dead bodies having been estimated near Foo-Chow alone; foreign property was slightly damaged. His Excellency the Governor-General, the Countess of Dufferin and suite left Monday morning for British Columbia, via San Francisco. A large crowd assembled at the station to see them off. The foundation stone of the new school being built for the Christian Brothers, at Hull, was laid on Sunday by the Bishop of Ottawa. A woman named Derry, residing on the Ottawa River, five miles from Aylmer, went into the river to bathe on Sunday and was seized with cramp; her fright was so great as to superinduce heart disease, from which she died before her husband could rescue her from the water. At the Sydney mines Monday morning fifty-two miners went to work coal cutting, and twenty laborers are working on the heap. The strike is virtually over, as nearly all would go to work if permitted, but many of the ringleaders will not be taken on again. A cannon was discovered this morning not a hundred yards from the camp of the volunteers, concealed in the bush, and taken charge of. Had it been fired, it would have caused great havoc among the volunteers. Some fears are yet entertained that the disaffected may cause more trouble, from the nature of the country, and the great facilities for concealment. All cavalry now on duty in Southern Kansas, Texas and the Indian Territory have been ordered to join Gen. Terry and Gen. Crooks, and will leave for their destinations at once. The London *Times* says Rev. Samuel Butcher, Protestant Bishop of Meath, who has been suffering from congestion of the lungs and bronchitis, became delirious while the attendants were temporarily absent on Saturday morning, and upon returning they found the door locked. When the door was burst open, the Bishop was found on the floor in a pool of blood, with a razor beside him. A slip of paper on which was written the single word "MAD," lay up-

on the table. The Bishop was speechless when found, and expired shortly afterwards. In the Imperial House of Commons on Monday Mr. Jos. Lowther, one of the Under Secretaries for the Colonial Department, in reply to a question by Mr. Wilmot, said that he was unaware of any intention on the part of the British Government to attack Dahomey. The blockade of the ports of Dahomey was declared on the first of July. The *Guardian* says:—It is understood, according to present arrangements, that Parliament will be prorogued on the 16th of August. It is understood that the Duke of Marlborough has refused the Lord-Lieutenancy of Ireland, and it is rumored that Baron Wharfedale has accepted it.

THE LATE ARCHBISHOP CONNOLLY

The Church in Canada has to mourn the loss of one of the most eminent as he was one of the best beloved prelates of this Great Continent. In the midst of his usefulness and in the height of his fame Archbishop Connolly, of Halifax, N. S., after a brief illness, was taken from his faithful people on the night of Thursday, 27th ult., and no higher testimony could be borne to the social worth and citizen attributes of the deceased prelate, than the unreserved and impulsive pronouncements made in his regard by even clergymen of other persuasions. Of his position and conduct as a Church dignitary it is not for us to speak or write: his fitness for his exalted rank was attested by the choice and consecration of his spiritual superiors and associates; but we may say that what the Church decreed the country most heartily endorsed: and that in every capacity, as the private gentleman, the courteous citizen and zealous ecclesiastic the late Archbishop Connolly had won a place in the Dominion which will not be easily lost to loving reverence, and given at one to citizens' rights and duties which will not soon cease of effect. It is a matter of special pride, too, to remember now that that Irish name of the good Archbishop never seemed to have lost its significance for him; he was an Irish patriot to the heart's core; and in all the regards we have indicated—the loss of the gentleman, the citizen, the Irish patriot and eminent prelate—the Dominion has to place one more amongst the heaviest of her visitations. We might go on indefinitely on the character and attributes of the lost prelate; but more than any words of ours will be this testimony from a clergyman of another persuasion—the Rev. Mr. Grant. In a letter to the Halifax papers the Rev. Gentleman says:—

"He deserved well of this city and this Dominion of ours. He was a man of peace, ever seeking to build bridges rather than dig ditches between men of different creeds. He was a great man, with an eye that discerned any spark of greatness in others, with a noble scorn of all that is base, and with resolute strivings after great things. He was a good man, beloved by the poor, by all he ever employed, and by all who really knew him."

The Archbishop's funeral obsequies commenced at St. Mary's Cathedral at 9 o'clock on Monday by an office and high mass, Bishop Sweeney being the celebrant, Bishop Rogers, of Chatham, preaching the funeral sermon. Five bishops and a large number of priests took part in the service. The church was crowded. At the conclusion of the service the funeral cortege started from the church, shortly after one o'clock, and proceeded through Barrington, Sackville, Hollis, Morris and South Park streets, to the cemetery of the Holy Cross, where the burial took place. The procession was headed by the Sunday School boys, who were followed by St. Joseph's temperance society, altar boys, acolytes, twenty-four officiating clergymen, in their vestments, foreign clergymen and bishops in carriages, the hearse, mourners, including the Lieutenant-Governor, Chief Justice, General Haley, senators, members of the House of Commons and Protestant clergymen, Mayor and Corporation, temperance and National societies, citizens, and the whole of the soldiers in garrison making the rear procession. The cortege occupied forty minutes in passing a given point. The streets were crowded with people. Rain had been falling all day, and marred to a large extent the imposing appearance of the pageant.

CATHOLIC LIBERALITY AND PROTESTANT LIBERALISM.

It would appear from a recent article published in the *Daily Witness*, that the Protestant population is fast losing ground in the Province of Quebec. A reference is made by our contemporary to the census tables, and it is shown that in those districts where Protestants were formerly in a very large majority, forming as much as ninety-five per centum of the whole population, a steady decrease has been going on for the past forty years and they do not now, in the same sections of country, form over fifty-seven per centum where they formerly held almost undisputed sway. Our contemporary seeks to account for this state of things, in various ways. When he states that our French Canadian families increase and multiply much more rapidly than their English speaking Protestant brethren, that fact cannot be disputed and will continue to exist, so long as the French Canadian people obey the strict laws of morality laid down by the teachings of their Church. When, however, the *Witness* urges that the English speaking Protestants, on account of their go-ahead spirit, are induced to seek in the neighbouring republic advantages which they believe cannot be found at home, with their Catholic surroundings and a foreign language spoken around and about them, we think he falls into a grievous error. Immigration has been much more prevalent, unfortunately, amongst the French Canadians than amongst other races settled in the Province of Quebec. There are now in round numbers about 500,000 French Canadian immigrants permanently settled in the United States, and the wise efforts of our Legislature at repatriation to which our contemporary refers, whilst they may prove successful in so far as bringing back a few thousands may be concerned, can but in a very limited degree counter balance the great drain that has already been made on that section of our population. The fact is there, nevertheless, that the Catholic majority is fast increasing. No doubt, owing to the well known liberality of the majority in

this Province, there was nothing impolitic on the part of the *Witness* in making the gradual weakness of the Protestant section more generally known than it has been heretofore, although the census tables are there and "he who runs may read." On the other hand, the *Witness* seems to take comfort from the gigantic strides that the proselytisers are said to be making amongst the French Canadian population; but with the *expose* of the character of the converts, given not so very long ago by Mr. Le-Metayn Masselin, if there be any cause for congratulation on that score, our contemporary is heartily welcome to it.

In view of the daily reiterated slanders of the *Witness* about the intolerance of the Catholic majority in this Province, we will draw the attention of our readers to a few facts already well known to those who take any interest in the subject. In this Province about one-seventh of the whole population is Protestant. They number about 170,000. Do the Catholic six-sevenths ignore their existence or refuse them their rights? Are they without representation in the Councils of the Province or of the Dominion? In the Ottawa Government they have one out of four representatives from this Province, Mr. Huntingdon by the way, who represents an Electoral district where out of a total of 19,077 the Catholics number 13,377. Then in our provincial administration this one seventh of our population absorbs two out of six portfolios. They have their separate schools hedged in and protected by every conceivable check and guarantee. They have their special constituencies also shielded against all territorial changes, by Legislative enactment, lest the controlling power should be lost to them therein—in a word, all that a generous hearted majority could claim, all that a generous hearted majority could possibly give has been granted and secured to the Protestant minority in the Province of Quebec. We might go farther still and point to the fact that in the Judiciary of the Province from the highest to the lowest courts, our Protestant brethren have more than double, nearly treble their quota of representation. And in so far as civic appointments are concerned, nearly every fat office in the Catholic Metropolis of the Dominion—that of City Treasurer, City Auditor, City Survey, Chief of Police, etc. etc. are filled by non-Catholics.

This is the actual state of affairs in so far as Catholic Lower Canada is concerned. Let us now reverse the medal. In the Dominion Government as now constituted there are five ministers representing the Provinces of Nova Scotia, New Brunswick and Prince Edward Island. In all, these provinces have a population of about 763,394 of which 241,000 are Catholics, say one third. How many Catholics are there amongst the five ministers representing these provinces in the Dominion Government? *Not one.* In Nova Scotia the Catholic population is about 102,001. And in New Brunswick 98,016. Need we ask our contemporary what representation is accorded to them in the Local Governments of these Provinces where the Protestants are in a majority but nothing as compared with the Catholic majority in Quebec? How are the Catholics of New Brunswick treated on the Separate School Question? How many constituencies in the Dominion where Protestants are in a majority return Catholic members? Contrast this state of affairs, with the Protestant representation from the Province of Quebec, from constituencies where they are in a striking minority, such as Chateauguay, and others too numerous to mention, and then perhaps our readers will have a slight idea as to where the genuine liberality and toleration are to be found,—whether amongst Catholics or in the advanced guard of Liberalism in the Protestant ranks. To be brief, wherever our Protestant brethren are in a majority, they make their Catholic fellow subjects feel that the Protestant clement masters the situation. It is not so long ago since the Catholics of Ontario were but partially liberated from thralldom, and it does not require such eminent authority as that of His Grace the Archbishop of Toronto to convince even the casual observer that at the present moment the Catholic population of Ontario are not on an equal footing with their Protestant brethren in this Province as regards the separate school acts. With all these facts, and many more, staring us in the face, is it not inconceivable that our contemporary, with a bad faith that is equalled only by the audacity with which it is put forth, should day by day seek to enkindle a religious war in our midst by endeavoring to fasten the charge of intolerance on a people who have invariably manifested, and now manifest, so much anxiety for fair play and generous dealing to the very party that crushes and oppresses our co-religionists in every portion of the Dominion where their numbers justify them in the attempt.

THE "PRESENT" MEMBER FOR WESTMEATH.

In our last issue, we presented our readers with a review of the debate in the British House of Parliament, on Mr. Butt's motion, asking an investigation into the justice of the demands of the Irish people, for the restoration of the National Parliament, with powers to control the management of the internal affairs of their Country. The attitude of Mr. P. J. Smyth, during the debate, is worthy of something more than a mere passing notice. The speech delivered on the occasion, by the Hon. Member, has attracted very considerable attention. As our readers are aware Mr. Smyth has always occupied a dubious position as regards the Home Rule Movement. No one ever dreamt that he was, an out and out supporter of it, but many believed, that his patriotism would induce him to sink his own predilections, and make common cause with the gallant band who are now struggling against such fearful odds, to do battle for their country in the Legislative Halls of the Empire. That hope has now been destroyed; Mr. Smyth has declared war against the Home Rule party, and his onslaught has filled with joy and gladness the bitterest foes of Ireland. The *London Times*, *Pall Mall Gazette*, and the whole tribe of English Journalists, who have all along scouted the idea of any other rule for Ireland, than the iron rule of oppression, have received Mr. Smyth's utterances in the House of Commons with enthusiastic encomiums. Never

was there such eloquence as we are told, since the glorious periods of Grattan fell on the ear of an enraptured auditory. If Mr. Smyth sought the applause of Ireland's enemies, in delivering himself of his gigantic effort, he may certainly flatter himself on the magnificence of his success. We had not the advantage of listening to his oration, but, if we can form any idea of its power and loftiness, from the column and half of newspaper report, now before us, we must candidly say we have never been more sadly disappointed in our lives, than in our attempt to discover therein anything to remind us of the traditional eloquence of the Irish race, as personified in the great master with whom the *Times* associates the name of Mr. Smyth. As compared with the speeches of Messrs. Butt and Sullivan, delivered on the same occasion, it fades into utter insignificance. With the speech itself, however, as a rhetorical effort we have little to do, whatever may be its merits, or demerits, in that respect, is of very little consequence; but the position assumed by Mr. Smyth is one of serious moment. He went out of his way to air his opinions. He has severed the tie that bound him to the National party of Ireland, and has effectually allied himself with the foes of his country. He claims to be a Repealer *pure et simple*, he feigns to believe, and perhaps does believe, that by such a measure, and none other, can the deep seated ills of Ireland be remedied, and disregarding the fact, that the present movement has at its back, both priest and parson noble and peasant, that no other constitutional agitation ever rallied around it so great a parliamentary phalanx, or took so strong a hold on the people's affections, he is unwilling to modify his views in any particular, and Ireland must be saved according to his notion, or not be saved at all. The responsibility incurred by Mr. Smyth is really appalling. No one better than he knows the difficulties with which the moderate men in Ireland have to contend, to keep the rank and file from rushing headlong to still greater and direr disaster than they have heretofore experienced, if such were possible in a mad attempt at revolutionary action. Yet he sneers at this effort of Mr. Butt and his followers, and pronounces their scheme one of National annihilation—thus adding fuel to the already threatening flame. It would not be difficult to point out the utter weakness of Mr. Smyth's objection, to the practicability of the Home Rule movement, the example of the Canadian Confederation being before our eyes with its central and local legislatures. This would lead us further than the limits of the present article admit. We await with some impatience a full report of the hon. gentleman's utterances which we perceive by late advices are to be put into pamphlet form for the edification, if not for the unification of the Irish people. We cherish the hope that there need be but little anxiety about the effect of the oration, no matter how widely circulated, and we are convinced that when the time comes for the electors of Westmeath to send a representative to parliament, they will make it a point to find one whose eloquence although as pleasant to Irish ears and as thrilling to Irish hearts as that of Mr. P. J. Smyth, may not prove quite so palatable to the enemies of Ireland in general and the *London Times* in particular.

AMERICAN POLITICS—THE COMING CONFLICT.

It may be urged with some show of plausibility that we make departure from our sphere, proper, in entering on the subject matter of the coming Presidential contest in the States, and that our friends on the Border should be permitted the management of their own household of political affairs without interference or obtrusion of other nationalities. But whatever concerns the Irish race, wherever located, is of interest to Irishmen the world over: wherever Catholic independence and progress are in the issue of public contests the Catholic voice is imperatively demanded—no matter for the distance that intervenes. Without this general right, however, there are particular reasons justifying the expression of our views. We live, as we have suggested, on the Border land: amongst our clients and constituents, so to write, are many who, while acknowledging political allegiance to the United States, are of us and with us in religious and national sentiments: living in our midst, too, are not a few whose casual engagements here have not caused a forfeiture of their franchise as American citizens; all over the Union in fact there are to be found those who habitually read our views and may not be uninfluenced by them; and we make no unwarrantable pretension, therefore, in speaking to the Irish and Catholic people of the States on their duties in the coming conflict. We have but to go back a few years to prove that Republicanism meant Know-Nothingism—a denial of every civil right to Irishmen—a special oppression of every Catholic—the denial and the oppression manifesting themselves in personal insult, in the demolition of edifices devoted to the sacred service of the Almighty—the burning and wrecking of Convents in which self-sacrificing women had given themselves to the cause of Religion and Charity.—We go back again to the history of Democracy, and we find it ever tolerant and protective of the interests which the others would have crushed out—giving an asylum and a home to oppressed nationalities—and not withholding from Irish and Catholic world recognition and patronage, simply because it was Irish and Catholic. Then again, coming to our own times, Republicanism means Grantism—and the interpretation of that term was unequivocally given in the President's anti-Catholic speech at Des Moines last year, and its baneful influence was signally demonstrated in the fact that the present Presidential nominee of the party rode into the Governorship of Ohio by its adoption and endorsement. Democracy means not only the most ample toleration, but the liberal sustentation of Catholic institutions, as New York State in which the principles of that party have remained in the ascendant conclusively attest. The nominee for the Presidential office in the Democratic ranks is one, too, who, in his individuality as well as in the high official place he already fills, has ever given guarantee of thorough accord in this liberal and tolerant spirit. The duty of our countrymen and co-religionists in the crisis is therefore manifest.—

The Irishman or Catholic who votes for Hayes votes for Grantism and exclusiveness, and exhibits the sublime gratitude of the whipped spaniel which crouches and licks the hand that smites it; he, however, who votes for Samuel J. Tilden sustains his Church while upholding the Constitution, and displays a "grateful" recognition which has no cowardice in it—not only a gratitude for the past, but an earnest confidence in the future—and exercises, too, a solemn trust in its proper spirit, voting not merely as if the right were his exclusive property but a privilege held for the general good.

But irrespective of these considerations which more directly affect the voters as Irish and Catholics there are others which cannot be overlooked by them as American citizens. The issue between the Republicans and the Democrats is so sharply drawn that no amount of ingenious demagoguery can hide or even disguise it. On the one hand, there is a political organization which has had an uninterrupted lease of power and patronage since 1861, and during that period has not only increased the expenses of the Government tenfold, but so demoralized all its machinery from highest to lowest that a thoroughly honest and capable public servant is now an exception to the general rule. Corruption and theft have been reduced to a science and as if to reveal their extent and audacity there has been presented to the nation within a few months the astounding spectacle of the President's private secretary indicted for a Penitentiary offence and a secretary of War driven from his place by exposures of long continued and outrageous bribery. The party upon which all the guilt has been fastened has not only manifested no signs of repentance; but took special care at its National Convention to approve and endorse an administration rotten to the very core, and then nominated a Candidate with an anti-Catholic and Know-Nothing record, and one too who had never by word or deed expressed the slightest sympathy with the reformatory movement. On the other hand there is a political organization that, during more than fifty years of supremacy, imposed no heavier burden on the citizen than the outlay necessary to purchase a postage stamp; that never had a president who associated with thieves or winked at thievery; that punished rascals whenever and wherever found; that practised economy in all departments of government; that got along with forty thousand employees where now there are over ninety thousand, and that since it has had control of one branch of Congress has labored faithfully to save the public cash, and expose and punish public robbers. The party has put forth a declaration of principles which is "reform, first, last and the time," and nominated a candidate who since he has been in the executive chair of New York State has demonstrated his fitness for the higher office of President of America.

Here then are the records of the two parties and the two men. Unscrupulous orators and organs may endeavor to make the worse appear the better cause by dragging in side questions, stirring up old prejudices and coining new ones. But the facts are before the people and speak for themselves—speak so loudly and clearly that the roar of partizan clamor cannot drown their voice. Now it remains to be seen whether the general voters of the United States will hear and heed these facts. They must make their choice between Hayes and Grantism on the one side and Tilden and Jeffersonian democracy on the other. It remains to be seen too whether the particular power to which we address ourselves will take in the magnitude of the situation and the imperative duty it suggests: that power—the Irish and Catholic power—most distinguish among friends and foes—between the intolerance that would coerce and crush, and the liberality that would foster and encourage—between know nothingism and freedom of conscience. There is no neutral ground and there can be no compromise.

NOTICE.

Owing to the large amount of space hitherto occupied by the insertion of notices of addresses and presentations, and the publication of educational and bazaar prize lists, pic-nics, &c., in justice to ourselves we have decided that for the future we shall charge such matter at the rate of ten cents per line. As with persons in other commercial pursuits, so with newspaper publishers—they are in duty bound to make their business yield to the full all legitimate profits. Space is one of the sources of the printer's income; and when this is taken up with reading matter not of general interest it should be paid for. We therefore respectfully invite attention to these conditions, which are as reasonable to those who avail themselves of the advantages of our circulation, as they are necessary by way of help in the discharge of our liabilities.

TO OUR SUBSCRIBERS.

We do not wish in these hard times to be calling on the pockets of our subscribers; but they must be awakened some how. To send our agent around to each person who has not paid us for the present would force us to an expenditure that is inconvenient. We try to do our duty; we endeavor to give good value for our subscriptions, and as there are many, very many, in both city and country now much indebted to us, we require some money from every body who is as honest as our purpose is to serve them. We therefore, request those so indebted to pay up quickly.

We would inform our subscribers in Quebec that Messrs. James Murphy, and Martin Bannon, will act as Agents for the *True Witness*, for that city.

St. ANNES' DAY.—The 27th July being the festival of St. Anne, Divine Service was held in many of the city churches, and many people left town for the shrine of that saint at the village bearing her name on the North side of the river. Large numbers left town Tuesday by boat, while others from the city and surrounding country districts drove down overland. Next morning several hundreds of people went down by the steamer "Montmorency," "Bienvenue" and other boats. The English sermon on the occasion was preached at St. Annes by Rev. J. Connolly of Montreal.—*Quebec Herald.*
CONFIRMATION.—His Lordship, Bishop Racine, during his recent pastoral visit, confirmed about 1200 persons.—*Sherbrooke News.*