

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY, At 662 1/2 Craig Street.

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MONTREAL, WEDNESDAY, June 13.

CALANDER—JUNE, 1877.

WEDNESDAY, June 13th—St. Anthony of Padua. St. Anthony was born in Lisbon, 1195. He died in 1231. He was of noble parentage, distinguished for his virtues. THURSDAY, 16th—St. Basil the Great. Born in Cappadocia in 329—died 379. The flag of the United States adopted by Congress, 1777. The American Rifle Team in Ireland. FRIDAY, 17th—St. Gregory VII., Confessor and Doctor of the Church. Montreal retaken by the British. SATURDAY, 18th—St. John Francis Regis, Confessor. SUNDAY, 19th—Fourth Sunday after Pentecost. Battle of Bunker Hill, 1775. William Smith O'Brien died 1864. MONDAY, 19th—St. Philip Neri, Confessor. The United States declared War against England, 1812. TUESDAY, 20th—St. Julia Falconieri, Virgin. Henry VIII. crowned King of Ireland, 1541.

ANSWERS TO CORRESPONDENTS.

MISSION IN SHEFFIELD.—Held over. CORRESPONDENCE AND REVIEWS.—Next week. THE DELEGATE APOSTOLIC'S VISIT TO VILLA MARIA, MONTREAL.—We are obliged to hold over the report of the visit of the Apostolic Delegate to the Convent of Villa Maria. "M. R. I. WHEELING"—We shall be very glad to do as you desire. We must, however, ask you to send us a letter from some priest in your locality, as a formal guarantee of security for ourselves. THE ILLUMINATIONS.—In our list of illuminations last week, we omitted to mention the name of St. Patrick's School, which is under the charge of the Sisters of the Congregation. The school was beautifully illuminated, and the many coloured tints threw a singular and mellow colouring around the place. The Convent of our Lady of the Sacred Heart was also ablaze, and many other places were illuminated in honour of the auspicious event.

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.

BISHOP FABRE.

His Lordship Bishop Fabre has requested the Catholic press to state that he would exceedingly regret any unnecessary discussion to arise in regard to the part which the City Council took in the reception of the Delegate Apostolic, and relies upon the good sense of the press to stop, by its silence, useless recriminations.

THE REV. DR. McVICAR ON "POPERY."

The Rev. Dr. McVicar of Montreal has been visiting the town of Guelph. He went to enlighten the people of that loyal city on "Our Country's Dangers." To an audience numbering "fully two hundred" as the report said, he held forth, and in trembling tones revealed the "Country's Dangers" in what poetic people call "This Canada of Ours." The farmers' sons were all bad boys, commercial depravity was universal, corrupt politicians were declaiming for a country to sell, an unscrupulous press was a danger to the welfare of the country, and even Ministers of the Gospel were remiss in their duties. Again ambitious and unscrupulous men had access to the pulpits of churches, and their lack of culture in the profound study of theology was wanting so far that they were great stumbling blocks to the cause of religion. The liquor traffic, obscene literature, low play houses,—and above all, far above the rest—"Popery" and "Jesuitism" were the sum and substance of "Our Country's Dangers." The discovery is not a new one, and we cannot credit Dr. McVicar with originality. The Church has been listening to that music for three centuries, and she is not quiet dead yet. Indeed according to the Rev. Dr. McVicar, the Church is very powerful in Quebec. Listen to what he said:— "He could assure the people of Ontario that Jesuitism in this Dominion was more strongly established than the Protestant portion of the community was aware of. There are a million of people in the Province of Quebec ruled by fifteen dioceses, in which were about 2,000 priests—not at all an inexpensive furnishing; either, over 300 students for the priesthood, 12 seminaries, 29 colleges, 88 academies, 203 convents, 2,509 schools, besides hospitals, infirmaries, etc., all of which are thoroughly equipped. All this array of figures meant more than would be at first supposed. In Quebec the Roman Catholic Church was more firmly established than in France. The Bishops could at any time assess property for the erection of church buildings by law, and if the assessment was not paid, the law allowed the ordinary mode of seizure to be proceeded with. The churches erected were beautifully embellished, costly, and blasphemous. For instance, in a cathedral at Montreal, which was gloriously frescoed, there was near the altar a painting of the Holy Trinity. God the Father was represented as a grey bearded man; God the Son as a comely looking youth; and God the Holy Ghost in the usual form of a dove. The tithing laws were explained by the reverend gentleman. The tithes now collected was one-twenty-sixth of all possessed by the priest-ridden people. By a late act the Quebec Government had exempted \$12,000,000 of the church property from taxation. The Jesuit training in the Colleges was referred to, and described as such as would make demons of the students. The monasteries and churches received incomes from the public, and they all should be thrown open to the inspection of public officers. The doctrines of the church were inimical to civilization and contrary to British liberty."

And now we may fairly enquire into the truths of all these terrible charges made in the town of Guelph by the Rev. Dr. McVicar of Montreal. We shall not challenge him as to the accuracy of his statements about the strength of the Church in Quebec. We know it is strong and therein lies the secret of the hatred of the Rev. Dr. McVicar. We shall come down to that part of his statement where he says that the "Bishops could at any time assess property for the erection of church buildings by law." This is not true, Rev. Dr. McVicar. The Bishops can do nothing of the kind. The fabriques or Church Wardens can assess property, not the Bishops, whose only power is the power of preventing or sanctioning what the fabriques do. Upon that point the Rev. Dr. McVicar is astray. Again he says that the "churches erected were beautifully embellished, costly, and blasphemous." As for the "blasphemous," we shall allow that phrase to answer itself. It is quite becoming in the mouth of the Rev. Dr. McVicar of Montreal. But the churches are "costly and beautifully embellished." Just so, and we glory in it all. Let us now tell this ranting cleric that our churches are not embellished half enough to do justice to the worship for which they were erected. And does this "embellishment" cost the Rev. Dr. McVicar or his friends anything to thus "gloriously fresco" the House of God? We love to place our choicest offerings at His feet, and to excite devotion by bringing to the mind's eye the recollection of His suffering and His death, and we do it with the money of the Catholic people, not one cent coming out of the coffers of the Rev. Dr. McVicar and his "private judgment" friends. But we must not do that which all citizens are entitled to—spend our own—if the Rev. Dr. McVicar is to have his way. And then come the terrible "tithes," which we are told is "one-twenty-sixth of all possessed by the priest-ridden people." Not true, Rev. Dr. McVicar, not true! The tithes are not "one-twenty-sixth of all possessed by the priest-ridden people." It is only one-twenty-sixth of cereal crops, which makes a very great difference in a province where cereals are not much grown. Upon this point, too, the benighted bigot is wrong. Again there is another count. We are told that by a late act the Quebec Government had exempted \$12,000,000 of church property from taxation." Why not tell it all when you went about it, Rev. Dr. McVicar? Why not tell that Protestant as well as Catholic Church property was exempted. Nothing could be fairer. The same law is applied to both, and the Rev. Dr. McVicar should have had the manliness to tell the "whole truth" in the matter. But there is still another passage which we have to notice. The Rev. Dr. McVicar said that the monasteries and churches "received incomes from the public, and they all should be thrown open to the inspection of public officers." Whose money do they receive? Is it not the money of the Catholic people, and they are satisfied without "public inspection?" They pay their money, and they take their choice. But it is somewhat pitiable to see this clerical fire brand going down to Guelph to cram these stories into the ears of Orangemen. He simply stated what was not true, but perhaps that may be a habit he has contracted. Here in Montreal he bears the reputation of not being particular as to a shade. "Popery" and "Jesuitism," drive him crazy betimes, particularly when it is so strong—so terribly strong as it is in Quebec. It is very bad—for the Rev. Dr. McVicar, but we fear like the afflicted monkey, he must grin and bear it.

ORANGEMISM.—ITS HISTORY. As the 12th of July approaches—Orangemen become restive all the world over. They are good enough fellows during the rest of the year, but they go mad in the dog days. Even as early as the commencement of June, symptoms of the malady are generally observed, and the flutter in the "lodges" and in the "grand lodges" are merely the herald of the coming infection. Like their Armagh predecessors—the "Peep-o'-Day-Boys"—the brethren in Canada appear to think that they are the chosen few who wielding "the sword of the Lord and of Gideon" are destined to extinguish the "papists," as the Midianites were doomed to destruction of old. And so as the dog days approach these Orangemen heroically resolve to do or die, and rather than "shame their boasts," they'll "prove them true" by "sprinkling" the "papishes lie down," or somewhat kindred airs. The feeble mysticism which surrounds their doings leads an obscurity to their ways, and induces them to attempt to blind the public to the aim which their organization has in view. They occasionally send forth a "part" of their constitution to the world, and hold up their hands in surprise that any one should take exception to their loyal and benevolent order. One of those documents was in the Witness last week, and a more innocuous "Constitution" could not be well conceived. What!—the Orangemen the enemies of peace and order—Nothing of the kind. They are simply loyal men, who are resolved to stand by the Queen and the Constitution. They are apostles of peace, the conservers of order, and the benevolent supporters of the distressed. Their mission is peace on earth and good will towards men. Their only objects—if we are to credit this published portion of their constitution—is to stand by the Throne and to succor the afflicted. Loyalty and Benevolence, are their twin incentives, and what man can object to such laudable mottoes surmounting the Orange coat of arms. So say the brethren. Well what does history say? Let us see! In the first place we hear the Orangemen proclaim their loyalty from the house tops and piously ejaculate their undying attachment to the Queen. Do our "loyal" and "benevolent" "brethren" forget how emphatically that loyalty was declared by Parson Flannigan some time ago, when he said in presence of 50,000 Orangemen that he would "kick the Queen's Crown into the Boyne, if the disestablishment and the disendowment of the Irish Church" became the law of the land. The reports of that meeting tell us that that sentiment was "tremendously cheered," and Orangedom applauded the disloyal sentiment to the echo. Loyal indeed! We think its loyalty doubtful, because it is conditional; it is loyal to the Protestant Church alone, for in the words of its own constitution it is loyal to the Queen only "so long as he [she] or they support the Protestant Ascendancy." Has the Constitution of the Orangemen been altered since this formed a part of the secret articles? Yes, Orangemen are "loyal," when Catholic questions are not concerned, but as an organization, it would destroy Queen and Constitution, and "kick" both "into the Boyne" rather than proscribe the magic words "No Popery." And then this "benevolent" order of "pious" brethren appear to be surprised that poor "papishes"—the people of "wooden shoes and brass money," should look upon them with any other feeling than one of brotherly love. Perhaps indeed we had better enlighten them as to the cause of our antagonism to their order. Some of them may be innocent as to their origin, and rather than allow them to go on in darkness we shall take a few opinions from Protestant authorities upon the merits of the followers of the "glorious" and "pious" William. In the first place King William knew nothing whatever about them. The Orange organization was not commenced until more than a century after his death. We learn that the "pious brethren" came into existence in 1795, and the battle of the Boyne was fought in 1690. Lord Gosford, the Governor of the County of Armagh, Ireland, called the fraternity a "banditti," "had commenced and carried on a persecution of atrocious cruelty; that they spared neither age, nor sex, nor innocence; that neither ancient nor modern history could supply an example of the ruin and misery inflicted by Orangemen;" and he added—"let this be marked well—that the only crime of the wretched objects of this ruthless persecution was, a profession of the Roman Catholic Faith, or an intimate connection with a person of that faith." This is the testimony of an anti-Catholic nobleman, at the end of the last century. At that time Orangemism was triumphant in Armagh. More than seven hundred families were banished by these "loyal and benevolent" brethren. Murders were frequent, rapine was

THE POETS AND POETRY OF IRELAND.

At the request of the Irish Catholic Societies of Montreal, Mr. S. J. Meany will deliver a lecture on the "Poets and Poetry of Ireland," in the Mechanics' Hall, on Monday, the 18th inst. This compliment to Mr. Meany is a becoming tribute to his talents, and we may promise all who attend the lecture on the "Poets and Poetry of Ireland," a rich treat. Our genial friend, Mr. Meany, looks a poet himself, and if we mistake not, has tuned his lyre to the melody of Irish song in days gone by.

the order of the day, and the "pious" champions of Church and State, as Henry Grattan said, "committed murders and massacres in the name of God!" From that day to this the history of Orangemism is written in tears and in blood. Do our "loyal brethren" think we have no record of the Parliamentary inquiry of 1836. The evidence taken at that Committee spread over the occurrences of forty years. The men examined at that inquiry were "grand officers, leading men of the Orange Association—four officers of the police, two lords-lieutenant of counties, three magistrates, two lawyers, a physician and two farmers!" So says the report of proceedings published in the Edinburgh Review for 1836. And what was the result of their labours, which extended over forty-one days? Here is the epitome of the evidence taken from the Review: "The first Orange Lodge was formed on the 21st September, 1795, at the house of a man named Sloan, in the obscure village of Loughgall. The immediate cause of those disturbances in the north that gave birth to Orangemism, was an attempt to plant colonies of Protestants on the farms or tenements of Catholics who had been forcibly ejected. Numbers of them (the Catholics) were seen wandering about the country, hungry, half naked and infuriated." "Mr. Christie, a member of the Society of Friends, who appears to have passed 60 or 70 years on his property as quietly as a man may in the neighborhood of such violent neighbors, gives a painful account of the outrages then committed. He says (5573), 'he heard something of 12 or 14 Catholic houses wrecked in a night, and some destroyed.'—(5570). 'That this commenced in the neighborhood of Church-hill, between Portadown and Dungannon, and then it extended over nearly all the northern counties.' "In the course of time, after the Catholics were many of them driven from the country, and took refuge in different parts of Ireland, I understand they went to Connaught." "Some years after, when peace and quietness was in a measure restored, some returned again; probably five or six years afterwards." "The property which they left was transferred, in most instances, to Protestants: where they had houses, and gardens, and small farms of land, it was generally handed over by the landlords to Protestant tenants. That occurred within my knowledge." "He further says, 'It continued for two or three years, but was not quite so bad in 1796 and 1797 as it was earlier.'"

And then the Parliamentary report says:—"After this wrecking and the Catholics were driven out, what was called the Break-of-Day party emerged into Orangemism." "A lawless banditti have constituted themselves judges of this species of delinquency, and the sentences they pronounce is equally concise and terrible; it is nothing less than a confiscation of all property, and immediate banishment." "These horrors are now acting, and acting with impunity." "We have carefully examined the documents submitted by the Orange society to the Committee respecting the objects of their institution, the motives of its members, and the qualifications necessary for candidates; and nothing apparently can be more humane, tolerant, moral, and praiseworthy. Certain doubtful features occasionally, however, do peep through this coating of amiable professions. For instance, this society, professing ultra loyalty, enforced on its members an oath of qualified allegiance. 'I, A. B., do solemnly swear,' &c. 'that I will to the utmost of my power support and defend' the king and his heirs, 'so long as he or they support the Protestant ascendancy.' Another suspicious article (No. 5) declares, 'We are not to carry away money, goods, or anything from any person whatever, except arms and ammunition, and those only from an enemy;—enemy, no doubt meaning Catholic.'"

"This holy hatred of Catholics has frequently broken through even restraints of military discipline. In 1810 the Ban and Iveagh Orange corps of yeomanry actually mutinied on parade, because another corps, in which there happened to be five or six Catholics, was drawn up in line to be inspected with them."

These are but a few extracts from the history of Orangemism. We ask if it is likely that the Constitution has changed since 1836, when "nothing apparently" could "be more humane, tolerant, moral, and praiseworthy." Just like the "Constitution" published in the Witness, but beneath this, if these men of the Dominion are loyal to the Constitution framed by their fathers, which we hope they are not, there is, as Henry Grattan said, "a banditti of murderers, prepared" to commit "massacres in the name of God." Let it, however, not be understood that we charge the Orangemen of to-day with being as violent as their predecessors. In this generation, we know that the Orangemen are fanatics, let us hope that they are not wicked as well. (TO BE CONTINUED IN OUR NEXT)

FRENCH CANADIANS AND IRISH. A few days ago the *Minerve* printed an editorial article in defence of the Irish people. It combated the fallacious and insulting arguments of the *Globe*, that we were not educated up to the requirements of the age. It endorsed our views as to the paucity of our representation—both in the Parliaments of the Dominion and the Province, and altogether spoke in a tone of courteous recognition of our claims. We welcome this expression of good will from our co-religionist. Men tell us that the French Canadians and the Irish cannot be friends, and we ask the reason why? Our interests ought to be identical. We are of the one old faith, which has stood the storms of nineteen centuries. We are of the one old Celtic stock that has made most of the civilization of the world what it is, and we see no reason why we should not be upon terms of kindly intercourse here in Canada. We, for our part, would rejoice to see some move made in this direction, and, when consistent with the honour and dignity of our Irish fellow-citizens, shall do our best to cultivate a better understanding than that which has hitherto existed. Will the French Canadians meet us half way?

REV. MR. BRAY AND THE PLACARDS "THE ROMISH CHURCH." A reporter from the *Star* has been interviewing the Rev. Mr. Bray about the offensive placards which were so liberally distributed over the city during the days preceding the Fete Dieu. As we pointed out last week the posters were printed upon Orange tinted paper, and were liberally placarded along the route. "The Romish Church, by the Rev. A. J. Bray to be had at all booksellers." So the placard ran. For our own part we had our doubts as to the Rev. Mr. Bray's complicity in this act. We remember that when he lectured in Ottawa the offensive word was withdrawn and upon other occasions too, the Rev. Mr. Bray expressed regret at having used it. They are not, said the Rev. Mr. Bray, issued by my authority, knowledge or consent, I disclaim them most unreservedly; I knew nothing of their publication until I saw them, with great regret, upon the walls; when I came here fresh from England I used the word "Romish" in entire ignorance that it was offensive to Roman Catholics; in England, the "Romish Church" is constantly used by the *Times* and all the leading papers, as well as by statesmen in Parliament, like Gladstone and others of equal eminence, who are incapable of insulting any one, to designate the Roman Catholic Church, and I speak from personal knowledge when I say that it is never considered as an offensive expression in England; it is applied there just as "English Church" is used to denote the Anglican Communion; I never heard that Roman Catholics were annoyed at its application until I was about to enter the pulpit in Zion Church to deliver my lecture; I immediately withdrew the word "Romish" and apologised for its use, as any gentleman would who had learned that he had innocently wounded the religious susceptibilities of any portion of his fellow-citizens. Reporter—How did those offensive placards get out? Mr. B.—I parted with the copyright of my lecture, and have no further control over it. R.—Who is the party responsible for the publication? Mr. B.—The Milton League are the publishers. R.—Are the offensive words on the title page of the pamphlet? Mr. B.—No, and you are authorised to state that I am in no way responsible for these placards. I greatly regret they have been issued, as I am earnestly opposed to the use of language calculated to excite animosity or ill-will. I think it is ungentlemanly, unchristian and unnecessary.

So far so good. We rejoice to notice these expressions of goodwill, and if the Rev. Mr. Bray continues to pursue his career upon the lines laid down in his interview with the reporter of the *Star*, he may yet atone for the blunders he has made. But it is true that the phrase "Romish Church" is a common one in England? We have been well informed that Mr. Bray is again mistaken. He says the *Times* and all the leading papers, as well as statesmen in Parliament "use the phrase "Romish Church," and that it is "never considered as an offensive expression." We give this a flat contradiction. We say the phrase is never used in Parliament, and seldom used out of it, except by such fanatics as Whalley and Co. In England as well as here the phrase is an insulting one. But the Rev. Mr. Bray lived in a Protestant atmosphere. He might have used the phrase and it might not have been challenged. Surrounded by Protestant communities, the "Romish Church" may have become the habitual way of speaking of the Church in certain localities, but the habit originated in insult, although it may be, in some cases, perpetuated in ignorance. But after all using the phrase "Romish" was a very small insult compared with others used by the Rev. Mr. Bray. It was the least of columns of insult he flung at us. We have no desire now to reopen this question unless we are obliged, but, if the Rev. Mr. Bray is as good as his word and expresses regret for his insulting lecture—if he withdraws the foul phrases he flung at our priesthood—their "immorality"—the "colossus of crime"—"friend of popular ignorance"—"bestial passions &c., &c., &c." if he in fact acts up to the spirit of his language by withdrawing his lecture, then and not till then will he prove that he is "earnestly opposed to the use of language calculated to excite animosity or ill-will."

"THE WEARING OF THE GREEN."

The Orangemen are vexed with the militia authorities just now. They pout because her Majesty's regulations were not broken to suit their wayward fancy. The funeral of gunner Ashplant was not conducted as they wished and hence vengeance is vowed upon the Government that dares stand between them and their darling object—insult to their Catholic fellow-citizens. Meeting after meeting has been held and the "loyal" and "benevolent" Orangemen wax fiercer in their rage.—Some few of them resigned and then the whisper went out to hold on, for if the Orangemen left the ranks the "Papists" would take their place. Then there was a rally, officers harangued their men, and order appeared to be restored. At some of the processions the Catholics engaged a volunteer band, and at a subsequent meeting of the volunteers, who were mostly Orangemen, it was indignantly said that the volunteer band had played "The Wearing of the Green." Astounding news! A heroic and loyal volunteer band dared play "The Wearing of the Green." Why the very stones should rise in mutiny at such an out-