

The True Witness
AND
CATHOLIC CHRONICLE,
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M. W. KIRWAN—EDITOR AND PROPRIETOR.
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MONTREAL, WEDNESDAY, MARCH 27

CALENDAR—MARCH, 1878.

WEDNESDAY, 27—Feria.
Florida discovered, 1612.
John Hogan, the Irish Sculptor, died, 1858.
THURSDAY, 28—Feria.
The American ship-of-war *Jamestown*, sailed from Boston with provisions for the starving Irish, 1847.
FRIDAY, 29—The Five Wounds of Our Lord.
John Martin died in Newry, 1875.
SATURDAY, 30—Feria.
Alaska purchased by the United States from Russia, for \$7,000,000, 1867.
SUNDAY, 31—FOURTH EUNDAI IN LENT.
Peter O'Neil Crowley, shot in Killooney Wood, 1867.
APRIL, 1878.
MONDAY, 1—Feria.
The "Ashburton Treaty" signed, 1812.
TUESDAY, 2—St. Francis of Paula, Confessor.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, (THURSDAY) EVENING, at 7.30.

Every man must attend. Men who are absent without leave will be ordered to send in their uniforms.

M. W. KIRWAN,
Captain Commanding.

NOW READY.

"LA CAMPAGNE IRLANDAISE."

REMINISCENCES OF THE

FRANCO-GERMAN WAR,
By W. M. KIRWAN.

To be had at DAWSON BROTHERS, Montreal. Price, in Paper, 75 cents; in Cloth, \$1.

IMPORTANT FROM OTTAWA.

HIS EXCELLENCY AND THE ORANGE DEPUTATION.

SPECIAL TO THE "TRUE WITNESS."

The following important news comes to us from reliable authority, this morning:—

Ottawa, March 26th, 1878.

Absolutely false that the Governor General received an Orange address. The persons who called upon him, finding His Excellency declined to do so, substituted an address of a purely personal and complimentary nature. But this the disappointed Orangemen have mixed up with the account of the visit, wishing to have it believed that Orangeism received a favourable recognition from His Excellency. McKenzie Bowell and the Grand Master headed the deputation. It is known now that the brethren wrote to the Hon. Mr. McKenzie, apprising him of the intended visit of the Orange deputation and its object. But Mr. MacKenzie failed to see them upon their arrival in the Capital, and did not, it is said, reply to their letter. The brethren, it is said, are very indignant. These are the facts.

This is a vindication of the course we have pursued upon this question. We all know that the Premier is no friend to the Orangemen, and this little incident is an additional proof of it.

O. Y. B. BAND.

We learn from the *Ottawa Herald* that the O. Y. B. Band played in St. Patrick's procession at Vankleek Hill on St. Patrick's Day. They went under the name of the "Ottawa Cornet Band." They had an eye to business.

"YOU BL—DY PAPIST."

Mr. D. Barry, Advocate, and senior Licent. of St. Jean Baptiste Infantry Company, was lately walking to the head quarters of his company in uniform. On his way he met four youths, one of whom hissed in his face—"You bl—dy Papist." Again the sign board at his office door was torn down, by whom it can only be conjectured. Mr. Barry is the lawyer who is engaged to defend the Catholics charged with complicity in the late disturbances.

THE RESPECTABLE ORANGEMEN AND THE CATHOLIC ROUGHS.

When Irwin, the Young Briton rowdy, a man well known as a bully, was arrested for shooting at Carry, the *Witness* spoke of him as a young man of good character—but now two young men named Murphy and Cooney, who are Catholics—have been arrested for assaulting John Reilly and James Baker, and according to the *Witness*, they are roughs. Mark the respectable Young Briton and the Catholic Roughs—the "Orange Lady and the Catholic Female."

MR. P. C. WARREN.

Mr. P. C. Warren, a young Irishman, has succeeded Mr. W. Burke, as manager of the Canadian Branch of the New York Life Insurance Company. The Company is a very extensive one, having cash assets to the amount of \$35,000,000, and a surplus over all liabilities of \$6,000,000. Mr. Warren is a gentleman who has succeeded in making hosts of friends in Montreal, and the popularity of the appointment he has received, must tend to the widening of the business of the firm. Both the New York Life Insurance Company and Mr. Warren are to be congratulated upon the his appointment.

THE CATHOLIC UNION AND THE ORANGEMEN.

The *Witness* of last week hinted "that because the Catholic Union walked in procession on St. Patrick's Day, if other societies thought proper to walk on some particular occasion, they should not be interfered with." If this is intended to compare St. Patrick's Day with the 12th of July, our contemporary will find that Irishmen will dispute the issue. It is unreasonable to draw any comparison. One is a day for the nation—Catholic and Protestant alike—while the other is a day for a rowdy faction, and no more. We cannot see how the walking of the Catholic Union can be construed into a challenge. There is no analogy, and there is no reason why the Catholic Union should "challenge" an organization that no one appears to know anything about, except that it has a bad history, and that it has equally bad intentions.

THE GOVERNOR GENERAL.

The *Irish Canadian* suggests that we should get up a petition to be forwarded to the Queen, calling for the withdrawal of his Excellency the Governor General, because he received an Orange deputation as such. Our contemporary must be aware that we are opposed to the idea of petitioning her Majesty, for we believe that it would be waste of time and paper, and there it would end. Even if we were inclined to undertake such a step, which we are not, for every name we could get, others could get fifty to thwart us. As to the policy of the Governor General we have at present nothing to say. The facts of the case are not known, but they are to be inquired into. If the facts are as reported, the proper step, in our opinion, is for the Irish Catholics to present Lord Dufferin with a petition, signed at every church door in the county, and urge his Excellency to make the authorities do their duty, and prevent the incursion of armed bands into our midst on the 12th of July. We want to see the law enforced and every man suspected of carrying fire arms, arrested and made pay the penalty of his lawlessness.

A DANGER TO THE STATE.

It is the duty of all men living in this country to guard against every possible DANGER TO THE STATE. The interest of every one of us is to secure peace and order, and to avoid everything that is calculated to undermine the laws or to weaken the constituted authority of the land. The man who lives in this country, and who does not entertain sentiments such as these is a traitor, and should have all men's hands against him. Such a man could be loyal to no country in the world, for he has here, by law, all that is necessary for his liberty and for his welfare. But while law can make a people free it may not make them contented with the condition of things around them. There is something more than law, or even liberty, necessary for the prosperity and well being of the land. So far as law is concerned, the statute books of Canada will compare favourably with any country in the world, and yet Canadians of every creed appear to be hurrying on to maddening destruction. Law and liberty are not saving us from the broil of internecine strife. Social order is a chaos, religious fanatics disgrace Protestant pulpits with outrages against the Host, and kindle fierce resentment by howling invectives against the Church. Life has become insecure, and yet law is supposed to be triumphant. The Catholics of Canada are beginning to fear that orange ascendancy may become a fact, and if it ever does, so sure will it become a DANGER TO THE STATE. Pitt once said that "where law ends tyranny begins" and the ascendancy of orangeism, would witness the end of all law and the commencement of a tyranny, the like of which Ireland alone has witnessed among civilized nations. The Irish Catholics know this from sad experience too well. It was the rabid fury of orangeism that did much to drive them to the madness of despair, and made them seek Right and Honour in hopeless revolt. The Irish Catholics of Canada dread, and have reason to dread, the hated yoke of a bastard power, which was born of fanaticism and folly, and which neither claims to be exclusively religious nor political, and exists only to foster hatred among men. It may be possible for us

to live at peace with orangemen, but it is not possible to live at peace wherever their ascendancy is secured. We say this with some knowledge of the Irish character and with abundant proof to sustain us. The Law may not indeed foster the orange order, but it may be so fostered without acts of Parliament. It may be fostered by being encouraged and countenanced, and by being received with flattering assurances by those in place and power. But every act that applauds orangeism alienates the Irish Catholics, and we fear may induce some of them to look for sympathy to those living outside our Dominion, and rendering no allegiance to our laws. So sure as orangeism grows in power so sure will a proportion of the Irish Catholics be driven to seek new alliances to guard them from its insults and its tyranny. In plain words—and the plainer the better—orange ascendancy means the growth of Catholic disaffection, and the throwing of a proportion of the Irish Catholics of Canada, into the arms of men of extreme opinions across the border. Men in power should weigh the consequences of encouraging orangeism by act, word, or deed, with due deliberation. We say this in no spirit of threat, for to Canada and its laws, we give our hearty allegiance, but we say it in terms of friendly warning, and with a desire to do our best to remove the danger we see looming in the distance. We are anxious to guard our people, so far as we can, against such a calamity, and it is in the interest of the State that we give the warning as we do. Orangeism is becoming a burning question in Canada, and anyone who has studied the history of the order, must see that that fact alone makes it a DANGER TO THE STATE. Respectable Protestant opinion the world over has condemned it. The *Times* of London loathes it: the *Irish Times*, of Dublin, denounces it, the Protestant press of Dublin denies that orangeism ever did any good for Protestantism, but, on the contrary, that it did a great deal of harm. In England Protestants never hear of the loathsome thing but to ridicule and despise it. In Ireland a few men of position in the North are associated with it for political purposes, and here in Canada if there are respectable men associated with it, they are ashamed to admit it. And yet it is secretly encouraged and fostered, and that too by some men who ostensibly denounce it. Every lover of Canada should open his eyes to the consequences of this vicious policy, for they may rest assured that the success of the order means a serious danger to the future of a glorious land which should be free from social disruption, or the tyranny of class over class.

Of course there is no official encouragement given to orangeism, but there is abundant proof to establish the fact that sympathy with orangemen is openly practiced by many of the officials of the Government.

Looking over an old file of the TRUE WITNESS the other day, we noticed that it was not, as it is not, an unfrequent occurrence to have orange bands associated with Volunteer Corps. For instance we see that when the Ottawa Field Battery went into camp, in Sept., 1876, it was accompanied by the band of the Orange Young Britons. A band playing a field battery into camp is odd enough, but the association of orangemen with the Volunteers must do a great deal of mischief. It was only the other day that the band of "A Battery" returned the compliment, and played at a concert given by the "True Blues" at Kingston. This certainly could happen in no country but Canada. In Montreal, it is well known that the fife and drum band of the Prince of Wales Battalion is the band of the Orange Young Britons in uniform. This is particularly unfortunate, for Colonel Bond is a gentleman in whom the Catholics have unlimited confidence as being strictly impartial. We find it a somewhat delicate task to notice this matter, but we owe it to our co-religionists to make it public. Nor is that all. The reading room of the corps and the Orange Hall are in the one building, and as we believe the Orangemen are moving, we hope the reading room of the corps will not be moved with them. Again, on Saturday evening, a detachment of Artillery men were coming down Bleury Street about six P.M. The men were under the command of two officers. A number of small boys accompanied them, and those small boys were whistling the "The Protestant Boys." Of course the artillery men are not responsible, but straws show how the wind blows. If the authorities desire to promote a feeling of good will, they will discourage this semi-official connection between Orangeism and the Volunteers. If they do not do so, they must be prepared to see the Catholics look with suspicion upon them. Among the officers in general, we believe there is no intention of giving insult, but it would be idle not to admit, that the rank and file almost to a man give sympathy to the Orange organization. The respectable portion of them would, no doubt, be ashamed to admit it, but the fact is patent. There is only one way to remedy

this evil, and that is to allow more Catholics into the service. We say "allow," because we know that they are now prevented from joining. It is useless, tell as "there are no vacancies;" we know better, and we intend to do our best to expose the doings of some men, who act in direct opposition to the law, and engineer so as to keep the Catholics out of their legitimate rights.

O'DONOVAN ROSSA.

Some of our contemporaries have gone too far in their zeal to bespatter the name of O'Donovan Rossa. Not satisfied with denouncing him upon public grounds, they must needs assail his private character as well. In their thirst to heap coals of fire upon his head they dip into speculation which only weakens their case and does not injure him. For instance, one of our contemporaries, said that Rossa will "skirmish" the "fund" away in tap rooms and that the "fund" is a swindle, and that Rossa means simply to make money out of credulous "servant maids." If that was all Rossa intended it would not be much. But some day or other people who write thus will be rudely undeceived. Rossa means mischief and mischief he will do. There is nothing in his private history to warrant the assumption that he will make a cent out of the business. He is a man of strong passions and strong convictions, and we have never heard of anything in his private character which warrants the charge of mercenary motives, and it is not fair to invent calumnies because he is a Fenian. We object to his skirmishing fund upon public grounds, and while we have no desire to become his apologist, yet we wish our contemporaries to fight fairly and to discuss questions upon their merits.

In an interview he had with a reporter from the *New York Herald*, he said:—

The Orangemen rushed upon the hall, but the police interfered and stopped them. And, let me say here for my friends and for myself, that the police of Toronto behaved bravely that night.

And again he bears testimony to their willingness to protect him:—

The Orangemen finding that I had escaped them commenced fighting the police. The Mayor of the city offered to send any escort to protect me, and Chief of Police Mayor Draper asked the secretary of the committee were I stopped and offered a detachment of police to protect the house and escort me to the depot.

This sustains our admiration of the manner in which the police behaved, as the following sustains the views we expressed as to the impropriety of bringing O'Donovan Rossa to Canada at all. Burke and Luby are men of culture, but that is more than we can say of Rossa and Mulcahy.

GENERAL BOURKE ON THE SITUATION.

General Thomas Francis Bourke, one of the Fenian exiles, and a trustee of the "Skirmishing" or "National" fund, was interviewed by a reporter in New York on Wednesday. He said:—

"I am very sorry that Rossa went to Canada. Such occurrences do no good to any one, and they do a thousand injuries to the Irish cause."

"Was it not foreseen," asked the reporter, "that if Rossa went to Toronto to lecture a violent opposition would be made to his doing so by the Orangemen of that city?"

"It was foreseen, and many of his friends exerted themselves to induce him to stay away. I myself said to him, 'Rossa, you will make \$100 by going; I will give you \$100 to stay at home.' Of course none of my friends have any means of checking him except by argument. We are fellow workers with him, but that gives us no means of restraining him from doing foolish things of this sort. On the other hand, he was obstinate; he had formed the determination to go, and he went in spite of all opposition. He did not want to have the appearance of being frightened out of going."

"Why were his friends so anxious that he should not visit Toronto?"

"We do not think that Rossa's speaking there could do any good to Ireland, and such scandalous scenes bring the cause into disrepute. Besides, Rossa has given enough foundation for all attacks on him to make them doubly dangerous to the cause which he is identified."

"Does Rossa then hold principles that other prominent Irish nationalists do not agree with?"

"He has published in connection with the organization of this 'Skirmishing Fund' letters addressed to himself and various documents for himself which express principles which other prominent Irishmen—as, for instance, the present trustees of the fund have no sympathy. He has talked of and countenanced others in talking of dynamite, giant powder, and all such explosives as means of injuring England. He has talked of the destruction of cities and arsenals and commerce without any regard to the rules of modern warfare or the restraints of modern ideas. All this talk is both foolish and immoral, and no one sympathizes with it except some ignorant persons who do not know any better. The other trustees of this fund do not hold such opinions; they simply recognize that it is very expedient to have a sum of money to be used for Ireland in a legitimate manner when ever occasion may arise."

"Is it on account of his extreme notions that the people of Toronto have such a special aversion to Rossa?"

"Yes. Mr. T. C. Luby lectured in that city not very long ago, and I myself lectured there two weeks ago. We both had very large audiences; we were well received by the entire Irish Catholic population of the place, and we experienced not the shade of opposition from the Orangemen. Many of these were present at my lecture, and did not even make any signs of disapproval. One Orange gentleman, a member of the Canadian Parliament, was on the platform, and expressed himself pleased with my remarks. Any moderate and sensible man can go to Toronto and speak there with as much freedom as he can in Hoboken. The Orange party there hate Rossa specially because of his expressions of outrageous opinions, and because they think that he is a dangerous man to allow to speak to an Irish audience in Toronto. They think that he might do harm among their fellow citizens, and they have no respect for him, both on account of his holding such notions and because they think he cannot give any good reason for them."

"What position did the English Government and the Colonial officials take in this matter?"

not think that they desired the occurrence in any way. There is perfect liberty of speech in Canada, and I feel assured that so far as the authorities are concerned the efforts to prevent disturbance were genuine. I think that the full force of police and military would have been used to protect Rossa if he had actually fallen into serious personal danger. I may point out that no attack was directed only against the one man who was peculiarly obnoxious."

"Did Rossa have the sympathy of all the Irish party in Toronto?"

"By no means. Compare the numbers of audience who went to hear him with that which listened to other Irish lecturers. Only the extremist party gave him support."

"What do you think of the reflections on Rossa's personal courage made by some of the daily papers? They say that he trembled and out short his address, and jumped off the train before reaching the station."

Rossa's physical courage cannot be doubted. He has proved it too often."

Will you make a statement of the purposes of the Skirmishing Fund, and of the manner of its management?"

"The Skirmishing Fund is accumulated for the purpose of aiding, in any scheme which may tend towards the separation of Ireland from England. It is voluntarily contributed by persons who desire such separation. Rossa is the Secretary. He receives the subscriptions, advertises their receipt and hands them over to the trustees, who are myself, John Breslin, Thomas C. Luby, John Devoy, William Carroll, and Jas. Reynolds. The greater part of the money is invested in United States registered bonds, and it is also arranged that no one of the trustees can touch it without the consent or co-operation of at least two of the others. It is even necessary that three be present when money is obtained on any order by the trustees. The fund is administered with the greatest care, and it will be scrupulously withheld from every undertaking not consistent with the purposes for which it was raised. It must be distinctly understood that the trustees will do nothing not consistent with the rules of civilized war and national honour. They will do nothing which the laws of political morality would condemn."

It would be well for Rossa's admirers to ponder upon these words. It would be a sad day for Ireland if her national autonomy could only be secured by poisoning the English people, shooting the Irish landlords, and by carrying on a system of outrage against which the Church would rise in arms, and the chivalrous instinct of the true Irish race would shrink with Christian abhorrence.

GEN. SHIELDS'S OPINION.

General Shields is not a mere Home Ruler, as believers in moral force are sometimes called. At a lecture he gave last week in New York, he said:—

"But I would not tolerate for one moment the petty little inquisitions of Canada. Do you hear that (loud cheering)? I would not tolerate for one moment these secret organizations. I want to go to work openly. Whatever we, Irishmen, do, let us not be afraid to let God and man see it. Let us do it in the clear light of the day, under the bright sun of Heaven, not at the 'Bising of the Moon,' as the saying is (cheers and laughter). We have had too much of that nonsense already. That is only baby work; that is all I call that (cheers). What we have to do let us do it openly, like a brave, gallant race that is willing to risk itself; and if you do that, take my word for it the result is destiny."

Again, speaking of the "Skirmishing Fund," he said:—

"In answer to a complimentary toast the distinguished guest made some pertinent remarks on the duty of the Irishmen of America. He deplored the discussions that unfortunately exist in this country. At the present time he said, the Hibernian and other Irish Associations looked with suspicion on anything that was done for the benefit of Ireland by those connected with the 'Skirmishing Fund.' What we want is unity. We should all work together for Ireland; and if we were united Ireland could demand anything from England, and it would not be refused; but so long as Irishmen are disunited, England will give nothing."

MORE ALLEGED ATTEMPTS AT ASSASSINATION.

Last night it is alleged that there was another attempt to assassinate a Catholic. About 11:30, William Hill a Catholic, was it appears fired at while going home. He was saluted with the remark—"There goes a Papist b—r" and this was followed by two shots which however did no harm. We fear this work will provoke a bloody retaliation. The Rev. Mr. Bray threatened some time since that if one more murder was committed in Montreal, the Catholics would be annihilated. But here are several murders attempted—cold blooded assassinations—and yet the Rev. Mr. Bray is silent. Where are the ringing denunciations from pen and pulpit now. A Protestant clergyman lectured the other evening on the "Recent Disturbances," and coolly said that he would not blame any one. Of course he would not blame anyone, he would not brand the assassin orange organization, but how different it would be if the "other murder," to which Mr. Bray referred had been committed. It is hard—very hard for Catholics to be passive in this state of affairs. The press is almost silent; the Protestant pulpit is easy, and public opinion almost apologetic for the assassins, because a man was shot in a street brawl last July, after he had first tried to shoot others. The condition of the public mind can only be set at rest by an impartial display of public opinion and an even handed rendering of the law. This is not done. When an Orangemen was shot, the houses of Catholics were searched for arms, but here after many attempted murders, we do not hear of any wholesale attempts to disarm the "Protestant Boys". Are Catholics to be forced to the conclusion that justice is not even handed and then to be driven to some desperate act—first driven mad and then destroyed? It looks as if such was the policy of the authorities; and we advise our Catholic friends not to fall into the trap which appears to be placed in their way. Let reason—not passion guide their councils, and while we must stand prepared to guard our honour and our lives, we must not commit a single act that would place our people in the same light as that in which the attempted assassins of our co-religionists stand.