

## The True Witness

AND

CATHOLIC CHRONICLE,  
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EDITOR AND PROPRIETOR.

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MONTREAL, WEDNESDAY, May 30.

CALENDAR—MAY, 1877.

Wednesday 30th.—St. Felix, Pope and Martyr. St. Felix was a Roman by birth and succeeded St. Dionysius in the Government of the Church in 269. He was the 28th in succession from St. Peter. He governed the Church for five years. Battle of Three Rocks, County Wexford 1790. Seven hundred houses burned in Quebec, 1876. Thursday 31st.—Corpus Christi. HOLIDAY OF OBLIGATION.  
St. Ferdinand III. King of Castile, and Leon. St. Ferdinand was born about 1199. He succeeded to the crown of Castile by right of his mother, in the eighteenth year of his age.  
June 1st.—St. Justin Martyr. St. Justin was brought up in the errors of Paganism. He was a "Platonic philosopher," but meeting a Christian by chance, became converted. He is rendered illustrious by his *Apologies*, the first of which he addressed to the Emperor Antoninus Pius, and the Senate about the year 150.  
Gold discovered in California, 1848.  
Saturday 2nd SS Marcellinus, Peter and Erosimes, Martyrs.  
Sunday 3rd.—Sunday within the Octave of Corpus Christi.  
St. Mary Magdalen of Pazzi, Virgin. This pious Saint was descended from one of the most illustrious families in Europe. She was born in Florence in 1566, and died in 1607.  
Lord Edward Fitzgerald died of his wounds, 1798.  
Monday 4th.—St. Francis Carraccioli, Confessor. Born in 1563 in Italy—died 1668.  
War declared by the United States against Mexico, 1844.  
Tuesday 5th.—St. Boniface, Apostle of Germany. Born in Devonshire, England, about 680—died 755.

## NOTICE.

Our Saturday Edition will in future take another form. As usual, the Weekly Edition will be published on Wednesday and the City Edition will be published on Saturday, but not as a distinct sheet. The City Edition will be the usual Weekly Edition, with the additional news up to Noon on Saturday. In future it is the Saturday Edition that we shall supply to our subscribers in Montreal. The Wednesday Edition will, however, be for sale as usual on the day of publication. Price for either Edition—FIVE CENTS.

## ANSWERS TO CORRESPONDENTS.

"J. R."—Thanks. See Leader.  
Thomas Kinsala, Ottawa, denies that the Scotch reformers of Ottawa "slaughtered" Mr. Waller, and Mr. O'Hanley. He says that it was the unpopularity of Mr. O'Hanley with the Irish Catholics that prevented his being nominated. He concludes by saying that it was the Scotch reformers who stood by the Irish Catholics on the occasion of the Elgin riots, and that it was the Tories who stoned the Catholic processionist last year in Toronto. We regret that we have no space for the letter.  
"OTTAWA"—A gentleman from Ottawa writes to us about a "Correspondence." We regret that the letter has been mislead or we would have replied privately. At present we are not open to such an arrangement as suggested.  
"R. F."—We do not know.  
"T."—See last weeks paper.  
"GEORGE BELLEVUE"—We are much obliged. Major O'Gorman served in the army, we forget the Regiment. He was in the Crimea.

## PIO NONO.

Pope Pius the IX—God bless him—is the two hundred and fifty-sixth successor in an unbroken line from St. Peter. Born in Sinigaglia, on the 13th of May, 1792, the great old man is now in the 86th year of his age. At the age of twenty-seven he was ordained a priest, and in 1827 he was consecrated a bishop. His first mission was the management of an orphanage, for which the genial tenderness of his nature peculiarly adapted him. From thence he was sent to a wider field of labour, and we find the young Father Mastai Ferretti, appointed as "auditor" to the Apostolic Delegate that was sent to the republic of Chili, in 1823. There his piety and his zeal won golden opinions from his bishop, and the young priest returned to Rome renowned for his wisdom and honoured for his good works. The nimbus clouds of his earthly glory were hovering around his head, and the prelates of the Church already hailed the rising star of the Pontificate. His fame became world wide, as his charity was illimitable. "Others," said he on that auspicious day when the Tiara was placed upon his head, "others would have been more worthy than I of the station to which I have been called, but as a servant of Jesus

Christ, having been accustomed to deny my own will, I now obey that of God." His humility was then the same as it is now, and if Mastai Ferretti had never become Pope; if he had remained the humble priest, his piety and his virtue would have elevated him to the foremost place in the cotemporaneous saints of the Catholic Church. But God ordained it otherwise, and the progress His Church has made since Pius IX was elevated to the Pontifical See, is illustrated in the pilgrimages which to-day bow before the great old man at the Vatican. His Pontificate has indeed been a glorious one. His four predecessors had brief and troubled reigns, but his has been a reign of triumph and of glory. For the while indeed Rome has passed from its rightful ruler into the hands of a voluptuous usurper, but so did Rome pass on many a previous occasion, only to be restored again. But what has been lost in Rome has been more than compensated for over the world at large. The definitions of the dogmas of the Immaculate Conception, the Papal Infallibility, the great Council of the Vatican, and the wonderful growth of the Church in every part of the world, are indications of the strength which the Church has acquired since Pius IX was elected as the successor of St. Peter. During the period of his Temporal Power, Pius IX. exhibited all the attributes of a kingly virtue. He instituted a system of education that made Rome a model for the capitals of Europe. Reformatories were established for the training of the vicious, while institutions for the protection of the fatherless and the widow, were plentifully scattered over the land. With his own hands he ministered to the wants of the people. He was "Father and Benefactor" to them all. He was not, as he one said "so much a king as he was a father" to his subjects. He pardoned the guilty instigators to revolution, and granted amnesty to political prisoners, when amnesty was not much practiced in Europe outside his own court. He set an example of forgiveness, which to this hour no country in Europe has felt itself strong enough to imitate. But the Pope trusted to the gratitude of his subjects, while other nations trust to nothing, but to the weight of their battalions. And then the Garibaldi came. Then the *Genaille* followers of the buccaneer—the man who has been a rebel to every country, even to his own King—he came and with him shortly followed the besotted Victor Emmanuel. It was not Rome, nor the States of the Church, but it was the organized ruffianism of Italy that made this so-called "revolution," and that made Pius IX. a prisoner in his own palace. But we can rejoice that that revolution is not complete. So long as Pius IX and his successors claim the rightful guardianship of the States of the Church, there is danger to the Government of the new Italian Kingdom. Meanwhile we can all turn our thoughts to the Vatican, and picture to ourselves the greatest Roman of them all, receiving the homage of the faithful pilgrims to the See of Peter, and fancy we hear the echoes of 250,000,000 of Catholics all the world over, raising their voices in a psalm of praise, and asking God's blessing upon our Holy Father—Pio Nono.

## WHAT THE "IRISH VOTE" CAN DO.

For years the Irish people residents in Great Britain were an appendage to the Liberal party. They formed a portion of that "Reform" power that promised so much and did so little for Ireland. They were merely an affix to Liberalism, and the Liberal leaders could always count upon the "Irish vote." In London, in Manchester, in Liverpool, in Glasgow, and in all the centres of trade the majority of Irishmen were Liberals, and when wanted they voted the Liberal ticket almost to a man. We do not say whether this course was the best one to pursue or not. Up to five five years ago we do not propose to enquire into the soundness of the policy of the Irish people in Great Britain standing by the Liberal party. All we wish now to point out is the change that has in many instances taken place, and the results that those changes have worked. The Home Rule movement extended to England in '72. Branches of the organization sprang into existence all over the country. Meetings were held, lectures were given, practical organization was attended to, and as if by magic, the Irish in Great Britain ceased to be Liberals and they became—Home Rulers and Irishmen. One hundred and fourteen branches of the Home Rule Confederation sprang up over the country, and the old fire of National life was kindled from John O'Groat's to Land's End. The branches controlled nearly 150,000 "Irish votes." Well what was the result? The Liberal party knew that they never could regain power without keeping the "Irish vote." There can be no Liberal party in England without the Irish party, and so the Liberals found it necessary to go to the Irish, for the Irish would no longer go to them. The Irish people had sprung to their feet, and they would no longer lick the hand that smote them. Up

to that time Ireland, nor the grievances of Ireland, were ever mentioned from an English platform. No one ever said anything about Ireland, except in ridicule. "Pat" was used by the Liberals, and the Liberals thought that they had him safe in their keeping for ever. But it was not to be so. The Irish broke away and where they could they formed a party of their own. It took two or three years but the party was formed, a party indifferent to Liberals and Conservatives alike, and one that had for its guiding policy—the interests of Irishmen above the interests of party. In a short time the effect of this policy was made manifest. Both Liberals and Conservatives began to court the "Irish vote." "Pat" became a wonderfully good fellow all of a sudden. The change was complete. Politicians began to speak respectfully of Irishmen. Irish grievances were spoken of from English platforms. The public mind suddenly received a new light, and many prejudices were destroyed by the ventilation of Irish wrongs. At last the storm burst fairly over the country, and the candidates for great constituencies such as Manchester, Burnley, and Leeds, bent the knee and bowed the head to the new born independent power of the Irish electors. The Irish people held the balance of power in many constituencies and where they did they used it to advance the National cause and to wrench concessions by Independent Opposition. They exercised so much pressure that they influenced over twenty British M.P.'s to support the Home Rule Movement, and at the late land debate in the House of Commons out of thirty eight members from Great Britain who supported the Land Bill, thirty two of them sat for constituencies in which the Irish people are organized as a party of Independent Opposition. In five years they have revolutionized British politics and all because they refused any longer to be whipped at the cart tail of an English party. But what does all this prove? How does it affect the Irish in Canada? In our opinion it is plain. The Irish people in Canada should be, for a certain, the affix of no party. They should belong to neither Reformers nor to Conservatives, but should attach themselves to that side from which they could wrench the most representation for themselves. Reformers as well as Conservatives will bid for the Irish vote, if the Irish vote stands aloof, until it is prepared to act with unanimity and decision. There are some constituencies in the Dominion where this can be done, and we are sanguine enough to believe that the good example set by the Irishmen of Great Britain will not be lost upon their brethren in Canada.

## RUSSIA OR TURKEY—WHICH?

Russia and Turkey have for a long time been making vigorous efforts to outdo each other in brutality. In Greece, in Crete, and in Bulgaria, Turkey has built up a reputation for persecution which does credit to her bestial intentions; while in Circassia, in Asiatic Russia and above all in gallant Poland, the ruthless Russ has indelibly left the mark of his brutal cunning upon nations. Neither the one country nor the other belong exclusively to the East nor to the West. They stand between civilization, stagnation, and barbarism. In Russia the system of Government is little removed from that of a savage absolutism, while in Turkey it is a fanatical absolutism. Constitutional Government is unknown in the one, it is a farce in the other. 'Tis true that of late Russia has emancipated her serfs, or as Peter the Great used to call them her "savages." 'Tis equally true that Turkey has a so-called "Parliament," but the Russians are still serfs in everything but in name, while the "Parliament" in Constantinople is an organized hypocrisy. As far as the "sympathy" of the Catholic world is concerned—it is six of one and almost half-a-dozen of the other. In Russia her own sons have proclaimed her degradation, and have predicted her doom. Prince Kozlowski says, "every discourse in this country is the expression either of religious or political hypocrisy"—These are the words of a Russian nobleman and may be found in "*Tendances Catholiques dans le Societe Russe par la Prince, J. Gagarin*." Another Prince—Dolgoroukou—laments that "Russia is the land of official and organized mendacity," while Tehadanief, who was an officer of the Imperial guard speaks thus, "No doubt we are Christians but so are the Abyssinians." "We have," he continues "never marched with other people." Their religion is demoralizing and their priesthood ignorant. Sir Thoms Wyse tells us that in Greece "half of the clergy only can read and write, have all the vices of the lowest people, and often many more." The policy of the Tsars since the days of that intemperate savage Peter the Great, has been to prostitute religion for temporal ends. In Poland they persecuted and destroyed. Even in our day—during the reign of the present Tsar—the Catholics of Dziernowice, had the Host forced into their mouths, in order that they should attest their

allegiance to a tyrant power. It is a practice of the Russian creed that no Catholics shall be allowed to freely exercise his religion. The ruthless soldiers of the Tsar have attempted to extirpate the Church in Poland, notwithstanding that a solemn guarantee was given by the Empress Catherine when Poland was partitioned that she and "her heirs would irrevocably maintain in perpetuity the Roman Catholics of both rites in the undisturbed possession of their properties, prerogatives, and churches, and in the free exercise of their worship and discipline." But what did Russia ever care for guarantees when the thirst for empire led the way. Her treaties are broken to suit the exigencies of the hour. Cameron, Haxthausen, Dixon, Wallace and hosts of able and impartial Protestant authorities as well, speak with disgust of the degradation and the "ignorance, and the vulgarity" of the priesthood and the inebriate clergy of this so-called Orthodox Church of Imperial Russia. Catholic Ireland can look with no sympathy upon her cause—as Catholics we shrink from the persecution of our Faith, as Irishmen we hate the Russ for gallant Poland's sake. But what of Turkey? What has she done to excite our sympathy? Nothing! It is almost six of one and half-a-dozen of the other. Of the two she has treated her Catholics subjects better than her assailant. She is brutal to her Greek Christian subjects, and on the score of humanity we can look without pity upon any chastisement she receives. The Ottoman Turks were never a nation until they came to Europe in the fourteenth century. They pretend that all are "equal before the law," while the Christians are everywhere treated as bondmen, the Mahomedan is armed and the Christian is unarmed; the Mahomedan rules and the Christian has to obey. They butchered the people of Crete, and carried their bloody scimitars into almost every Christian family in Bulgaria. Nay, they did worse—virtue was no safeguard against their ferocious Bashi-Bazouks. The Turk came to Europe as a robber and as a marauder, and as a robber and a marauder he remains. He is not European, he is not Asiatic. He is a mongrel, possessed of all that is bad in the two hemispheres. Between the two there is not much to choose. They are miserable sinners all, and Catholics all the world over can look with indifference upon the struggle in which they are engaged. Perhaps it would be better for our co-religionists if Russia was held in check, for her brutal treatment of her Catholic subjects leave us to expect little mercy from her hands if she triumphs in the end.

## THE ORANGEMEN AGAIN.

The Orangemen of Montreal are becoming combative. They appear to be "going in" for aggression. At the fireman's funeral they were unguardedly obtrusive and now we find them coming to the front again. One of their members died last week. His name was Ashplant and he was, too, a gunner in the Garrison Artillery. The deceased man was to have a military funeral, and the Orangemen resolved to walk in the procession. This is against all military usage. However the Colonel—McKay—telegraphed to the militia Department in Ottawa and was officially informed that the funeral could not be "military and political" at the same time. The Queen's regulations No. 44 say:—

44.—Officers, non-commissioned officers and soldiers are forbidden to institute or take part in any meetings, demonstrations or processions for party or political purposes in barracks, quarters, camps or elsewhere."

This offended the pious followers of the glorious William. They deny that they are a political body, but resolve to cast a solid Orange vote against the Government for not breaking the Queen's regulations in order to please their warts and fancy. And so—Ashplant was buried as an Orangeman—not as a volunteer. About 200 of the brethren turned out with their regalia, and so it ended for the day. But now what is Orangeism? Here we have it repeated on their own authority that they are "not political." What then are they? Are they a religious institution? What good works do they perform? Are we, like Aboo Ben Adham to write them "as one who love their fellow men?" We are thus left in comparative darkness as to the intentions of the brethren, and can only speculate as to the meaning of all the paraphernalia which surrounds Orangedom all the world over. One thing, however, we do know and that is that Orangeism originated in hate to Catholics, it was perpetuated in the same stream, and it exists now, only because every action of its life is permeated with hatred of everything that belongs to our faith. Well there always were fanatics in the world, they come and go just as other people do, and they would be amusing, if they were not mischievous.

But Orangeism in Montreal is not only mischievous—it is dangerous as well.—We assert that an infamous conspiracy

against the Catholics of Montreal was planned previous to this funeral taking place. Orange delegates waited on Colonel McKay and urged—nay almost threatened—him to consent to a violation of Military law by allowing a military and a civil funeral at the same time. Colonel McKay received a letter urging him to send his men prepared for contingencies. Ball cartridge should, it was said, be supplied to the volunteers. They should be prepared to shoot down their Catholic fellow citizens, and volunteers and Orangemen were to act in harmony in the play. It was a pretty trick and with some men it might have succeeded. But is it not time that the authorities should see to this? What security can Catholics have when the volunteers can be thus approached by a secret organization. We warn the authorities of the danger they are incurring, and unless some steps be taken to prevent the officious self-assurance of the Orangemen of Montreal—the authorities may have to grapple with a far more serious difficulty in the future.

## THE "HERETIC"

For the last two weeks there has been a little storm in the Protestant Church in Montreal. It commenced by what some people call a "heresy" in the Methodist Camp. The story is this. The Rev. Mr. Roy was the Minister of the Methodist Church on Sherbrooke St. For many years he was the faithful Minister of the creed he professed. He was a man of irreproachable character and was well esteemed by his fellow citizens at large. After mature consideration however, the Rev. Mr. Roy finds that Methodism is not, according to his reading, quite right in its profession, and so he teaches something not suited for the Orthodox Methodist ears. The storm began and Mr. Roy was pronounced a "heretic." Now we would ask what is the Rev. Mr. Roy a "heretic" to. Since the word has been so freely bandied about, we can fairly enquire into the meaning of this so-called "heresy" of the Rev. Mr. Roy. Methodism is itself a "heresy," and Mr. Roy is no more a "heretic" than John Wesley was. It is something new to find Protestantism become so Conservative that it refuses to allow its disciples the so-called right to exercise "private judgment." This is all Mr. Roy is doing. He is simply acting according to his lights. This is Protestant doctrine, and now we find by many Protestant condemned. What becomes of your "private judgment," gentlemen of the Protestant Church, when you deny a gentlemen of your own cloth the right to think for himself, and brand him as a "heretic" for doing so. To us it is all very amusing. First, we find the Rev. Mr. Bray, as a congregationalist of course, rushing to the aid of the latest secessionist. We hear him calling "Methodism a tyranny." Then comes the Rev. Mr. Longely, castigating Mr. Bray, and writing of the "young man" and "his stage," at Zion. Then a host of champions throw their gauntlets on the ground, and all because the Rev. Mr. Roy is Protestant enough to exercise this right of "private judgment," the very corner stone of the Protestant Church throughout the world. As to the particular nature of the "heresy" we offer no opinion. To us they are all the same, unless indeed this denial of the right to differ is the herald of another "Reformation."

## ILLUMINATE! ILLUMINATE! !

The order has gone out and the Catholics of Montreal are to illuminate their houses on next Sunday evening, the 3rd of June. For us in Montreal the day will have a dual significance. It will be the anniversary of the fiftieth year of the episcopacy of our Holy Father on the one hand, and it will signalize the reception of the Papal Ab-legate on the other. Monseigneur Conroy will arrive in Montreal, at 8 a.m., on Saturday next June 2nd at the wharf of the Quebec steamers, and will at once proceed to the Parish Church where Mass will be said. On Sunday he will take part in the procession of the Holy Sacrament, and in the evening will chant the *Salut* and the *Te Deum* at the Cathedral. On June the 4th Dr. Conroy will hold a reception at the Bishop's Palace. At this reception gentlemen only will be admitted. On Tuesday at 8 P.M., there will be at the Jesuit's an academic *seance*, and an address will be presented to the Ab-legate in the name of the Catholic population of Montreal. Events such as these are calculated to arouse the enthusiasm of the entire Catholic community, and we can all rejoice when we are permitted to take part in such auspicious events. We heartily congratulate the St. Patrick's Society for the spirited manner in which they have united our people in this matter; and this again points out the necessity of a Union among the Irish Societies in Montreal.

CANVASSERS WANTED TO CANVASS FOR THIS PAPER IN OTTAWA. A liberal commission will be given.