

The True Witness

AND

CATHOLIC CHRONICLE,

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AT

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MONTREAL, WEDNESDAY, JULY 25.

CALENDAR—JULY, 1877.

WEDNESDAY, 25th—St. James the Greater, Apostle. St. Christopher, Martyr.

City of Limerick besieged, 1690.

Siege of Athlone raised, 1690.

Battle of Lundy's Lane, 1814.

THURSDAY, 26th—St. Anne, Mother of the Blessed Virgin Mary.

New York accepted the Constitution, 1788.

Irish Protestant Church disestablished, 1869.

FRIDAY, 27th—St. Pantaleon, Martyr.

William Smith O'Brien, Meagher, and the "Young Ireland" leaders, withdrew from Conciliation Hall, 1846.

Sir Geo. Airey, Astronomer, born, 1801.

SATURDAY, 28th—SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.

William Michael Byrne executed, 1798.

Atlantic Cable finished.

SUNDAY, 29th—TENTH SUNDAY AFTER PENTECOST.

Patrick Sarsfield fatally wounded at the battle of Landen, 1693.

Attempted insurrection under the leadership of William Smith O'Brien, at Ballingary, 1848.

MONDAY, 30th—St. Martha, Virgin, (July 29).

Professor Eugene O'Curry, the Irish Scholar, died, 1862.

French Revolution, 1830.

TUESDAY, 31st—St. Ignatius of Logola, Confessor.

NOTICE.

In future the City Subscription to the TRUE WITNESS will be the same as the Country—\$2 per annum, in advance. At the commencement of the Volume in August, the papers of all subscribers who are THREE MONTHS in arrears will be stopped.

NEW CATHOLIC DAILY PAPER.

On last Sunday the congregation of St. Ann's Church subscribed \$956 in about an hour, for the purpose of getting up a fund to enable us to start a Daily Catholic paper. We understand that a meeting of St. Patrick's congregation is to be held next Sunday, for the same purpose. We have received numerous offers of support in this undertaking, but while thanking our friends for their kindness we must decline receiving any monies from them, as the preliminary arrangements are left in the hands of friends.

WHOLESALE DISMISSALS.

Several employers of labor in Montreal discharged a number of employees for being absent from their work on the 12th of July.—This is a strong measure, and we rejoice to see that the Young Irishmen's Literary and Benefit Society has taken steps to fight the cause of the men who were thus dismissed. It is a work in which all the Irish Societies can engage. The President of the *Union Catholique* has also promised in the name of his society to give the movement all the moral assistance in his power. Any of our friends who can assist in procuring work for the men who lost their employment will please write to the President of the Young Irishmen's Literary and Benefit Society, St. Joseph street, Montreal. It may be necessary to publish the names of the firms that have resorted to those extreme measures, but we yet hope that they will see the harshness of the measures they have adopted and allow the men to return to their work.

THE GREAT QUESTION AGAIN.

Catholics of Canada! there are, it is said, times and tides in the affairs of men which, when taken at the flood, lead on to fortune. It is to men of resolute will that the world owes all its great achievements, men who take at the flood, the tide that leads to the haven of happiness. It is not to the cowardly or the fainthearted that the inspiring echoes of "See the Conquering hero comes," swell upon the gale, nor is it by the serf or paltrion that the heaven sent blessings of Civil and Religious liberty are secured. It is "the coward who sneaks to death, while the brave live on." One of the blessings of the teachings of Christ is "He taught us how to live; and (oh too high; the price of knowledge) taught us how to die." What then are you Catholics of Canada prepared to do to-day? What is the condition you occupy? You must nearly one-half of the entire population of this Dominion. You live under one of the best governments in the world. Civil and Religious liberty have full swing all over the land. Here and there, there are indeed local prejudices and local abuses, but take this Canada of ours all in all, we can pledge our allegiance to its institutions with unflinching resolution. Not against Canada or its laws shall a vandal hand be raised, if you or we can help it. Of that

there is not the shadow of a doubt. Our interest is peace and order, our wish is for harmony and good will, but and determination is to sustain the laws at any and at every cost. Here then in our midst a secret organization sworn to destroy our faith, lives and thrives. This organization has only one object to exist for, it has only one motive power—hatred of "Popery," and all its belongings. In this country Orangism is a noxious exotic, living in the foul and tainted atmosphere of discord and strife. All the world over, where Orangism exists, hostility is engendered, and man is set against man with unchristian rancour. Unlike Abou Ben Adham, the Orangeman may take for his motto the words—Write me as one who hates his fellow man." The members of this organization insult our priesthood in the public thoroughfares, and in vulgar tone and coarse gesture mimic the holy office of the priestly order. Even the woman's garb does not secure our nuns from insult, and the flushed cheek of many a saintly Sister has been the only record of the vile epithet which she was forced to listen to from some of the impious and disloyal "brethren." Remember that these men conspired against the Queen's succession to the throne, that their order was for a time suppressed, and that here in Canada they have ever shewn themselves to be loyal to Orangism before they were loyal to the Crown or to the Constitution. The Orange order is their first consideration, and their own oath declares that they will be loyal only so long as the Protestant succession is secured. As they threatened to "kick the Crown into the Boyne" if the so-called Irish Church was disestablished, so have they here in Canada, during the visit of the Prince of Wales, shewn themselves Orangemen first, and subjects of Her Majesty afterwards. They set fire to and destroyed the Parliament House here in Montreal in 1849, and their mobs for nearly a week, held possession of the thoroughfares. Recruited from the lowest dregs of society, few respectable men identify themselves with their vagaries, and when now and again some gentleman seeks refuge in their ranks, he does so for political or party ends—he uses, and in his heart despises the miserable creatures all. The press of Montreal has not indeed championed the cause of the ragged troops that recently marched in defiant array through our thoroughfares, but Protestant gentlemen of Montreal followed in their wake, and thus assisted in the hostile display. Now, we do not believe these followers knew the mysteries of the fraternity that they that day openly encouraged, but we are strongly of opinion that they assisted at an illegal parade, and that in the eyes of the law, they have been guilty of a misdemeanour. It is an accepted maxim in all constitutionally governed countries that all oaths, not sanctioned by law are illegal, and that all men administering or taking such oaths have been guilty of a misdemeanour. The Orange oath is a secret oath, it is not found in the Statute Books, and it is illegal, and as such any one encouraging or assisting at an illegal demonstration becomes guilty of a constructive violation of the laws of the land. During the time that Sir John Colborne was Governor, an act, 2nd Victoria of Second Session respecting seditious and unlawful oaths was passed. This was in the year 1839. That act was consolidated under the authority of 23rd Victoria Chapter 56 in 1860, as Chapter 10 of the Consolidated Statutes of Lower Canada. Here is the act in full:

"1. Any person who, in any form, administers or causes to be administered, or is aiding or present at and consenting to the administration or taking of any oath or engagement, purporting or intending to bind the person taking the same—to commit any treason or murder, or any felony punishable with death,—or to engage in any seditious, rebellious, or treasonable purpose,—or to disturb the public peace,—or to be of any association, or confederacy, formed for any such purpose,—or to obey the order or commands of any committee or body of men not lawfully constituted, or of any leader or commander, or other person not having authority by law for that purpose,—or not to inform or give evidence against any associate, confederate or other person,—or not to reveal or discover any illegal act, done or to be done,—or not to reveal or discover any illegal oath or engagement administered or tendered to, or taken by such person or persons, or to or by any other person, or the import of any such oath or engagement,—shall be guilty of felony, and may be imprisoned in the provincial penitentiary for any term of years not exceeding twenty-one:

"2. And every person who takes any such oath or engagement, not being compelled thereto, shall be guilty of felony, and may be imprisoned in the provincial penitentiary for any term of years not exceeding seven years. 2 V. (2) c. 8, s. 1.—and 6 V. c. 5, s. 4.

"3. Compulsion shall not justify or excuse any person taking such oath or engagement, unless within eight days after the taking thereof, if not prevented by actual force or sickness, and then within eight days after the hindrance produced by such force or sickness shall cease, he declares the same, together with the whole of what he knows touching the same, and the person or persons by whom, and in whose presence, and when and where such oath or engagement was administered or taken, by information on oath, before one of Her Majesty's justices of the peace for the district in which such oath or engagement was administered or taken. 2 V. (2) c. 8, s. 2.

"4. Any person aiding at, or present and consenting to the administering or taking of any such oath or engagement or causing any such oath or engagement to be administered or taken, though not pre-

sent at the taking or administering thereof, shall be a principal offender, and shall be tried as such, although the person who actually administered such oath or engagement, has not been tried or convicted. 2 V. (2) c. 8, s. 3.

"4. It shall not be necessary, in any indictment against any person administering, or causing to be administered or taken, or taking any such oath or engagement, or aiding at, or present at and consenting to the administering thereof, to set forth the words of such oath or engagement; but it shall be sufficient to set forth the import of such oath or engagement, or some material part thereof. 2 V. (2) c. 8, s. 4.

"5. Any engagement or obligation in the nature of an oath, shall be deemed an oath, within the meaning of this Act, in whatever form or manner the same is administered or taken, and whether the same be actually administered by any person, or taken by any person without any administration thereof by any person. 2 V. (2) c. 8, s. 5.

"6. Every society or association the members whereof are, according to the rules thereof, or to any provision, or any agreement for that purpose, required to keep secret the acts or proceedings of such society or association, or admitted to take any oath or engagement, which is an unlawful oath or engagement, within the intent and meaning of the foregoing provisions, or to take any oath or engagement not required or authorized by law,—and every society and association, the members whereof or any of them take, subscribe, or assent to any engagement of secrecy, test or declaration not required by law,—and every society of which the names of the members, or any of them, are kept secret from the society at large, or which has any committee or secret body so chosen or appointed that the members constituting the same are not known by the society at large to be members of such committee or secret body, or which has any president, treasurer, secretary or delegate, or other officer, so chosen or appointed that his election or appointment to such office is not known to the society at large, or of which the names of all the persons and of the committee of select bodies of members, and of all presidents, treasurers, secretaries, delegates and other officers, are not entered in a book kept for that purpose, and open to the inspection of all the members of such society or association,—and every society or association which is composed of different divisions or branches, or of different parts acting in any manner separately or distinct from each other, or of which any part shall have any separate or distinct president, secretary, treasurer, delegate or other officer elected or appointed by or for such part, or to act as an officer for such part,—shall be deemed and taken to be unlawful combinations and confederacies:

"2. And every person who becomes a member of any such society or association, or acts as a member thereof, and every person who, directly or indirectly, maintains correspondence or intercourse with any such society or association, or with any division, branch, committee or other select body, treasurer, secretary, delegate, or other officer or member of such society or association, whether within or without the province, as such, or who, by contribution of money or otherwise, aids, abets or supports such society, or any member or officer thereof, as such shall be deemed guilty of an unlawful combination or confederacy. 2 V. (2) c. 8, s. 6.

"7. Any person who shall, in breach of the provisions of this Act, be guilty of any such unlawful combination or confederacy as aforesaid, and shall be convicted thereof upon indictment, shall be imprisoned in the Provincial Penitentiary, for a term not exceeding seven years, nor less than two years or be imprisoned in the common gaol or house of correction, for any term less than two years. 2 V. (2) c. 8, s. 7, and 6 V. c. 5, s. 4.

"8. If any person knowingly permits any meeting of any society or association hereby declared to be an unlawful combination or confederacy, or of any division, branch, or committee of such society, to be held in his house, apartment, barn, outhouse, or other building, such person shall, for the first offence, forfeit a sum not exceeding two hundred dollars, and shall, for any such offence committed after the date of his conviction for such first offence, be deemed guilty of an unlawful combination and confederacy, and shall be punished as hereby directed for that offence. 2 V. (2) c. 8, s. 8.

"9. At and where certain societies have been long accustomed to be held in this Province, under the denomination of lodges of free-masons, the meetings whereof have been in great measure directed to charitable purposes,—nothing in this Act shall extend to the meetings of any such society or lodge, holden under the said denomination and in conformity to the rules prevailing among the said societies of free-masons; Provided such society or lodge has been constituted, by or under the authority of warrants in that behalf, granted by or derived from any grandmaster or grand lodge in the United Kingdom of Great Britain and Ireland. 2 V. (2) c. 8, s. 9.

Nothing can be clearer than this. It does not indeed mention the Orangemen by name, but it indicates them in every other way. Other secret societies existed here when that act was passed, as well as the Freemasons, yet the one is exempted from the provisions of the act, the other are not. Nothing, we repeat can, be plainer than that that act makes Orangism an illegal combination. We must again urge some of our Catholic lawyers to take this question up. These men, with their ragged importations, can be no longer allowed to disturb the peace and break the law. Authority must be sustained and the people of this Province saved from contingencies of a serious kind. It has been rumoured that that act was repealed, but we are well informed that such is not the fact—the act is in force at this hour, and it will be the fault of the Catholic people and their representatives if the law is not sustained, let the cost be what it may.

And how can we compare the Catholic people in this Province with this batch of fanatics. It is an offence to mention them in comparison at all. Do we object to Protestant processions in the streets of Montreal? Not at all! We would defend the right of the Protestant, National, Religious or Benevolent Societies to walk through our streets the same as we would defend our own. Let the Protestant Benevolent Society, St. Georges Society, the Caledonian Society, or any other kindred Association turn out and we will defend them through our thoroughfares if it is required. This is the unanimous feeling of the Catholic people. Let no one fancy for an instant that we object to any Protestant

Association. But Orangism is another thing. The press of Montreal quoted the Boston *Pilot* the New York *Irish World* and the *Irish Canadian*, in support of the view that the Orangemen should be allowed to walk. Those papers however, merely advised the Catholics of Montreal to treat the Orange procession with contempt. But the Catholics of this province want Home Rule on this question of Orange parades. The Catholics of this province are the best judges of their own affairs and they are unanimous in their opposition to Orange displays. What answers in New York, in Boston, or in Toronto, may not answer here. The Catholics of Montreal are quite able to take care of themselves, and more, they are determined to do it. They are resolved to give the Orangemen a touch of that experience which the Ulster fanatics inflicted upon the Catholic people of Ireland. We want peace but it shall not be at the sacrifice of honour. The Catholics of this province are more peculiarly circumstanced than are the Catholics in any other part of the Dominion, or even on the continent of America. Here they have certain rights guaranteed to them by the articles of capitulation, and which prove that according to solemn treaty, a treaty which Catholics are now asked to abandon because a few ragged footpads invaded our streets a short time ago, that they have a right to the full exercise of their religion. Here are a few of the original articles of capitulation:

ARTICLE XXVII.

"The free exercise of the Catholic, Apostolic, and Roman Religion, shall subsist entire, in such manner that all the States and the people of the Towns and countries, places and distant posts, shall continue to assemble in the churches, and to frequent the sacraments as heretofore, without being molested in any manner, directly or indirectly. These people shall be obliged, by the English Government, to pay their Priests the tithes, and all the tithes they were used to pay under the Government of his most Christian Majesty.—"Granted, as to the free exercise of their religion, the obligation of paying the tithes to the Priests will depend on the King's pleasure."

ARTICLE XXXII

"The communities of Nuns, shall be preserved in their constitutions and privileges; they shall continue to observe their rules; they shall be exempted from lodging any military; and it shall be forbid to molest them in their religious exercises, or to enter their monasteries, safe-guards shall even be given them, if they desire them.—"Granted."

ARTICLE XXXIII.

The preceding article shall likewise be executed, with regard to the communities of Jesuits and Recollets and of the house of the priests of St. Sulpice at Montreal; these last, and the Jesuits, shall preserve their right to nominate to certain curacies and missions, as heretofore.

ARTICLE XXXIV.

All the communities, and all the priests, shall preserve their moveables, the property and revenues of the Signories and other estates which they possess in the colony, of what nature soever they be; and the same estates shall be preserved in their privileges, rights, honours, and exemptions—"Granted."

Here then are the plain issues. We have rights—solemn and sacred rights, the Orangemen have as a body, none, and yet we are coolly asked to surrender all we possess to allay the bitter feuds which are growing up around us. We hope the Catholics of this Province will never consent to this humiliation. There is in our opinion a better way out of the difficulty, and that is the enforcement of the law and the prohibition of Orange parades. We hope that this will be done, and if the Provincial Government require loyal men to sustain them, there are enough of law abiding citizens in the Country to see that the authority of the law is enforced in face of any disloyal opposition, from Orangemen, from their friends, or from any misguided fanatics who may support them.

THE EDITOR'S BOX.

This week we have been the recipient of an unusually large number of letters. They were of three kinds, threatening, abusive, and complimentary. There were three with the usual raw head and bloody bones, with "M. W. K." and "Editor," and "K." "shot 1877," roughly executed on the lid of a coffin. Two of them were from Montreal, and one from Sherbrooke. Then there were a couple of abusive documents, one of which bore the choice phrase you "b—r you'll die for this."

But we can allow these assassins pass us by, and turn to a more genial theme. From all parts of the Dominion we have received telegrams and letters thanking us for our poor effort of last week. The complimentary letters we have received are too numerous to reply to by post, and we ask our kind friends to accept our thanks through our editorial columns. We have heard of but two Catholics in Montreal who have disagreed with us, while the rest of every shade of politics have kindly sustained us in our efforts.

We wrote as we felt, and as we knew the Catholics of the Dominion felt too, and now in reply to a paper that asked us to tone down, we answer—we repeat every word we wrote last week altering not a line, not a sentence,

NOT A WORD, NOT A LETTER.

If we have wronged the volunteers we are prepared to make an honourable *amende*, but as to the key notes we struck last week, we rejoice in repeating them to-day word for word, letter for letter.

DUNN'S STEPS.

The unfortunate event which has cast so much gloom over our city since the 12th inst., has made the steps of Messrs Dunn's store a point of historical attraction. The marks made by numerous bullets are still visible around the spot where the late Thomas Lett Hackett gave up his life as a sacrifice for the glory of Orange fanaticism. But what are we to think of the men who were inside "dodging behind the goods" and who unmercifully shut the door in the face of one man who was fighting against a hundred? The evidence taken at the inquest stamps the employees of Dunn's store with the brand of cowardice, and leaves them exposed to the charge that had they behaved as men they might have saved the life of Hackett. We are certain that had it been a Catholic establishment the employees would have acted otherwise, for we know our people sufficiently well to feel assured that they would not be "dodging behind the goods" when a fellow creature was in peril, and when a helping hand might have saved him. But Catholic and Protestant alike must despise those poltroons, and the censure which some people so freely bestowed upon the members of the Catholic Union might be transferred to the cowardly employees of Dunn's establishment who saw a co-religionist shot down before their eyes, while they were "dodging behind the goods."

THE CATHOLIC UNION.

Of late there has been a great deal of mud throwing at the members of the CATHOLIC UNION. One gentleman said that he would not have sat with the President of the Union if he had known that the organization was established "to oppose Orangism." Young Britons were known to vow vengeance against its members, and denunciation was general amongst the Protestants of the city. One paper implied that they were akin to the Molly Maguires, while with Protestants generally, all men's hands were against them. And why all this outcry? What have the members of the CATHOLIC UNION done to deserve the condemnation of their Protestant fellow-citizens? Composed of young men of good character and manly bearing, they spread their branches like wild-fire over the city at large. They won the support and the respect of every Catholic in the community, and men who had never belonged to any organization flocked to their standard. Whatever the object of the CATHOLIC UNION is, it had some special charm for the Irish Catholic, and in about ten months 1200 or 1500 men were counted upon its muster roll. None but men of good character are, or were, admitted. Not one charge was ever made against the Union, either individually or collectively, until the 12th inst. It is not a Secret Society, but like all other organizations there may be, for aught we know, some features in connection with their order which are not for the public ear. But is this not the case with all Societies? Is it not the case with Patriotic, Benevolent and Religious Societies as well? Do St. George's Society, the Caledonian Society, the Protestant Benevolent Society, invite the press to all their meetings? Are there no private sittings where the inner affairs of the society are discussed among the members alone? There certainly are, and the CATHOLIC UNION is no more secret than the rest. If the object of the Union is to uphold the Catholic Church and to prevent Orangism from trampling it in the dust, then we wish the gallant men who compose it God speed? If their object is to see that the Orangemen of Montreal will not be allowed to break the law, and insult the people by singing—

"WE'LL KICK THE POPE BEFORE US,"

then we shall rejoice to see the ranks of the Union swell out, and column after column added to their number. If they intend to prevent Orangemen from parading the streets of Montreal playing—

"CROPPERS LIE DOWN,"

then every Catholic in the city will hail the men of the CATHOLIC UNION with satisfaction. The times are ominous, and if we are men we will resent insult by every means that the law allows. We want never again to hear the

"PROTESTANT BOYS"

in our thoroughfares, and if we are worthy of the name of Catholics and men, it never can occur. If Orangism is determined to insult us, then let it take the consequences. We have God and the law of the land upon our side, and every Catholic in the country, French Canadian and Irish will, we are sure, stand ready as one man to uphold authority against all the law breakers in the land. But passive sympathy is of no use to such an organization as the CATHOLIC UNION—it should receive active assistance. It should be able to muster 5,000 men in twelve months hence. Let not the Catholics of Montreal flatter themselves that they stand where they ought. They have been outflanked and humiliated, and it is time that they opened their eyes to the fact. We ask them to think and act for themselves—