

The True Witness

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MONTREAL, WEDNESDAY, June 6.

CALENDAR—JUNE, 1877.

- WEDNESDAY 6th—St. Norbert, Bishop and Confessor. St. Norbert was born in the Duchy of Cleves, in 1080. His parents were nearly related to the Imperial family. In early life he was animated with a worldly spirit. He afterwards divested himself of all his worldly goods and travelled and preached in France and Italy. THURSDAY 7th—St. Robert, Abbot. St. Robert was a native of Yorkshire. He was pious from his infancy—Died 1159. FRIDAY 8th—Sacred Heart of Jesus. St. William, Archbishop of York. St. William was the son of Earl Herbert and Emma, sister of King Stephen. He died 1154. SATURDAY 9th—St. Columba or Columkille, Abbot. St. Columba was the Apostle of the Isles. He was of noble extraction. He learned the divine scriptures and lessons in ascetic life under St. Finian. He founded one hundred Monasteries in Ireland and in Scotland. Battle of Arlow, and death of Father Murphy, 1798. SUNDAY 10th—Third Sunday after Pentecost. MONDAY 11th—St. Barnabas, Apostle. St. Barnabas, although not of the number of the twelve chosen of Christ, is nevertheless styled an apostle by the primitive fathers, and by St. Luke himself. TUESDAY 12th—St. John of St. Facondo, Confessor. St. John was born in Spain. Gerald Griffin died 1840.

ANSWERS TO CORRESPONDENTS.

- "Titus"—Crushed out. "MALACHI"—Next week. "J. R."—We do not know. "VILLA MARIA"—Next week. "A CORRESPONDENT FROM GUELPH."—Next week. "THE FREEHOLDER."—Next week. "M. C."—You will notice from the space devoted to the proceedings of the past few days that we have been obliged to hold your communication over. We beg to acknowledge the kindness of Mr. Nagy in furnishing us with the photograph of the Apostolic Delegate. This courtesy Mr. Nagy's enabled us to give the likeness of the Most Rev. Dr. Conroy to our own readers in the first place, and afterwards to so many papers in the Dominion.

THE REJOICINGS.

The Catholics of Montreal have fallen upon eventful days. They have surprised themselves and they have astonished the citizens at large. All men wonder at the magnificence of the proceedings of the past few days. Even here in this "Rome of America" the past has no record of such impressive ceremonies and such brilliant pageantry. The days have been as fields of cloths of gold to us all. Even the deserts of our locality "have ripened and blossomed like the rose."

On Sunday the parts of the city through which the Host was carried were turned into a garden. Ten or twelve triumphal arches were erected, while St. Lawrence Main street was covered in for almost half its distance. All men uncovered and nearly all knelt in pious adoration as the Host went by. With uncovered heads, followed the largest procession of Catholics ever seen in this city. They were following Christ their Saviour. They had taken up their Cross and were piously fulfilling the letter of His law. It was a glorious public profession of faith. It recalled the memory of those olden days when Catholic piety was universal, and when all men were better for the cause. It conjured up recollections of Rome before the revolution, of England before the "reformation," and of France before the dark days at the close of the eighteenth century. Canadians and Irish joined hands upon that eventful day. Following Him all jealousies were forgotten. There was no room for differences in presence of the Saviour of all.

Christ crucified was there in the body and in the blood, and the miles of men who marched and the miles of females who looked on, all felt as if there was indeed peace on earth and good will towards men. It was like an army of Christians publicly proclaiming the glory of God. Choirs of songsters sang the majesty of His name, while thousands of hearts were purified by the Communion which that day publically took place between heaven and earth. There was public adoration in the day, there was public rejoicing in the evening. The illuminations were magnificent. The city was ablaze from end to end, lighting up the by-ways, as faith illumines the darkness of the heathen world. In the morning we proclaimed the glory of God—in the evening we proclaimed our attachment to His vicar on earth, God and his Pontiff. But that eventful day was followed by another, if not as eventful as its predecessor, still it will form a brilliant record in the history of the time. When again can such events combine to render two days so auspicious in the annals of the Catholics of the City as the 3rd and 4th of June have been. Probably never. The 3rd—Corpus Christi, and the 50th anniversary of the elevation to the Holy Episcopacy of our Holy Father, and the 4th reserved for honouring the Apostolic Delegate to Montreal. The torchlight procession was a wonderful spectacle. Such sights were never seen in Montreal. Miles of torches gave a lurid light to the atmosphere. No one had ever seen such a sight in Montreal before. It surpassed all expectation and the glowing countenances of the marshalled hosts of Irishmen, stepping out to the music of their native land, told that arrayed beneath the kindled torches that they carried were hearts full of devotion for the Faith and full of love for the dear old land of their fathers.

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INCIDENTS.

During the procession we noticed that the Commercial Academy had English and French flags flying from the towers which flank the building on either side. We do not wish to be unnecessarily obtrusive in our suggestions, but we think that an Irish flag also would have been becoming. We have heard that the only consulate in Montreal that did not fly its colours—was the American. If this be so General Darte finds himself in a minority of one. The absence of Father Dowd was freely commented upon and universally regretted. After the procession on Sunday, the Apostolic Delegate dined with the Bishops and clergy of Montreal. There was another Irish Bishop, the learned Dr. Power, present. There was too a Scotch Bishop, the eminent prelate Dr. McIntyre at dinner. In the evening the houses of some of our Irish Catholic fellow-citizens were beautifully illuminated. Mr. Stafford in Sherbroke St., had the words, "Ireland and the Vicar of Christ for ever united" in gas jets. Mr. Mullarky had "Pius IX." at Kinkora. Mr. McGarvey's house was ablaze with illuminations, and the light in Miss O'Keefe's Academy were tastefully arranged. There were too Mr. John Murphy's house with rows of gas jets extending for about twelve yards in front with globes between, and Pius IX. 50 on each globe. Then Messrs M. P. Ryan, Donovan St. Antoine St., Maguire, Craig St., O'Neil, Wilson, and Mr. Edward Murphy, and Mrs. Tansey deserve special mention. The College, the Grey Nunnery, a garden opposite to the Grey Nunnery, and the Refuge, and Orphanage, St. Patrick's, and St. Patrick's Hall, were all alight.

On Tuesday afternoon the Apostolic Delegate visited the Convent of Villa Maria and the Montreal College. Full particulars next week. The walls of the city were plackarded with an announcement that the Rev. Mr. Bray's lecture on the "Romish" Church was to be had at all book sellers. The plackard was printed upon Orange tinted paper, and was liberally posted along the line of the procession on Sunday. If it was the work of Mr. Bray, we regret to notice that he has not improved his habits.

THE VACANCY IN THE SENATE.

When the Hon. Mr. Wilson died we suggested the propriety of the appointment of an Irish Catholic in his place. We urged as a reason that there were very few Irish Catholics in the Senate and that such an appointment would be politic and just. We said that this time we shall have no bogus Irishman foisted upon us. "The Tribune picks us up on the words "this time." It wants to know to whom we refer as a "bogus Irishman" and it devotes half a column to a play upon the words this time. It selects for mention the names of Irishmen who have served in the Cabinet and asks if we mean by this time that we want no such men in future. We have, however, often mentioned the names of Drummond, Daly, Kenny, &c., ourselves, and claimed them to be representative Irishmen. What we mean by "bogus Irishmen" is men with Irish names, but without Irish sympathies. A "bogus Irishman" bears the same relation to Irish interest as a "liberal" Catholic does to our faith. Here in Montreal the phrase is well understood. Recently the name of a gentleman was mentioned in connection with this vacancy in the Senate who was a "bogus Irishman." He was never identified with our people in any Catholic, patriotic, or charitable institutions. Does the Tribune think we want gentlemen of this class foisted upon us? If it does, then it is mistaken, and if we do not mistake the temper of the times, we shall, in a short time, see the Irish Catholics repudiate fictitious representation. There are at present two gentlemen spoken of as Candidates for the Senate—Mr. Devlin and Mr. Mullarky—and either of them would be accepted as honest representatives of the Irish Catholics of Montreal.

THE IMMIGRATION QUESTION.

At last the Tribune has replied to our queries about the Immigration question. It was slow and it has been uncertain. We have already, side by side, proved the fallacy of the Tribune's arguments, and we shall take the same method of putting it to shame again. In its zeal for the Reform party, we fear the Tribune of Toronto is ready to throw its protection over anything and over everything that assails it. There are in politics elements at work which aim at the destruction of the Church, and whether these elements be near or be remote, it is the duty of Catholics to be on their guard. We hold that one of those elements is the Orange fraternity, and any man, or any body of men, or any newspaper, that attempts to shield the Orange organization, for party ends, is an enemy to the faith. We welcome the open and the generous foe as an antagonist worthy of our steel, for the subtle and half hidden enemy is a far more dangerous antagonist. The Tribune stands in danger of being classed in this last catalogue. We hope our suspicions may not prove true, but we can come to no other conclusion from the attitude the Tribune is assuming. But now to the question. Here then are our interrogatories, and side by side we again place the Tribune's replies:—

TRUE WITNESS, May 5th.

(1) Was Mr. Foy an Orangeman before he was appointed agent for the Dominion in Belfast?

(1) The TRUE WITNESS asked us this question on the 30th March. On the 13th April we answered that "the Tribune was the first to state that Mr. Foy was an Orangeman, and as the TRUE WITNESS says, also an Orangeman, was appointed, in 1869 by the late government." Again on the 20th April, the TRUE WITNESS repeated the silly question if it was not a fact that Mr. Foy was known to be an Orangeman before he was appointed? And on the 27th the Tribune answered—"Yes, certainly." It was "a fact years before the formation of the Mackenzie Government was dreamt of, except in the far-off future, and long, long years before the TRUE WITNESS had exhibited its notions on the political, not 'polemical' discussion of the Immigration question." Thus we have twice answered the question, and are called upon to answer it a third time! But the reader will observe by the last paragraph in the article before quoted, that we are not called upon to "deny" a statement we have already twice confirmed, and which, whether answered or not, has no bearing upon the issues raised by the TRUE WITNESS, as we have repeatedly shown by extracts from its own columns, and which, if necessary, we may at another time repeat.

(2) We cannot be supposed to be able to explain the motives of John Macdonald's Government in appointing Mr. Foy in 1869; but it is safe to affirm that the appointment was not made with the view to help Mr. Mackenzie, in 1876 and 77, to import Orangemen from Ulster to swamp the Catholic vote of Ontario. That is the substance of the TRUE WITNESS's charge, as we have repeatedly shown by quoting its own words, and those of the Freeman's Journal, which it promised, but failed to substantiate.

(3) He did not. He received \$500 from the Ontario Government during the year 1869, 70, 71, and 72. This money was granted in the early spring of 1872, having been applied for by Mr. Foy about twenty-one months before the Mackenzie Government came into power at Ottawa, and could have no possible connection with Mr. Mackenzie's alleged "mischievous attempt to promote an Orange settlement in Canada" in 1876-77. Does the TRUE WITNESS know its own words?

(4) He did not. At least there is no official or other record of the fact of our reach, and the TRUE WITNESS has given no proof that he did so. The implied assertion is not sustained by any facts within our knowledge, and we have made diligent inquiry concerning it, only to find that it is a myth—a mere "inky substance" which has not even "a shadow" to its foundation.

(5) That one of the letters printed in Mr. Foy's pamphlet, in which he stated that some Indians having become Orangemen, is no proof of the criminality of the present Government which had nothing to do with its publication, and has certainly no right now to demand its suppression.

(6) No! He has, and has had, the same power, neither more nor less, as the Catholic Agents in Ireland.

(7) Is he still the Government agent for Belfast?

Let the Tribune deny any one of those statements if it can, and if it cannot, let it be as good as its word and call for the dismissal of a man whose Orange antecedents, and whose Orange surroundings, are doing much to embitter Catholic feeling in the Dominion.

Now we think we have given our contempor...

porary fair play, and now for the dissection:—

No 1. In a word,—admitted, No 2. denied. Well, we shall see. The facts are these. Mr. Moylan was appointed Chief Emigration Agent for Ireland—that cannot be denied. He is a Catholic—that cannot be denied. As soon as his appointment became known there was a storm in the Orange camp. Meetings were held in Ontario. The appointment of a Catholic to such an important position was openly denounced. Mr. Foy took an active part at those meetings. He was the central figure. The Government became alarmed. The Orangemen should be conciliated and Mr. Foy was appointed, because he was an Orangeman, and not one word of all that can be denied either. Yes, Orange Mr. Foy was sent to Orange Ulster, and he threw himself into the hands of his "brethren," and from that day he encouraged the Emigration of Orangemen to the Dominion.

No 3. Admitted and denied. Now let us see. The giving of the \$500 is admitted, but that it was given to encourage the Immigration of Orangemen is denied. Well we shall see. Mr. Foy was the Orange Agent of the Dominion in Belfast. He was not officially connected with the Ontario Government at all. Mr. Sheil was the agent for Ontario, but Mr. Sheil is a Catholic. And now what did the Ontario Government do? Instead of giving \$500 to its own Catholic agent, stationed in the South of Ireland, it gave it to the Orange Mr. Foy. It would never do to give \$500 to encourage emigration from the South of Ireland. But Orange Ulster was the place, and upon Ulster this money was expended. Yes and Mr. McKenzie was a member of the Ontario Government at the time. We hope the Tribune will not forget that fact if it ventures to reply to us again.

No 4. Denied by the Tribune. Let us see what the blue book says again. We find we must jog the Tribune's memory. In the blue book for 1874, the following passage occurs. Writing to the Minister of Agriculture Mr. Foy says:—"By your authority I published early in the spring 10,000 copies of a pamphlet entitled 'Canada the Land of Homes' which I have had published for the past four years, strengthened no doubt by the fact that I am well known to the people, and that my relations and friends are deeply interested in the country." Is the Tribune satisfied with that?

No 5. Admitted. Yes the letter was written during the regime of the late government. They commenced the evil work, and the present administration is "perpetuating the evil." To us they are both culprits. Is the Tribune satisfied?

No 6. Denied. What about the 40,000 pamphlets by the "authority" of the Government? You are making terrible blunders this time, Tribune! No other "agent" in Ireland, had the power nor the means of writing and distributing pamphlets, because no other agent was an Orangeman—that is the sum and substance of it all.

No 7. Yes Mr. Foy is still the Orange Agent for Ulster, and will remain so if the Tribune can help it. Very well. If however, it cannot make out a better case than it has by its last attempt we think its advocacy is likely to do Mr. Foy more harm than good. It has now been beaten upon every count. It has attempted to screen an enemy to our faith and all because of party. It has sheltered a serpent that has attempted to sting the sacred emblem which the Tribune carries as its battle flag. It places party above everything, and openly champions the cause of a man who has and is, doing all in his power to stop the growth of Holy Church in Canada by introducing here the elements of social eruption and bitter strife, the Orangemen of Ulster. It is time for our people to beware of the Tribune.

THE IRISH IN QUEBEC.

Some time since we published a list showing how poorly the Irish Catholics were represented in the administration of Municipal affairs in Montreal. We rejoice to notice that the Irish Canadian has now furnished us with additional statistics, pointing out the paucity of our representation in Quebec. There is, however, one item in this list which we find does not agree with our information. In the list of the Legislative Council we find it mentioned that there is one Irish Catholic in the number. This we never heard before. Who is he? We ask the question with all humility, and we shall rejoice if our friend the Irish Canadian will be able to assure us that we have been misinformed:—

Our correspondent in Montreal sent us in his published letter of some weeks ago, the following startling summary of justice to our people in his Province:

Members of Cabinet, 7—Irish Catholics none. Do. L. Council, 21— " 1(?) Do. L. Assembly, 95— " 2. GOVERNMENT EMPLOYEES. Of L. Council, 18—Irish Catholics none. Of L. Assembly, 112— " 1. Of Queen's Printer, 4— " 1. Of Pro. Secretary, 10— " 1. Of Registrar, 4— " none. Of Pub. Instruction, 10— " none. Of Pub. Works, 11— " none. Of Treasury, 10— " none. Of Crown Lands, 38— " 3.

Of Jesuits Estates, 6— " none. Of Game Overseers, 12— " 1. Of Cadastre Offices, 23— " 1. Of C. Land agents, 32— " none.

The Irish Catholics of Quebec are about one-tenth of the whole population. To the 219 officers in the civil service of the Province they have contributed but 9; whereas their proper proportion is about 22. The source of this injustice we do not care to go into particularly; but may show how strong its operation is by citing the fact that M. Canchon, who ought to have an odor in the nostrils of Irishmen in addition to that which he has brought from the Beauport Asylum, actually rejected, last session as chairman of the committee on printing, the lowest bid for translations of speeches for Hansard on the openly avowed ground that it was the bid of an Irishman.

We cannot recall at this moment any Irish Catholic in Parliament from Quebec save Messrs. McGreevey and Devlin. The number to which our people in that Province are entitled is seven. In the Local House they ought to have seven members; but they have only three. Be the cause of this what it may, the Irish of Quebec are sufficiently strong to enforce their rights if they but consolidate their strength. Acting as a united body prepared to support whatever party will initiate the practice of treating them as equals in fact before the law, they cannot fail to obtain full representation in the following Constituencies:—

In Pontiac S. where they are 66 per cent. Quebec W. " 60 per cent. Huntington, B. " 46 per cent. Ottawa W. " 37 per cent. Montreal W. " 35 per cent. Argenteuil, " 32 per cent. Huntingdon W. " 30 per cent. Ottawa C. " 25 per cent. Megantic, " 24 per cent. Stanstead, " 20 per cent. Sherbrooke, " 19 per cent. Quebec U. " 18 per cent. Montreal C. " 18 per cent. Lotbiniere, " 17 per cent. Gaspe S. " 17 per cent. Compton, " 17 per cent. Dorchester W. " 16 per cent. Levis, " 14 per cent. Compton, " 14 per cent.

In the first seven of the foregoing Ridings the Irish Catholics are a majority of a majority; and may, therefore, claim to have seven seats in the House of Commons. For the succeeding seven Ridings, conceding the representation in the House of Commons to their allies, they may fairly claim the seats in the Local Assembly. Grievous as the taboo put upon the Irish Catholics in Quebec is, all whining about it is weakness while the remedy lies so plainly and so effectually in their own hands, if they will but stand together, a unit in assertion of their national pride and self-respect, in contempt for party.—Irish Canadian.

ALDERMAN STEPHENS AND THE APOSTOLIC DELEGATE.

The visit of the Apostolic Delegate to Montreal was the cause of some remarks in the Municipal Council on Monday last. We do not now intend to offer an opinion upon the merits of the question raised, but we cannot avoid noticing the language of Alderman Stephens upon that occasion. He is reported to have said that:—

He did not desire for a moment to deprecate his Eminence—as a man, he admired him, but theologically, they differed. He had no doubt His Eminence would send him to a very warm place if he got the chance. Cries of "What what," "not at all" and order. Ald Stephens concluded by remarking that he thought theological matters should be kept out of the Council; if they were not, trouble would result.

"He had no doubt his Eminence would send him to a very warm place if he got the chance." And this is the language of a gentleman in the Municipal Council of Montreal! Apart from the indecency of raising the subject at all, this insult to the Apostolic Delegate is an outrage upon the feelings of every Catholic in the City. French and Irish are alike offended by it. There is not a Catholic in Montreal—at least we venture to boldly say that there is not an Irish Catholic in this city who would risk, and if needs be give, his life to save that Apostolic Delegate from personal insult. He is here as the representative of, to us at least, the greatest man alive, and we call upon the Catholic members of the Council to resent this insult upon the first occasion. French Canadians and Irishmen you are surely strong enough to see that this is done—if you will not do it—then your constituents should remember your cowardice when the proper time comes.

THE LEGISLATIVE COUNCIL OF QUEBEC.

The question of appointing an Irish Catholic to the Legislative Council of Quebec has now been before the public for some time. It appears that our suggestions in this matter were taking up by a number of Irish Catholics in this city and that a deputation waited upon Mr. P. S. Murphy and asked him if he would allow himself to be put forward for the Division of Rougemont. We understand that Mr. Murphy has consented and that the question of his appointment is now under consideration. In agitating this question we have written in the interests of no one. We have always said whoever answered the Irish people would answer us, and as the choice so far as we have seen, appears to have fallen upon Mr. Murphy we think his appointment would not be an unpopular one. He is an Irish Catholic, and like the late occupant of the seat, Mr. Fraser de Berry—he speaks French fluently a qualification which we are informed is absolutely necessary for the division.

ORDINATION.

It is with great pleasure we announce the ordination to the priesthood of Mr. James Callaghan of this city. The ceremony took place on Saturday, the 26th inst., in the Church of St. Aloysius, Paris, France. He has been highly successful in his theological studies, and will on his return to this city be engaged in the work of the ministry. He is a brother to the Revd. M. Callaghan, the esteemed curate of St. Patrick's Church.