

## The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, WEDNESDAY, AUG. 22.

## CALENDAR—AUGUST, 1877.

WEDNESDAY, 22—Octave of the Assumption  
British troops landed on Long Island, 1776.  
Battle of Bosworth Field, 1485.  
THURSDAY, 23—St. Philip Beniti, Confessor. Vigil  
of St. Bartholomew.  
French landed at Killala, 1798.  
FRIDAY, 24—St. BARTHOLOMEW, APOSTLE.  
The Capitol at Washington burned by the British,  
1814.  
SATURDAY, 25—St. Louis IX., King of France, Con-  
fessor.  
SUNDAY, 26—FOURTEENTH SUNDAY AFTER PENTECOST.  
MONDAY, 27—St. Joseph Calasanz, Confessor.  
Battle of Long Island, 1776.  
TUESDAY, 28—St. Augustine, Bishop, Confessor, and  
Doctor of the Church. St. Hermes, Martyr.

## TO CORRESPONDENTS.

We are compelled to hold over a number of  
correspondents.

## CIVIL AND RELIGIOUS LIBERTY.

There are no words in the lexicon of modern  
writers so much prostituted as the phrase,  
"Civil and Religious Liberty." It is the gospel  
by which all men swear, yet which so few can  
comprehend. The demagogue proclaims it from  
the house-tops—the bigot covertly assaults  
one's faith under its inspiration, and even the  
champions of "Liberty, Equality and Fraternity"  
avow their allegiance to the magic phrase.  
It is a phrase which, in words, binds all Christian  
men in bonds of unity and good will, and like  
the ocean "Civil and Religious Liberty" ap-  
pears to girdle the earth. But it is all a mis-  
take. The men loudest in its professions are  
the deadliest enemies of putting it into prac-  
tice. "Civil and Religious Liberty" is little  
more than a parrot cry, which in mimic  
thunder, proclaims what the speakers do not  
understand. It was the cry which shook Paris  
during the dark days that preceded the Re-  
volution, and in its name crimes, terrible  
crimes, were committed. It was the cry  
which, professedly, but falsely, animated the  
Duke of York when in the British Parlia-  
ment, he swore that the Catholics should  
never get Emancipation "so help his God." It  
was the phrase which spurred on the Coven-  
anters at the battle of Drumclog—immortal-  
ized by Sir Walter Scott—when they charged  
to the cry of "Jesus and no quarter." It was  
"Civil and Religious Liberty," or rather the  
pretence of "Civil and Religious Liberty,"  
that induced the British Parliament to enact  
the Penal Code, and to erect that barrier of  
antagonism between Great Britain and Ireland  
which is still the bane of political liberty and  
commercial prosperity. It was in the name of  
"Civil and Religious Liberty" that Protestant  
Ascendancy was perpetuated in Ireland, and all  
the evils arising from Tithes prevailed in that  
unhappy country. Crimes—great crimes have  
been committed in the name of "Civil and  
Religious Liberty." When the Irish Church  
was disestablished and disendowed, an Orange  
champion from the North of Ireland said that  
he would march 100,000 Orangemen to the  
banks of the Boyne, if the Protestant establish-  
ment was done away with, and yet that man  
professed to be a champion of "Civil and Re-  
ligious Liberty." In its name Ireland  
has been refused, over and over again,  
what the majority of her people demanded—  
Home Rule, Denominational Education—an  
equitable Land Law, and a Catholic Univer-  
sity. Even here in Canada we find the phrase  
used to cover attacks upon law and order. We  
find it banded in "defence" of the Oka Indians,  
men who violated the law, and defied the civil  
power. We find it asked for by Orangemen  
who insult us, and who expect to be encouraged  
in their wretched behaviour. It is a miserable  
imposition. Civil and religious liberty cannot  
emanate from such sources, it has a higher  
and a purer origin. Civil and Religious  
Liberty comes from God—Orangeism, Com-  
munism, and their kindred spirits are of the  
devil. It was the Catholics of Maryland that  
first gave "Civil and Religious Liberty"  
on this continent. It was Catholicity that  
originated *Magna Charta*, and to its influence  
the world owes most of the Civil and Religious  
Liberty it possesses. Catholicity does not pre-  
tend to have had a direct influence upon civil  
liberty, but its indirect influence has been  
enormous. If the Protestants of this Country  
wish to promote Civil and Religious Liberty  
they will allow us to go our way in peace.  
Let the vile tongues of fanatics in the pulpit  
and in the press be quiet. This is all we ask,  
and we shall be satisfied with no less. No one  
in this broad Dominion will welcome the full  
measure of Civil and Religious Liberty more  
than ourselves. It is Catholic teaching and it

is human interest. "Do unto others as you  
would wish others to do unto you." But it  
is not the cant of so-called "Civil Rights Al-  
liance," nor the hatred of Orangemen that are  
to bring about this happy consummation, it is by  
the efforts of impartial men of all creeds, some  
of whom, while differing from us, will respect  
us for the faith we profess, while we shall say  
no unkind word of any organization so  
LONG AS WE ARE LET ALONE.

## THE "STAR."

The *Star* is angry, very angry, with the TRUE  
WITNESS. Like the rest of the angry papers  
it assails the "editor" of the journal, and it  
assails him with venomous earnestness. We  
have torn the mask from its face, and of course  
it is angry. The Catholics of Montreal now  
see that the *Star* is not their friend, and this  
has driven the *Star* mad. It has gone  
into personalities. It is all the "editor," the  
terrible "editor" again. When the editor  
makes a most unexpected and impromptu  
speech the *Star* says "he recites a care-  
fully studied address," when he is un-  
animously termed editor in chief of the  
projected Catholic Daily, the *Star* finds out  
that he is only to be the manager. When the  
question of the funds is discussed, "Mr. Kir-  
wan will lose nothing by the enterprise," when  
in fact Mr. Kirwan is risking much. The *Star*  
does not like the idea of the new project.  
That may account for its sudden change of  
tone. Now we think that personalities in  
journalism are the lowest type of newspaper  
discussion. We certainly have never used  
them. Does the *Star* wish we should com-  
mence? If not then it will leave personal-  
ities alone. It says that "it extended the  
hand of fellowship to us when we first entered  
the journalistic field." Yes, and it continued  
to do so until we spurned it from us. After  
Oka the Catholics of Montreal can have no  
confidence in the *Star*. We want no more  
pretended friends. Give us the open foe, but  
not the subtle and pretended friend. Yes, the  
mask has been torn from its face, it stands re-  
vealed as our enemy, and we treat it as such.  
Last week we commented on something it said  
about Orangeism. Writing of the Orange  
displays, it said that "they were beneath the  
attention of intelligent beings." To this we  
replied as follows:—

This is a Communistic sentiment. What an  
insult to the Host itself—an insult to the living  
and Omnipotent God—an outrage on what we at  
least believe to be, the body and blood of the  
Saviour, "below the attention of intelligent  
beings." Why the teachings of Rochford were  
never worse than this. Our faith insulted, our  
priests outraged, God Himself blasphemed and yet  
it is all "below the attention of intellectual  
beings." Does the *Star* know that we worship  
the Host? Let the *Star* call that worship what it  
will—idolatry or what it likes—yet it is our worship,  
it is our Christ, the living God in flesh and blood.  
All this we believe with a fervor which centuries  
of persecution has not shaken, and which neither  
hell nor the Canadian press can alter.

To this the *Star* replied by charging  
us with misrepresentation, and hurling  
anathema at our heads. It was mis-  
taken in supposing that the "editor"—always  
the "editor"—was "a gentleman." But it now  
explains that it did not refer to the Host as  
"being beneath the attention of intelligent  
beings," but only to the "Orange regalia." Does  
the *Star* think we are mad? It is not  
the regalia we object to but what that regalia  
symbolizes. We repeat that that regalia  
is only the outside evidence of that hate to every-  
thing Catholic which induces Orangemen to sing  
of "God's of bread." Yes, Orangemen do insult  
the Host and the *Star* knows it. Their songs and  
toasts are of the most blasphemous kind, and that  
towards what we believe to be the Living God  
Himself. The interpretation we put on what  
the *Star* said was perfectly justifiable,  
but we accept the *Star's* explanation that  
it was not meant.

## OKA.

When the excitement occasioned by the burn-  
ing of the Catholic Church at Oka was at  
fever heat, we said that the Protestant  
press of Montreal would yet be "ashamed"  
of the policy it had adopted, of inflam-  
ing the public mind by the recital of imagin-  
ary wrongs, and the misrepresentation of facts.  
It appears that that time has come, and, if we  
are to judge from their silence, the papers  
are already "ashamed" of themselves.  
With the exception of the *Herald* not one of  
them has clearly condemned the Indians,  
even after their trial was over, and conviction  
had been obtained. What have those papers  
to say for themselves? Where now are the  
Catholic clergymen "who set fire to the Church  
in order to excite sympathy?" Where now  
are all the calumnies flung at the priests at  
Oka? And it is thus the Protestant  
papers ever treat us. They all desert  
us upon the simplest pretext. But this  
Oka business has unmasked every one of  
them, and the Catholics know that in the Eng-  
lish daily press of Montreal, they are without a  
friend. There are however more than the In-  
dians to blame in this matter. There are men in  
Montreal who supplied arms to the outlaws

and they should be reached as well. No falt-  
ering policy of mistaken leniency should prevent  
the prosecution of all and every one who as-  
sisted the insurgents in any way what-  
ever. We would like to see them all made to  
feel that the law of this land must be support-  
ed at any cost, or at any hazard. But if there  
are men who deserve to be punished, so are  
there men who deserve to be rewarded. We  
have been informed of a circumstance which is  
highly complimentary to the Provincial Police.  
We learn that after the Church was burned  
the father of Chief Joseph escaped to Ontario.  
He was followed by a sergeant of the  
Provincial Police and a civilian. They  
found the whereabouts of the outlaw.  
He was hiding in the house of a Magistrate  
whose name we know. But the Magistrate  
denied all knowledge of the runaways where-  
abouts. The policemen insisted and searched  
the building. The magistrate thought to  
throw him off the scent, but the sergeant was  
too vigilant, and he was rewarded by arresting  
the old man. Then there was a scene between  
the magistrate and the policeman, the chief  
was marched away, but the Orangemen came,  
with drums beating and banners flying to  
the rescue. The sergeant barricaded himself  
in a house, the Orangemen retired and the pris-  
oner was brought safe to jail. This is the  
narrative as we have heard it and every word  
of which we believe. The gentleman who  
gave us the information is beyond suspicion.  
We hope that the services of the sergeant will  
be rewarded. But what a state of things does  
this narrative reveal? A warrant is issued for  
the arrest of a culprit. This culprit is found  
on the premises of a magistrate. Attempts  
are made to conceal him by the magistrate.  
He is, however, found, and then a rescue is at-  
tempted by Orangemen with drums beating and  
banners flying. And these are the supporters  
of law and order—"Civil and Religious  
Liberty," of "Civil Rights Alliances"—and  
of all the other covert cries raised to assail and  
to destroy the Catholic Church. Yes that is  
the objective point. What do the champions  
of the so-called Civil Rights Alliance care for  
the Indians?—Not a jot! To gain their ends  
they would sacrifice every Indian in the Do-  
minion. What do Orangemen care for Oka  
Braves? not a pin! But the "poor untutored  
savage" is sent to the assault and is slaughter-  
ed, doing the work of his deadliest foe—the  
men who incite him to deeds of violence and  
to an outrage upon the law. If we are to  
have peace in Canada, all this must change.  
To submit to it we never will.

## THE VOLUNTEERS.

The volunteers of Montreal are nearly all  
Protestants. There are perhaps not 50 Catho-  
lics in all the Montreal corps, outside the  
French Battalion. Whatever may be the  
cause of this monopoly, the fact remains and  
cannot be denied. Now we do not doubt the  
impartiality of these volunteers because they  
are not of our faith. We do not for an instant  
think that they all entertain feelings of hostility  
to their fellow citizens because they are of  
different religions. We are sure that there are  
in command of these corps, and in the ranks,  
gentlemen of honor, animated by a spirit of  
strict military impartiality. All this we gladly  
concede. But it is in the nature of things  
that an exclusively Protestant volunteer force,  
in a city where the majority of the people is  
Catholic, should cause disquietude and dissatis-  
faction. Such a feeling cannot be avoided: it is  
natural, nay, it is just. Here religious feeling  
runs high and men who may be animated with  
the most benevolent intentions in ordinary times  
may take sides when excitement is abroad. It  
is not probable that the volunteers can be free  
from this feeling, indeed the late demon-  
stration proved that they were not. A spirit of  
religious antagonism ran through the mass of  
the corps. They cheered for "King Billy,"  
and they whistled "The Protestant Boys." They  
took sides as openly as they dared, and  
while the officers did all in their power  
to repress party manifestations, yet those mani-  
festations took place in spite of them. Some  
of them saluted the Orange flags, others  
whispered threats, and altogether there is  
evidence enough to prove that the Catholic  
population was the object of antagonism. It  
has been attempted to deny this but the at-  
tempt has failed. It is not denied that some  
of the Victorias cheered for "King Billy,"  
and we think we are in a position to prove that  
some members of the other corps whistled  
"The Protestant Boys." Besides three volun-  
teers disgracefully attacked Mr. Hoare, because  
he was a Catholic, and incidental manifesta-  
tions of the antagonism of the volunteers to the  
Catholics took place here and there through-  
out the city. Now this is a very serious  
position for the Catholic majority to be placed  
in. It is neither just nor politic that they  
should be treated thus, and it will be their own  
fault if they do not insist upon having it  
remedied. It is the safest way to prevent dis-  
turbance. So long as the volunteers are all of

one religion, there can be no sense of security.  
An equal representation would secure order.  
No. 5 would not cheer for "King Billy" if he  
expected that No. 6 would cheer for the Pope.  
There would, we believe, be no manifestation of  
sympathies if there was an equal representa-  
tion of the religious elements in the city. It  
would promote discipline as well as advance  
the cause of order. We may be told that  
the corps are all full and that the Government  
does not require any more men. Such an excuse  
will only alarm us the more. In this country  
every man should be trained to the use of  
arms, lest when the crisis comes we sud-  
denly find that we have not men enough. At  
present the Catholics experience a sense of  
insecurity, and the only way to remove it is to  
give them a fair representation in the volunteer  
corps of the country. It is said that such is not  
the policy of the Government, but we hope that  
this charge is not true, and that the military  
authorities will see the necessity of restoring  
confidence to the Catholic mind, by encourag-  
ing them to join the volunteers, and thus place  
disturbance outside the pale of probability.

## THE "GLOBE."

It is not to be wondered at that the *Globe*,  
like other journals in Canada, has learned to  
bid for the Irish vote. It is not long since the  
*Globe* wrote about the "petticoated gentry"  
and the "dogans," and now we find it rather  
conciliatory than otherwise. It has simply  
learned to bid for the Irish vote. Occasionally  
its hidden animosity finds expression in hidden  
spleen, but on the whole the *Globe* is mild—  
mild because it wants the Irish vote. The  
other day however it said that the "wearing of  
the green" was just as offensive to an Orange-  
man as the Orangeman's airs were to us! This  
we cannot understand. "The Wearing of the  
Green" is now played by military bands in  
Ireland, and it is not considered offensive.  
There is not one offensive word to Protestants  
that we can remember in the "Wearing of the  
Green." It has been sung in presence of Her  
Majesty, and it was rapturously applauded in  
London when it first came out. It is a national  
and pathetic song, and whatever hostility it  
expresses is to "England's cruel red" but  
certainly not to Protestants. It is not to be  
compared to such vile and "vulgar" efforts as  
"Croppies lie down"—"We'll kick the Pope,"  
&c., &c. Again the *Globe* says that "a monk's  
dress is to many as offensive as an Orangeman's."  
Such nonsense! This is the height of folly.  
The monk's dress is a religious garb. It is an  
evidence that the man who wears it is devoted  
to the service of God. It is a testimony of  
his sincerity, and the wearer passes through the  
streets offending no one. As well might the  
*Globe* say that the Highland costume is inde-  
cent in Edinburgh or Aberdeen, as to say that  
a "monks dress" is "offensive" in Montreal.  
It is not considered "offensive" in the North  
West territory where these "monks," as the  
*Globe* calls them, are rescuing the Indians from  
barbarism, and have gone into the wilderness  
to advance civilization and to promote the  
salvation of man. That "monks dress" has  
been the pioneer of progress and civilization  
all over the world. In the old world and in  
the new, that "monks dress" has done all for  
civilization and progress. Aye, even here in  
Canada, the brightest names of our early re-  
cords are adorned by the names of men who  
donned and wore that "offensive" dress of  
which the *Globe* complains.

And then we hear of comparisons being  
drawn between Scotchmen and Irishmen, and  
as a matter of course in favour of the former.  
Now we have nothing to say against Scotch-  
men. They are industrious and persevering.  
If they do not abuse us, we certainly shall not  
abuse them. But let us see how the *Globe*  
reasons. It says:—

"Protestants fought for James as well as Catho-  
lics, and Scotchmen bled and sacrificed their all for  
his good-looking, but most worthless, grandson;  
yet all Scotchmen can sing 'Wae's me for  
Charlie' without provoking hostility, and can dis-  
cuss all the pros and cons of Culloden without hav-  
ing recourse to either fists or firearms."

Just so! Scotchmen do not provoke hos-  
tility from Scotchmen. Let us ask the *Globe* if  
the battle of Culloden is openly celebrated by  
Scotchmen at all? If so we never heard of it.  
Does the minority of Scotchmen insult the  
majority of their countrymen by singing  
"Presbyterians lie down." "We'll kick John  
Wesley before us," and all the other gross in-  
sults which are flung into our faces. The  
Scotch people do nothing of the kind, and the  
logic (?) of the *Globe* falls far short of, re-  
quisite force to cover the evils of the Orange  
Organization, or to blind the Catholics of the  
Dominion to the broad fact that the *Globe*  
would sacrifice not only the "monks dress"  
but the "monk" himself, Church, faith and  
all, to forward its own political, or party ends.

## MESSRS. O'LEARY AND CASSIDY.

Dr. O'Leary, and Mr. Cassidy are still men-  
tioned as being likely to obtain the vacant seat  
in the Senate. We are quite sure that either  
of those gentlemen would becomingly grace the

Upper Chamber, and that their capabilities are  
in every way equal to the exalted position of  
a member of the Senate. As citizens they  
have won the esteem of all men, and as men  
carrying Irish names we rejoice at their success.  
If the Cabinet chooses to call them to the Up-  
per House for political services done we have  
nothing to say, but if the Cabinet chooses to  
call them as representative Irish Catholics  
then we shall again protest. Neither of them  
are members of any of our Patriotic, Benevolent,  
or Charitable institutions, and they take no out-  
ward part in fostering Irish sentiments, or in  
promoting the interest of Irish organizations.  
They may have, in private, strong Irish sym-  
pathies, but we speak of them, as the public  
understand them. They are men of whom every  
one speaks well, and all we have to say is that  
they are not representative Irishmen, nor will  
they be accepted by our people as such.

As we go to press we notice a letter in the  
*Herald* from Judge Drummond "defending  
the memory of the late Mr. Cassidy," from our  
"aspersions." But we did not refer to the  
late but to the present Mr. Cassidy, and when  
we said he was "bad" we merely meant that  
he was a "bad Irishman" as anyone who reads  
the article must confess. He is we are sure  
an estimable gentleman but he is not a repre-  
sentative Irishman.

## DOWN ON ORANGE IN EVERY FORM.

"It appears our worthy Mayor has not got over  
his attack of Orangephobia, which it is to be hoped  
he will soon get rid of, as it may result in placing  
him in a predicament not at all suitable to one of  
his exalted position. Yesterday morning he received  
in exchange for currency of the Dominion a  
number of City Passenger Railway tickets, but on  
perceiving they were of the hated orange tint he  
fell into an alarming rage, much to the surprise of  
those about him, and after calling the company a  
pack of "damned Orange rascals," and that it was  
a fresh insult offered to the Roman Catholics of Mon-  
treal, asked why they had the impudence to print  
tickets in orange. Being referred to the President  
of the Company upstairs, that obliging gentleman  
informed His Worship that no insult was intended  
to himself or his co-religionists by the orange col-  
ored tickets, they having been printed indiscrimi-  
nately in various colors. His Worship then conde-  
scended to take blue tickets in place of the yellow  
ones, after which he made his exit in a most digni-  
fied manner. It is stated that the President after  
this little episode immediately destroyed about  
20,000 of the wrath-provoking tickets!"

We take this from the *Witness* and with  
the exception of the exaggeration it has receiv-  
ed, we find that it is true enough. His Wor-  
ship, however, did not conduct himself as  
the *Witness* reports. When he went into the  
car he found that he could get 25 yellow, and  
only 24 blue, tickets for one dollar. He natu-  
rally enquired the reason—and the conductor  
could give none. The Mayor then went to the  
Manager where he received no satisfactory ex-  
planation. He could have 25 yellow tickets  
or 24 blue ones for his dollar. That is he  
was to pay percentage for using the yellow  
ticket. However, the Mayor did not see  
things in that light, and the result has been a  
wholesale destruction of the "favourite" col-  
our. We congratulate the Mayor on what he  
has done.

## TESTIMONIAL TO REV. FATHER DOWD.

ENTHUSIASM SHOWN TOWARDS THE PASTOR OF ST.  
PATRICKS, THE IRISH SOCIETIES UNANIMOUSLY CON-  
DEMNED THE ORANGE OUTRAGE.

On Friday evening, the hall of the St. Patrick's  
Church society was crowded with the representa-  
tives of the various Irish Societies, who had as-  
sembled for the purpose of presenting the respected  
and beloved parish priest, Father Dowd, with a  
valuable oil painting of himself.

The societies were represented as follows:  
St. Patrick's Society—D. Barry, Vice-President.  
St. Patrick's National Association—M. C. Mul-  
lark, President; W. Wilson, 1st Vice-President,  
W. O'Brien, 2nd Vice-President, John McEntyre,  
Treasurer, M. Guerin and P. C. Warren, secretaries.  
Irish Catholic Union—John McEneaney, President  
of the Executive.  
St. Patrick's Temperance Society—A. Brogan,  
M. P. Ryan and James Dillon.  
Irish Catholic Benefit Society—M. Harrington  
and A. Jones.  
St. Bridget's Total Abstinence and Benefit So-  
ciety. M. Kelly, 2nd Vice-President.  
Young Irishman's Literary and Benefit Society—  
P. J. Brennan, President.  
Home Rule League—Edward Murphy, President.  
St. Patrick's Benevolent Society—W. J. Rafferty,  
President, O. Smith and P. O'Donohue.  
Catholic Young Men's Society—James Shea and  
Robert Warren.

In the assemblage we noticed in addition to the  
gentlemen above named, the following: J. W.  
McGauvran, M. P. P. Aldermen Kennedy and Mc-  
Cambridge, Dr. Hingston, Messrs Kirwan, P. S.  
Murphy, M. Stewart, J. McElroy, B. Tansey, P. H.  
McKenna, J. Oloran, J. O'Neill, P. Doran, J. Hatch-  
ette, J. Fogarty, P. Wright, C. Egan, T. Fogarty,  
B. Connaughton, B. Emerson, J. Connaughton,  
P. Brennan, O. A. Doherty, Daniel Harvey, James  
Carroll, Prof. McKay and many others.

The following clergymen were also present:  
Rev. Fathers Lorne, Hogan, Leclair, Campion, Sal-  
mon, Lonergan, Singer, O'Rourke, Martin Calla-  
ghan, James Callaghan and Darragh.  
Shortly after eight o'clock the Rev. Father Dowd  
entered the room and was greeted with loud and  
prolonged applause. When the excitement had  
subsided the President of the St. Patrick's National  
Association read the following address on behalf of  
the Association and on that of the other Irish Catho-  
lic societies of the city:

REVEREND SIR,—During the past few days friends  
have crowded around you, eager one and all to greet  
you back to your Canadian home; anxious to tell  
you how joyful is the hour of meeting, how warmly  
friend greets the hand of friend after months of  
separation. A welcome—a heart-whole Irish welcome, has  
shone for you from every eye, and burst from every  
lip, since your return from Europe, and to-night we,