

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY WEDNESDAY,
AT
662 1/2 CRAIG STREET.
M. W. KIRWAN—EDITOR AND PROPRIETOR.
Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, NOV. 14.

CALENDAR—NOVEMBER, 1877.

WEDNESDAY, 14—St. Stanislaus Kostka, Confessor.
THURSDAY, 15—St. Gertrude, Virgin.
Articles of Confederation between the American States agreed on, 1777. Thomas Addis Emmet died in New York, 1827.
FRIDAY, 16—St. Martin, Bishop and Confessor (Nov. 11.)
SATURDAY, 17—St. Gregory Thaumaturgus, Bishop and Confessor.
Death of Wolfe Tone in prison, 1798.
SUNDAY, 18—TWENTY-SEVENTH SUNDAY AFTER PENTECOST. Dedication of Basilicas of SS. Peter and Paul.
Banquet of Irish, English, and Scotch, in Paris, to celebrate the victories of the Republicans, Lord Edward Fitzgerald present, 1792.
MONDAY, 19—St. Elizabeth of Hungary, Widow.
St. Pontian, Pope and Martyr.
TUESDAY, 20—St. Felix of Valois, Confessor.
Earl of Elgin died, 1840.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, at 7.30, on WEDNESDAY EVENING next, 21st inst.

M. W. KIRWAN
Capt. Commanding.

THE BAZAAR.

We have to remind our readers that the Bazaar in aid of the St. Patrick's Orphan Asylum, commences immediately after the Mission.

THIS MORNING'S NEWS.

Preparations are said to be in progress in the Russian camp for a general assault on Plevna.

Yesterday the Montenegrins captured a fort near Antovari, and thence advanced on that place.

Suleiman Pasha has been appointed to the command-in-chief of the Turkish forces in Roumelia.

President McMahon has declared that he cannot accept the resignation tendered by the present Ministry.

Master builders of London have determined to continue the importation of American labor sooner than confer with the striking masons.

THE MISSION.

If the revilers of our Church paid a visit to St. Patrick's or St. Ann's during last week, they would have witnessed a sight that would have proved to them the devotion and the piety of the English speaking Catholics of Montreal. Churches crowded to the doors, with pious congregations, worshipping the living God, and bending in devotion before His presence, would have met their view. There was no room for a display of fashion plates in those crowded benches and pews; piety, whole souled piety, was the one absorbing thought of the masses of women and children who listened to the admonition of the Missionary and the friend. At St. Ann's there were upwards of 3,000 women and children received Holy Communion during the week, while at St. Patrick's the number was over 4000. The Mission for the men commenced last night and will no doubt be equally successful.

TO OUR SUBSCRIBERS.

For some time past we have made appeals to our subscribers who are in arrears, to be kind enough to pay their subscriptions. We must again repeat those appeals. There are \$5,000 due to us by subscribers alone, and it is only fair that we should expect a portion of it. We are compelled to meet our liabilities just as regularly as any one else, and we trust that those subscribers who are in arrears will enable us to do so, all the better, by paying their subscriptions. To our friends to whom we sent circulars with blank forms for new subscribers, we may assure them that it is only through such means Catholic journalism can be supported at all. If those blank forms are even half filled, the TRUE WITNESS will be considerably benefited. We are anxious to introduce improvements, and if practicable, to enlarge the paper; but this is impossible unless the arrears are paid up. We make this earnest appeal to all our friends, and we ask them to remember the issues that are at stake, and the necessity of placing Catholic journalism upon a safe foundation.

A DOMINION CONSTABULARY FORCE

Sometime since it was rumored that the Hon. Mr. Blake contemplated forming a Dominion Constabulary force. Then the rumour was contradicted, and the other day we saw it revived again. Sooner or later such a force will become a necessity. Peace and order will not always be universal, and it is unwise to call men from their civil occupations to quell local disturbances. An active mounted corps, even of one hundred men, would be enough for present requirements, and it would be the nucleus for a much larger force when the necessity for it would arise.

THE HEALTH OF THE POPE.

If we are to credit a telegram which appeared in the New York World, the Pope's death may be expected any moment. From experience we know that those telegrams are not reliable. It may be true or it may not. A change for the worse may indeed have taken place. A fortnight ago private information from Rome stated that the Pope's health "continued to be good and that audiences" were "given as usual." There was, this information said "no reason to apprehend any immediate danger," but "the appearance of the Pope" had "considerably changed and his features" began "to exhibit more marked indications of the advanced age to which his Holiness's life has been prolonged."

THE REV. MR. BRAY AND THE "WITNESS."

The Rev. Mr. Bray and the Witness have again fallen out. It appears that the Rev. Mr. Bray made use of some words which the Witness interpreted as hostile to the Rine Temperance Movement. The Rev. Mr. Bray thought that it was imprudent to indiscriminately laud the efforts of every converted drunkard who elected to become an apostle of Temperance. He did not, however, condemn the movement, indeed he approved of it. The Kingston Whig editorially criticised the report of what the Rev. Mr. Bray said, and he wrote a reply in which he said that the Witness was "constantly breaking the law which say, 'Thou shalt not bear false witness, &c., &c., and that it was 'ill-meaning fools who have seen a fling at the Rine Movement' in what he said. The Witness retorted:

"This is not the only well-graced expression used towards the Witness in this connection, nor is it the first occasion it has received from Rev. Mr. Bray similarly such well-considered criticism. We fear that the number of 'ill-meaning fools' must be large if it includes all who see in Rev. Mr. Bray's words 'a fling at the Rine movement.'"

THE QUEBEC ELECTION.

In a few days the electors of Quebec will be called upon to determine upon the merits of two gentlemen who desire to represent them in Parliament. The election will be an exciting one and all the power of the Government and of the Opposition are likely to be enlisted in the contest. It is at times such as those, which now agitate Quebec, that the Catholic electors require to exercise all their vigilance. The antecedents of both the candidates are sure to be raked up, and there will be no lack of information as to the conduct they have pursued. To the Catholic there may be more serious consideration than mere party warfare at stake. The Catholic elector should look somewhat away from the political arena and enquire which of the men up for election is likely to be the best friend to the Catholics of the Dominion. There is no occasion, and we certainly do not desire to unnecessarily introduce religious feuds into political contests. But we do desire the Catholics to keep a vigilant look out, and to be careful that the candidate of their choice is in no way inimical to their faith. That, in our opinion, is the first duty of a Catholic elector.

COLONEL BOND.

The City and District Savings Bank has withdrawn its charge against Colonel Bond. After hearing his denial of any knowledge of the conspiracy to injure the institution, and, after weighing it with the evidence adduced, the directors fully and honourably acquitted him of all blame in the matter. It is said that, Mr. Campbell, the principal in the alleged conspiracy, was "much excited" at Colonel Bond's saying that the charges against him were a "tissue of falsehoods." We have no desire to say one word prejudicial to Mr. Campbell as his case is not yet over. Of Colonel Bond, however, we are at liberty to express satisfaction at the honourable manner in which he has come out of the business. The trial is likely to do the bank much good, for it seems to gain in public confidence by the proceedings, as they go on. The alleged conspiracy may turn out to be a fortunate circumstance for the Bank, as it will, we believe, remove all doubt about its stability as it will certainly bring redoubled upon whoever invented the Father Dowd story.

THE POLICE COMMITTEE.

At a meeting of the Police Committee the other day Ald. Hood said:

That there was no doubt that the police force was not large enough for the purpose of protection, but increased numbers were necessary in Griffintown and about the corner of Bleury street.

To this Ald. Kennedy promptly replied that:

Griffintown is the quietest part of the city, I want you to understand.

To this there was no reply. The fact could not be denied. There is not a house of ill-fame in the whole of Griffintown. It is said that the people of that locality are boisterous, but if they are, which no one who knows them well will admit, no one can charge them with immorality. Take a district of the same area inhabited by the same class of respectable working people of non-Catholics and will you find the same innate love and outward observance of decency and decorum? We doubt it. And why? Griffintown has venerated priests to guard the morals of the people, and the others would have, well those whom they consider no no better than themselves—their parsons.

"BLOOD AGAIN."

Under the above sensational heading the Witness of last week published the following letter from Chiniquy.

"Yesterday, at about 4 p.m., when one of our evangelists was visiting a Protestant family in Bonaventure street, two Irish Roman Catholics entered the house, and having satisfied themselves that he was preaching the Gospel, they attacked him furiously, and struck him most cruelly in the face with their boots, till his face was cut and bruised and covered with blood. They then fled."

After this another letter appeared calling upon Chiniquy for particulars, demanding the number of the house where the assault was said to have taken place, and finally denying the whole story. The challenge received no reply and we assume that the "Blood Again" was not drawn. Something more real however occurred at Bonsecours market where the Rev. Mr. Beaudry and a Mr. Aubin were assaulted while distributing tracts. A man named Edouard Laurence was fined \$10 and costs for the assault. Now, much as all Catholics despise Chiniquy, Beaudry, and their surroundings, yet not one in ten thousand would soil their hands by touching them. In the first place no man has a right to interfere with them while they are in the public thoroughfares. They are despicable enough without being assaulted, and to the odd Catholic who feels disposed to take the law into his own hands, we recommend him to bear the ill he has, and not create others in the shape of a \$10 fine, or two months' imprisonment.

THE ELCHO CHALLENGE SHIELD.

For the last eighteen years England must have passed 800,000 men through the ranks of the volunteers. During all that time the people of Ireland have not been allowed to arm. Perhaps there haven't been, during these eighteen years, more than 5,000 gentlemen in Ireland who practiced rifle shooting. The wonder is that Ireland can produce any crack shots at all, and yet we find Irishmen making the best scores at Creedmore, and we learn that the last match at that place was lost because of the shooting of the Englishmen who composed a part of the "British team." Now again, Ireland has come to the front, and we hear of the "Irish Eight" once more winning the "Elcho Challenge Shield" from their English competitors. The London Univers says:—

Again the Irish Eight have proved their superiority in the use of the rifle, again victory has crowned their arms and again for the third time in four years, they are the possessors of the Elcho Challenge Shield. Were Ireland a free nation, were Irishmen allowed, and trained in, the use of arms, the country might still regard this result with satisfaction. But when the people are debarred from this, the right of freemen, when to possess or use firearms without a government permit is a crime, and when they are still, from the limited number amongst them trained to the practice of the rifle, able to compete, and compete successfully, with England and Scotland, where no such disabilities are known, are they not still more deserving of honour? Why should Irishmen be prevented from forming volunteer corps at home? Nothing better illustrates the fallacy and unwisdom of this prohibition than the fact that Irishmen are perfectly free so to do on touching the shores of England, the very country in which the law was framed. We trust the time is not far distant when the use of arms is forbidden will be repealed, and when every Irishman will be enabled to compete in these friendly trials of skill in which they have hitherto gained so much distinction.

THE OKA INDIANS.

The interest which some of our citizens take in the Oka Indians would be touching, if it was not prompted by antagonism to the "Papists." Civil Rights Associations are established, caucus meetings are held, anonymous letters are written to the press, Oka is visited by excited fanatics who sing "Hold the Fort" and at last a deputation of two citizens of Montreal and "Chief Joseph" has waited upon the Hon. Mr. Mills, Minister of the Interior. The deputation suggested a "compromise" of the matter in dispute, but the Minister pointed out that as the Oka question related "to property and Civil Rights" it was

"under the control of the Government of the Province of Quebec; that it might be the Seminary had not discharged the duties imposed upon them," and again that the government of the Dominion were the "guardians of the Indians," and the "protection of Indian rights in property, whatever that might be." The report is somewhat conflicting, but we are further assured that "the respective rights of the Indians and the Seminary is a question of a purely legal character." Then the Minister said:—

"If, however, the Indians were advised by those who were interesting themselves on their behalf, to leave their cases entirely to the Government, and accept such a settlement as the Government thought proper to agree to on their behalf, he was of opinion that the difficulty might be disposed of." The deputation expressed their concurrence in this view, and promised to do what they could to induce the Indians to place themselves in the hands of the Government, and pledge themselves to accept whatever agreement the Government might make on their behalf."

Not one word about the burned church, not one word about the threatened murder, not one word about the trespassing, not one word about the open defiance of the law, the blockading in the fort, not a word about all these things by the deputation. Perhaps it was not to be expected that the Hon. Mr. Ferrier, Ald. Nelson or Chief Joseph would bear witness against the Oka braves, but it shows the nature of the deputation, and the measures it took to impress upon the Minister of the Interior, that they were partisans, and the "deputation" may rest assured that their visit produced no other result.

"WIDDOWS" AGAIN.

The "ex-monk" as Widdows is called by the haters of the "Scarlet Woman," has been getting deeper into the mire of late. The London Free Press informs us that he bounced into the presence of the City Chamberlain of London, recently, and wanted to rent the City Hall for the purpose of giving a lecture. He wished to raise the wind, and as denunciations of "Popery" and "exposures" of the "dark doings of the confessional" are, to many, attractive morsels, Widdows went to negotiate about the building in which he expected to declaim upon those exciting topics of the day. It appears, however, that some misunderstanding arose between Widdows and the City Chamberlain, and Widdows becoming "riled" another gentleman present, Alderman Campbell was going "to throw him down stairs if he did not instantly make himself scarce in the neighbourhood," and it ended by the Alderman "taking the ex-Franciscan by the shoulders and assisting him out of the office." We know nothing about the circumstances which surround this little incident, but we are sure that if it was occasioned by the coarse attacks this miserable man makes upon Catholics, we have reason to thank Alderman Campbell for what he did. It is in our opinion, the duty of every man, not only to avoid insulting those who do not offend him, but to protect quietly disposed citizens against brutal attacks and ribald insults. Fair discussion is not only allowable, but should be encouraged, but we can never succeed in developing a healthy spirit of national unity until all men are free from annoyance because of the religion they profess.

HOME RULE.

In a few weeks from the present another national Conference will take place in Ireland. It is called together by the exigencies of the hour, and the Irish people all over the world will look with anxiety to the deliberations which shall guide this new Parliament of the people. In 1873 the first Home Rule Conference decided upon a Federal programme. Federalism was declared to be the future policy which should guide the Irish members of Parliament in their conduct in the House of Commons. That policy was sound and practicable, and received the approval of the people at large. But it has never been tried. It has never been seriously undertaken at all. The majority of the so called Home Rule M.P.'s forgot all about Federalism when they found themselves in St. Stephens. They thought more of the opinions of their fellow club-men than they did of Home Rule for Ireland. "Society" claimed them for her own, and they determined not to offend the courtly dames and noble sires who entertained them, by vigorously advocating, in season and out of season, the claims of the people they were supposed to represent. It is a fiction to pretend that Home Rule was the guiding light by which the M.P.'s perused their policy in Parliament. Men who know them, know that many of them took up the Home Rule cry, as a parrot does its lesson. Some of them did not understand it, and some of them did not desire it. If Ireland could be left in London for twenty-four hours how the illusion of the so-called Home Rule M.P.'s battling for dear life and liberty would be dispelled. Why many of them are not even members of the Home Rule League at all. As an Irish Parliamentary Party we grant that the present party has been a success, but as a Home Rule Party, it has been a lamentable failure. The party has done good

work and is capable of doing more, but it will never get Home Rule for Ireland. It may extend the Borough Franchise to Ireland, it may even obtain County Boards, a charter for a Catholic University and an improvement in the Land Bill, but it never will see a Parliament in College Green, unless it changes its tactics. Home Rule we repeat has failed on the old lines of assault, and it now remains for earnest men to determine what other legal means there are left to effect the object. It is to decide this important question that the National Conference is summoned. That Mr. Butt will remain the leader of the party, we have no doubt. There is no man in Ireland to take his place. That he is sincere, we are sure. He has done giants work in the House of Commons, and if he can only inspire his followers with as much zeal as he possesses himself, all will be well. But unless something serious is done at this Conference, something indicating action—bold, and, if needs be, defiant—unless the people are made to understand that their representatives are in earnest, and mean Home Rule for Ireland, then nothing remains, in our opinion, but a general clearing out of all the Whigs and a wholesale "re-distribution of seats." We do not desire a policy of "Obstruction" as it is meant in its entirety, but we do desire a policy of work, and we do not know but that a little harassing of the Imperial Parliament now and again, might be a benefit to all concerned. However, all these things are for the people of Ireland to determine. It is their right to lead; it is the privilege of the Irish abroad to follow. We, for our part, promise to give a cordial support to any policy which the majority of the people living in Ireland approve of, and will do what little good we can in Canada to make that policy acceptable to the people here.

THE STATUTE LABOUR TAX.

Alderman Leberge's motion for the abolition of the Statute Labour Tax has been defeated. The majority of the members of the Council, according to a contemporary, think it a "safeguard protecting property-owners from the effects of the votes of irresponsible ratepayers having no interest in Montreal." Yes, it is a "safeguard" by which hundreds of Irishmen are "protected" out of the franchise. The Statute Labour Tax is a continual conspiracy to defraud men out of their legitimate rights. Here is a tax that is left "optional," and yet it is a "protection." If it is a "protection" why not enforce it? If that was done, no one could complain. All men would then be placed on an equal footing. But as it is now it is simply a premium upon vice, for it leaves it in the power of some wealthy manipulator of the people's votes to arrange for the payment of the tax and thus secure support. Poor men will not, as a rule, pay the Statute Labour Tax unless they are compelled. When they have a dollar to spend they have something else to do with it besides giving it to the tax-gatherers. There is no punishment for neglecting to pay it, and thus the tax goes by default. He may be in every way qualified for the exercise of the franchise. He may be a good citizen, live decently, educate his children, attend his religious duties, keep house, pay taxes, but if he does not pay this optional Statute Labour Tax, he counts no more during a Municipal contest than a foot-pad. Well the conspiracy to defraud the electors in this matter has been successful for the present, but an honest public opinion will, we believe, soon protest against the injustice of a law, the retention of which reflects no credit upon our City Fathers.

THE "INS" AND THE "OUTS."

The leader of the "Ins" and the leader of the "Outs" have been running neck and neck in Montreal. A few days ago it was Sir John A. McDonald before the Caledonian Society, and a few days after it was the Hon. Mr. McKenzie, before a choice circle of political friends in the City Club. According to themselves both are perfect in their way. There was, however, this difference in the speeches made by the leader of the "Outs" and the leader of the "Ins." The speech of Sir John A. McDonald was principally a social dissertation, while the speech of the Hon. Mr. McKenzie was more of a political review. There is much in each to admire of. Before the Caledonian Society Sir John A. McDonald appeared to be at home. His speech reads like a happy and a easy one. He had something to say for all nationalities. Pat was patted, Sandy was teased, John was fed, and "Canada First" was covertly stroked along the fur. Both leaders no doubt feel a conscientious desire to do the best for all men. The Conservatives are, constantly, impressing upon us the assurance that it is "them" alone that we Catholics should look for sympathy, while the Hon. Mr. McKenzie, is equally convinced that it is the Reformers who are the promoters of religious