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WEDNESDAY.....JUNE 22, 1892

LOOK AT THE DATE.

We would call the attention of our Country readers to the DATE on the LABEL attached to their papers, which shows the time subscription is paid to. Prompt remittances requested.

Subscriptions strictly in advance.

OUR CONGRATULATIONS.

We publish today the first pastoral letter addressed, by His Lordship Bishop Emard, to the Clergy and faithful of the new diocese of Valleyfield. It is a most beautiful piece of composition, eloquent with bright thoughts, noble sentiments and deep devotion. THE TRUE WITNESS desires to take advantage of the occasion to openly thank Bishop Emard for the many favors and kindnesses received at his hands, not only since he has been raised to the episcopal rank, but even while chancellor of the Archdiocese. In fact ever since the present editor has had charge of these columns, scarcely a week past without that he was placed under some fresh obligation of gratitude to Valleyfield's first Bishop. While fulfilling the duty of thankfulness, we sincerely tender His Lordship our most warm congratulations upon the occasion of his election, and we desire to congratulate the hierarchy of our Province upon the good fortune of having so brilliant and so pious a man added to the list. Long may he live [illegible] of his honor [illegible] of his large and important diocese.

EXIT MR. AUSTIN.

Quite a row is going on in the Orange Association, in the North of England. Its troubles seem to be only commencing. About four weeks ago half a dozen of the leading Orangemen of Liverpool were [illegible] so they say, from the Liverpool Constitutional Association. That would be bad enough, either for the Association or for the Order. But we find something stranger taking place a couple of weeks later on, the Grand Master of England, Mr. Austin, J.P., resigned under circumstances which clearly indicate that he had become tired of the whole concern. He was pressed very hard to remain, but it was no use. The Liverpool Times, referring to this, expects the course taken by Mr. Austin, remarks that it is glad to see him return to practical Christianity. It would be well for all parties in Canada, if a few of the "Black Knights," and so-called titled leaders of that unnecessary faction, were to follow Mr. Austin's example. Most decidedly, whether it would be a return to "practical Christianity" on their part or not, at all events it would facilitate the practice of Christianity and of Christian principles, to a very much greater extent throughout the whole Dominion.

HON. EDWARD BLAKE.

The Hon. Edward Blake has accepted the offer made by the Irish Home Rule party of a seat in the Imperial House of Commons. We wish him God speed in the grand mission he has undertaken. The results can be only of a most beneficial kind to all parties interested. Not to speak of the honor it is to Canada, and the almost certain benefit which this country must ultimately derive from this unprecedented step; leaving aside the mark of confidence thus given in a Canadian statesman and the unqualified tribute it is to the ability and strength of the honorable ex-leader of one of our great political parties, there are other considerations, hopeful and encouraging, that arise out of this new move on the chess-board of Irish politics. Mr. Blake being a Protestant will add weight to his influence and draw much of the religious bitterness, that otherwise might exist, from the advocacy of Ireland's cause: he being as heretofore, outsider to all the internal differences that unhappily cropped up of late in the Irish Home Rule party, and being free from any imputation of partisanship, his presence, if the presence of any living can do it, will tend to cement the different elements, thus taking the first and all important step towards ultimate national triumph. We repeat, may success attend his grand enterprise, and my the results thereof be of a permanent and effective benefit to the sacred cause of that dear old land. Canada can more easily spare him, at the present moment, than could Ireland in this hour of her life-struggle; moreover, while going to Ireland's aid, Canada does not lose his services. While fighting the battle for the land of his forefathers, he will not forget to further the interests of the land of his birth. Once more, as an Irish Catholic organ, we wish him God speed in his new career.

NOT ASHAMED.

One Mr. Lillingston, at the sixty-fifth annual meeting of the Protestant Reformation Society, in London, delivered himself as follows:

"But they must not be ashamed—he was not ashamed—something must be done, but that would not do unless somebody did something. If the great need was straight from the shoulder hitting . . . when he read of Archbishop VAUGHAN's enthronement his spirit burned within him . . . a trumpery priest to call himself the Church . . . Romanists are wretched creatures."

He had just complained that some of his Protestant friends had declined to accompany him to the assembly. Men of the Lillingston and Douglas stamp should remember that all Protestants are not blinded by prejudice, and that the vast majority of them would be ashamed to be found endorsing, even by their presence, such narrow-minded, small-souled ideas and sentiments. But since the speaker has acknowledged himself beyond shame, it would be useless to attempt argument with him, he is of those by whom "no age is reverenced, no station respected, no dignity held sacred, no character left free from attack, and whom no prayer can touch, no miracle convert, no virtue attract." The more severely they are left to themselves the less the world will suffer from their contact.

A SIMPLE QUESTION.

Was Lord Salisbury really ignorant of Irish history, or was he playing the demagogue, when he described Irish Protestants as always being loyalists, and Irish Catholics as ever and always engaged in rebellion? If he were not ignorant of Irish history he must be a wilful perverter of facts; if he were ignorant of it, we might as well inform the public of what Lord Salisbury does not know—that the foremost leaders in Irish insurrections and all Irish movements were better Protestants than ever Salisbury will be. Wolfe Tone, Napper Tandy, Emmet, Lord Edward Fitzgerald, William Smith O'Brien, [illegible] Mitchel, John Martin, Thomas Davis,—but it is useless to say any more. Salisbury is Anti-Irish, and as a Dublin boy once said: "Aunties are all Irish there is my Auntie Maria, and there is old Anti Christ; you can't never convert the one not the other."

YOUTHFUL DEPRAVITY.

We desire to call the attention of parents, masters and clergymen to the fact that the young boys, ranging from 12 to 17 years of age, who spend their evenings and their Saturday afternoons playing ball upon Fletcher's field, have got a most abominable habit of swearing. The pure air from the mountain becomes hot with the blasphemies of those young lads. The colder one's fancy that it is a manly thing to swear and curse, to call upon the Saviour at every moment and to blaspheme the name of their Maker on every occasion, whether the incident be pleasant or vexing. The younger urchins learn from the more advanced how to swing the sledge-hammer of imprecation and the habit becomes universal. It is unpleasant for all parties; and above all for the ladies and gentlemen who desire to walk out in that direction and take the fresh air. If the parents of these thoughtless young people can do nothing, if their masters have no power over them, if the clergy have no influence with them, then we ask the city authorities to see that the police attend to them in future. It is a duty we owe the public to call attention to this unfortunate state of things, and we hope that some action will be taken in the matter.

EVANGELIZING ITALY.

There is a Rev. Chevalier Prochet, who has undertaken to evangelize Italy and spread the Bible in Rome. In giving an account of his successes, in Exeter Hall recently, he said that Italians were very ignorant on account of not having the Bible. The man must be very brazen; why, there is scarcely a citizen in Italy, provided he be not an infidel, but has a whole Bible in his prayer book. The Rev. gentleman says that "a man" in Italy asked him: "Is it Pope Leo the Great, or is it another one who has given us the Lords' prayer?" Then "another man" asked him: "Is the Trinity composed of God the Father, the Virgin Mary, and Jesus Christ?" Provided this be all true; then, the Rev. Prochet has merely demonstrated that out of thirty million people he met with two idiots or ignorant men. He declared that the Bible was amongst the prohibited books in Italy, which is false. He gravely stated that the Italians, especially in Rome, "needed the Bible and wanted it more than did the yellow people they called heathens."

Italians have not changed much in the last half century; they are about the same as they have been since the first Reformation. Just let us see what Lord Macaulay, in his essay upon "Ranke's History of the Popes," says about the Italians. "The temper of Italy and Spain was widely different from that of Germany and England. As the national feelings of the Teutonic nations impelled them to throw off the Italian supremacy, so the national feeling of the Italians impelled them to resist any change which might deprive their country of the honors and advantages of being the seat of government of the Universal Church. * * * * There was (and still is) amongst the Italians much piety and much impiety; but, with very few exceptions, neither the piety nor the impiety took the turn of Protestantism. The religious Italians desired a reform of morals and discipline, but not a reform of doctrine, and least of all a schism. The irreligious Italians simply disbelieved in Christianity without hating it. They looked at it as artists or as statesmen; and, so looking at it, they liked it better in the established form than in any other."

The Italian of today is either a good Catholic or an Infidel; he belongs to the Church or to the Societies; he is either for the cross or the stiletto; he believes in the Pope or in Mazzini; he belongs to the Zouaves or the Carbonari; but, Catholic or Infidel, he has no tendency towards Protestantism. If a solid Catholic, he is opposed to it as a heresy; if an Infidel, he is opposed to it, as a form of Christianity. So, even were the Rev. Chevalier Prochet, telling the truth, he is losing his time selling Bibles and distributing tracts in Italy.

THE DEPUTY-COLLECTOR.

It is with sincere pleasure that we tender our hearty congratulations to Mr. William Jerrold O'Hara, of Her Majesty's Customs Department, upon the well merited promotion which he has just received, and upon the signal manner in which eminent services and wide experience have been recognized. Second only to the Chief of the Department, Mr. O'Hara will merely be performing, as a regular officer, duties which for years, without compensation or remuneration he had been fulfilling. We rejoice whenever an Irish-Catholic progresses, and shows his worth; but we rejoice still more when we find that his worth has been properly recognized. Mr. O'Hara, and men of his caliber are an honor to our race and creed, and it is with feelings of legitimate satisfaction that we are enabled to tender him our congratulations and wish him long years of life to enjoy his position and to serve the public.

IMMORAL PLACARDS.

One word to the police. We notice that attempts are being made to introduce the "immoral placard" system of advertising shows. Go along Craig and a few of the principal streets and you will find that the circus companies are at the old trick. Not many weeks ago a step was put to that crying scandal; are we going to allow it to be revived with impunity. There is no necessity of a lengthy essay upon the subject: it should suffice to tell the authorities that the danger exists—they know their duty!

UGANDA.

Of late there has been much talk about the difficulties between the Christians in the Uganda district of the "Dark Continent." Mgr. Hert, Vicar-Apostolic of Nyanza, sent Mgr. Levinhac, the Superior of the Missionaries at Algiers, a graphic description of the persecutions, robberies, murders and cruel injustices perpetrated by the Protestants of that remote country upon the Catholics, who were their predecessors there, and who had been their protection and help. The London Tablet publishes the document in full; but it is too lengthy for our space and so full of incidents of a most tragic nature that to comment upon it properly would necessitate the writing of many columns. The following is an extract from the introduction; it should suffice to startle many a confiding Catholic who is innocent enough to put faith in Protestant stories of their mission work. Mrs. Jellyby and her Borioboolagha missions was nothing compared to them at home; but abroad they act according to a very different spirit:

"A terrible drama has just been enacted in Uganda. The Catholics, who have long been persecuted, have just been foully betrayed and driven out, with their King, Mwanga, at their head, accompanied by their Bishop and 17 missionaries. This is the work of the Protestants, supported by the agents of the English Company. In place of the fair Catholic kingdom of Mwanga, the domination of the Crescent has sprung up, which the English themselves have had to call in to find a King to give the conquered country to. This is one of the most shameful pages of the civilization of the Dark Continent. It is wholly due to the Protestant missionaries and the British East Africa Company. Escaped from the shipwreck of the mission by a peculiar Providence, I arrived at Bukoba at the very moment of the departure of the courier for the South, after wandering for three weeks in the islands of the lake and along the shores of Buddu. I cannot write you a letter, but I ought to lose no time in giving immediate information of the course of our disasters since January 25."

The story is a long one; but it is filled with deep instruction. Catholicity finds, in Africa, a more deadly opponent in Protestantism than in Paganism, and more enemies in tract and Bible hawkers than in the children of the Koran, the Sword and the Crescent.

ST. JEAN BAPTISTE.

Friday, the 24th of June, the feast of Saint John the Baptist, is one of the principal festivals of the Church and, at the same time, the national day of our French-Canadian fellow-citizens. We will not refer to the religious aspect of that important occasion; all Catholics know that St. John the Baptist was the chosen precursor of Christ, "the voice crying in the wilderness, 'make straight the ways of the Lord,'" the one who in Jordan's flood, poured the waters of baptism upon the head of the Saviour, and the martyr, whose life was taken to satisfy the unlawful lust of the tyrant Herod. Aside from the religious ceremonies, upon that day our French-Canadian friends hold jollification and merry festival.

The bonfires that [illegible] Mount Royal will [illegible] the hills of [illegible] banner upon which we read the motto, "Nos Institutions, la Langue, la Foi." The Institutions, Laws and language of the pioneer race of [illegible]. As we gaze aloft at that standard we are impelled to cry out: "Institutions, religious, educational and benevolent, that dot our land, like stars in yonder cove of a summer night, we salute you! Laws that have come to us, from the early days of the Romans, laying in cascades down the hills of time, from Cæsar to Justinian, to Constantine, to Theodosius, to Louis the Great, to Napoleon, until flowing into the [illegible] of our splendid code, have been the laws of Quebec—laws of our Province, we salute you!" Language, [illegible] charming, rhythmic and melodious language of Bossuet, Massillon, Fénelon and Bourdaloue; language of Racine, Corneille, Molière and Lamartine; language of La Croix de Malbone, Cartier and de Perrot; language that spoken by noble men upon the shores of St. Lawrence—we salute you!"

As the Ottawa and St. Lawrence run side by side and finally blend in one stream, so the language and Religious Institutions of our Province run together down through years of the past, and unite in a mighty stream that flows into the ocean of Canadian nationality. [illegible] today the [illegible] world [illegible] within the [illegible] the roots of trees and [illegible] the waves that [illegible] of the ocean. But if such is the case in the [illegible] French is the [illegible] it shall be [illegible] Government [illegible] for their position [illegible] quired the French language [illegible] the plazzas of Rome, [illegible] of Vienna, the bazaars of Constantinople, penetrate into the Orient [illegible] at the very wells of [illegible] have a passport into [illegible] language [illegible] marvel of [illegible] Rockies, and [illegible] pies, we will be [illegible] Ascend into the North [illegible] steeples of the English [illegible] real towers, under the prismatic [illegible] the Aurora Borealis, you will hear [illegible] sted in the language of France. [illegible] southward, and in [illegible] Louisiana you will hear the language [illegible] the Frank spoke today, by the broad Mississippi, as for ages it has been spoken on the historic banks of the Seine. In its universality is its life, and in its own beauties and perfections is its future imperishability.

As Catholics we seldom reflect upon all we owe to the French language in Canada. Let us suppose, for a moment, that in an evil hour it were effaced! The moment the Language would disappear, the Laws would follow in its wake; the moment the Laws were no more, we would be within reach of legislative union. Then the Institutions, religious and national of our Province, would be at the mercy of a tempest that would soon shake them to their very foundations. The grand bulwarks that preserve and guard those sacred Institutions are the Laws of our Province, and the permanent existence of those Laws depends upon the preservation and propagation of the French Language.

In the realms of art, science and letters, French-Canadians are working unperceived by the mass of their Canadian fellow-countrymen of other origins. Like the ocean mites they are building up the coral foundations of what yet will be the flourishing islands in the sea of Canadian history. All praise to them; all thanks to them; all honor to them upon the occasion of their national festival! May their banner long wave over the land that they love, and beneath its folds may prosperity and happiness encompass their future! From the fullness of our heart we wish them joy upon their festal day, and to their language we say, "may the echoes of our hills never cease to repeat your classic tones!"—to their Laws we say, "may you ever flow, in all your justice and perfections, to fertilize the history of our land!"—to their Institutions—and ours—we say, "may your numbers augment, may your influence increase; *Esto perpetua: Spes et vetra alles:* may no Marius ever weep amongst your ruins!"

"JESUITISM."

To-day we address ourselves in a particular manner to Dr. Douglas, the Daily Witness, N. Gregoire, J. L. Ouellette, John and James Green, [illegible] and we call upon them to lay aside all vague and [illegible] accusations and sneers and [illegible] are bound by the rules of the imagination and to come down to plain facts; we now then to answer what we are about to ask, refuse to bear the reproach of cowardy and of fear of penetrating about upon a subject of which they seem most deplorably ignorant. Either they do know whereof we speak, or else what follows will be Greek and Sense to them. If their education is not sufficiently extensive to enable them to speak, [illegible] authoritatively, upon the question, then they should, for honesty sake, refrain from using language that is meaningless and speaking of things outside their knowledge; if they are sufficiently conversant with the authors and matters that we are about to mention, then we distinctly defy them collectively or individually to refute in plain English what we will place before them.

Dr. Douglas, and all such opponents of Catholicity, have got the habit of talking about "Jesuitism," "the influences of occult forces," and such like absurdities. We propose proving that these are all creations of the imagination, ghosts conjured up to frighten ignorant people or children. The Daily Witness of Wednesday, speaking of Sir John Thompson, says:

"Dr. Douglas's accusation is not that Sir John Thompson has become a Roman Catholic, but that he has become practically a disciple of the Jesuits. The proper form to answer is whether this charge is true or not. It is not fair to call it a lie."

We answer, that upon most emphatically the negative. Sir John Thompson is a member of the Catholic Church [illegible] disciple of the Jesuits [illegible] Oblates of St. Charles, the Redemptorists, the Trappists, the Sulpicians, [illegible] other orders in the Church [illegible] Catholic [illegible] teaching, preaching, [illegible] orders; each [illegible] its own [illegible] each its own [illegible] Catholic [illegible] Catholic [illegible] Jesuits [illegible] Witness this, which [illegible] that we desire to [illegible]

[illegible] "Let them [illegible] or talk in the language of logic—or else be silent.

DISSOLUTION POSTPONED.

Mr. Balfour had promised that the House would be dissolved between the 14th and 20th of June; he has since stated that it cannot take place until the 20th or 30th of June. Perchance then he will find some excuse for a further postponement. The London Universe was not far astray when it said that: "Parliament is very much in the plight of the Hero of Hugo's story of 'The last Days of a Felon.' It is doomed—it knows that—but it cannot tell the hour when the sentence is to be carried out. With pale face it asks, 'Is it for to-morrow?' Three parties must be consulted: 1st, the Queen, who wishes the Ministry to hold out until next February; 2nd, Lord Salisbury, who would prefer a dissolution in the autumn; and 3rd, Mr. T. W. Russell, who is anxious that the appeal should be made on the heels of the Orange Convention, at Belfast. Which of the three is again Panjandrum?

A GRAND PILGRIMAGE.

Former St. Patrick's Pilgrimages—Next Saturday's Excursion to Ste. Anne de Beaupre.

The pilgrimage of 1892 of St. Patrick's to Ste. Anne de Beaupre, is but a continuation of a series of visits to this far famed shrine ever since 1885. Rev. Martin Callaghan is deservedly styled the Father and Promoter of these pilgrimages from Montreal to Beaupre. It was his inventive genius that originated the idea here and carried it to a successful issue for five consecutive seasons. The memoirs of these religious undertakings of the Rev. Gentleman are still preserved in the archives of St. Patrick's Residence Library and would form a neat volume of about 300 pages. Rev. Father Dowd in 1885 headed the last pilgrimage Saturday, 14th July, of that year, with a success unequalled ever before. The committee of management, in 1885, consisted of Messrs. Ed. Murphy, P. McCaffrey, B. Emerson, E. Elliott, J. M. Callaghan, Jr., B. Tansey, P. McGoldrick, G. R. Grant, and J. R. McLaughlin. After an interval of seven years it is to be resumed Saturday afternoon, next, at 5 o'clock. Rev. James Callaghan who is thoroughly conversant in these matters and whose experience in this line has been considerably sharpened by the many little freaks of good and bad fortune, comes forward in this year to afford the pilgrims an opportunity of satisfying their laudable devotion to Ste. Anne.

The chief items of interest in connection with the actual pilgrimage are first: the beautiful discourses to be pronounced by Rev. Father Doyle, C.S.P., attached to the Church of St. Paul, the Apostle, New York, and lately the Director of the Grand Mission in St. Patrick's, Montreal; secondly: the blessing with the miraculous water of St. Ann's fountain of Our Lady of Lourdes' Banner to be borne in solemn procession by the children of Mary Sodality in full costume of black dress and gloves and white veil; the presentation to the shrine of the gold heart of St. Ann; the sacrifice of the Mass; the general communion; the visit to the remarkable relic lately arrived from the monastery of the Benedictines outside the walls of the Eternal City of Rome, the palace of the Popes; the Solemn Benediction of the Most Holy Sacrament together with the chanting of congregational singing hymns in St. Patrick's Church, at Quebec, under the direction of the Rev. Redemptorist Fathers.

The man who lives in the public eye must expect sometimes to be under the lash.