

The True Witness

AND
CATHOLIC CHRONICLE.
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MONTREAL, FRIDAY, October 22, 1875.

ECCLESIASTICAL CALENDAR.

OCTOBER, 1875.

Friday, 22—Of the Feria.
Saturday, 23—Of the Immaculate Conception.
Sunday, 24—23 P. Patronage of the Blessed
Virgin.

Monday, 25—St. Raphael, Archangel.
Tuesday, 26—St. Evaristus, Pope and Martyr.
Wednesday, 27—Vigil of SS. Simon and Jude.
Thursday, 28—SS. Simon and Jude, Apostles.

NEWS OF THE WEEK.

Negotiations between Mr. Wade, British Minister,
and the Chinese Government, are progressing very
satisfactorily. The *Peking Gazette* publishes an edict
referring to the murder of Mr. Margary, declaring
the right of foreigners to travel in the interior, and
requiring Chinese officials to take cognizance of
treaties. Messrs. Grosvenor and Baker will proceed
to Yunnan overland. Mr. Wade has arrived at
Shanghai. It is reported that 60 tons of small arm
ammunition for the Chinese have been shipped from
London as merchandise and landed at Shanghai.
The British Government is investigating the matter.

The last mail accounts from Turkestan, bring
news of the settlement of the differences between
Russia and the revolutionaries of Khokand. The
Khan Sade, the eldest son of the deposed Khudjozar
Khan, who has been proclaimed as his successor,
came out to meet General Kaufman, and, it is said,
succeeded in convincing him that he had nothing to
do with the invasion of Russian territory. The
raid on Khodshend was, according to the new
Khan's statement, undertaken and carried out by
Abderrahman Autabatchi on his own account, and
the Prince and his Government had nothing to do
with it. The new Khan has also promised to comply
with all the wishes of Russia, and Russia will
therefore recognize him as the ruler of Khokand,
annexing, however, the district north of the Sir Darin
which is very rich in minerals, in order to keep a
better check on the rest. It is also stated that
Sultan Murad Beg has expressed his willingness to
acknowledge the suzerainty of the Tsar.

The *Standard* of Saturday publishes a special
telegram announcing that the Turks now hold the
district of Zubei, the last refuge of the insurgents.
The *Times* of Monday has a special telegram from
Bagusa, announcing that the Turks have crossed
the Austrian border, and now menace the village of
Erzeg. Troops have been sent thither.

The *Impartial* says Cardinal Simeoni, Papal
Nuncio at Madrid, has demanded that the Bishop of
Seo D'Urgel, against whom criminal charges are
pending, shall be allowed to come to Madrid on
parole.

It is asserted that in consequence of the Pope's
Intercession Germany has remitted one year of
Cardinal Ledochowski's term of imprisonment for
resisting the Prussian ecclesiastical laws, and that
a full pardon will probably follow. It is stated
that Herr John George Hafensmaier, Canon of Augs-
burg, has been nominated by the Bavarian Govern-
ment to the Holy See for the Bishopric of Passau.
He is about fifty years of age, and was a member of
the last Bavarian Parliament, and belongs to the
patriotic party. At present in Germany Catholics
priests are not permitted by the department of
Public instruction to be school inspectors. It was
argued last year by the Liberals that although the
priest both in the seminaries and the universities
attended courses of lectures on "Paedagogy" (the
"practical acquaintance with the subject" was far
more necessary and useful as a qualification for the
duties of inspector. A letter in the *Germania* from
the Rhine province recites that last year, in a cer-
tain part of that province, the parish priest was
superseised as local inspector of schools by a coun-
tryman who could read badly, and was obliged to
have recourse to the assistance of a secretary, where
any writing was in question. He is, however, of
unmistakeable "Liberal" views.

A letter in the *Germania* written by a per-
son who has been lately journeying in the
Diocese of Chelm, Poland, gives the following par-
ticulars:—"In the neighbourhood of Biala the
gendarmes still continue to force the 'converts' to
go to Church; no one voluntarily goes to listen to
the apostate Poles, who frequently preach to empty
benches. On the other hand, the Latin churches
(many of which, however, are closed, some handed
over to the Schismatics) are filled to overflowing
with devout people. The Russian police, who not
only regularly assist at the Latin divine service, but
do so with a punctuality which was most unusual,
make it almost impossible for the 'Uniates' to re-
ceive the Holy Sacraments in the Catholic Churches.
Of those who were formerly arrested, on account of
their 'zealancy,' there are still 170 in prison from
Biala, about 100 belonging to Miedzyrzecz, while at
least 80 persons belonging to these two towns and
the neighbouring districts have been transported to
distant places in the interior of Russia.

A general congress of the Bavarian patriotic
rural associations has just been held at Deggendorf,
under the presidency of the excellent Baron von
Hafenbrühl. The following resolutions were adopt-
ed:—"Every true Bavarian sees with the deepest
pain the independence of the country gradually
diminishing, and Prussian unification steadily in-

creasing. It is a holy duty for every one to oppose
with all his might the Prussianising endeavours of
both domestic and foreign Liberalism. We must
demonstrate the truth of the expression of our great
King Lewis I. Bavaria must not be undone. 2.
We protest with the greatest indignation against the
distribution of electoral districts which was made in
the most shameful manner at the late elec-
tions. We expect from our parliamentary rep-
resentatives that they will without hesitation
bring the responsible persons to account for
this conduct, and make its repetition impossible.
3. In the face of the not unreasonable fear that,
through the extension of the Prussian Kulturkampf
to the kingdom, the suppression of monasteries and
convents may take place also in Bavaria the con-
gress resolves to forward an address to the King
beseeching his Majesty to protect the threatened in-
stitutions." The following is the address to the
King:—"Sir, Great beyond belief is the disquiet
with which the Catholic population has been filled
at the report (hitherto, thank God, unconfirmed)
that, following the precedent of Prussia, an attempt
will also be made here in Bavaria to suppress the
monasteries. The fear, justified by the experience
of late years, that the verification of this report may
be only a question of time compels your undersigned
subjects to approach the throne of your Majesty with
the humble request that your Majesty will not con-
sent to the abolition in Bavaria of monasteries and
religious associations. The aforesaid religious
bodies are an element of the Catholic Church, which
has been founded by Christ Our Lord, springing
from a most natural development of the Divine
doctrine. They are a harbour of refuge for coun-
less oppressed souls, a well-spring of peace for in-
numerable troubled consciences. They are the
asylum of Christian discipline and order, of learning
and piety. They are the point of union for all who
without selfishness or self-seeking have resolved to
devote their life to the honour of God alone, and to
the temporal and eternal welfare of their fellow-men.
They are the places where prayer and sacrifice as-
cend uninterruptedly to Heaven, and the blessing
of the Almighty flows upon princes, country, and
people. They harbour the most faithful subjects of
princes, and they trouble no one except the enemies
of religion and of God, and even these only by their
life and actions. Hence they have been the favour-
ites of Christian princes, the delight of the Catholic
people. They include among themselves the best
men and the firmest supports of the throne; other-
wise they would not be the objects of such deadly
hate and persecution for all the enemies of God and
of princes. Bearing in mind all this, and especially
that the Bavarian princes have always been the pro-
tectors of monasteries and convents, the undersig-
ned most faithful subjects venture to implore that your
Majesty's protection and favour may be extended to
the threatened monasteries of Bavaria.

By mail advices on Saturday from St. Pierre, a
French colony in British North America, intelli-
gence has been received of one of the most horrible
scenes of assassination in the history of this conti-
nent. On a single night, and for the purpose of
robbery, a whole family, consisting of an aged man,
a millionaire named Francois de L'Escaie, his son-
in-law, Mons. Barthe, and his wife, two sons and
daughter, and one Fabrique, the keeper of their
villa, were foully murdered on the morning of the
5th of October or late the night of the 4th. M. de
L'Escaie's mansion is about half a mile outside of
the town of St. Pierre. M. de L'Escaie never has
had the custom of depositing his money in the
banks, and it is therefore certain that the burglars
and assassins have secured an enormous booty.

AN UNEXPECTED CONVERSION.

In the *Daily Witness* of Thursday, the 7th inst.,
there is a little sketch of the life and labors of the
Rev. M. Rousselot, Cure of the Parish of Notre
Dame. The sketch is destined to a large notoriety.
As an addition to current biographical literature, it
is not, indeed, likely to attract very profound at-
tention; but, as the first direct indication that the
Editor of the *Witness* has his serious moments, it
will worthily find a striking place in the annals of
Montreal. By us, it has been read with a pleased
surprise; by the ordinary admirers of the *Witness*,
it has been read, we fear, with an angry astonish-
ment. Nor, we think, are the ordinary admirers of
the *Witness* greatly to blame. To have the Rev.
Cure described as "charitable;" to have his works
of beneficence recorded with studied minuteness;
to have him represented as rather sympathizing
with Mr. Doutré and rather condemning Bishop
Bourget; these are things for which the subscribers
to the *Witness* never, very probably, bargained. We
do not wonder that they are wrathful; we shall
wonder less if, their wrath tending to self-assertion,
a further falling-off in the subscription-list of the
organ of Mr. Chiniquy should gladden the heart of
the *Evening Star*. The Editor of the *Witness* has
been somewhat imprudent. He should have taken
warning from the fate of that famous Englishman,
whom he so much resembles, Mr. Whalley. For many
years that astute personage hoodwinked the
supporters of Exeter Hall. But one day he became
incautious; the cloven foot was not sufficiently
concealed; and Exeter Hall came to discover, what
the acute eye of Mr. Punch had detected long before,
that the out-and-out Mr. Whalley was not much
better than "a Jesuit in disguise." That the
Editor of the *Witness* is inspired from Bleury Street,
or seeks nocturnal counsel of Father Dowd, we have
no sufficient grounds for supposing. But we are
not the ordinary admirers of the *Witness*, and the
ordinary admirers of the *Witness* can suppose much
without sufficient grounds. To imagine mountains
where there is not even a mole-hill has been their
daily lesson from their beloved Editor; and it may
easily occur that thinking over the latest character
in which their beloved Editor appears, serious
backsliding and systematic treason may be a couple
of their imaginations. They may begin to speak of
him as the True Blues now speak of Mr. D'Israeli.
He is, they may say, their Heaven-sent leader; but
he leads them where they hate to follow, into larger
lands of light and liberality. Speaking so, they
will not, we think, be speaking falsely. Whereof
the sketch of the Rev. M. Rousselot is, to us, evi-
dence that we find irresistible.

It is of course true that the sketch has passages

worthy of the *Witness* in its most energetic days.—
If M. Rousselot is "good and charitable," he is also
"ignoble." If he is represented as often "express-
ing his regret at the occurrence of the Guibord
difficulty," and as (with a significant smile) assuring
his interviewers that he gives opposition to M.
Doutré solely because Bishop Bourget compels him
to give it, he is also represented as "false to his
reason" and as "abandoning by compulsion the
convictions of a life-time," though how a man can
be compelled to abandon his convictions it is somewhat
difficult to perceive. But the purpose of such pas-
sages is abundantly clear. The best way of ensuring
self-concealment is to be self-contradictory, and
self-concealment, at least partial, is needed for the
Editor still. The announcement of his conversion
must not be too sudden; his pupils too he must
endeavor to proselytize and their education must
proceed by slow degrees. Her Majesty Queen Vic-
toria and the Right Honourable William Ewart
Gladstone have long since, say the wise ones, been
baptized by Cardinal Manning; but, because of the
good they can accomplish privately, their conver-
sion is permitted to remain a temporary secret, the
Cardinal only stipulating that the Queen shall wear
a rosary, and Mr. Gladstone, writing pamphlets
which all the world calls ridiculous, shall give the
Cardinal and Dr. Newman an excuse for driving
home the nail of Popery. A similar position is
most probably assigned to the distinguished gentle-
man who, for the purpose of making converts to
Catholicity, is permitted to direct the *Witness*. And
there is possibly another reason which makes him
as yet somewhat timorous of speech. The open
avowal of his complete conversion might just now
be in a pecuniary sense a bad speculation; and
while the New York Branch of the Tree of Knowl-
edge continues shaken, in bad speculations it is
unsafe to indulge. But, in his native Doric, we
bid the Editor "have a stout heart for a stiff broe." For
earnest souls, the path to light is always, provid-
entially, made smooth and easy. Every August-
ine hears his "take and read," every Paul has his
day on the Damascus road. Even the Editor's own
aesthetic perfections will hasten his passage to the
Catholic Church. He is essentially a man of taste;
and for a man of taste the company of Dr. New-
man must be much more desirable than the compan-
ionship of Mr. Chiniquy. And therefore have we a
firm assurance that at no very distant period the
Editor of the *Witness* will publicly rank himself
among the distinguished Protestants who have lately
trodden the road to Rome. He has, we need hardly
say, our warmest wishes and our best prayers.

But he shall have more. It is just possible that
on some doctrinal points his mind is not yet com-
pletely satisfied. We gather as much from the in-
teresting paragraph with which his little sketch con-
cludes. "The noble faculty of reason was not," he
says, "given merely to weigh sugar and tea water." It
was bestowed, he informs us, to have free exercise
"in the higher realms of religious enquiry." But
the Church of Rome, he announces, restricts the
noble faculty to the department of sugar and tea;
whence it follows, not only that we Romanists are
all grocers, which is our own inference, but that—
the Editor's inference—we are false to our reason
and lose some commodity which he prizes highly
and to which he gives the name of "dignity."—
Being false to our reason and being deprived of our
dignity, we, he argues, believe and disbelieve, with
the ready alacrity of broken and degraded spirits,
precisely what our tyrant tells us. And that, he
proceeds, is the true cause why so many "eminent
divines" who formerly opposed the doctrine of Papal
Infallibility, "gave in to it"—his own excellent ex-
pression—"after it was decreed," and thus won for
themselves the "pity" of himself and of others
who "enjoy freedom of conscience outside the
Church of Rome." We gather, therefore, that his
points of complaint are reducible to two. He com-
plains, firstly, that when he himself becomes a Cath-
olic he shall be allowed to exercise his noble
faculty of reason only in the weighing of sugar and
tea; he complains, secondly, that those Catholics
who formerly rejecting the Papal Infallibility now
accept it, do so in direct disobedience of what their
noble faculty clearly commands.

Let him be comforted. Even if his Catholic
Director should counsel him to betake himself in
his declining years to the safe employment of
keeping a grocery, the loss to himself and to the
world may not be severe. We know him now for a
long time; we have been always keenly interested
in endeavoring to discover his precise natural and
supernatural vocation; and we have long been pro-
foundly certain that his allotted calling is more
intimately associated with the white apron and the
brass scales than with the strong swift wings that
wait one to the "higher realms of religious enquiry." The
exact extent of his fitness for distorting tea
and sugar we have not, indeed, been able to discover.
But unless he maliciously take up the trade of pub-
lic poisoning, mingling Bella Donna with Young
Hyson and Arsenic with Double Refined, the new
vocation to which he is destined cannot but be both
for the public and for himself much more healthful
than was the old. On this matter, however, we far
prefer to leave him in his Director's hands.

But when he passes from commiserating himself
to commiserating "eminent divines," it is our own
happy office to assist in bringing him to a better
mind. His noble faculty of reason, (by which
alone, he tells us, he is distinguished from the lower
animals), is not just now without its pecuniary, that
is, its tea-and-sugar perplexities; and that we pre-
sume is the cause of some small inaccuracies into
which its nobility has been betrayed. As an in-
stance: for those Catholics who, before the Vatican
Council, denied, and, after the Vatican Council, ad-
mitted, the Papal Infallibility, he has, he says, a
profound "pity." We do not think he describes
his mind correctly. The sentiment which his nobil-
ity entertains towards the magnificent Ger-
man Bishops who humbly subjected their own
private opinion to the public judgment of their 800
brethren, is not mere pity, it is sovereign contempt.
That however is only an inaccuracy of expression;
and to an inaccuracy of reasoning it is that we
would respectfully draw his especial attention.—
For, whether he pities or despises "the eminent
divines who," &c., he, by entertaining either senti-
ment, does, we fear, his noble faculty a grave in-

justice. The conduct of those eminent divines, if
he only regard it closely will not, we are afraid,
seem so unreasonable after all. Let him consider
it in this way. Suppose him already engaged in
the tea and sugar line. He has, suppose, a firm
conviction that his employer, what we may call
his Head Boss,—is a very fallible judge of tea. But
he admits, suppose, that when the Boss Grocers of
the universe meet in Council, their decisions on tea
and on judges of tea, are infallible. The Boss
Grocers of the universe suddenly come together;
hold a council; discuss the claims of his own em-
ployer; and end by pronouncing that employer so
good a judge of tea that he has the same infallibility
which they themselves collectively are admitted to
enjoy. Can our friend any longer doubt his em-
ployer's inerrancy in the matter of tea? If he still
persist in his old notion, while the Boss Grocers of
the universe (whom he holds to be infallible) pro-
nounce his old notion false, will his persistence not
prove that his noble faculty has quite deserted him,
and that, being no longer distinguished from the
lower animals, a certain brutal obstinacy is, in his
character, not quite unnatural. To these questions
the Editor, we hope, will be able to give affirmative
replies. But observe the consequence. The illus-
tration from the business to which he is called, is
very pertinent to the case of the "eminent divine,"
Bishop Von Ketteler, for instance, believed
before the Vatican Council that the Infallibility
of the Pope was a fiction. But he also believed
that whatever the Council said on the subject would
be infallibly true. The Council declared and de-
fined that the Pope is infallible. After such a de-
claration was it unreasonable, (and meritorious of
the profound pity of the mighty *Witness* of Montreal),
for Bishop Von Ketteler to change his mind? Our
noble faculty does not think so. The great brave
Bishop had the misfortune to be, after the Council
as before it, not quite fit for a place at Longpoint.
And so it did not strike him (as it struck the Editor)
that in believing the Papal Infallibility, when a
Council, which he held infallible, defined it, he was
"false to his reason." It only struck him that he
was doing a thing which as long as his reason re-
mained he could not help doing, for he was simply
renouncing his own private opinion for the collec-
tive judgment of 800 of his brethren, who, first of
all, were as good as he; and who, secondly, in their
collective judgment upon the point of issue were as
he himself believed divinely endowed with the
privilege of infallibility. All this we commend to
our distinguished convert's most candid considera-
tion.

There is yet another point on which we can lend
him a little aid. He states with sufficient plainness
that he has some special means of knowing what
the Rev. M. Rousselot thinks of the Guibord com-
plication; and he leaves his readers to understand
that when privately interviewed on the subject of
the Guibord burial, the Rev. Cure finds fault with
the Right Reverend Bishop. We assure our dear
private proselyte that he is mistaken. It is some-
what hard on the Seminary to have to pay six thou-
sand dollars for doing its duty, and to be doomed
perhaps for the same offence to pay some thousands
more; and of that M. Rousselot has a right to
complain. But of that hardship as no one knows
better than the learned Cure of Notre Dame, the
Bishop is not the cause. The Rev. M. Rousselot,
we may inform the Editor, along with being "good
and charitable" is, in earnest, an eminent divine,
and, being so, is perfectly well aware that in deny-
ing Christian burial to the remains of the unfortu-
nate Guibord his Lordship of Montreal was doing
nothing but his simple duty. Once a man is under
and while he remains under, sentence of excommu-
nication, the consequences of that sentence not even
a Bishop can bar; and of these consequences this
is the principal that if the man's soul leave his body
unabsolved from its sentence the man's body is ex-
communicated—excluded forever—from all asso-
ciation with the bodies of the faithful departed. To
excommunicate a man because he belonged to soft
dangerous and reckless society; to refuse his re-
mains a place in the cemetery because he himself
died a rebel against that authority to which he had
promised allegiance; these, to the Editor, may seem
foolish procedures. But to Roman Catholics they
do not seem foolish, and, supposing him a Roman
Catholic they did not in his life-time seem foolish
to Mr. Guibord. If Mr. Guibord had wished to go
out from the Catholic Church the way was open and
no one had any special desire to detain him; but if
in the Catholic Church he wished to remain he
should stand by the bargain which binds every one
of her members. That bargain we need not explain;
but one of its clauses warns each Catholic (among
the rest Mr. Doutré) that if he chooses to die under
sentence of excommunication then by a law not of
Bishop Bourget but of the Church universal his re-
mains cannot be admitted into a Catholic cemetery,
and that if he have aesthetic objections to such leg-
islation he had better connect himself with a com-
munion more accommodating than the Catholic
Church. Of course it is of small consequence to
Guibord where his body is thrown. Nor to a dead
traveller is it important where men fling his carcase.
But his country will not put the bones of a traitor
among the bones of the loyal; and the Catholic
Church will do no such dishonour to the ashes of
her children as to let it commingle with the ashes
of such a man as Joseph Guibord. That is her law,
judicial blundering may impede its fulfilment; she
may in her respect for all legitimate authority leave
her law in partial abeyance; but that is her law and
not the law of Bishop Bourget. Therefore, in acting
as he acted, even his Lordship of Montreal was
only "obeying superior orders" and carrying out
the legislation of an authority higher than he. To
Mr. Rousselot and to every Catholic all this is per-
fectly known. And accordingly we assure the Ed-
itor that when he represents the "good and charit-
able" Cure of Notre Dame as (where neither was
blamable) shifting blame from himself to the Bis-
hop he is not only talking nonsense but telling a
what in other circumstances we should call by a brief
but expressive name. But we cannot discourage a
convert who in his own way does such good ser-
vice to the Catholic cause. Let him not be afraid.
As long as he continues to carry out the private
programme of his Catholic Director, namely, by as-
sociating with Mr. Chiniquy to disgrace, and by

publishing Mr. Chiniquy's pruriency to disgust Prot-
estants, we shall call his falsehoods fables, and his
reasonings we shall regard as the dying spasms of
that noble faculty which revived and reinvigorated
by proper penance and sufficient solitude may yet
serve to keep a grocery.

TO THE "EVENING STAR."

Circumstances over which we had no control
prevented us from noticing last week some remarks
in the *Evening Star* of Oct. 9, in reply to an article
entitled "Must We Arm?" in our preceding issue.
We are thankful to our cotemporary for bringing
under the attention of its large circle of Protestant
readers our sincere desire, as Catholics and Canadian
subjects of the British crown, to avoid quarrels with
our Protestant fellow-subjects on "points of belief,"
to live in peace and harmony with them, as citizens
of a common country should, and at the same time
our firm determination to defend our constitutional
rights and liberties from attack—trusting in author-
ity if the menace should come from a mere Prot-
estant faction, and relying on our own good arms if
it should come from the general Protestant com-
munity. This, as we said in the article referred to
is not a threat but a warning, and we are surprised
at the *Star's* attempt to construe it into an inflam-
matory appeal to the passions of our co-religionists.
It is our pride and our boast that we live under a
constitution built upon the principles of civil and
religious liberty, and God forbid we should ever
allow that constitution to be overthrown while a
manly resistance on our part could prevent it. As
we value our lives, so do we value our citizenship—
for what would life be without the rights of citizen-
ship?—and as we would not yield our lives with-
out a struggle, so would not we yield our citizen-
ship without a struggle. What would Protestants do
in a similar case? We know because we have
been often told. Well, as there are many Prot-
estants, Protestant journals in particular, who seem to
think that, because we are a minority, we are not
citizens and have no rights, it is only proper to let
them know that we have rights, that we value them
highly, and how we would protect them if neces-
sary. Let us understand one another now, and for
the sake of this Canada of ours, for posterity sake,
for our own sake, as well as for Christianity sake,
let us live according to the letter and the spirit of
the constitution.

Another point in the *Star's* remarks requires no-
tice. It is a comparison unfairly established be-
tween two "unsuccessful Protestant riots" in To-
ronto and two supposed "successful Catholic riots"
in Montreal. The object of this comparison is to
fix odium upon the Catholic citizens of this city,
but it won't bear scrutiny. We suppose reference
is to the attack on the City Hall, and the resistance
to the Guibord funeral, for these are the only two
events in which mobs have lately played a promi-
nent part in Montreal. Surely Catholics cannot be
held responsible for the former or anti-vaccination
riot. Surely the *Star* will not persist in calling that
the work of a Catholic mob. With regard to the
Guibord case, we would remind our cotemporary
that the mob which opposed the interment did not
molest or offer any indignity to Protestants as such,
but to men calling themselves Catholics—whom the
Protestant press regards as Catholics—and who are
Catholics in the eye of the law as understood by the
Privy Council. Also we would ask him to remem-
ber that the riot on that occasion was sudden, not
pre-organized and threatened for several days, and
that if the same interment had been attempted a
few months since the burying party would have
been the mob. When Catholics in this city will
have thrown stones and fired revolvers at Prot-
estants—interfered with them in any way—perform-
ing a religious exercise or any other duty, and gut-
ted their houses, then it will be time for the *Star* to
talk about successful Catholic mob in Montreal—
till then.

HOME RULE.

The Irish national heart longs for Home Rule
with an intensity that cannot be controverted, and
every day, so sure as the sun rises, the desire for it
grows stronger. In the natural order of things, and
in the natural sequence of events, this right, we do
not misname it boon or privilege; cannot much long-
er be withheld. It is one of the things that has
been laughed at by British statesmen and scouted
by British journals, but so was the idea of Emancipa-
tion of Roman Catholics sneered at, and so was the
idea of the disestablishment of the Protestant
Church scouted and after all granted. Home Rule
will be likewise given when the necessary amount
of vituperation has been expended. And why
should it not? Will any one pretend to deny that
the Irish people—"Which possess the lightning
and cloudy genius that is befitful to rule" are not
competent to govern themselves when they can
govern others. Their enemies pretend that if they
were given the direction of their own affairs they
would turn round the next moment and slaughter
each other. History however abundantly proves
the reverse. How is it that D'Arcy McGee, Charles
Gavan Duffy, Pope Hennessy and a host of other
modern Irishmen, whom the enemies of their race
tried to belittle and call agitators; when they got
a chance showed they possessed administrative
abilities sufficient to govern and legislate for im-
portant British colonies—we might say States, with
credit to themselves and with benefit to the people
who appreciated their genius? The province of
Ontario has a legislature of its own, so has Quebec,
so has Victoria, and in fact so have the whole of
the outlying provinces, and why not Ireland? If
Irishmen can rule Canada, India, and Australia at
the same time, why can they also not rule their own
country? Some few years ago an Irishman—Mar-
shal O'Donnell—directed the destinies of Spain;
an Irishman—Marshal Nugent held one of the
highest positions in the Empire of Austria; and
to-day, the descendant of an Irishman—another
Marshal rules the French Republic, need we say more.
Even if there is any justice in the saying which at
present few can be got to give credence to, that the
Irish people would turn round, and in the event of
their being allowed to govern themselves, slaughter
one another in the sacred name of religion, why do
they not get the chance. The world would then
be in a position to pronounce on the Irish and Ire-
land would in justice have to confess that England