

The True Witness

AND
CATHOLIC CHRONICLE,
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M. W. KIRWAN—EDITOR AND PROPRIETOR.
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CATHOLIC YOUNG MEN'S SOCIETY.

OKA.

A LECTURE

WILL BE DELIVERED IN THE
MECHANICS' HALL,
BY
M. W. KIRWAN,
"TRUE WITNESS,"
ON THE ABOVE SUBJECT,

TUESDAY Evening, 17th July, '77

The proceeds to be given to the funds of the above Society.

ADMISSION—25c.; RESERVED SEATS, 50cts.

To be had from members of the Society, and at the door on the evening of the lecture.

MONTREAL, WEDNESDAY, JULY 11.

CALANDER—JULY, 1877.

WEDNESDAY, 11th—St. Pius, Pope and Martyr. The French fleet under d'Estaing arrived at Newport, Va., 1778.
THURSDAY, 12th—St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. Battle of Aughrim, 1691.
FRIDAY, 13th—St. Anacletus, Pope and Martyr. First Steam vessel (the Sirius) arrived in Cork harbor from America, 1819.
TUESDAY, 14th—St. Bonaventure, Bishop, Confessor, and Doctor of the Church. Opening of the World's Fair at New York, 1853.
SATURDAY, 15th—Eighth Sunday after Pentecost. General Wayne ("Mad Anthony") captured Stony Point, 1779.
MONDAY, 16th—Our Lady of Mount Carmel.
TUESDAY, 17th—St. Alexis, Confessor. Athlone besieged by Lieutenant-General Douglas, 1690.

NOTICE.

In future the City Subscription to the TRUE WITNESS will be the same as the Country—\$2 per annum, in advance. At the commencement of the Volume in August, the papers of all subscribers who are THREE MONTHS in arrears will be stopped.

ANSWERS TO CORRESPONDENTS.

"A FRIEND FROM OTTAWA."—Next week.
"J. R."—You may notice that it has been so.
"F. C."—We do not know.
"KINGSTON."—Yes.
"P."—Thanks.
"OBITUARY."—Regret that we cannot publish your communication.
"R. M."—See inner pages.
We are obliged to hold over a number of answers to correspondents until next week.

MAYOR BEAUDRY.

The Orange organization is an illegal society. All oaths save those sanctioned by law are illegal oaths, and every Orangeman in administering or in taking an oath is guilty of a misdemeanour. This is proved by the Consolidated Statutes of Lower Canada, Sections 10 and 29 Victoria, Chapter forty-six. An illegal organization, bound by an illegal oath, the members liable to be prosecuted—what is the duty of the Mayor? HIS DUTY IS TO PROHIBIT THIS CONTEMPLATED ILLEGAL EXHIBITION BY PROCLAMATION.

THREATS AND WARNINGS.

The editor of this journal has received a number of "warnings" written and verbal, and all to the effect that the Orangemen will "go for him" on the 12th—that is that they will assassinate him. He is to be picked out as a victim to Orange hate. The editor of this journal does not know an Orangeman in Montreal and has no personal hostility to any one of them. But as an order the editor of the TRUE WITNESS despises Orangeism, and assures its members that their threats pass him by as atmospheric commotion.

THE "WITNESS" AND THE CATHOLIC UNION.

The *Witness*, in an article under the heading of "Irritation," says that "Secret Societies are under the ban of Rome, but no ecclesiastical discouragement has been given to the Irish Catholic Union; which is to all intents and purpose a Secret Society." This is a mistake on the part of our contemporary. The Irish Catholic Union is not a Secret Society, in any "intent and purpose." We have been informed so by many of the members, and the fact is patent to everybody. But their crime is that the members do not babble their business over the city at large. They are bad boys because they keep a shut mouth, and

may thus, according to the proverb, be accredited with wise heads. They do not invite the press, and thus they are charged with being a "Secret Society." Well it is a good omen, when we find so many Irishmen able to keep their own counsel so well that it is thought they must have some terrible secrets in their keeping—black rods, hot poker, signs and tokens, and grips and what not. It is, we repeat, a "good sign."

TO-MORROW.

To-morrow will be the 12th of July—the day of days for the Orangemen the world over. To-day will be to-morrow's "yesterday," and, as Shakespeare said, may have "lighted fools the way to dusty death." But still to-morrow and to-morrow "will creep on apace," and as the shadow of great events stride on before the events themselves, so in one day often walks the doings of the next. But still "to-morrow's sun has never yet on any human being rose or set," and so the shadow does not bring the substance, and with all our speculative wisdom, we halt and falter, doubting, yet expecting, and all the time thinking of to-morrow. Rumours, like "busy bodies, speaking things which they ought not," disquiet the anticipations which many of our people formed about a peaceful "to-morrow" in Montreal. As the day approaches the excitement quickens, and to-day the public pulsation is at fever height, as men take sides, each standing by the colour of his choice, vowing that either—Orange or Green "must carry the day." One day the Mayor is interviewed by a deputation from the Orange Lodges in the city, and angry mutterings are heard from beneath the shadow of the mystic brethren's retreat, as the Mayor's refusal for "protection" is read to the assembled "brethren" of "loyal" and "benevolent" intent. The next day, it is said, that the volunteers are to be called out on the requisition of three magistrates—then again comes a "frost, a chilling frost," as the fact leaks out that in all Montreal there is not one church that will allow the Orangemen in hostile array to enter within its walls. Then arms are "seized at the Custom House," Orangemen are coming from Ontario, and "Catholics are coming from Quebec"—rumour succeeds rumour and the question of to walk or not to walk, becomes the question of the day. The *Witness* gallantly encourages the Orangemen to walk, on the score that the "threat of violence" is calculated to arouse the manly indignation of the men who "flaunt the glorious, pious and immortal memory of King William." It admits indeed that the "necessity which called" the Orange organization "into existence, it must be confessed, no longer exists," but still calls for "protection," and warns the Catholic people of this city, against the consequences which an "aggression" from them would entail. But it does more! It seriously attempts to champion the cause of Orangeism in general, and turns over the blood stained pages of its record to sustain its views. Here is what the *Witness* says:

"An English Parliamentary committee, some forty years ago, called for by a Roman Catholic member named Finn, and having on it five Irish Roman Catholics, including O'Connell and Shiel, against only two Orangemen, collected most voluminous evidence on this subject, which brought out the fact that the first Orange lodge was founded in 1795, in consequence of an attack made by a large body of 'Defenders,' a Roman Catholic secret society, upon a Protestant named Winter at a place called the Diamonds, in County Armagh. Finding no means available to defend them from the terrorism which then prevailed all over the land, the Protestants formed themselves into a society for mutual defence."

This is news indeed. We think most of this information has already appeared in the TRUE WITNESS. But while our contemporary is right as to dates—it is all aback as to the facts. 'Tis true that the Orange organization came into existence in 1795, but the parent of Orangeism was in existence since 1690, the year in which the battle of the Boyne was fought. Will the *Witness* tell us who were the "Peep-o'-Day Boys"? Will the *Witness* tell us what their religion (?) was, and what was the date of the foundation of their order? Will the *Witness* tell us who were the "Hearts of Steel Boys," and what was their religion? Were they not both Protestant, or rather fanatical associations, formed in the North of Ireland for the purpose of preventing the Catholics getting arms, and long before the advent of the "Defenders." Protestant ascendancy was then the cry. The loyal Catholics had been defeated, rebellion was successful, and the Protestants ruled the land. The Catholics were crushed and the Protestants determined to do all in their power to keep them so. The "Hearts of Steel" and "Peep-o'-Day Boys" were thus instituted for the purpose of preventing the Catholics making another effort for God and Country. We have authentic data to prove that the "Peep-o'-Day Boys" were organized as early as 1784, and they took their name from the habit they had of visiting the houses of the Catholics, dragging them out of their beds, maltreating them, and searching for arms. Even the furious Pro-

testant partisan, Sir Richard Musgrave, could not refrain from writing thus of these banditti: "They visited the houses of their antagonists at a very early hour in the morning to search for arms; and it is most certain in doing so they often committed the most wanton outrages—insulting their persons and breaking their furniture." Of course the "Defenders" came into existence, and the very nature of the *soubriquet*, upsets the story of the *Witness*—that it was because of the "attacks" of the "Defenders" that Orangeism came into life. Orangeism was but a change of name from "Peep-o'-Day" and "Hearts of Steel Boys." It was a continuation of the same working under different heads. They were, as the Protestant Lord Gosford called them, the same "banditti" all round. Upon that point we recommend the *Witness* to read up its history. Nay, even as late as the Orange organization itself, their oath obliged them to search for and take arms from their oppressed Catholic neighbours. Here is the fifth article of the Orange oath, of the oath used in 1795, and which is merely a reconstruction of the oath used by the "Peep-o'-Day Boys":

"5th. We are not to carry away money, goods, or anything, from any person whatever, except arms and ammunition, and those only from an enemy."

This was simply the perpetuation of the policy that the Protestant secret societies in Ulster had been practising for many years before. The houses of the Catholics, in Armagh particularly, were sacked by the fathers of Orangeism, and even as late as 1849 a Magistrate in the County Down led a band of Orangemen and Orange policemen to wreck a Catholic townland. Can we forget the Orange massacre at Corinshiga in 1808, when the Yeomen butchered the Catholics who had assembled around a bonfire? Can we forget what the Protestant Grattan said of them—"a banditti of murderers committing massacres in the name of God, and exercising despotic power in the name of liberty." It is an insult to the intelligence of the Protestants of this City to hear a paper thus pervert history in order to bolster up the most infamous association of men that ever disgraced the annals of history. If Orangemen knew the history of their order, many of them, nay most, if not all, of them, would be ashamed to belong to it. In Ireland they existed only for the purpose of hating and oppressing their Catholic fellow countrymen. Here such an association is meaningless. In this country the association is used and despised. Every Catholic shrinks from them, not mark you, because they are Protestants—but because their history has been written with a pen dipped in the blood of an outraged and afflicted people. To our Protestant fellow-citizens we have no ill-will. We would defend their liberties, if assailed, just as earnestly as we would defend our own. We wish to live on terms of social friendship and kindly feeling with all men, and anxious to cultivate that generous fellowship which will make good citizens of us all. Whatever may happen to-morrow, there will, we are sure, be no demonstration against our Protestant neighbours. The man that offends the respectable Protestant offends us. The man that insults a fellow-citizen because he is not of his own Church insults us also. But with Orangemen it is another thing. We give no counsel one way nor the other. If the Orangemen are protected, then all will be quiet, if they are not protected and they walk with regalia, then the consequences will, we are very much afraid, be serious.

This every peaceful citizen of Montreal would deplore, and every law-abiding citizen should endeavour to prevent. To be sure the *Orange Sentinel* of Toronto threatens retaliation if the Orangemen of Montreal are interfered with, but that is simply inciting to civil war. The times are serious, and the Catholics of the Dominion, and particularly of Montreal, require prudence in their councils and resolutions in whatever policy they elect to adopt. We again express the hope that to-morrow may not witness in Montreal one of those scenes which often disgraced the annals of the Orange organization in Ulster, but whatever may happen we expect that the Catholics of this city, French-Canadians and Irish, will bring no disgrace upon their religion.

In any case to-morrow will be an important epoch in the history of the Catholics of Montreal. Even if it is only to witness the Orangemen guarded by the volunteers, that alone will be a triumph, without that protection they will not attempt to walk—with it they must feel that here at least their vicious association can only flaunt its colors under military protection. It is a pity that we cannot all live in peace and harmony, but if there is no other way to assert our honor and to resist "aggression" than by allowing our religion to be trailed in the gutter of fanatical intrigue and coarse insult, if there be no way of living in peace and harmony than by accepting all the abuse of scurrilous and bigoted slanders, then we want no peace and harmony, and we are quite ready to accept any other programme which Orange fanaticism may force us to adopt.

MEETING OF THE NATIONAL SOCIETIES LAST EVENING.

Last evening the Presidents of the Irish, Scotch, French, English, and German Societies met in Mr. Devlin's office to consider the situation. Deserited by their clergymen—unable to get a church—condemned by public opinion—refused military and civil protection—Protestants joining in requesting them not to walk—if the Orangemen persist in insulting us, then upon their heads will rest the responsibility of to-morrow's doings:—

A meeting convened by Mr. D. Devlin, M.P., was held yesterday afternoon at St. Lawrence Hall. The following gentlemen were present:—M.P. Ryan, M.C. Mullarky, Stroud, Kerry, J. Curtin, P. Flannery, Mr. Lynch, J. E. McEneaney, E. Murphy, Dr. Rottot, P. J. Brennan, W. J. Rafferty, Samuel Cross, S. J. Meany, F. Heffernan, A. Brogan, Mr. McMaster, Daniel Rose, F. Geriken, Kelly, &c.

All the Irish Societies, St. George's, St. Andrew's, Caledonia, Irish Protestant Benevolent, and English Workingmen's Societies were represented by the above gentlemen. Mr. Devlin took the chair, and briefly stated the object of the meeting. He said the suggestion of calling them together arose at a meeting of officers of Irish Societies in St. Patrick's Hall last evening. Their object was to take steps to prevent the unhappy conflict that was impending on the 12th of July. He had lived in peace and happiness for half a century, and it would be a great calamity if the harmony that existed was disturbed. The crisis was very serious, as if the procession took place violence would follow, and it might be that lives would be sacrificed. He counselled moderation, and hoped all would pull together so as to prevent trouble.

Mr. McMaster, Mr. Rose, of the Caledonian Society and Mr. M. P. Ryan then spoke referring to the misfortune which would result to the city if a disturbance took place. The latter gentleman proposed that a sub-committee be formed for the purpose of drafting a resolution to be laid before the meeting, to the effect that if the procession took place and a row occurred, it would mar the prospects of the city, and if they decided that it would not take place, that resolution would commend itself to the good sense of all classes of citizens. A committee, consisting of Messrs. Devlin, Meany, Geriken, McCullen, Rose and Rottot, was then appointed and retired to consider the proposition.

The sub-committee unanimously arrived at the following result:—"In anticipation of the coming troubles on the 12th, asking as Christians, that the Orangemen forbear their procession." The Mayor is also addressed to promote peace.—*Herald*.

NOT TO WALK.

MEETING OF ORANGEMEN LAST NIGHT.

A meeting of the Orange men of the city was held, at which were present representatives of all the lodges in the city. The meeting was presided over by Mr. D. Grant, County Master. The meeting room was crowded to its utmost capacity. The subject of the proposed procession was discussed at length, when a deputation arrived from the various National Societies, asking that a deputation be appointed to confer with them. On this Colonel George Smith, P.P.G.M., and Mr. David Grant, County Master, were appointed, and having held an interview in St. Lawrence Hall, returned, bearing a resolution from the delegates respectfully requesting that, as Christians, they would reconsider their expressed intention of celebrating the Twelfth of July by a public procession. A long and animated discussion ensued, it being eventually resolved that, in view of possible contingencies and the requests of the various Catholic and Protestant societies, while the organization maintained its right to celebrate the Twelfth of July by a public procession, it was advisable to forego it and simply commemorate the day by Divine Service, Knox church having been kindly offered for the occasion. The resolution having been adopted Messrs. Grant and Smith with Mr. Caton, returned to the St. Lawrence Hall to meet the committee of the other societies.—*Herald*.

ADJOURNED MEETING OF THE IRISH CATHOLIC SOCIETIES LAST NIGHT.

Last night an adjourned meeting of the Irish Catholic societies was held in St. Patrick Society's Hall—Mr. B. Devlin, M.P., in the chair. Mr. Kirwan said he wished it to be understood that he, as a Catholic, had no objection to Protestant processions proper; he would, himself, be the first to stand up by his Protestant fellow-citizens to assist them in the sustentation of their right, but he denied that Orangeism was to be regarded as a religious organization, or a procession of Orangemen dressed in insulting regalia, as a Protestant procession engaged in religious services. He counselled the pursuit of peace and order, with all consistency; but, in any case, he would be found supporting that course which the better wisdom of the majority would decide on.

Mr. Meany then addressed the meeting and was loudly cheered. Alderman Kennedy advised a fixed determination to preserve the honor of their Irish names, the dignity of their faith, and the interests of their fatherland.

Speeches were delivered by Mr. P. Carroll, Mr. Brennan, Mr. McKay and others on the importance of the crisis. Soon after twelve o'clock Mr. Devlin returned to the Hall, where, during the long interval of his absence, anxious crowds of members of the Irish societies remained.

Mr. Devlin said he was in a position to announce the result to which the meeting of Orangemen had that evening arrived. The resolutions of the Presidents of the Irish organizations, passed at the meeting of the Presidents of Irish societies, were submitted to the Orange meeting and freely discussed, and the decision just arrived at was, that there would be no procession on the 12th. (Loud cheers). The Orangemen simply resolved to attend Divine Service as individuals, without any processional display, or the use of any regalia, and expressed the hope that their decision would not be dealt with by the Irish Catholics as any occasion for manifestations of victory.

After considerable discussion, Mr. Michael Donovan moved:—"That the Irish Catholic Societies accept the report just made by Mr. Devlin and receive in good faith the undertaking made by the Orange Society of abandoning" the proposed parade on the Twelfth, and that our thanks are due to the Presidents of the local societies—Protestant and Catholic—whose efforts have brought about this end so desirable in the preservation of the public peace, and the perpetuation of good feeling in our community."—*Herald*.

THE SUN.
An extra of the Sun appeared in Montreal on Tuesday, and it had some hard hitting at the Orangemen.

THE OUTRAGE ON THE PAPAL ZOUAVES.

As the Pontifical Zouaves were returning from an excursion to Ottawa, on board the steamer Queen, they respectfully asked the pilot if he would allow them to hoist the Pontifical colours at the masthead of the ship. The pilot consented, and soon the tiara and the cross keys were fluttering from the truck. The Zouaves naturally thought that having secured the pilot's permission all was well, when lo! the Captain appears, hauls down the flag and as the Zouaves say, threw it overboard. Now we can well understand the irritation of a Protestant commander of a ship in seeing the Union Jack hauled down, and noticing it being replaced with the colours of the Pontiff. His duty was clear. He should have pointed out the mistake in hauling down one flag and in substituting another. He should have explained the rules of the service, but instead of that he flew into a passion, hauled down the Pontifical flag and as it is said, threw it overboard. The enraged Zouaves naturally felt indignant and gave the irate master a severe mauling. Then of course there is a row in the press and the "brutal" conduct of the Zouaves is severely commented upon by "impartial" very impartial "spectators" and others. But wherein lay the "brutality" of the Zouaves? In the first place their colours flew from the truck of the vessel that brought them up, and they naturally expected that they would be allowed to fly it from the truck of the vessel that was bringing them down. Once on board they applied for permission to the man whom they no doubt considered the highest authority on board, to hoist their flag. They got "yes" for an answer, and soon the banner of the Pontiff was flying above their heads. Now these men had been soldiers. They were taught to guard their flag, as they would guard the honour of their mother. To a soldier his flag symbolizes all that is heroic in the honour of a nation, and in an instant these Pontifical soldiers, see their flag being rudely hauled from its place, without a word of explanation, and then cast into the river! Why the men would be destitute of a single fine emotion if they did not resent the insult. Let Irishmen make it their case, and feeling as we know they would, insulted and indignant, we assure our French Canadian friends, and particularly the Pontifical Zouaves, that we believe every Irishman in Montreal extends to them their hearty sympathy and their applause.

FRENCH CANADIANS AND IRISH.

From many sources we learn that the French Canadians are to a man in favour of our suggestion for an alliance between themselves and our own people. We know too that the Irish people of Montreal are similarly disposed. We hear it everywhere, by letter, by conversation, from members of Parliament, and above all through the pulpit. On Sunday last at the churches of Notre Dame, St. James's and St. Bridget's, the priests urged their French Canadian hearers to stand by their Irish brethren upon all questions of mutual interest. The faith is the faith of all. It is not the Irish faith any more than it is the French Canadian faith—it is the faith of all—the faith of Christ crucified. The enemies of that faith are the enemies of all Catholics, irrespective of Nationality. Nor are we alone in our resistance to Protestant "aggression." There are many generous Protestants who see that we are assailed and who stand by us because our motto is "Defence," and not defiance. An illustration of this desire for union was furnished the other day by Mr. Wurtell, M.P.P., from this province. Addressing his constituents—all of whom are French Canadians—he urged them to adopt the policy this journal has advocated—a policy which has been sustained by the French Canadian press—a policy of unity of action, and consequent increase of power. Yes, the good work progresses. We shall waste no more idle words with singing for the "Orange and Green" but shall substitute a more seemly phrase,

ST. PATRICK'S SCHOOLS.

The examination at St. Patrick's Schools last week came off with considerable eclat. The little ones, arrayed in the generous rivalry of mental fight, struggled for the mastery in the area of letters and of needle work. Neat, and—as they are so young it is no harm to say—pretty as well, the pupils of St. Patrick's and their parents, appreciate the advantage of the Catholic training they receive, and they bend to their work with the confidence of children who know that loving hands and tender hearts are watching over their footsteps. With the usual routine of education, the languages, music, &c., &c., there is in St. Patrick's, as there is in all of our Convent Schools, useful instruction in needle work, and the samples exhibited as the results of the little ones' labours are in their way surprisingly good. The needle work is