

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, April 20, 1877.

CALENDAR—APRIL, 1877.

- 20th—Feria.
Siege of Derry commenced 1689.
Napoleon III. born 1808.
1st Voyage of Jacques-Cartier, 1534.
Montenegro War against Turkey, 1876.
21st—St. Anselm, Bishop, Confessor, and Doctor of the Church. St. Anselm was born of noble Norman parents at Aunet in Piedmont, about the year 1033. His pious mother took care to give him an early tincture of piety, and the impressions her instructions made upon him were as lasting as his life. He was successively Prior of the Abbey of Bec, in Normandy and Archbishop of Canterbury in England. Owing to persecution from William Rufus he had to leave the kingdom several times. He expired on the 21st April, 1109, being seventy six years old. Congregation of Notre Dame founded at Montreal 1650.
Civil War in Spain commenced 1872.
Death of David Rothe, the celebrated Bishop of Ossory, 1850.
22nd—Third Sunday after Easter. Patronage of Saint Joseph.
Repeal question introduced into the House of Commons by O'Connell, 1834.
Odessa bombarded, 1854.
Earthquake in Rhodes, 1863.
23rd—St. George, Martyr. St. George is honored, in the Catholic Church, as one of the most illustrious martyrs of Christ. The extraordinary devotion of all Christendom to this saint, is an authentic proof how glorious his triumph and name have always been in the Church. All his acts relate that he suffered under Dioclesian at Nicomedia, and that he was crowned on the 23rd April. He was born in Cappadocia, of noble Christian parents. He embraced the military profession, and was soon advanced to the rank of tribune or Colonel in the Army. Having won by his courage and conduct the favor of Dioclesian he was advanced to higher stations. When that prince waged war against the Church, St. George laid aside the marks of his dignity, threw up his Commission and posts, and complained to the emperor himself of his severities and bloody edicts. He was immediately cast into prison, tortured, and finally beheaded, about the year 303. Battle of Clontarf, 1014.
24th—St. Fidelis of Sigmaringen, Martyr. This Saint was born in 1577 at Sigmaringen, a town in Germany. He was murdered by Calvinists on the 24th April 1622.
War between the United States and Mexico begun, 1846.
Oliver Cromwell born, 1599.
Daniel Defoe died, 1731.
25th—St. Mark, Evangelist. St. Mark was of Jewish extraction, he is called the disciple and interpreter of St. Peter. According to ancient authors, he wrote his Gospel at the request of the Roman converts; who, as they relate, desired to have that committed to writing which St. Peter had taught them by word of mouth. St. Mark suffered martyrdom on the 25th April.
26th—SS. Cletus and Marcellinus, Popes and Martyrs. St. Cletus was the third bishop of Rome. St. Marcellinus succeeded St. Caius in the bishopric of Rome, in 296, about the time that Dioclesian set himself up for a deity, and impudently claimed divine honors. Both Saints have been styled Martyrs though neither of them shed their blood. Parliament House burned in Montreal, 1849.
Attainder of the Earl of Desmond and his followers, 1586.
Bank of England founded, 1694.

ANSWERS TO CORRESPONDENTS.

THOMAS J. A., St. Johnsbury, Vt.—To your first question—The 1st of September. Second—Ten months. Third—From \$500 to \$1,200 a year. Fourth—Answered in third reply. Fifth—A Normal School Diploma. We have made enquiries, and have been advised not to encourage you to take the step you contemplated. The market here is glutted.

A LIFE LONG CONSERVATIVE CATHOLIC, Toronto—We think it better not to publish your letter.

MARIE—See front page. The O'Connor Don has never been a trusted leader in the Home Rule party. He has been consistent in his apathy and indifference to all popular movements in Ireland. We regard him as one of the most dangerous men the popular party has to deal with—a professed member of the Home Rule League, but an apologist for everything that is calculated to retard the National cause. We rejoice to notice that the Irish papers are advising the people of Roscommon to send a better man to represent them in the next Parliament.

We have received a letter from Mr. Sheil, in reply to an article in *The Tribune*, which has been unavoidably crowded out. It will appear next week.

G. B., Quebec—Thanks. See third page.
F. D.—We do not know.

THE "GLOBE" ON THE PAPAL ALLOCATION.

The *Globe* was in a prophetic mood last week. The Papal Allocation aroused its wrath, and caused it to affect the seer's pose with mirage-like prediction. The Pope had heralded the grievances of the Church to the world, and had shown how Government promises, like a cook's pie crusts, are often made to be broken. The Pope brought an indictment against the Italian Ministry, and the world is astonished to find that even the patience of the Pontiff withstood for so long a time the perse-

cution of which this Allocation is abundant proof. He proved that religious liberty in Italy was a fiction, and that the Church was legally being bound hand and foot to the footstools of an unbelieving Court. Some of the English papers expressed surprise at the doings of the Government that rules at the Quirinal, and all agree that the Allocation is true to the last letter. Nor does the *Globe*, so far, say otherwise. It does not attempt to combat the facts contained in the Allocation, but it smiles at them; and throws balm upon the wounds of the Catholic world by assuring us that, "every nation, however religious and Catholic it may have been, has acted, at one time or other, on the same principles; which is substantially, that minor interests must always give way to what is thought best for the good of the whole community." Two wrongs make a right according to the logic of the *Globe*. When all nations do wrong, it can be no harm for Italy to err. But is it true that all Catholic nations have led the way in the persecution of the Church? Has England? Why the faith was wrenched from the people,—it was not the people who abandoned the faith. Did France? Yes, for a brief period in the frenzy of a revolution, for which she has suffered ever since, and for which she is suffering to-day. Did Germany? Yes, she is doing so at the present moment, but there are 17,000,000 of Catholics in her Empire, and history is not made in an hour. Did Spain? No. Did Austria? No. Where, then, are all the nations that have done likewise—where indeed? But the *Globe* thinks that a "religious war is not unlikely," and it predicts the "overthrow of many seemingly stable institutions," if such a war comes to pass. What the "institutions" are we are not informed; but from the antecedents of our rotund contemporary, it is not difficult to conjecture the meaning, "o, it, ah." Perhaps, the *Globe* is right in its conjecture, and, like our contemporary, we shall not speculate as to the particular institutions that are to go by the board if the Pope calls the Catholics of the world to their tents. One mightier than the Pope, or even than the *Globe*, will decide the issue if it ever takes place, and into His hands we can confidently commit it. But of all odd similes we ever read, that of the *Globe* likening the Pope to a refugee Monarch, is the oddest. Here is what our contemporary says:—"The Pope is either a subject or he is not. If he is, he must bear himself as such. If he is not, what is he? and what right has he to seek to disturb the secular institutions of the land in which he lives. No refugee Monarch would ever presume to issue manifestos against the sovereign in whose country he continued to live. If he did, we suspect that the most liberal and indulgent authorities at present in the world would give him the broadest possible hint that he must either hold his tongue or shift his quarters."

How like what the *Globe* used to be in the days when it wrote of the "petticoated gentry." The Pope and the "refugee Monarch!" Yes, the Pope is a refugee in his own dominion, a prisoner in his own house. Does the *Globe* remember the fine promises that were held out to this "refugee" when Victor Emmanuel took forcible possession of the Pontifical States, and when Italy was to be free "from the Alps to the Adriatic." Would it not be more becoming in the *Globe* to combat the arguments and to refute, if possible, the statements contained in the Allocation, than to play upon words about "refugees" and "overturn of institutions." Is the Pope free, or is he not? Has the Italian Government kept its promises, or has it not? These are the questions, and we repeat that no mere play upon words can blind the Catholic people to the issue at stake. But let us refresh the memory of our contemporary and supply the *Globe* with an extract from the Bill of the Guarantees, in the preamble of which we find the intention of the Italian Government in these words:—

"It was to place the spiritual power of the Supreme Pontiff and of the Holy See in a condition of independence and liberty without temporal sovereignty; to act in such a way that the Pontiff would find himself in a position so elevated and so independent of all human sovereignty that he would have nothing to remind him of the change in his political condition save relief from a weighty charge which is entirely extraneous to his sacred ministry." In the same preamble the Italian Government assured the Catholic world that it "purposed to establish for the Papacy in Italy such a legal and economic position as would ensure all good Catholics, not prejudiced by passions, that the Pope and the Holy See would lose nothing in regard to dignity, reverence, and independence." The speech of the Crown to the Italian Parliament in Montecitorio described "Rome as the spiritual authority fully independent."

And now, gentlemen of the *Globe*, we shall pin you to the plain issue. Have those promises been fulfilled or not? If they have then neither Italian statesmen nor a single journal that we have seen have dared to say so. Either the Italian Government has broken its promises, or the Pope has given to the world a document that can easily be refuted. Let anyone read the Allocation. That Allocation exposes the tyrannical hypocrisy which would persuade the world that the Pope enjoys relig-

ious liberty. Ecclesiastics forced into the army; the clergy silenced; Bishops unrecognized by the Government, and a gag placed upon the Pope himself; and yet we hear the *Globe* saying that the "very fact of the Pope being able to publish such a document in Italy is in itself a proof that his liberty is not greatly circumscribed." Why does the *Globe* not know that the Pope was obliged to violate the law in order to give that document to the world at all. The law only allows Papal Allocations to be posted at the Basilicas and at the Vatican, within easy reach of the police. The Pope may not do, what all men are free to do—express his thoughts. But the Allocation stands unrefuted, and unrefutable, and the mere play upon words in which such papers as the *Globe* indulges pass us by as the thinnest of thin air.

THE IMMIGRATION QUESTION.

A few weeks ago we pointed out the delicate position which the *Tribune* of Toronto occupied on this question of Orange Immigration. As a Catholic journal, we thought that the *Tribune* was bound to support Catholic interests, and we think so still. At the end of that particular article, however, we asked the *Tribune* a few questions, and we expressed our willingness to pin our position to the plain issue "Yes" or "No." In order to refresh the memory of our readers we shall repeat the questions, and side by side give the *Tribune's* reply:—

TRUE WITNESS.
"Is it not a fact that Mr. Foy—the emigration agent of the Dominion, in Ireland—was known to be an Orangeman, before he went to Ireland at all?"
"Is it not a fact—proved by the blue books—that he is the only 'agent' in Ireland, the rest being 'special agents,' and consequently not vested with as much power?"

"Is it not a fact—also proved by the blue books—that he caused to be printed 40,000 pamphlets, written by himself and by the authority of the administration, while no special agent in Ireland dare write a pamphlet by his own, or by any other authority?"
"And what about the \$500."

"What about Mr. Foy daring Dr. Taylor to encroach upon his preserves?"

"The *Tribune* says that it must have been in the interest of the Conservative party that Mr. Foy was acting. Well, suppose we grant it. What then? Has not the Reform administration perpetuated the evil, and is not Mr. Foy still the Orange agent of the Dominion in Belfast?"

"What about the right he possessed to send out emigrants without being called to write to London for 'forms of application'?"

THE "TRIBUNE'S" REPLY.
"All this is mere 'sound and fury.' We have nothing to do with the answers to these questions. Be they negative or affirmative, they prove nothing as to the original charge. But in point of fact, *The Tribune* was the first to state that Mr. Foy, a Protestant, and as the *True Witness* says, also an Orangeman, was appointed, in 1869, by the late Government. That he was known to be such before his appointment is no surprise to any one who knows the country, and the men who made the appointment."

"It is not a fact that he is the only 'agent' in Ireland. The play upon the word 'special' is worse than childish. Even were the other two 'specials,' as the *True Witness* pretends, it would not deprive them of their character of 'agents.' The 'facts' in this particular are precisely as we stated them, as may be verified by the records of the Department."

"The publication of 40,000 pamphlets by Mr. Foy—under Sir John A. Macdonald's regime, if it be a fact—proves nothing against Mr. Macdonald."

"About the \$500, we told the *True Witness* before, that if given by the Toronto Government, as it is alleged, the Ottawa Government was in no manner responsible."

"Mr. Foy's daring Dr. Taylor can by no possibility be held as an evidence of Mr. Macdonald's complicity in encouraging Mr. Foy's conduct. Dr. Taylor, so far as he had a commission, was Mr. Macdonald's nominee. Mr. Foy was not. The answer in either case is adverse to the stability of the bottom of our confederate's case."

"That Mr. Foy should have possessed the right to send out emigrants without being compelled to write to London, &c., was due to his position, just as it was due to the inferior status of Mr. C. Sheil, that he could not be only a Provincial Officer, do the same thing."

Here then are both sides of the question. It is "sound and fury" when we ask if it is not a fact that Mr. Foy was known to be an Orangeman, before he was appointed. He was sent to "look after" Mr. Moylan, the Catholic gentleman who was to have charge of all. When Mr. Moylan was appointed the Orange Lodges of Ontario grew restive, meetings were held, and Mr. Foy, the well known Orangeman, was sent as a set off against Mr. Moylan. The *Tribune* is near the locality in which those occurrences took place and it should be able to find out whether we write facts or not.

agent has a settled position, the "special" a flying commission, no more.

The *Tribune* denies that Mr. MacKenzie is responsible for the publication of the 40,000 pamphlets, or for \$500 special grant to the agent. Yes but let us give some additional facts—was not Mr. MacKenzie a member of the Ontario Government at the time—certainly when the money was granted, and for a portion of the time that the pamphlets were distributed? But we do not attach blame to Mr. MacKenzie because of what has been done, we blame him for "perpetuating the evil" as the *Tribune* quotes us.

Let any sane man read the charge and the reply, and we claim every one of our positions to be untouched—nay they have been made stronger by the attempt of the *Tribune* to bolster up the evil. It does not deny that Mr. Foy was known to be an Orangeman before he was appointed; it does not deny that Mr. Foy enjoyed exceptional powers in Ireland; it does not deny that he obtained \$500 from the Ontario Government to promote the emigration from Ulster, while that same Government did not give a cent in the way of a special grant to its own agent in the South of Ireland; it does not deny that Mr. Foy felt so strongly entrenched in his position that he refused to allow Dr. Taylor, who is travelling agent in chief, to enter his preserve; in fact it does not substantially deny anything we have said. All our issues have been assailed, but all have so far proved impregnable, and no matter who suffers—Sir John A. Macdonald for making the appointment, or Mr. MacKenzie for "perpetuating the evil"—our position is the same. Let any sane man ask himself what an Orangeman from Ontario would do on being appointed emigration agent at Belfast. Are not the chances one hundred to one that he would at once throw himself into the hands of the Orange party. He meets his old friends, or he has introduction to new ones. He is by his surroundings placed outside the pale of Catholic society. The bitter religious animosity which exists in Ulster is carried into political and social life, and the Orangeman and the Catholic seldom come together. Belfast is the one place of all others for which an Orangeman should not be chosen, if the Government desired to encourage emigration from all sources. But an Orangeman was appointed; he attended Orange meetings; he published pamphlets which contained the phrase that even the Indians were becoming Orangemen, and he encouraged Orange emigration, as a necessary sequence to his position, and its surroundings. And instead of assisting us to bring this question of vital importance to the Catholics of the Dominion—home to the evil doers, the *Tribune* attempts to shield the Government, put all our facts, yes facts, aside, and proclaims itself Reform before every other consideration.

AMNESTY.

Amnesty has been denied to O'Donoghue, the North-West insurgent of 1869, and the supposed Fenian of 1871. That O'Donoghue was engaged in the North-West insurrectionary movement is not denied; that he participated in the Fenian raid of 1871, has to be proved. In the North-Western business Riel, Lepine and O'Donoghue were the leaders. During the troubles in Manitoba, Riel and Lepine were charged with murder—Lepine being found guilty, and Riel outlawed—for taking the life of Scott. O'Donoghue was not proceeded against, and in that particular stands better than either of his fellows. Subsequently, however, the Fenian business takes place, and O'Donoghue is charged with having been one of the leaders in that affair. Now, how does the case stand? Riel and Lepine obtained a partial amnesty last year, conditional on their not entering British territory for five years. This is for the crime of murder, the highest offence known to the law. O'Donoghue is refused amnesty under any circumstances, because of his supposed connection with the Fenian raid of 1871. Fenianism is thus a greater crime than murder in the eyes of the Government in Ottawa, and the House of Commons so voted by 105 to 60. Riel and Lepine are suffering a short banishment for a crime with which they were not only charged, but of which they were convicted, but O'Donoghue is suffering banishment for an offence of which he is merely charged, and for which he has never been tried. And this is Canadian justice! The Hon. Mr. Blake charged Mr. Costigan—the mover of the Amnesty resolution—with endeavouring to raise "an Irish National cry," but it is gentlemen like the Hon. Mr. Blake who compel such men as Mr. Costigan to mention the name of Irishmen at all. It is all very well to ask us to be Canadians first—while every effort of our antagonists is directed to make us believe that if a sin is committed in the name of Ireland, it is worse than if the flood gates of hell were open, and murder, arson and ruffianism inundated the land, when Canadian institutions are assailed. Granted that disloyalty to Canada is a crime—granted that conspiracy

against our institutions is an offence which should be punished—but who will grant that the conspirator or disloyalist is to be placed beside the murderer and the assassin. Amnesty for political offences is far more general than Amnesty for capital crimes, and the Government would have exhibited a spirit more in harmony with the age, if it had cried "enough." We do not say this because O'Donoghue is an Irishman, but we say it because it is in unison with the spirit of the times in which we live. Meanwhile, we can rejoice that there are some men in the House of Commons who looked with favour upon the motion, as there are thousands outside who applaud the sterling worth and fearless honesty of Mr. Costigan himself.

THE GEOLOGICAL MUSEUM.

Ottawa with octopass arms is grasping at all the institutions of the country. One arm grasps Quebec and the other clutches Toronto, while a third maws at Montreal. Now we can understand more than partial centralization in England; we can understand it in France; as we can understand it in Prussia—but in Canada—no, we cannot understand more than partial centralization, here. We say this because Centralization appears to be the guiding genius at Ottawa. Montreal is threatened with the loss of the only Government institution left in the Province—the Geological Museum. Now to centralize in Ottawa means to give our best collections and our finest things to the least number of people. Numerically, educationally, commercially, Montreal is the capital of the Dominion, and it is a somewhat singular policy that attempts to deprive the many of an institution which in Ottawa can only benefit a few. The Geological Museum of Montreal is essentially a Montreal institution. It was provided by a Montrealer, Sir William Logan—it has a Logan chair and medal attached to it; many of the specimens have been so built into the wall that they could not be removed without being injured, but above all we have failed to notice any substantial reason why the people of Montreal should be deprived of an institution on the retention of which appears to be unanimous.

REVIEWS.

THE CRUISE OF H. M. S. "CHALLENGER"—by William J. J. Spry. Belford Brothers, Toronto. Drysdale & Co., Montreal.

This is one of the most interesting books we have read for a long time. It is geographical and scientific, without being monotonous and wearisome. The Cruise of H. M. S. "Challenger" was undertaken for scientific reasons; and the author tells us, resulted from the previous efforts at deep-sea soundings made by the "Lightning" and "Porcupine," which were fitted out in 1868 and 1869. In 1872, however, the "Challenger" was commissioned, and fitted out for a three or four years' cruise; she took her departure for a survey of the oceans of the world. During her commission the "Challenger" touched at most of the countries in Europe, America, Australia and Africa, and the book now before us is as much a book of travel as it is of scientific research. In one chapter we find ourselves in the laboratory on board the "Challenger," with the aquarium near at hand; in another place is the Naturalist's work-room, and in the next we are reading a description of the native of the Fijis, or the funeral of a shipmate. We can follow the dredgers in one chapter and examine the bed of the ocean, as it is lifted to our view,—or we can read of the savages of New Guinea, or the natives of Honolulu, or listen to a Meke-Meke at Kandura. It is from such books that an intelligent idea of distant countries can be obtained, and while they popularize science, they render research easier by making it readable to all. We can recommend the book to all who wish for an authentic history of the recent discoveries in the geography of the Ocean, and an interesting account of many of the frequented and unfrequented portions of the globe.

THE AMERICAN CATHOLIC QUARTERLY REVIEW.—Hardy & Mahony, Philadelphia. Sadlier & Co., Montreal.—Contents:—

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