

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—25cts.; RESERVED SEATS, 50cts. To be had from members of the Society, and at the door on the evening of the lecture.

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY,

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M. W. KIRWAN—EDITOR AND PROPRIETOR. Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, JULY 4.

NOTICE.

In future the City Subscription to the TRUE WITNESS will be the same as the Country—\$2 per annum.

CALENDAR—JULY, 1877.

- WEDNESDAY, 4th—Of the Octave. Declaration of American Independence, 1776.
- THURSDAY, 5th—Of the Octave. Richard D'Alton Williams "Shamrock" of the Dublin Nation, died 1862. Sovereigns first issued, 1817.
- FRIDAY, 6th—Octave of SS. Peter and Paul. Battle of James River, Va., 1781. Samuel Lover died, 1868.
- SATURDAY, 7th—St. Margaret, Queen of Scotland, Widow [June 10]. Richard Brinsley Sheridan died, 1816.
- SUNDAY, 8th—Seventh Sunday after Pentecost. Articles of Confederation adopted by the States, 1788. 1200 Houses burnt, Montreal, 1852.
- MONDAY, 9th—St. Elizabeth, Queen of Portugal, Widow [July 8]. Edmund Burke died, 1798. Great Fire in Philadelphia, 1850.
- TUESDAY, 10th—The Seven Brothers, and SS. Rufina and Secunda, Martyrs. Columbus born, 1447.

ANSWERS TO CORRESPONDENTS.

"R. P."—Yes.
 "P."—We do not know.
 "S."—If you send your address we shall write to you.
 "AN ORANGEMAN."—Much obliged. We recommend you to do your work neatly—for it will be a bad job for you if you miss.
 "BEL EVILLE."—Many thanks, but we avoid such subjects as much as possible. We have as much as we can do to fight the common enemy, without assailing each other.
 "HINCHINBROOK."—We have received an account of a picnic which took place at Hinchinbrook last week. It will appear in our next issue.
 "REFORMERS AND CONSERVATIVES."—A gentleman writes to us over the above *nom de plume*, and asks us "What do we mean by being neither Reformer nor Conservative?" In reply we say that we mean this—There have been times, and that somewhat similar times are sure to come again, when the Irish Catholics should be neither Reformers nor Conservatives, but should act as Irish Catholics and nothing else. But we do not mean that Irish Catholics should not be Reformers nor Conservatives upon all other occasions. Our policy is this—Let Irish Catholics be what they like—either Reformers or Conservatives when their religion or their race is not assailed, but once either religion or country are attacked, that then the true Irish Catholics will throw both Reformers and Conservatives aside, and stand by Faith and Fatherland.

A MISTAKE.

The Witness has made a mistake about the "Volunteers at Como" and ourselves. It asks us to apologise for charging the "volunteers" at Como with supplying arms to the insurgents at Oka. This is a mistake on the part of our contemporary. It was not the "volunteers," but the "Orangemen" of Como, against whom we made the charge. We understand there is no volunteer corps at Como, nor were we aware that there ever had been one there, when we wrote about the "Orangemen." Indeed we are now informed that the Orange Lodge is not at Como, but at Hudson—a distance of some two or three miles, if so much. This accounts for the outlawed Indians going to Hudson, and not to Como. Wherever they are they are not pleasant neighbors.

MAYOR WALLER ON IRISH CATHOLIC REPRESENTATION.

Mayor Waller delivered a lecture on Irish Catholic representation, in St. Patrick's Hall, Ottawa, last week. Alderman Heney was in the chair and the report says that there were about 300 people present. We have only seen a telegraphic summary of the report of the lecture, and we are thus unable to follow Mayor Waller with that interest which the subject demands. Here is the epitome of the lecture proper as it appeared in the Montreal Gazette:

"Mr. Waller, after endeavoring to show that the Irish in Canada were in a minority in every constituency in Ontario, offered as a means of redress the cultivation of their minds, the reading of two weekly newspapers on opposite party sides; the education of Irish children, and participation in public matters without aspiration to public honors or public positions until they were adapted to the political arena and its requirements."

This is short but it is suggestive. There is much food for reflection in these brief and pithy words—"The cultivation of their minds, the reading of two weekly newspapers on opposite party sides; the education of their children, &c." But it is possible to look at the issue raised by Mr. Waller from two standpoints. We can see something to question—something to applaud. In the first place, what does Mr. Waller mean when he says that the Irish are in "a minority in every constituency in Ontario?" Does he mean by that to account for their exclusion from political power? If so we close issue with him at once. Granted that the Irish Catholics are "in a minority in every constituency in Ontario." Granted that they cannot carry the representative of their own choice in a single election. Is that any reason why 200,000, or as some say 250,000 of them should be without a representative upon the floor of the House of Commons? The representation of minorities is now a recognised principle in Constitutional Government. It is made a law in England and it is guaranteed to the Protestant minority of Quebec by the articles of Confederation. The Irish Catholics of Ontario are more numerous than the Protestants of this Province, yet the one has no representation—while the other has more than its share of parliamentary power. What is the reason? It is this—In Quebec there is a tolerant and a liberal Catholic majority, while in Ontario there is an intolerant and illiberal Protestant majority. Mr. Waller, in our opinion makes a serious mistake when he tries to excuse the exclusion of our co-religionists from political power because they are not in a majority in any one constituency. He must remember that he is sheltering the bigots of Ontario from the indignant censure of every generously minded man, and while we applaud his sound advice to his co-religionists and countrymen to "educate" themselves and their children, yet we cannot excuse the effort he makes to screen the hostility of Protestant ascendancy by attributing Catholic exclusion from honours purely to want of education. We grant that that want has had something to do with the position of inferiority that our people occupy but it has not had *all* the responsibility. There are men in the House of Commons who are not "educated" in Mr. Waller's sense of the term and they are not Irish Catholics either. We have no wish to mention names but Mr. Waller will no doubt know some of them. Besides the marvel is that our people are educated even as much as they are. Most of them came to this country with very little, and some with no, means to enable them to face the struggle for existence. Many of them were driven here. Education had been made a crime in Ireland. For 180 years, it was a serious offence to teach a school. When the emigration exodus came, the people had not recovered from the persecution of the Penal Code—indeed they have not recovered yet—and we repeat the marvel is that the Irish Catholic emigrant knew so much as he did. He came here often destitute, and he has won for himself a position for which his faith in God, his energy, and his bone and sinew, are alone to be thanked. We believe that in one more generation, the Irish Catholics of Canada will stand the equals of the best men in the land, in any, and in every, particular. But at the present moment there are other causes besides the "want of education," which exclude them from power. What about the late election in Ottawa? Surely that election carries a moral along with it. If Scotchmen will not vote for Irish Catholics, it is time for Irish Catholics to seriously re-consider their position. Let it not be understood that we are among those who declaim against Scotch ascendancy. If there is Scotch ascendancy in Ontario, it is hard to blame the Scotch. As for our part we would like to see the Irish, not in the ascendant indeed, but in power certainly. The better education of our people will no doubt tend to this result. But meanwhile we must fight our corner. There are, we are sure, some educated Irish Catholics in Ontario, and there ought to be according to Mr. Waller's

we are sure, as anxious for that representation as we are. The question is—How is it to be secured? Mr. Waller opposes the "Union" theory, and suggests the better education of the people. The suggestion is an admirable one, but it is a slow process, and meanwhile we are left out in the cold. Mark, we do not wish it to be understood that we favor the "Union" programme in its entirety. We think that "Union" amongst Irishmen upon all questions is an absurdity. Irish Catholics have as much right to differ in their political views as any one else. They have a right to be Reformers or Conservatives just as their consciences dictate. But we think that there have been times, and, no doubt, there will be times again, when Irish Catholics should be neither Reformers nor Conservatives. For instance, the late election for St. Ann's Ward, Montreal. There was a clear issue. It became a religious test. It was not made so by the Irish Catholics, but it became so from other sources. At that election our people voted as Irish Catholics—Reformers and Conservatives alike—because the opposition was resolved to do all in its power to beat Mr. Donovan because he was an Irish Catholic. The same issue may arise any day, and when it does, then there should be "Union" at all hazards. We go so far as to say the seldomer such issues arise the better, but when they do arise, the Irish Catholics should faithfully stand to their man. In our opinion then Mr. Waller made a mistake in accounting for the absence of representation, because the Irish Catholics were not in a majority in one constituency. To carry that idea to its logical sequence, minorities would have no representation in any part of the world. We can, however, cordially recommend the latter part of the short extract we have quoted from the worthy Mayor's address. We are glad that Mr. Waller has given us his views of the situation, and we hope that whatever action may be taken the policy of the people will be tempered by courteous behaviour and general good will.

THE 12th OF JULY.

The air is full of rumors, as the phrase goes, about the coming 12th of July. Will the Orangemen walk, is the question of the hour? Letters have appeared in the press, "warnings" in the editorial columns, "great purchase of revolvers," and "the Orangemen coming from Ontario" as items of news.—"Orangemen" write to say that they have a right to walk—while an "Irish Protestant" writes to the *Gazette* remonstrating with the fanatics and their "Protestant Ascendancy." He reminds the brethren that the privilege they have of walking at all is due to the liberality of Catholics—Cartier and Drummond—who were mainly instrumental in repealing the law of 1843, which prohibited their walking at all. But what do they care. Of gratitude they know nothing. They are incapable of a generous emotion. They exist only to insult their Catholic neighbors. It is the one reason why they exist at all. They hate us, and their public demonstrations are only the outward evidences of the desire they have to make the "Croppies lie down." We have too long sang "Orange and Green will carry the day." Orange and Green will, we fear, never carry the day, for they will never unite. The Orangemen will have war to the bitter end. No conscientious Protestant can be an Orangeman. No peaceful law-abiding citizen can associate with men whose only object is hatred of their fellow men. They are the madmen of Protestantism, and if there is any disturbance on to-morrow week, the Orangemen alone will be responsible. We do not see how the Mayor can well protect these gentry. They turn out to insult all the Catholics, French Canadians as well as Irish. If the Mayor lends himself to such protection, he will be responsible for the insult. Without protection they will not walk, and His Worship will incur a serious responsibility if he lends himself to shield men whose avowed object is the destruction of Pope and "Popery." We hope the day will pass off quietly, but the many rumors afloat may mean mischief, unless the Orangemen are denied protection, or the procession prohibited.

THE "MINERVE" ON THE 12th OF JULY.

It is said that on the 12th of this month of July the Orange Lodges of Montreal will march in grand procession through the city. As Orange demonstrations carry with them a provocation towards a considerable portion of our citizens, Orangemen of good sense should be slow to make an outward manifestation. It is not well in a mixed community such as ours to recall the sanguinary memories of the past to the descendants of the vanquished, who have less reason to blush at their defeat than the others for their victory. This awakening of the past serves no useful purpose. England calls herself to-day the United Kingdom of Great Britain and Ireland, and all the inhabitants of Canada are united in a grand Confederation. It is the duty of us all to confirm this grand alliance which has made the powerful Empire Great as it is the duty of each citizen of this Dominion to work for the peace and well-being of their young country. Orange demonstrations are an anachronism. There are no wars of successions, nor of beliefs.

The English, Irish and Scotch have sworn to march together, and together they have become great and powerful. By what right does one of those allies throw in the face of another an insulting recollection without object, and without significance? Ought we to destroy that which has been raised at the price of such bloodshed and such sacrifice? If there was in the Orange demonstration a religious idea, a national idea, or even an idea of party we should not mind but there is actually none of those things embodied in it, nothing more than the fruitless idea of provocation which we deeply regret. If the Orangemen are actually in want of a manifestation let their enthusiasm evaporate in some other way.

CANADIANS AND IRISH.

Our mission is prospering. The French Canadian press is generously replying to our suggestion to cultivate a friendly intercourse between our co-religionists of that nationality and ourselves. We welcome these symptoms with pleasure. Whatever causes there have been for dispute, we shall not now enquire. We shall let the dead past bury its dead. But whatever was the cause of disaffection was the consequence of the strife. The time is come when it is necessary for the interests of both that a kindly intercourse should be cultivated. We cannot forget how the Canadian priests and laymen stood by our poor people in '49, when eight priests and 30 nuns fell victims to the devotion to the afflicted immigrants at Point St. Charles. We repeat that an alliance in all things is neither possible nor desirable, but times will come of a surety, when we should be found hand in hand with our co-religionists of French Canadian extraction. To prepare our people for this time is our wish. The Catholic Canadian is nearer to us than the Protestant. As the *Minerve* truly says Alliances are forming all around us, and why should we not seek to make ourselves stronger by an alliance with men who are of the same faith and who must be in accord with us when the Church is assailed. Such an alliance would startle our opponents, and would place the Catholics of this Province in a stronger and healthier position than they are in at present. Our enemies will no doubt try and prevent it, but meanwhile let us ask our friends to seriously reflect upon the advantage that such an alliance or understanding would secure to all.

IRISH AND CANADIAN.

(From the *Minerve* of the 28th June.)
 The celebration of our national festival has drawn from our contemporary the *True Witness*, the remarks which will be found translated below. The sentiments they convey we heartily endorse, we cannot add anything to them, they are an exact rendering of our thought.
 Like our contemporary we ask nothing better than an alliance between the Irish and the Canadians, an alliance than which after all nothing can be more natural. For the matter of that it has already existed and shown itself under trying circumstances. When an apparent cause of coldness arose between the two peoples it was brought about by intrigues who wished to stir up old prejudices which should not find place in enlightened minds. This Union already exists but it must be more intimate and be manifested in a more open and undisguised manner. This Union which should redound to the mutual benefit of both parties need not disturb the equilibrium of any other nationality we merely wish to protect our property and not to interfere with that of our neighbours; to defend our rights, and not to attack those of others.
 The Anglicans, the Methodists, the Unitarians, the Presbyterians, &c., are every day to be seen forming Alliances, why cannot we Catholics of different nationalities have the privilege of doing the same? Up to the present the Catholics have given to the Protestants absolutely all they have demanded; how have a great number of them repaid our generosity. They have attempted to circumscribe our rights and to destroy our religious liberties.
 Have we not the right to defend ourselves? This is a reason sufficient enough for a closer alliance amongst Catholics.

THE FRENCH CANADIANS AND THE IRISH.

(From *Le Nouveau Monde*, 30th June.)
 Behold a drawing together of names which for some time past has brought itself almost instinctively under the pen of all the Catholic writers of this country. The circumstances in the midst of which we find ourselves thrown at the present time indicate, to those who follow current events, that this conjunction of names shall not be found only on paper, but shall pass into the domain of facts.
 In face of the outrages on our faith which are of daily occurrence; of the growing insolence of those who would at any price be our enemies, of the menaces which are being directed against our most sacred institutions, it is about time that the isolation in which the French Canadians and the Irish are placed, each against the other, should cease and give place to a loyal effort having for its object a proper understanding and a sincere union of their strength.
 Although we are never in a hurry to respond to an offer of Union, when those making such offer do not appear to have for their aim anything more elevated than the satisfaction of a personal ambition, when they do not seek anything more worthy than a re-distribution of place and patronage to suit their own views, it is altogether different when they are made in the name of a principle and for the safeguard of the interests which we hold most dear. It is therefore to us a source of the greatest pleasure when we see our *confères* of the *True Witness* working so energetically for the creation of a union between us, and indicating the true ground which should serve us as a rallying point.
 We are therefore happy to have witnessed the proof of this desire for union in the worthy representatives of the Irish citizens honoring with their presence our national celebration and participating in it like true brothers; thus suiting the action to the word.
 For our part we ask nothing better than joining heartily with our *confères*, and repeating to the French Canadians that which he has said to his countrymen. It is only by a close union of all Catholics that we shall be in a position to resist unjust provocations, the malicious attacks, and the perverse attempts to encroach on our rights by a party of the population which excites against us fanatical fools and miserable charlatans.
 It is a positive fact that wherever the Protestants are in a considerable majority throughout the Provinces of the Dominion, and the Catholics are

divided amongst themselves—the latter are oppressed and persecuted by the former.
 A manifest proof of this assertion is to be found in what has taken place in New Brunswick, the injustices suffered by the Catholics of that Province on Island as regards the Schools, and the analogous attempts that have already been made in Manitoba. Blinded by our individual resentments, shall we refuse to see the danger, or, seeing it, shall we hesitate to adopt the only remedy in our power to avert it?

We hope that the words of peace and concord which have been spoken to us by the delegates from the Holy Father, the venerable prelates who came amongst us as the messengers of good news, shall be hearkened by all the true children of the Church, and that it may be understood that once peace is established amongst us it will be quickly felt by our external enemies.
 In order to show that we shall find good will and a sincere desire for Union prevailing among our Irish brothers we cannot do better than publish here a translation of the article of our contemporary the *True Witness*, which was written on the occasion of the celebration of St. Jean Baptiste. Let us hope that the kind sympathizing words which it contains faithfully interpret the sentiments of our Irish brethren, and that they shall rather obey the impulses which prompt them to unite than the dissolving influences which have contributed so much to augment the division between us in the past.

ALEXANDRIA.

A gentleman writing from Alexandria, informs us that at the close of the Forty Hours Devotion, the other day, there were fifteen hundred communicants received the Blessed Sacrament in that parish alone, and of these fifteen hundred nearly all are of Highland Scotch extraction. Such evidences of the fidelity to the Faith is calculated to quicken the zeal of every Catholic community in the country. To be a good Catholic makes the citizen a better man, and it makes the man a better citizen as well. The State that can secure the allegiance of faithful Catholic subjects, is secure from internal irruption. As the faith makes progress so, does law and order advance. We can then congratulate ourselves that the Church is strong in this young and healthy Dominion, this item of news from Alexandria is another testimony.

PROFESSOR O'DONOGHUE.

We publish below the speech of Sir John A. Macdonald on Amnesty to Professor O'Donoghue, with an important communication from Mr. Devlin, M.P. Mr. Devlin sends us a copy of the much-talked-about letter from Mr. O'Donoghue. At last the murder is out. How any man could charge Mr. O'Donoghue with being an " informer" upon the strength of that letter would not know. Meanwhile it is not fair to condemn Mr. Power unheard. His time to speak has now come, and the public will be curious to hear his explanation.

SIR JOHN A. MACDONALD ON AMNESTY TO O'DONOGHUE.

A DEPUTATION FROM THE IRISH CATHOLICS.
 A deputation of Irish Catholics waited on Sir John A. Macdonald at Kingston the other day, among them were:
 Messrs. James Cummings, John Beecher, Martin Leeson, John Shelley, Edward Kerr, and M. J. Corkey.
 Mr. Cummings on behalf of his friends presented him with the following address:—
 To The Right Hon. Sir John Macdonald, K.C.B.M.P.:
 Sir,—The Irish Roman Catholics of East York, availing themselves of the opportune moment of your presence in the riding, respectfully beg to approach you, trusting that you will not deem us intrusive in addressing you on this joyous occasion.
 The Irish Roman Catholics admire you as a statesman, and a just and impartial administrator of the laws when Minister of Justice of this great Dominion.
 The contrast of the present administration of the laws is so marked, so arbitrary, and unjust, that he who runs may read.
 The harsh, unjust, and vindictive measures adopted towards our co-religionists, Professor O'Donoghue, condemning him to perpetual banishment—not that he is more guilty of crimes or misdemeanors than Riel—is simply, as we believe, because he is an Irishman and a Roman Catholic.
 All that we desire is a fair administration of the laws of the land, and that you will lend us your aid in having justice done towards our co-religionists, Professor O'Donoghue.
 In the name and on behalf of the Irish Roman Catholics I wish you long life and prosperity,
 JAMES CUMMINGS, Chairman.

MARKHAM, 27th June, 1877.

Sir John Macdonald said he received with the greatest pleasure so kind an address from his Irish Catholic friends. The compliment which had been paid to him as an impartial administrator of the law while Minister of Justice, was one which he felt he could not without much egotism fairly accept. He was glad to learn from so important a body as the Irish Catholics that they were satisfied with the manner in which he had performed his duty. The office of Minister of Justice was one of great difficulty and great importance; he had to see that the law was obeyed, that crime was punished, and that property and life were protected. At the same time it was his business to see that justice should be tempered with mercy, and that there should be no tyrannical administration of the law. The law was meant to be a protector, and not a tyrant. It would not say a single word with regard to the contrast drawn between the present administration of the law and its administration during the time he was responsible for it, as it would be unseemly for him to do so. But he could say that he was grateful to the compliment paid to him with regard to the conduct of that department during the time he was its head. With respect to the case specially alluded to in the address, he had no difficulty in expressing his opinion. His hearers would not forget that the case was ably the last session of Parliament and the country by a co-religionist of their own, his friend Mr. O'Sullivan. He addressed himself to his task with the same measure of ability, and pressed that only the same measure of punishment should be dealt out to O'Donoghue as had been dealt out to Riel and Lepine. He (Sir John) had no difficulty in voting for Mr. O'Sullivan's motion and he regretted very much to see that the Government had rejected the motion to see that the Government had rejected the motion. O'Donoghue, Riel and Lepine, had all been guilty of an infraction of the law of the land; they had all committed treason;