

The True Witness

AND CATHOLIC CHRONICLE,

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J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JULY 26, 1872.

ECCLESIASTICAL CALENDAR.

JULY—1872.

Friday, 26—St. Anne, W.
Saturday, 27—Of the Octave.
Sunday, 28—Tenth after Pentecost.
Monday, 29—St. Martha, V.
Tuesday, 30—Of the Octave.
Wednesday, 31—St. Ignatius, C.
AUGUST—1872.
Thursday, 1—Octave of St. James.

To our KINGSTON CORRESPONDENT.—Your Communication crowded out, will appear next week.

TO OUR SUBSCRIBERS.

We beg to call the attention of our subscribers to the Circular we occasionally enclose, reminding them of their indebtedness to the TRUE WITNESS.

We assure those in arrears to this office, that it is a disagreeable task for us to be compelled to put them in mind of the fact that we are their creditors, especially in cases in which the amount is so small as not to warrant the expense and trouble of the ordinary course of collection.—Those who receive the Circular above referred to, will see at a glance the state of their account with us, and we trust will remit the amount as soon as they possibly can. To those who pay no attention to the timely notices we send them, and who are indebted to us for more than a year's subscription, we have only to say that besides stopping their paper, we shall take the earliest opportunity of enforcing on them the observance of that very just and venerable injunction—"Give to Cæsar that which belongs to Cæsar."

NEWS OF THE WEEK.

A Paris letter to the World says it may be reliably asserted that Marshal McMahon has consented to accept the Presidency of France if Thiers resigns or dies.

According to the Paris Constitutionnel, the Italian Government has already opened negotiations with Germany, Austria, and France on the subject of a successor to Pope Pius IX., its object being to bring about a common agreement among the European Powers to exclude from the Papacy candidates who it would be hopeless to expect would be favorable to the reconciliation between Italy and the Holy See.

The World's Geneva special says the claims for the damages caused by the vessels Boston, Sallie, Jeff Davis, Joy and Music, have been dismissed by the arbitrators. The demurrer of Great Britain concerning the other vessels is overruled. The case of the Florida is concluded. The decision, it is believed, awards \$2,600,000 damages for her depredations.

Agreeably to the demurrer of the British arbitrators, several minor cruisers during the war have been ruled out.

Private Havana advices represent that the revolution is beginning to show fresh indications of strength. In his farewell proclamation, Count Valmaseda says he hoped to have seen the revolution completely suppressed before his departure. He does not think, however, that it can by any possibility last more than four or five months longer. It is alleged from Havana that his administration has been far more corrupt than any of his predecessors, that he takes with him to Spain three millions of dollars as his share of the booty, and that all his favorites have acquired fortunes, particularly his private secretary.

The bill for legalizing marriage with a deceased wife's sister, introduced into the British House of Commons by Sir T. Chambers, has been withdrawn, that member perceiving that it would be impossible to carry it this season.

Cholera in Demerara is announced. An East Indiaman having a cargo of Coolies on board, reached that country, and as thirty-seven died during the passage it is most probable that the survivors will carry the infection inland. Thus far the sanitary precautions at the port of New York kept the epidemic from spreading; but if it once gains footing at Demerara it will be difficult to prevent its finding its way into the West India Islands.

THE GLORIOUS 12TH.—Your average Orangeman is not an intelligent being. He is sadly in want of the schoolmaster and an elementary education. Archbishop Lynch has taught our Orangemen more Orange history in one sentence than they appear to have learnt in their whole lives. It never appears to have entered into their sapient heads until the Archbishop told them of it, that Dutch William was an Usurper. This is strange because were we with a parcel of Fenian roughs to enter an Orangeman's house and to appropriate house furniture, victuals and any odd dimes that might be floating about, not to mention sword and sash, white ducks, swallow tail and beaver, to our own use and benefit, we suspect, they would discover in it a very decided case of usurpation. Be that as it may, it is a much to be lamented, never to be forgotten fact, that the Orangemen of Canada were totally ignorant of one of the most notorious facts of English history, until the Catholic Archbishop of Toronto drew their attention to it. How these Orange orators would pass a competitive examination (unless their examiners happened to be Orangemen equally ignorant as themselves) we know not. So thoroughly taken aback was their veteran stump orator, Ogle R. Gowan of Marriage Licence Issuing celebrity, by this to him perfectly new historical fact, that he appears to have been struck with horror and amazement at contemplation of the possibility that if Dutch Billy was an usurper Victoria may be so too. It is however a fact worthy of a certain degree of attention, as conclusive of Orange ignorance, that this eminent Orange Stump Orator and quondam G. M., though lecturing for years on the glories of Orangeism, was all the time most blissfully ignorant of the fact, that all these glories take their rise from an usurpation as unjustifiable as would be that of "the German son-in-law of our gracious Queen Victoria, were he to invade the realm of England to dethrone our lawful Queen, and to set her daughter and himself in her stead," as Archbishop Lynch so pertinently puts it. If Mr. Gowan wishes to instruct himself in his old age in Orange history, and if Professor McLaren, who with the air of Lord Burleigh in the Critic impugns the Archbishop's parallel, wishes to clear up his disgracefully hazy ideas of English history, he will find that so persuaded were the people of England of Dutch William's time of this usurpation, that even at the suggestion of the Dutchman's friends, it was deemed advisable to alter the oath of allegiance by the omission of the words *rightful, and lawful*, before the word *sovereign*, because these words it was felt referred to a *pre-existing title* (which William had not); and "could not therefore be applicable to sovereigns succeeding (like William and Mary) not in accordance with but in opposition to law and right." To this humiliating alteration, which branded William by the mouth of every one who took the oath of allegiance, as an Usurper *i.e.*, an illegal and non-rightful sovereign, the Dutchman with fingers itching for the British crown, made no objection, though it leave himself, Ogle R. Gowan, Professor McLaren, and the whole Orange body in a most disgraceful predicament, fully establishing as it does the Archbishop's thesis—that he of the White Horse being King of England only "*de facto*" and not "*de jure*," was an Usurper; in other words, that Dutch Billy was not England's *rightful and lawful sovereign*.

Professor McLaren's ideas of jurisprudence are lax, and may be Orange, but are not rational. For a professor, his logic is simply disgraceful. "Because James had acted unconstitutionally, therefore William was not an usurper;" such is the gist of his objection to the Archbishop's parallel in his speech at the Orange gathering as reported in the Mail. To all well constituted minds, not endowed with professorial subtleties James' unconstitutional conduct will have about as much to do with William's right to the crown, as churning a pound of butter has with the Man in the Moon. It is surely *pot house* not *professorial* logic to prove William white by proving James black, to establish William's *legal right* by James' *bad deeds*. The professor's conclusions are somewhat too comprehensive for his premises; like the little polipods, his deductions are all belly and no head.

But even granting the learned professor the full advantage of his pot-house polipod logic; if James acted unconstitutionally did not William do so too, even to the frightening away of many of his adherents? When James was supposed to have left the Kingdom but was arrested at Feversham, William, though not the *next of kin* and without any authority from *parliament*, assumed the exercise of the sovereign authority and issued orders to the royal army. Was not this unconstitutional, learned professor? Nay more—when the Earl of Feversham, who had been sent by James to Windsor, delivered his dispatches to William, that amiable Dutchman and father of all Orangemen, forthwith arrested him and ordered him to be confined in the Round Tower, thereby exercising a regal power which he did not

possess by any title upon earth but brute force, and inaugurating that reign of *might above right*, which has characterised Orange annals ever since. This arrest shook the confidence of many of his followers. "He had been sent for," they remarked, "to protect their liberties; and one of the first uses, which he made of his power was to imprison a peer of the realm, without assigning any cause or observing any legal process." Highly constitutional certainly.

If the learned professor, requires any further examples of William's unconstitutional conduct, he will find one in the fact that William's very accession to the throne was unconstitutional. The parliament, which tendered him the Crown of England, was itself unconstitutional. Fifteen counties alone had received writs for the election of members; the remaining writs were thrown by James' own hands into the fire. But we will continue to instruct the worthy professor's ignorance of Orange History in our next. The average Orange mind is not intelligent.

Before concluding however we cannot refrain from noticing another of the Professor's peculiarities. He is confiding. He has faith in Orange good breeding. "He was sure there was not a single person in that assembly, who would insult another on account of his religious persuasion." When he uttered these words he must either have had weak eyes or must have shut them to the fact that at that moment, the Orange Banner of the Toronto Young Britons was streaming with the breeze right under his nose, inscribed with the motto "No peace with Rome until Rome is at peace with God." Every Young Briton, who walked under that banner and every Old Briton, who allowed that banner to be carried in that procession had already insulted, and was continuing to insult every Catholic in the world. But some Orators have a happy knack of shutting their eyes when they speak. SACERDOS.

THE DEATH-BED OF ORANGEISM.—In our last when exposing the object of Mr. Wm. Johnston's visit to this country, we alluded as little as possible to the Orange body as a whole, because we knew well that in writing of them—heated as we then were by honest indignation—we could use only terms the opposite of complimentary, and from such an unpleasant task our heart told us to desist. Since then we have calmly and impartially reviewed the strength of Orangeism as manifested in their anniversary demonstrations, and we now calmly and impartially lay the result of our review before the readers of the TRUE WITNESS.

The Electric Messenger and the Daily Press have conveyed to us tidings of 12TH of July celebrations in various localities, such as New York, Ottawa, Toronto, Hamilton, and Belleville. From the first-mentioned place, we learn that "two hundred Orangemen, protected by twelve hundred policemen, with three banners and three flags flying, (and, we suppose, one bag-pipes playing "the Protestant boys") marched through the principal streets, meeting with no opposition. That telegram speaks volumes for the forbearance of the Irish Catholics of Gotham; it also plainly tells us that Orangeism is on the decline in the Republic. Last 12TH, when the sounds of treacherous musketry had died away, when wives, mothers, and sisters were, like so many Rachels, weeping over the bloody corpses of their husbands, sons, and brothers, the Know-Nothing Times vauntingly proclaimed that the four hundred processionists on that never-to-be-forgotten day would, during the ensuing twelve months, go on doubling and re-doubling their numbers, so as to present on the "Anniversary" of 1872, a phalanx even more powerful, more glorious, more pious, than the mercenaries of William of Orange, who in 1690 defeated the lawful but cowardly monarch James on the banks of the Boyne. False prophet! Vain boast! The four hundred have dwindled away to two hundred; the two hundred will dwindle away to one hundred; the one hundred to fifty; and so on, until the *feat of meeting* an Orangeman between the St. Lawrence and the Mexican Gulf, will transcend in difficulty the now popular and nursery-renowned one of "catching a pigeon by throwing salt on its tail." COLUMBIA, strolling through her garden, sees in Orangeism the properties of a poisonous exotic; she must speedily weed it up and cast it aside, otherwise, its venom will spread to those young and thriving plants—her institutions,—of which she is so proud; and they will one after another bow their heads and wither away.

Turn we now to Canada, to the Province of Ontario, the whilom hot-bed of Orangeism. What do we see? Orangeism ailing, dying,—the death-rattle in its throat. Bowell, Ferguson, Powell, and Clemow nurse in turn the poor invalid, and administer the carefully compiled prescriptions of the Mail, the Leader, the Globe, the Belleville Intelligencer, the Daily Witness, the Ottawa Free Press, and a host of other quacks determined to cure or kill. Papa Gowan is broken-hearted; his offspring, born in corruption, is expiring in disgrace; what

shall he do? Luminous thought! Close the doors of the "Marriage License" office, and write a pathetic appeal to the great, great Medicine man, Wm. Johnston, Esq., of Ballykilbeg! No sooner conceived than executed. Johnston, like "Barkis, is willin'"; he comes; he exhausts his medicinal chest—the chest of abuse; he applies cogent stimulants in the shape of calumnies against the Catholic Church, the Catholic priests, and the Catholic people; but all of no avail; Orangeism will die, and Mr. William Johnston will never exclaim: *Veni Vidi Vici!*—I came—I saw—I conquered.

In order to convince ourselves that Orangeism is really on its last legs, let us take up the papers hailing from those cities in which "full strength" displays took place. Here is the Ottawa Free Press, the Daily Witness of the Capital, an organ incapable of misrepresenting anybody or anything not connected with the Pope of Rome. Look at the choice *morceau* from a lengthy article headed ORANGE OBLIVION in gigantic type:—

"THE PROCESSION

"was finally formed about four o'clock, numbering as near as could be estimated about 5,000 men; under the superintendence of Mr. N. Garland, W. D. M. of 1312, who acted as Chief Marshal on the occasion. The line of march was along Elgin street as far as Spark street, thence over Sappers' bridge to Rideau street, passing down as far as Cumberland, along which the procession moved to Medcalf-street. They then marched up Sussex street, and as the last part of it was passing along between St. Patrick and Murray street, a stone was fired by some malicious person in the crowd, which struck Mr. Alex. Frazer, of Fitzroy, in the arm. No notice was taken of this but as Murray street, was being passed a policeman attempted to arrest a man who had a large stone in his hand, when some of the crowd interloped, using the policeman rather roughly, he being struck on the side of the face with a stone. During this time

"A SHOWER OF STONES.

"was poured in upon the Orangemen from the corner of the street where the row was in progress, and from the windows of a couple of buildings in the vicinity, several of those in the procession being struck and severely injured. It seems that a shot was also fired, and the Orangemen immediately went to the rescue of the policeman, driving the crowd pell-mell down Murray street. The lodge attacked were all armed with pistols and revolvers, which were brought into requisition, and shots fired freely in the air, to let those who were inclined to molest them know that they were prepared, which had the effect of at once dispersing the ruffians. The windows in Derocher's shoe store were broken with pistol shots and stones; shots were also fired through the upper windows. The scene on Sussex st., at this juncture baffles description.

"THE FILING OF SHOTS,

"the shrieks of frightened women, the cheering of the men, the crashing of the glass, and the rushing helter, skelter of the people; some running towards the place of the row, and more getting away, presented a scene not soon forgotten. Some of those in the procession without arms, not knowing the exact nature or extent of the *melee*, in the excitement of the moment, made a rush on the hardware stores, which were actually cleaned out of all the weapons of warfare in their possession; while most of the men were kept in line through the influence of their officers."

The writer of the above evidently procured a pair of multiplying spectacles for the occasion. He thought he saw 5,000 men in line, and he thinks this estimate will satisfy others; it does not satisfy us, for, perched in the window of a third storey, (no rotten eggs or blunderbusses at hand) we counted one thousand, eight hundred, and some odd men, or rather boys, about two dozen women, and—we could not number exactly the fifes and drums. One thousand, eight hundred,—two thousand, if you will—from Ottawa City, and eight adjoining counties, the whole of Central Canada! So much for round numbers.

Concerning the disturbance on-Sussex street, we have not a word to say in defence of the parties at whose door the Free Press blindly lays a serious charge, but we have much to say to that journal for its misrepresentation of facts. Who caused the disturbance? The Free Press cannot prove it was the Catholics. Who continued the disturbance? Orangemen with naked swords. Who gutted the windows of mercantile houses? Orangemen with sticks and stones. Who fired in the air and through the windows? Orangemen from their rifles and revolvers. Who plundered the Hardware stores? Orangemen again. Orangemen themselves raised the row, as was proved in the Ottawa Police Court on Monday, July 15th.

A line or two farther down, the Free Press whispers that "the Orangemen were very discreet in repelling the uncalled-for attack made upon them, being afraid of injuring those who had nothing to do with the matter." Discreet in firing at random through the windows of occupied houses!—eh?

Stern old sinners, when in the agonies of death, writhe and kick at a terrible rate; and the grand demonstration in Ottawa was nothing more than a parting kick from that almost defunct old sinner, Canadian Orangeism.

In Toronto everything passed off quietly,—proof indubitable that the turn-out was small, for whenever the Young Britons boast a majority they know not how to behave themselves. In Kingston a poor old applewoman lost her life by the fall of an Orange arch. Will the brotherhood be held responsible for the accident? From Hamilton and Belleville we have meagre news, yet sufficient to set our musicians a-practising a grand "Dead March."

Now may we ask,—who or what is destroying the vitality of Orangeism? Education. Educated Protestants know that their fellow-

citizens professing the Catholic Faith are not the degraded, the hostile class, that Orangeism represents them to be; they know that Catholicity seeks not to trample upon the liberties of conscience; they know that priests and nuns are not the monsters painted by Orange artists; and knowing all this, they are everywhere arraying themselves against Orangeism, to crush it to death. Soon, we pray God! will the true citizens of Canada, the liberal-minded Protestant and the liberal-minded Catholic—men who can discuss religious questions without the assistance of fire-arms—hand in hand, follow the polluted corpse, and consign it to a fathomless pit, from whose depths nor name nor sovereignty can ever ascend. MARK.

PRESENTATION TO REV. FATHER DOWD.

On Sunday last, after Mass, at St. Patrick's Church, the presentation which has been subscribed for by the friends of the Rev. Father Dowd was presented to him in the sacristy of the Church. It will be remembered that the rev. gentleman declined to receive anything for himself, and that he desired that whatever was contributed should be devoted to the wiping away of the debt on the St. Bridget's Home, an institution established for the support and comfort of the aged and infirm. This debt amounted to about \$3,000, and it weighed heavily upon the institution, but by the present made on Sunday we are glad to know that it will be very nearly removed.

The presentation took place, as we have stated, in the sacristy of St. Patrick's Church, after Mass on Sunday, and there a number of the subscribers to the fund were assembled. E. Murphy, Esq., stated that in addition to the address presented to the Rev. Father Dowd last April, the Committee thought it proper to give him a testimonial. The Committee had obtained nearly the sum (\$3,000) required to release St. Bridget's Home from debt, and that sum they presented to the rev. gentleman, with their expressions of esteem and regard, and paid a tribute to the labours of Messrs. Mullarky, O'Brien, and M. Murphy, for their labours in raising the subscription.

The Rev. Father Dowd, in reply, said: I certainly cannot say that when I came in here I was unaware that this presentation was to be made, but I certainly feel embarrassed, and as I felt that perhaps there would only be a few of the subscribers present, the others might desire to know the proceedings of the day, I thought it better to write my address. It is as follows:

MY DEAR FRIENDS,—You will believe me when I assure you that I am at a loss to acknowledge in a suitable manner this new proof of your kindness—this golden postscriptum to your over-affectionate address. Faults and defects are to be found amongst us. But this amiable weakness to overrate the smallest services, and this other common error of the Irish heart, to give, and to give cheerfully and abundantly at the call of religion or of charity, I shall not try to correct. Though excessive in my regard, these characteristic qualities spring from too sacred a principle, and are too honorable to your nature not to commend my most sincere admiration and love. I accept, therefore, your rich offering coming alike from the generous hands of the rich and the poor, and inspired on the part of all by the same charity,—the love of God and of His suffering members. My gratitude is the more fervent because I receive it not for myself, not to expend it on my own wants, but to make the home of our aged and infirm poor yet more happy.

Knowing, as you did, that my personal wants, few in number, were amply provided for by another hand, you have relieved me from the only labor and solicitude that distracted and oppressed me. With no inconsiderable sacrifice of time and trouble, besides your money, you have provided for the urgent wants of our dear St. Bridget's Home. This double act of charity, so delicately blended with kindness towards myself, freshens the memory of all my past obligations, and obliges me to resolve anew to expend whatever of energy remains to me in promoting your happiness by every effort I am capable of.

It will give you pleasure to know that St. Bridget's is no longer in difficulty. The heavy pressure of the building debt having been removed by your generous offering of to-day, the current expenses of the institution can be provided for with very moderate attention and effort.

Accept my cordial thanks, you, my dear friends, who initiated and carried on to a successful issue this noble work. From my heart I thank, also each and every one who aided you by contributing towards this sacred fund.

But my thanks are not to be your reward. You have made our dear poor of St. Bridget's your debtors, and they shall not be ungrateful. You shall be remembered in their daily prayers, and God, who acknowledges their debt, as His own, will repay you a hundred fold in blessings on you and your families, here and in eternity.

Now, gentlemen, I may add that all the urgent debts upon St. Bridget's Home are removed by your noble contributions, there are still some debts resting upon it, but the debt is due to a gentleman who only asked a very small interest, and who will not ask for the principal until we are rich enough to pay it. And when you know that there are from 80 to 100 old men and women who are made comfortable and happy by the institution, you will feel happy in being able to have done what you have. And I, on the first convenient occasion, I think upon the feast of St. Ann next Friday, will offer up prayers for the subscribers, in order that they may obtain more blessings here and happiness hereafter.

The proceedings then closed.

Veni Bambery O profanum!
Ubi vidi Puritanum
Felem scientem furem
Quia Sabbatho shavit murem.
Barnabie Itinerarium.

To Bambery came I, oh! profane one
Where I saw a Puritano one
Hanging of his cat on Monday
For killing of a mouse on Sunday.

"THE PURITANE ONE" AND THE CATHOLICS.

As we said in a previous article the Toronto Mail has exhumed all George Brown's misdoings or rather misayings against the Catholics. The Mail found it dirty work, but yet worked on with an odd admixture of conscious rectitude and *conamore*. It was a salutary work, for which we ought to be duly thankful, because now that men's minds are calm and fit removed from the excitement of the moment, it will enable the world to form a true judgment of the utter depth of Protestant bigotry. Antiphones describes a city wherein all words spoken in winter immediately froze in the air, only to be thawed out again by the returning warmth of summer. This was an unfortunate city for slanderers, liars and men with reckless tongues. For religious bigots with political aspirations it was disastrous. Unfortunately