

The True Witness
 AND
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MONTREAL, FRIDAY, April 13, 1877.

CALENDAR—APRIL, 1877.

- 13th—St. Hermenegild, M. St. Hermenegild was son of Leovigild the Goth, King of Spain. Refusing to follow his father in the heresy of Arius, the unnatural parent had his son's head clove with an axe, scattering his brains on the floor. This took place in the year 586.
- 14th—St. Vincent Ferrer, C. (April 5). A short sketch of this Saint's life appeared in our columns two weeks ago.
- President Lincoln assassinated, 1865.
- 15th—Second Sunday after Easter.
 Essex landed with 20,000 men at Dublin, 1590.
 Repeal Association founded in the Corn Exchange, Dublin, 1840.
 Civil War in Spain, 1872.
- 16th—Feria.
 St. Optatus, and seventeen other holy men, received the crown of martyrdom on the same day at Saragosa, in Spain, under the cruel Governor Dacian, in the persecution of Diocletian, 16th April, 304.
 "Declaration of Irish Rights," moved by Henry Grattan in the Irish House of Commons, and carried unanimously, 1782.
 Battle of Calloden, 1746.
 Buffon died, 1788.
- 17th—St. Anicetus, Pope and Martyr. St. Anicetus, whose festival is commemorated by the Church on this day was the eleventh Bishop of Rome after St. Peter, and succeeded St. Pius in the latter part of the reign of the Emperor Antoninus Pius. He is styled a martyr in the Roman, and other martyrologies. If he did not actually shed his blood for the faith, he at least purchased the title of martyr by great sufferings and dangers. Benjamin Franklin died, 1790.
- 18th—Feria.
 St. Apollonius the Apologist, Martyr. Apollonius was a Roman Senator who had embraced the Christian Religion, and being publicly accused of Christianity by one of his own slaves, was commanded by the Roman Senate to give an account of his faith to that body. The Martyr, hereupon, composed an excellent discourse in vindication of the Christian Religion, and spoke it in a full Senate, it however made no impression on the Pagan Senate, and the Martyr was condemned to lose his head, and was executed about the year 186.
 American Revolution, 1775.
 First Newspaper published in America, 1704.
 American Independence acknowledged by Holland, 1782.
- 19th—Office of the Blessed Sacrament.
 Battle of Lexington, 1775.
 Indiana admitted into the Union, 1816.
 Lord Byron died, 1824.

NOTICE OF REMOVAL.
 The offices of the TRUE WITNESS are about to be removed to 662½ CRAIG ST. Montreal, where all letters and communications may be addressed on and after May the 1st.

ANSWERS TO CORRESPONDENTS.
 A Rev. correspondent sends us a communication from Toronto which we were forced to hold over, and which is now to late too publish.

THE POPE'S ALLOCUTION.
 The Vatican has pronounced its policy in face of the threatened persecution of the Church. The Pope has given to the world a document remarkable for its exposure of the treachery of Italian statesmen, and for its determination not to abandon one inch of the rights of the Pontifical See. This Allocution comes in good time. The world is prepared for it. Italy promised great things for the Church up to 1870. Not only was the Pope to be free, but he was to be protected in his freedom. No sacrilegious hand was to disturb the Catholic Institutions, and the Pope was to possess and exercise all the spiritual powers which were his before the invasion of Garibaldi and his followers—Victor Emmanuel and the rest. But what has happened? One by one all the appliances for governing the Church in Italy have been taken away. The Religious Orders have been suppressed, and their property has been confiscated. The Missionary Colleges have been destroyed, and thus a blow was struck at the faith, and at civilization all over the world. The re-union of Religious communities was prohibited, and the secular clergy was attacked; the students had to abandon their vocation, and some of them had, against their will, to enter the army. The State seized upon the patrimony of the Church, and the existence of the clergy became dependent on the charity of a State that had robbed them of their own. They became, in fact the dependents of a Government that despised and plundered them. By the "Clerical Abuses bill," the priests are impeded in the performance of their spiritual duties, and fine and imprisonment await those priests who may, in discharge of their sacred duty, object to the laws of the State. In fact, since 1870, Italy has abandoned all her promises, and she has taken advantage of the humiliation of France, to assert her rights to do just as she pleases. The Allocution which is now

before us, and a translation of which we publish in our columns, treats of all those subjects, and points out the attempts made to create a schism in the Church, and mentions the refusal of the Government to acknowledge the spiritual authority of many of the Bishops who were lately appointed to Sees in Italy. And yet we are told that Pius IX is free, and that he can exercise his ministry undisturbed! He is free to speak, free to hear Mass, free to receive, but free to act for the good of the Church—No. He only exists in the Vatican on the sufferance of Victor Emmanuel and his Ministers. The exercise of the spiritual power left him by the Italian Government is a fiction and a fraud. He is insulted by Cabinet Ministers, and he is lowered by the impious surroundings of an unbelieving Court. He is a prisoner in his own house. Like a true pastor he has fought the revolution step by step, and the Allocution he now publishes is an expression of determination to fight it out to the end. There can be no compromise when the faith is assailed. There can be no temporizing when open-handed persecution and broad-day-light robbery go hand in hand. Pius IX may not be long for this world, but he will be faithful to his trust. If he is spared for some time he may be compelled to suffer on, but the faithful allegiance of the Catholic world will cheer him in his affliction. The warning which he gives us never to give credence to the false and hypocritical insinuations of those who studiously misrepresent the true situation of the Pontiff, which a contemporary summarizes by saying that:—"The Church in Italy is persecuted; the Vicar of Jesus Christ is neither free nor independent in the exercise of his supreme power." But what is to be done? The Pope recommends the Catholic Bishops throughout the world to incite the faithful to action, and to employ all means within the law to induce the various Governments to consider the situation. He solicits the support of all Catholics at this critical period in the history of the Church in Italy, and we are sure that he will not solicit in vain. The issue, however, rests with God, and Right will be done in His time. Justice may be slow but it is certain, and God will see that the Church shall have its own again. Europe is like a smouldering volcano, and it may become an active one any day. All the elements of eruption are at hand, and it only requires some invisible agency to start the conflagration. It is no speculative theory to picture the probable consequences of such a blaze, or how the map of Europe might once again be remade. Stranger things happen in these days, and no one would be much surprised to hear how honest men came to their own when rogues disagree. However, the Catholics will pray that social disaster shall not precede the rightful restoration of all that is due to the Pontiff, but they will pray that that restoration will come, soon and for ever.

A FIELD FOR THE LABOURS OF THE CIVIL RIGHTS ALLIANCE.
 The vaunting champions of the CIVIL RIGHTS ALLIANCE have promised to smite hip and thigh at what has often been called the "bombardment of the Popish hierarchy." Doughty champions of Civil and Religious liberty, as the Civil Rights Alliance men claim to be, they are up in arms for equal rights for all, and under the shadow of the "Bible and the Sword," they are about to secure the emancipation of the "habitants," and the destruction of the "political" Church of Rome. Rome! Rome! thou miserable culprit always. What a host of terrors is conjured up in your history. You are the skeleton in all men's houses. But you will fall, if the CIVIL RIGHTS ALLIANCE can accomplish your ruin, and then some day one of the lights of this latest order for your destruction, conceived and nurtured here in far away Canada, may some day take his stand on a broken arch of one of the bridges that span the Tiber, and sketch the ruins of St. Peter's. Goth and Hun never thirsted for your "political" destruction more than the men of the CIVIL RIGHTS ALLIANCE of Montreal. They organize to hit the Church at home; not to secure Civil Rights and equitable representation for the Catholics of Russia, of Germany, of England, of Ireland, of Ontario, or of New Hampshire, but the good work must be begun here in Quebec where "priestcraft" is riding roughshod over the people, and where the glory of Evangelism is eclipsed over by the pale shadow of the tiara. What matter to them if the Catholics of New Hampshire possess neither civil rights nor religious liberty! They have nothing to do with that! What matter to them if for one hundred years the Catholics of the Granite State have been treated as political helots. That does not affect the habitants of Quebec. To secure Civil and Religious liberty for the Catholics of New Hampshire will not assist in pulling down the Church in Canada. Of course not! A century ago, New Hampshire framed a Constitution, and with all the singular charity of the Puritan Church, placed the Catholics under a ban—excluded them from office, and declared

that none but Protestants should be eligible to any important office of trust in the State; But what have the CIVIL RIGHTS ALLIANCE to do with that? They are not responsible, nay, we may say that they profess to deplore it, and in piteous tones they will say that they are not responsible for the evil doings of their fellows. In New Hampshire, a Protestant majority deny Civil and Religious liberty to the Catholic minority. Now, if the Catholic majority in Quebec acted in the same way towards the Protestant minority, what a howl would justly get up in the press, and how quickly "deputations" would arouse the people to "sense of their wrongs." But all that would be against Rome,—Thiggin thu! Now, if the CIVIL RIGHTS ALLIANCE are really in earnest, as we wrote last week, let them send a deputation to New Hampshire, and let their orators and their money be expended in battling for Civil and Religious liberty across the border. Bible Societies exist in Spain, and Church missionaries are sent to many parts of the world—outside the pale of Her Majesty's Dominion. It will not be "interference," it will be battling for the glorious Constitution of the CIVIL RIGHTS ALLIANCE—equality for all before the law. If they tell us that the law is nearly a dead letter, and that Catholics sit in the State Legislature, then we reply that they have no right to be there; they are present by tolerance and may be turned out any day. There is a glorious field for the labours of the new organization, just across the border, for the Constitution of the State has not been amended, as some people would have us believe. An American Protestant contemporary, *The Independent*, says about the retention of the word "Protestant" in the Constitution:—"Such an occurrence as this, disgracing, as it does, the country and the century, does it not call for smooth words of argument. The air is full of argument. The time for it has passed—at least, outside of New Hampshire. For us, and for all self-respecting Protestants throughout the country, who have been so deeply disgraced by the Protestants of New Hampshire, there is but one Christian duty, and that is to denounce them, and, like Elijah, to curse them in the name of the Lord! They are the enemies of Protestantism. They are doubly the enemies of Christianity. If Protestantism cannot be the religion of equal rights, of fair play, of honest justice to all men; if Protestantism can take a Catholic's money, and forbid him to say in his country's halls of legislation how that money shall be expended; if Protestantism can invite Catholics to this country, and then class them with criminals and paupers, then let Protestantism perish!"

The *New York Herald* says in an editorial that:—"At the recent election in New Hampshire, the people defeated the proposed amendment abolishing the religious test which has disgraced the State constitution for ninety-three years. By the old constitution no Catholic is allowed to vote for a Governor or legislator, and none but Protestants permitted to hold any position in the common schools. This evidence of intolerance, worthy of the days when the tests of water and fire were applied to witches, would scarcely be looked for in any intelligent community under such a government as that of the United States at the close of the nineteenth century."

The *Chicago Tribune* has the following:—"The State of New Hampshire has again rejected the amendments of the State Constitution striking out the word 'Protestant' as a qualification for office. A provision of that kind has always been in the Constitution of that State. The original Constitution was adopted in 1784, was amended in 1792, and again in 1850. A State Convention in 1876 was held to propose amendments. The original Constitution remains in force, but, except the repeal of the property-qualification of voters, has not been substantially changed. The Constitution provides, as one of the qualifications for Governor, Senators, Representatives, and Counsellors, and perhaps other officers, that they shall be professors of the 'Protestant religion.'"

While a Catholic contemporary, commenting on the rumour that the Constitution has been amended, warns us that such has not been the case:—"Some of our Catholic papers have stated that the word 'Protestant' was stricken from the New Hampshire Constitution by the recent popular vote. They have not read the reports carefully. New Hampshire cherishes its shame; the word is retained, and no Catholic or Jew can hold office in the State. It is a somewhat singular fact that in Exeter, Hanover, New London, and Tilton, all seats of noted institutions of learning, the majority of votes were in favor of retaining the word 'Protestant' in the Bill of Rights. Another curious statement is made, which is 'important, if true,' and that is, that in the towns where Democrats were in the majority the vote was also in favor of keeping the word 'Protestant' in the law. Queer democracy in the Granite State! When the returns are all in some interesting figures may be given."

And now, gentlemen of the CIVIL RIGHTS ALLIANCE, your course is clear. If you are in earnest, here is a field for your labours—Civil and Religious liberty for all men—and the CIVIL RIGHTS ALLIANCE as the foremost of its champions.

Since the above was written we learn from a correspondent in the *Herald* that the religious test has been abolished, and the correspondent quotes from two New Hampshire papers—the *Independent Statesman* of Concord, and the *Nashua Weekly Telegraph*. We hope that this is true, but even if true, Protestant New Hampshire has only done what Catholic Quebec did very many years ago.

O'LEARY AND WESTON.
 Daniel O'Leary the Irish-American pedestrian, has beaten Weston in a six day's walking match for \$5,000. Weston was backed by some members of the English aristocracy and notably by one—Sir Arthur Westly—who some time since called the Home Rule M.P.'s "a

pack of scoundrels," a remark for which he had to make an apology in the House of Commons. Since Weston arrived in England he was made the pet of the sporting world, and when Daniel O'Leary followed the great Weston, his claims were almost made the sport of by the "fancy." However Daniel O'Leary had a good record to his account. Originally a book canvasser in Chicago, he took it into his head that he was as good a man as Weston, and after sundry trials with local celebrities, O'Leary and Weston met for a 500 miles match in Chicago. O'Leary won the "spin" and his fame spread over America. From this time he became a pedestrian by profession, and gave several exhibitions, meeting some of the best men in America and always successful. Weston's occupation was gone in the United States and he hies to England—where the story of his defeat somehow was not believed in and where he openly attributed his discomfiture by O'Leary, to the dread he had of violence if he beat O'Leary in Chicago. However O'Leary followed him, and arrived in Liverpool last November. After his arrival he gave an exhibition of his prowess, and he beat Weston's best time, just by way of introduction to the British public. After this he met the English 100 miles Champion, Crossland in Manchester. The match was for 300 miles, and \$1,000. The men were not well matched, for O'Leary beat Crossland with ease. His next trial was with a much better man, Howes, of London, and here O'Leary met his first and only reverse. O'Leary was not well at the time, and he gave up long before the distance—300 miles—was completed. However, he afterwards proved that he was himself again, by walking two of the best men in England—in a 500 miles match—O'Leary walking the entire distance, and his two opponents walking only 250 miles each. We are not quite certain how this match resulted, but we know he beat one of the men, and we remember reading that, if not successful with the second, he at least was pronounced to have performed a feat that no living man had ever accomplished before. Yet, O'Leary's mission was not ended. He had to meet Weston before he could return to America. A match was made—they met, and once more the Cork boy wins, and we may claim Daniel O'Leary to be the champion long distance walker of the English speaking world. He is a young man—about 33—intelligent and amiable. He does not "train" in the usual manner of pedestrians, but takes a simple regime and plenty of exercise. He is a graceful walker and sports "Orange and Green" as his colours. We would not be very much surprised to hear of his visiting Montreal, we remember hearing him once promise that he "might." We wish him new laurels wherever he goes, and that fresh victories may crown his efforts, so long as he chooses to remain in "the ring."

THE PILGRIMAGE.
 On next Thursday, the 19th inst., the Irish Canadian Pilgrims will leave Montreal for Rome. They are to start at 3 P.M., and will be met on their arrival in New York by deputations from the leading Catholics in that city. With the Pilgrimage many of our estimable citizens will go, some as far as New York, some to Rome. But there is one among the rest to whom all eyes and all hearts turn at this moment. There is one who is the beloved of the beloved of the Irish Catholics of Montreal. There is one who has been the father the pastor and the friend. There is one who has stormed the Irish garrison, and who is nestled in its embrace, as closely as death is nestled in the bosom of the grave. There is one who, for thirty years, has not crossed the Atlantic, and who will leave behind him a congregation—eager for his return, and who will pray unceasingly that God may guard His charge. Now, that Father Dowd is leaving us for awhile, it cannot be regarded as flattery to express the fervour of the love we bear him, and to place at his feet the humble offering of our admiration. Pastor was never beloved by his flock more than Father Dowd is beloved by the Congregation of St. Patrick's. That affection has been well-earned, for no one ever laboured more zealously for the good of his people, than the grand old man who now leaves us for awhile. Let us pray that God may watch over his footsteps, and send him safe back to his faithful and anxious congregation.

DEATH OF THREE PRIESTS.
 "Death's pale flag" has been advanced somewhat rapidly of late among our clergy. Within the past few days three priests have passed away. The Rev. Father Lequerre, of St. Ann's, the Rev. Father McEvoy, of Hinchinbrook, and the Rev. Father Toupin, of Riviere des Prairies. The obsequies of the Rev. Father Lequerre were attended by nearly 70 priests, and the requiem Mass was sung by the Very Rev. Father Baile, the Superior of the Seminary, assisted by the Rev. Fathers Sarin and Thibault, as deacon and sub-deacon. The requiem was sung by the choir with mournful

effect, and the crowded state of the Church testified the esteem in which the congregation held the dead priest. The altar was draped in mourning, and as the coffin was removed from the Catafalque, the cortege was headed by the Societies connected with St. Ann's Church. It proceeded by McCord, Mountain and Sherbrooke Sts. to the College Chapel, where the remains were interred. The procession extended fully half-a-mile in length. While the Societies connected with St. Ann's Church turned out to a man, there were too large deputations from all the National, Benevolent, and Ocharitable Societies in Montreal, present at the funeral.

Of the Rev. Father Toupin, we learn that there was a large concourse of people at his funeral service and that he too was held in general esteem by his parishioners.

The Rev. Father McEvoy died suddenly and his loss will be a sore affliction to his parishioners. In early life he was a physician and he enjoyed a good practice in Dublin, and he practiced his profession with great success in the Southern States of America. But he was called—and a few years ago he was ordained a priest by the late Bishop of Montreal, and since then his devotion to his sacred office has been marked by that piety and zeal, for which the priesthood of the Church are everywhere remarkable. *May they rest in peace.*

WHAT IS THE REASON?
 What is the reason that in the Catholic Province of Quebec, there is not a single representative Irishman in the Legislative Council? What have the Irish people done to warrant their exclusion from the Council of the Province? It is not owing to their paucity of numbers, for the Irish Catholics muster more than the Protestants who have six representatives in the Chamber. It is not owing to their social position, for there are Irish Catholics in the Province who have the *entree* to the best society in the land. It is not owing to their want of education or of intellectual capacity, for we could name a dozen gentlemen who are equal to the best members of the Legislative Council. What then is the reason that in a Council of twenty-four members the Irish Catholics are unrepresented? It is time that our people awoke to the importance of the issue at stake. If we are to remain as we have been at least we should know the reason why. We are denied representation in Ontario—and in Catholic Quebec we are treated with unaccountable neglect. The fault we believe is partly our own. We should be-stir-ourselves and see that our interests are attended to. The policy of exclusion should arouse us to the peril which threatens us, and if the Irish Catholics of the Province do not wish to become politically extinct they will agitate the question with serious and resolute intent. We write in the interest of no one—whichever satisfies the Irish people will satisfy us. Quebec and Montreal can each supply suitable Irish Catholics to the Legislative Council, and of the three vacancies now open, the Irish Catholics are entitled to two of them.

OFFICIAL ASSIGNEES.
 The Minister of Justice, from time to time, appoints official assignees to attend to the estates of insolvent debtors. The appointment is an honorary one, and it entails considerable labor upon the recipient. We are sometimes told that we should not air our desire to make politics an ethnological question, and we confess that we are anxious to do so *if we are allowed*. But when Irish Catholics are cut off from all positions in the State—when they are shut out of office—when they are by accident or design, prevented holding their share of the positions of trust and of influence—it is time that we should ask the reason why. We find then that out of fourteen official assignees appointed for the City of Montreal, that not one Irish Catholic has been named. One Irish Catholic has been recommended, but he has not been appointed, and while we are slow to attribute it to design, yet it is odd that the Irish Catholics in this, as in many other things, do not get their share of patronage. Exclusion of this kind is the sure means of perpetuating feuds. If Canadian Statesmen desire to make the people of this Dominion Canadians in thought, in word, and in deed, their policy of exclusion, because of Nationality, or of Creed, is the very worst means they could adopt to accomplish it.

AN ANOMALY AND AN INJUSTICE.
 Times are hard, the Corporation is economizing, officials are having their salaries reduced, and retrenchment is everywhere the order of the day. But while retrenchment may be a good policy to adopt, there are legitimate sources of revenue which are still neglected. One of those is the Statute labour law, which exacts \$1 from each man who tenders his vote for acceptance at the Municipal elections. This law leaves the payment of the Statute labour tax optional with the elector, and a more unfair system we cannot imagine. In Ontario we believe that this tax is collected in the usual way, while here it has to be paid by voluntary contribution. The effect must be to exclude a number of labourers from the ballot box. As it is it prevents many from voting, and places a tempting bait for bribery in the hands of others. If it is not enforced, then there is only one other resource—abolish it altogether, for as it stands at present it is an anomaly and an injustice.