

The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY WEDNESDAY,  
AT  
761 CRAIG STREET.  
M. W. KIRWAN—EDITOR AND PROPRIETOR.  
TERMS—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, APRIL 10.

CALENDAR—APRIL, 1878.

WEDNESDAY, 10—Feria.  
THURSDAY, 11—St. Leo, Pope, Confessor, and Doctor of the Church.  
St. Rev. Bishop England died at Charleston, S. C., 1842.  
FRIDAY, 12—Seven Dolours of the Blessed Virgin Mary.  
SATURDAY, 13—St. Hermenegild, Martyr.  
Battle of Bound Rock, N. J., 1777.  
SUNDAY, 14—PALM SUNDAY.  
MONDAY, 15—Feria.  
Repeal Association founded, 1840.  
TUESDAY, 16—Feria.  
"Declaration of Irish Rights," moved by Henry Grattan in Irish House of Commons, and carried unanimously, 1782.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE  
INFANTRY COMPANY.

THE MEMBERS OF THE ABOVE COMPANY  
...WILL ASSEMBLE AT THE...  
QUEBEC GATE BARRACKS,  
(DALHOUSIE SQUARE),  
TO-MORROW (THURSDAY) Evening,  
At 7:30.

M. W. KIRWAN,  
Captain Commanding.

NOW READY.

"LA CAMPAGNE IRLANDAISE."  
REMINISCENCES OF THE  
FRANCO-GERMAN WAR,  
By W. M. KIRWAN.  
To be had at DAWSON BROTHERS, Montreal. Price, in  
Paper, 75 cents; in Cloth, \$1.

ANSWERS TO CORRESPONDENCE.

"ONTARIO."—We have mislead your original letter.  
"LUCKNOW, ONT."—We do not quite understand your letter.  
"SCOTIA."—Your communication about the events of St. Patrick's Day at St. Theresa College, could not be inserted, and it is now too late.  
"D. J. D."—Both. We believe that it will be all right. In a little time we expect to be able to announce its continuance.  
"AN IRISH CATHOLIC."—You did not send your name and address. We can take no serious notice of anonymous letters.

HOW CATHOLICS ARE TREATED IN THE VOLUNTEER MILITIA.

(From the Star of Friday)

EFFRANLY CONDUCT.—As the St. Jean Baptiste Company of Light Infantry were proceeding to their armory on Friday evening, singing as is usual with our volunteers, some volunteers belonging to another corps, going in a contrary direction, so far forgot the uniform they wore as to insult grossly the former by hooting and hissing. Capt. Kirwan's company treated the others with the contempt they deserved and proceeded on their way. This sort of thing, especially on the part of the volunteers, is not conducive to promote that good feeling and esprit de corps which should exist between men who some day may have to defend the same colors, homes and country. The men of the St. Jean Baptiste Company were not the aggressors, and the conduct of the others who were straggling alone, singing in a loud and discordant manner, was very reprehensible. Volunteers who cannot at least respect the uniform they wear should be ignominiously discharged from the battallion they disgrace by such acts as the above.

UNREPRESENTED.

We are glad to notice that the Catholics of Ontario are commencing to agitate the question of Catholic representation in the House of Commons. We publish a report of a meeting held in Ottawa, last week, where a political club was organized to secure, if possible, better representation of Catholics in the House of Commons from the Province of Ontario. This is a move in the right direction. The Orange faction will oppose the labours of this new club, but if there is any true Civil and Religious liberty in Ontario, it should find expression in some other way than excluding 200,000 Catholics in that Province from being represented in Parliament.

ST. PATRICK'S DAY PROCESSION.

We have received a communication from a member of St. Gabriel's Society affirming that the procession on St. Patrick's Day in Montreal was not confined to the Catholic Union, for the writer states that St. Gabriel's Total Abstinence Society and many of the members of St. Gabriel's Parish attended as well. This we learn to be correct, and we are informed that St. Gabriel's Brass Band, lead the way. This fact deprives the procession of being a party demonstration, and our correspondent has done well by calling attention to it.

REV. MR. CARMICHAEL.

There are few men in Montreal who have more friends than the Rev. Mr. Carmichael. He is one of those broad-minded Protestants who allow Catholics to go their way without annoying or insulting them. He would no doubt, fight manfully for the convictions he entertains, if those convictions were assailed, and if we judge him rightly, he does not think it a crime when others do the same. He is in fact our beau ideal of a Christian clergyman, and Montreal can but poorly afford to lose him. But as he must go, it is pleasing to know that he will bring with him some substantial recognition of the esteem in which he is held, and the testimonial which is to be presented to him, will we are sure be generally subscribed to. Irish Catholics will be proud to record their appreciation of the Rev. Mr. Carmichael as a Christian clergyman, a countryman, and a friend.

THE O. Y. B. OF QUEBEC.

It appears that some one has been writing over the initials "O. Y. B." to the Quebec papers, and that the tone of the letter was in the usual strain. To this letter "John C. Tait, Master of the Quebec Orange Young Britons" replied. He denied on the part of his associates all complicity with the letter, and declared that neither he nor his friends had any desire to make Quebec "a second Montreal." At the conclusion of his letter he said:—

I have, in conclusion, to inform our many Roman Catholic friends that the existence of the Orange Young Briton Association in this city, is neither a threat nor a menace to them, but is simply a body of young men united in the support of principles which we believe to be correct.

This is the music where the order is weak; where it is strong the brethren tune to another key—"Croppies lie down," "To hell with the Pope," "You bl—dy Papist," and the rest.

HOME RULE.

The Home Rulers are cutting a poor figure in Parliament. Absentees are numerous, and indifference appears to guide their conduct. If the party had had a good muster on the occasion of the Borough Franchise Bill, that measure would have passed, and the people of Ireland would have had household suffrage. It is too bad to see the vital interests of the people neglected, and the result of this neglect must be damaging to the Home Rule cause. We have always said that so far as Home Rule is concerned, the present party in the House of Commons is a failure. As Irish Parliamentary Parties go, the present party is the best the Irish people have ever had, but they are not the men to obtain Home Rule for Ireland. However we should remember that the present M.P.s were selected in a hurry, but at the next election we may look for a better class of men.

SECRET SOCIETIES.

Are members of Secret Societies bound to assist each other in time of trouble, or to risk life for them in time of danger? For instance, when members of the Orange order get into trouble, are the brethren expected to stand by them? According to the Orange obligation, or to be particular, according to their "General Declaration," each Orangeman pledges himself to "afford assistance to distressed Members of the Order." Of course this is followed by some expression in favour of supporting "Law, order and Constitutional Freedom," but there is a wide-spread feeling, common in our community, that one Orangeman would, to use a hackneyed phrase, swear a hole through a gridiron, in order to save a "brother in distress." The following slip, which we omitted to publish last week, is some proof of this:—

"David, say nothing about where you were on the night of the row, for we have a plan to get you off. But if you say anything you will spoil our plan." T.S.

"P.S.—Don't you call any witnesses; two of the boys are going to swear for you."

Now, this being the case, what hope is there of obtaining conviction when the evidence depends upon a "brother's" testimony? None whatever! It is thus that Secret Societies become subversers of law and order, and should be discouraged by every law-abiding citizen in the land.

CATHOLICS IN THE VOLUNTEERS.

Catholics complain that they are not fairly represented in the Volunteer Militia. Of this fact there is no doubt, but whose fault is it? Who but Catholics themselves! The well-to-do Catholics appear to take no interest in the defense of the country, or if they do they certainly do not show it in a practical way. There are plenty of Catholics in Montreal who could give time and money in assisting the Volunteer Militia, and yet there are in Montreal proper, but one or two English speaking Catholics who hold commissions. If then Protestants incur all the expense, exhibit all the patriotism, and lose all the time, then Catholics have no right to expect to be treated with any more consideration than they are. If we look around us we are forced to admit that the Catholics of Mon-

treil, and particularly the English speaking Catholics have done, and are doing, very little to prove their patriotism, and no fair minded man can be surprised that the force is officered and manned as it is.—Of late there is a better spirit manifesting itself, and we hope soon to hear of some of our well-to-do Catholics joining the Volunteers, and thus evince their willingness to prove that they are entitled to be treated as considerably as their Protestant neighbors.

THE CATHOLIC SCHOOL COMMISSIONERS.

The Mayor and some members of the Corporation are pursuing their course of hostility to the Catholic School Commissioners. Some of the French Canadians are too assisting in the work, and a number of them have petitioned the Corporation for an enquete into the affairs of the Commission. They might as well ask for an enquiry into the Fishery Award, for the Corporation has no right whatever to demand it. As a Corporation we repeat that they are out of court and they can only approach the question as citizens and as tax payers and that through the Superintendent of Education. So that this petition is simply loss of time. This fact appears to be pretty well known, for there are not a dozen prominent names in the petition. Our Irish friends appear to have kept aloof altogether, for in looking over the list we could not see more than six or eight Irish names in it. The proceeding is illegal, as well as being frivolous and vexatious. We should call the Mayor and his petitioners, *Eteignoirs*. The city should be proud of the good the School Commissioners have done. They have given a tone to school architecture, they have on the admission of the *Gazette*, surpassed the Protestant Schools in some particulars, and they have educated thousands of poor children gratis; the Commissioners have given time and money in the interest of the public and we fail to see any substantial charge against them. One or two charges are libellous. We trust the Irish Catholics in the Corporation will have nothing to do with this petition, or if they have that they will exercise their influence to direct it into a legal channel, and thus assist the Mayor and the Council in minding their own business. The Commissioners have the support of His Lordship the Bishop of Montreal and the clergy, and each school being put under the special charge of the Cure of each parish, there is sufficient guarantee of the manner in which they are conducted.

THE EARL OF LEITRIM.

The murder of the Earl of Leitrim has given the enemies of the Irish people another opportunity of denouncing them. They are mostly held to be responsible for, or in sympathy with, the deed. There is a covert feeling that Irishmen encourage and shelter agrarian murderers and that there is a broad-cast conspiracy among the people to murder bad landlords whenever they can do so with tolerable security. For proof we are told to look at the number of agrarian murders that takes place, and the few convictions that are obtained, or the sympathy which the hanging an agrarian murderer evokes. Now murder in any case—no crime as defend. To be silent when such a crime as the murder of the Earl of Leitrim occurs is in itself culpable. We can understand a war against principle, but war upon individuals, is unchristian. For instance we fight orangeism, but we do not fight orangemen, nor countenance their assassination. The same with Irish Landlordism. There are good men amongst them and there bad men as well. Of Lord Leitrim's character we shall say little. Socially he was all that a nobleman should be, as a landlord we shall give him the charity of our silence. But bad as this murder is, bad in fact as all murders are, yet there is a remarkable difference between the manner in which the Irish and the English people send their victims to their last account. English murderers often appear to take to their work by intuition, and such men as Palmer, Wilson, and many others are evidences of the brutality as well as the murderous instincts of the criminals. They not only kill but they kill with cruelty as well. In Ireland those things are unknown. Men commit murder indeed, but these murders are seldom, very seldom, accompanied by cunning or mutilation. Again crime in Ireland is less—far less—than it is proportionately, either in Great Britain or the United States. The statistics of Dr. Hancock amply prove this. The *Witness* says that it is because the Irish are so ignorant that these murders are committed. No; it is because Irish laws are made by Englishmen, and because the peasantry are too often driven to madness and crime by harsh and cruel landlords—these are the causes, and these are the causes alone. Considering the circumstances by which they are surrounded, the Irish are the most educated people in the world. More children attend school in Ireland than in England, in proportion to the population, and considering that it is only the other day that the Irish people obtained Catholic Emancipation, the fact is all the more startling. No, the causes of these outrages are only to be found in the fact, that

the men who make laws for Ireland do not know the country, and have little or no sympathy in common with the people, and we fear very much that until there is a change in the direction of placing the internal affairs of the country in the hands of men who are directly interested, we shall never be quite free from such deplorable occurrences as have lately thrown a pall over the nation.

ASSASSIN JOURNALISM.

Anonymous journalism requires to be handled with particular care. Men may fight principles over a *non de plume*, but when they are allowed to attack individuals in the same way, it becomes cowardly in the extreme. In such a case the editor must be held morally responsible for the publication. If this is not so, the editor, fearing to attack a man in an editorial, may resort to the subterfuge of assailing him in a fictitious letter, over some imaginary name. This is assassin journalism, and the man who is guilty of it is a coward in his soul. Let us take a case in point. There is what is called a "Military Column" in the *Gazette*. This "Military Column" is edited by a gentleman holding a commission as Captain in the Victoria Rifles. Last week he criticized two circumstances, with both of which we have something to say. In the "Military Column" he editorially wrote in friendly opposition to some rumour that obtained currency about establishing a "Catholic" Volunteer Company in Kingston. He objected to such a policy, with which objection everyone must agree. We are all opposed to "Catholic" or "Protestant" corps. The St. Jean Baptiste Company is not a "Catholic" corps, although the men who belong to it may be Catholics. What we want to see is Catholics join any corps, and we wish them to be received as comrades who are willing to bear true and faithful allegiance to the crown. So far so good. Editorially the "military column" was fairly courteous, but in a letter signed "28 years in Canada" there appeared a cowardly attack upon the character of a public man. Who is "28 years in Canada?" Is he the editor of the "military column?" Whether he is or is not, the editor of the "military column" allowed the attack to be published, and he is guilty of that assassin journalism which is as despicable as it is craven. We attack the Volunteers when they are guilty of doing what we consider wrong, but we do it in a manner which leaves no doubt as to who is responsible. We expect the same ourselves when we do anything which violates journalistic courtesy or Military Law. But this "military column" anonymously assails individuals, writes about "importations having no stake in the country!" But we shall let that pass or we might be tempted to retort. When the Victoria Rifles committed a gross breach of Military Law—the "military column" was silent, but no sooner do we make a charge against one of the city corps, than the "military column" assails the "editor" always that terrible editor—with anonymous letters and vicious spleen. Again when the *St. Jean Baptiste Infantry Company* was calumniated by malicious falsehoods, not one but two or three, this "military column" the supposed friend of the Volunteers, was as silent as a Trappist. Personalities should in journalism be avoided as much as possible. We never unnecessarily use them. We never attack the "editor" of any paper, and when we attack individuals we are forced to do so upon public grounds. One thing we never do, and that is to attack the private character of public men by anonymous letters, a species of trickery which we repeat can only be befittingly characterized as "Assassin Journalism."

DR. D. D. MULCAHY.

It appears that some people in Montreal have objected to the course we have pursued with reference to Dr. D. D. Mulcahy. We do not admire that gentleman and we did not hesitate to say so. Now in order to prove that our opposition to Dr. Mulcahy does not arise from prejudice, but that it is based upon principle, we shall give our reasons for writing of him as we did. In the first place Dr. Mulcahy is a factionist. He is for a party as against the nation, and would scuttle Ireland rather than see her ruled by any power except that in which Dr. Denis D. Mulcahy believes. His history is a history of discord and of faction fighting. He went to Ireland some two or three years ago "to break up the Home Rule movement," as he himself openly declared. Before he came all parties were working harmoniously together—after he left—there were riots, bloodshed and "Irish rows" all over the country. He incited a few of the extreme party to attack the Home Rulers, and "break up their meetings by force if necessary." This was his programme, and let us see how he carried it out. To be sure only a few—a very few—of the extreme party would be led by the unwholesome advice of such men as Dr. Mulcahy, but he got a few followers and those few fol-

lowers brought disgrace upon the Irish name. What Irishman with a spark of manly feeling could countenance the rowdism of Daly and his followers, who were Mulcahy's creatures, and who with cudgel in hand assailed so many Home Rule meetings in Great Britain. If the Irishmen of Canada forget those things we do not. The English press held high revel over the "Irish rows" caused by the followers of Mulcahy. In London and at Manchester, blood was shed, and "Irish row," afforded sport to people who were only too ready to jest at the expense of the Irish cause. Mulcahy incited this evil work, and the doings of Daly and his followers, doings which no one honest man can support, and which even the *Irish World* condemned, were all the outcome of this same Dr. Mulcahy that we are expected to admire. We would fain let those things pass, but we find it now necessary to expose the actions of this person. He is a man entirely for self. His doings with reference to this "Skirmishing Fund" proves that he is a grab—all. No one will get Dr. Mulcahy to do much unless he is well paid for it. He "lectured"—save the mark—once at Gateshead in the North of England. He had a very small house at which he flew into a passion. After the lecture the committee did not like to offer him the small surplus of profits. They determined instead to give him an "address." How did Dr. Mulcahy receive it?—with scorn—that scorn which so well becomes his "flowing locks and alabaster brow." He told the Committee that he wanted "none of their addresses" he "wanted his money" and he left Gateshead roundly denouncing them all. We know chapters of such instances about him, and if we find it necessary we shall give them to the public. Other men—Rossa, etc., mistaken and wrong as we believe them to be, are honest. No one can prove that they ever used the Fenian organization to make money, but this Dr. Mulcahy drags "patriotism" in the mire, and it is time that a too confiding people should no longer be deceived because he flaunts a green flag across their path. When will men open their eyes to the impositions which are surrounding them. No wonder it is said that the Irish are the most gullible people in the world, when countenance is given to a man, who acts more like a money grabber and a clown, than an Irishman and a gentleman. And what has been the result of his visit to Montreal—faction and division—just as occurred in every other place he visited. Here, not satisfied with preaching treason to England, he preached treason to Ireland and treason to Canada as well. From the platform of the Mechanics Institute he said that we "did not know what liberty was in Canada," because we were "in a transitory state between serfdom and freedom,"—and that "if Ireland had Home Rule he would 'conspire to destroy it.'" Surely such language ought to be enough to undeceive anyone. These are not the class of men to obtain respect for, nor to promote the good of, any people, and it some men must hug the heinous delusion, then we can only pity them. "Such are thy Gods! O Israel."

NEW ENGLAND VERSUS LOWER CANADIAN CIVILIZATION.

Rev. J. Cook, a delicious *mixtum gatherum* of Boston ecclesiastics, lately favored our benighted city with a lecture. It was a stupendous performance. None of your particular reasonings, but lofty generalities, i' faith—awful oracles—echoes of Memnon and Attic silt. We have failed to discover whether the "eloquent"—(by-the-by, everybody is eloquent now-a-days)—visitor was sent for or sent. If the latter hypothesis held, we are sure he was sent by no good spirit. For, what says the proverb: "God sends the meat but the devil sends the Cook." This prophet from the Hub spoke not of Faneuil Hall—forgot Bunker Hill—said nothing about that big Organ—passed Emerson by and was strangely oblivious of Plymouth Rock and the Mayflower. But, stop! now we think of it, he did trot out the Mayflower and the detectable embryo of New England Civilization, which that latest Noah's Ark carried in her oaken bowels. If we be not astray in the Mosaic record, Noah's Ark contained an extensive assortment of very strange beasts. Morally speaking, the Mayflower can hold her own, in that respect, against Noah's or any ark the world ever saw. The Mayflower reminds the impartial historian of Barnum's cage of incongruous animals miserably brutes, filthy monkeys, envious hyenas sly foxes, malignant rats, and melancholy apes, (with a semblance of offering up a petition).

The Rev. Mr. Cook makes a comparison. Of course, the comparison is oracular. He compares the glorious Civilization of New England—daughter of Puritanism, with the Bestial ignorance of Lower Canada, offspring of that dreadful scarlet Lady who so disturbs the infantine slumbers of thousands of civilized old ladies of both sex. "New England," quoth he, "is more attracted to Upper Canada than to Lower." Why not? Like is attracted by