

NOW READY.

"LA CAMPAGNE IRLANDAISE."
REMINISCENCES OF THE
FRANCO-GERMAN WAR,
By **W. M. KIRWAN.**
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THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.
THE MEMBERS OF THE ABOVE COMPANY
...WILL ASSEMBLE AT THE...
QUEBEC GATE BARRACKS,
(DALHOUSIE SQUARE),
this (WEDNESDAY) and
TO-MORROW (THURSDAY) EVENING,
At 7:30.
On FRIDAY every man must be at the Barracks at 9 A. M.

M. W. KIRWAN,
Captain Commanding

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY WEDNESDAY,
AT
761 CRAIG STREET.
Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, MAY 22.

CALENDAR—MAY, 1878.

WEDNESDAY 22—St. John Nepomucen, Martyr.
Samuel Neilson arrested, 1793.
THURSDAY 23—SS. Cletius and Marcellinus, Popes and Martyrs, (April 26).
FRIDAY 24—Blessed Virgin Mary, Help of Christians
The "United Irishmen" took the town of Prosperous, 1798.
SATURDAY 25—St. Gregory VII., Pope and Confessor
St. Urbanus, Pope and Martyr.
First Priest ordained in the United States, 1703.
SUNDAY 26—FIFTH SUNDAY AFTER EASTER.
Philip Neri, Confessor.
Richard Lalor Sheil died, 1831.
MONDAY 27—St. Mary Magdalen of Pazzi, Virgin.
St. John, Pope and Martyr. Rogation Day.
TUESDAY 28—SS. Nereus and others, Martyrs.
(May 12), Rogation Day.
Thos. Moore, the poet, born, 1780.

"THE POST."

We expected in this issue to be able to announce the day on which "THE POST" will appear. We find, however, that there have been delays upon which we did not calculate. We have been obliged to remove the press from the ground flat, to a more commodious building erected for it in the yard. This has caused some delay. As we intend to

ENLARGE THE "TRUE WITNESS,"

one of the partners of the new firm has gone to New York to purchase another press on which the enlarged paper can be printed. The fact is that the business is expanding and all that money can do to make "THE POST" a success will be done. We are also making arrangements for an extensive

JOB PRINTING OFFICE,

and we have already made our purchases in that direction. Meanwhile our friends who are desirous of subscribing to a

FIRST-CLASS DAILY NEWSPAPER,

which will give the latest news, market reports &c., can have the POST mailed to them for a year, free of postage, by sending their names and \$3.00—or the paper will be mailed for three months for 75 cents, or six months for \$1.50, free of postage. The annual subscription for the POST, delivered in the city, will be \$4.00—cash in advance.

TO ADVERTISERS

The Post will supply a want long felt by a very large portion of our citizens, and will be read and appreciated by thousands, thus affording an excellent medium whereby business men can reach the public.

The Post will commence with a circulation of

10,000 COPIES A DAY,

distributed in all parts of the city and suburbs as well as all important points in this and the other Provinces of the Dominion. The Post will be published by THE "POST AND TRUE WITNESS PRINTING AND PUBLISHING COMPANY," with ample capital and facilities for making the paper all that its most sanguine friends can expect it to be. Considering its large constituency, the POST will start out under better auspices than any other newspaper we can call to memory. Our Advertising Manager, Mr. C. J. Sheil, is now calling upon all the principal advertisers in the city. He will furnish every information that may be desired, and make contracts for advertisements at the same rates as can be had at the office of publication.

OFFICE OF THE POST AND TRUE WITNESS,

761 CRAIG STREET, West of Victoria Sq., MONTREAL.

NOTICE.

ST. JEAN BAPTISTE INFANTRY COMPANY.

The extra supply of new clothing has arrived, and will be given out this evening. Every man who is absent without leave this evening, to-morrow evening and Friday morning, at 9 a.m., will be struck off the strength of the Company. This evening the Company will assemble at 7.30 p.m., for battalion drill with the 65th.

M. W. KIRWAN, CAPTAIN.

THIS MORNING'S NEWS.

Ottawa proposes to present an address to the Governor-General previous to his departure.

There are still reports from North Troy (Vt.), about Fenians being in that neighbourhood, and that the invasion of Montreal and Quebec is imminent. It is thought the whole thing is a Russian ruse to prevent recruiting for the Imperial service in the Dominion.

It is absurdly reported that arms and ammunition are concealed inside the Canada line, and that 10,000 stand of arms are concealed for the use of the "Fenians," who are represented as being scattered along the line, and intent on attacking Montreal, Quebec, and other points.

THE CATHOLIC UNION.

The Catholic Union is making preparations for holding a monster picnic on Dominion Day. We believe that St. Patrick's Society has postponed all arrangements for its annual picnic until some time after the Union picnic comes off. We learn that this arrangement has given much satisfaction to the Union men. We hope, however, that before the 1st of July the Local Legislature will have put an end to all cut door party demonstrations, and that the necessity for the Union picnic will no longer exist.

THE PILOT ON THE FENIAN BUSINESS.

The Pilot does not believe in the "Fenian scare." In its last issue its readers are advised to:—

Look out for the fellows who are talking of organizing raids on Canada. If you watch them you will find them towards twilight wending their way to the English Consul's office, to "receive orders" for next day.

Again the Pilot assures us that:—

THE "NEW" METHOD OF ATTACK.

We notice with some surprise that most of our military authorities speak and write about the "new" method of attack, when in fact there is very little that is "new" in it. In skirmishing for instance the method of attack has changed but very little. The only difference when extended, is that the rear rank man comes up on the left of his front rank man when the firing commences, instead of remaining behind him as was the practice before. The "new" method as it is called is an improvement, because the front rank man was likely to have his aim unsteadied by his rear rank man, which coming up on the left avoids. There are some little improvements indeed, but nothing to warrant us in saying that there is a "new" method of attack. It is simply extending to all line battalions, the formation in which Light Infantry and Rifles nearly always attacked. It is making general what was only partially practiced. Perhaps there is no other name handy but that of "new" method, but going into action "like a ladder" has been practised for very many years.

PARTY PROCESSIONS.

The Colligan inquest has ended in an open verdict of wilful murder against some person or persons unknown. The jury has strongly recommended the Local Legislature to pass a Party Procession Act and that "no party processions of any kind whatsoever be permitted to parade the public thoroughfares in the Province of Quebec." Thus we have the City Corporation, the Chamber of Commerce, and the jury on the Colligan inquest, recommending the abolition of party processions. A fairer expression of public opinion it would be difficult to find. We believe that nine-tenths of the citizens will agree with the recommendations thus put forth. Let the use of our thoroughfares be denied to anyone who knowingly means to insult his neighbor. No matter what

may be his creed or nationality, yet the citizens of Montreal have a right to expect that they shall not be kept at fever heat because of fanatics on either one side or the other. The thoroughfares are no places to parade our party spite. If there are men who wish to perpetuate party feuds, let them do it inside doors. Most gladly will we turn over a new leaf with our fellow citizens if this proposed party procession act become law. The Catholic Union will we hope accept a proposition to abolish their processions or parades. By name indeed, the Union could not be brought under the law of party processions, but as there are a great number of Protestants who look upon it as an organization deadly antagonistic to Orangeism, we hope there will not be one word of objection if the proposed measures embrace the Union as one of the forbidden societies. But we may warn those whose duty it will be to attend to detail, that no party processions act will secure peace to Montreal unless a provision is made to severely punish the whistling or playing of party airs in our streets. So long as they are allowed so long will we have trouble. In Belfast, the whistling of party tunes is a punishable offence, and it should be made the same here. All good citizens will be not only willing, but anxious to restrict liberties which only bring disgrace and ruin in their wake.

THE ENCYCLICAL.

The Encyclical letter of His Holiness Pope Leo XIII. corresponds to the highest expectations of Catholics throughout the world. Taking up, as it were, the argument of the Church's mission at the point at which it was left by the late venerated Pontiff, it lays down with massive and eloquent directness the great principles of religion and the nature and indisposability of the authority entrusted to the Vicars of Christ. The sad spectacle of the evils which almost everywhere make themselves visible in the contemporary world first of all engages the attention and demands the counsels of the Pontiff. At no time, indeed, since the foundation of Christianity, were the results of a refusal to take heed of the teaching of the Church more conspicuous or more baleful than in the Europe of to-day. The whole economy of Christian society appears to have been the object of the persistent machinations of a powerful confederacy working together with or without consciousness of co-operation. The fundamental principles of legitimate Government have been denied; usurpations have been established; public faith has been broken; the reign of force has been proclaimed, and all in the name of liberty and the good of the people. The Church, the true guardian of popular rights and the most zealous fosterer of popular happiness, has been denounced as the one remaining obstacle to the progress and tranquility of nations. And what is the result? Reckless administration, criminal profusion, malversation of public funds, the increase of public burdens, interference with public liberty, wars and rumors of wars, the entire population of Europe crushed by conscription, perpetually menaced by mutual invasion, and even in time of external peace exposed to the destructive operations of revolutionary conspiracies and alternate periods of anarchical licence and iron repression. Italy has proclaimed her unity in virtue of principles of nationality, but dares not trust the electoral power in the hands of more than a small minority of the people. Germany pretends to be the Empire of progress, and Falk Laws and Socialist demonstrations give the measure of her real culture. Russia aims at annexation on annexation in the name of Christianity, and the persecutor of Poland, the devastation of Bulgaria, the whip, the secret police, and Siberian exile, speak of the claims to the rank of a champion of Christian freedom. Everywhere the anti-Christian party had declared that it was about to regenerate mankind by breaking the bonds of religion, by silencing the Church, by driving the priest from the school, from the marriage rite, and from the bedside of the dying. Everywhere the advent of a new civilisation, of a modern science, was proclaimed in every variety of self-laudation. National indeptedness, the increase of public and private crime, the spectacle of millions of men in arms, these are the fruits, even in the material sphere, of the revolt from the authority and guidance of the Church of Christ.

It is sin that makes the peoples wretched. *Miseros facit populos peccatum.* This is the burden of most of the Encyclical. In no closer connexion could Leo XIII. find the opportunity of speaking of the difference between the true civilization which the Church approves and aids, and the false civilization which, renewing in our day the deceitful doctrines of Pagan and infidel sophists, leads the nations which it seduces to public and private corruption and final decay. "It is most clear and evident, Venerable Brethren, that the cause of civilization is destitute of solid founda-

tions so long as it does not rest upon the eternal principles of truth and on the immutable laws of right and justice, and so long as a sincere charity does not unite the minds of men and regulate the distinction and the motives of their reciprocal duties. Who can deny it? But is it not the Church which, by preaching the Gospel among the nations, has enkindled the light of truth in the midst of savage and superstitious peoples, and has led them to the knowledge of the Divine Author of all things and to the respect of themselves? Is it not the Church which, by causing the disappearance of the calamity of slavery, has recalled men to the dignity of their noble nature? Is it not the Church which, displaying upon all the shores of the world the sacred standard of redemption, attracting to it the sciences and arts and covering them with its protection, has everywhere, by its excellent institutions of charity, where all hills find their solace, by the foundations and trusts whose guardianship it has accepted, civilized the human race by its public and private morality, raised it from its misery, and formed it by numberless cares to a manner of life in conformity with the dignity and the hopes of humanity."

Pope Leo has not omitted to refer in suitable terms the usurpation of the Temporal Sovereignty of the Holy See. It is not earthly ambition which causes the Supreme Pontiff to demand the restoration of the Temporal Power which belongs to the See of Rome. It is the certainty that the temporal independence so long and so providentially secured to the Holy See, is necessary to the full and free exercise of the world-wide mission committed to the successors of Peter. A Roman Pontiff exercising his indispensable authority on the suffrance of any particular Government of Europe is such a contradiction of the most elemental conception of the position befitting such a pastorate, that it needs but to recall the facts for a moment's reflection in order to perceive all the enormity of the existing situation. It is idle to speak of the liberty which the Pope is said to exercise at Rome under the present circumstances. By a providential concurrence of circumstances, the Conclave was free in effect, but who does not know that plots against its freedom were planned between Rome, Berlin, and St. Petersburg, and that those plots might have succeeded in causing grave disasters and sore trouble? The authors of these intrigues missed their mark, but at another moment, when Europe was less occupied with other matters, when revolution had more fully matured its plans, what might not be the consequences? The Papacy would, we know, be safe; the succession of St. Peter would certainly run on, but at what cost, at what risk, at what suffering? And if the Conclave was free, not by reason of, but in spite of the existing usurpation, is the Church free? Are the Congregations, are the Religious Orders, are the functions of Religion? Is the Church property safe? How many basilicas and churches and convents have been already degraded to secular uses? The Power which seized upon the Quirinal, is it not equally entitled to seize upon the Vatican? The destruction of the Temporal Power tends to make the POPE a subject, and the Supreme Pontiff of Universal Christianity cannot be a subject. The Pastor who has to speak as a master to Kings and subjects alike whenever the Divine law is threatened with infraction must be independent, even in the interests of Kings and subjects, from the authority of every earthly Government. There must be one place where the proudest CAESAR must own that he holds no authority, and claims no obedience; and that place is the city and the territory of the "Father of Princes and Kings," the spiritual "Ruler of the World," the Pastor of the Church Universal.

The following letter appeared in the Montreal Daily Witness of the 17th instant:—

ORANGEISM.

Sir,—I cannot complain of the manner in which you treated my letter of the 8th inst. You differ from me upon some vital issues, indeed, but that difference has not developed into personal abuse. I accept the spirit of your article as a fair vindication of your side of the question, and I now ask a little more space in your journal to give my reply. My grounds are these—First, "I would as soon insult the Pope for being a Catholic as I would insult a Protestant for being a Protestant." In reply, you say that I don't know when I insult Protestants, and then you quote the passages from the True Witness to sustain you. These passages refer to some remarks I made about Chiniquy, Baxter, Gaetz, Beaudry and Doudiet. Sir, I repeat every word I ever wrote of them. I repeat that they are a howling lot of fanatics, who outrage decency by their bigoted fury against anything and everything bearing the impress of the Catholic faith. It would be waste of time to quote from the language of these men. They assail our dogmas and ridicule what we believe to be the living God Himself. Remember what a terrible crime we regard it, when the Host is blasphemed. Try and place yourself in our position when we read of these men calling what we conscientiously

believe to be God, His body and His blood, "a God of bread." It is the grossest outrage that can be given to us. That "God of bread" we believe to be Christ crucified, and we would rather a thousand times over, you would assail us with fire and sword than utter a sacrilegious word against the Host we worship. We have read and reasoned, and thought and argued the question from all and every stand point, and yet we Catholics conscientiously believe that that Host is God, His body and His blood. And you complain because I assail the miserable fanatics, the mongrels of the pulpit, who will not give us credit for our conviction but who glory in ridiculing the most sacred of all the mysteries of our church. And you are to champion these men; you are to say that I as a Catholic journalist, must not notice them, but fold my arms with resolute reserve, and allow such people to escape scot free. To this I shall not consent, and so long as Montreal produces men who will persist in attempting to heap ridicule on what I regard as dearer than life, so long will I continue to meet them in the fray. About the Rev. Mr. Bray, I am sorry you introduced his name. Of late, I think that gentleman and myself have understood each other better. I shall allow his name to pass, as I have no desire to rake up recollection, which I hope Mr. Bray as well as myself are willing to let rest. But for the rest I once more repeat all I ever said of them, and I am very much mistaken if much of what I said about them is not endorsed by many respectable Protestants in the city. As for the Colporteurs, I deny that they should be treated otherwise than itinerant hawkers, who do a great deal of harm and who do no good. I would be sorry indeed, to class them with Protestant clergymen, most of whom are accomplished gentlemen, and many of whom I can count among the warmest of my friends. Now, I say all this in order to define my position. I say "I would as soon insult the Pope for being a Catholic as I would insult a Protestant for being a Protestant," and I contend that I have established my case. I insult no man because he is a Protestant. Did I insult Chiniquy, Gaetz, &c., because they were Protestants? Certainly not. I assailed them because they insulted the church to which I belong, but not because they were Protestants. Your quotations only strengthen me in these premises. I never insulted or even assailed a man because he was a Protestant or because he was a Jew or Deist, or anything else; but I have and shall (D. V.) continue to fight men who ridicule my church, and who outrage all the most sacred tenets of my faith. This I shall now more fully establish by quotations from the True Witness. On April 6, 1877, the following passage occurs: "Let our Protestant fellow-citizens point out to us a single wrong that they labor under; let them show us a single injustice which we can remove; let them note a single instance in which the Catholics attempt to treat them unfairly; then we venture to predict the Catholics will be found battling for the dual rights of civil and religious belief for all."

I wrote this when I was only a few months in Canada. I repeated it over and over again, and I now repeat it once more. Show me a single case in which the Protestants as Protestants are treated unfairly, and I shall do whatever good I can to obtain equal justice for all. Here is a fair issue, and one which I am prepared to stand by.

Again on the 11th day of July last, I said "To our Protestant fellow-citizens, we have no illwill, we would defend their liberties, if assailed, just as earnestly as we would defend our own. We wish to live on terms of social friendship and kindly feeling with all men; anxious to cultivate that generous friendship which will make good citizens of us all. Whatever may happen tomorrow, we are sure there will be no demonstration against our Protestant neighbors. The man that offends the respectable Protestant offends us. The man who insults a fellow citizen because he is not of his own Church insults us also."

This I repeat to day, and I think it strengthens the position I have taken. Again on the 25th of July I find in the True Witness of that date, "Do we object to Protestant processions in the streets of Montreal? Not at all! We would defend the rights of Protestant national, religious or benevolent societies to walk through our thoroughfares, the same as we would defend our own. Let the Protestant Benevolent Society, the Caledonian Society or any other kindred association turn out, and we will defend them through our thoroughfares if required. This is the unanimous feeling of the Catholic people." I repeated much the same thing again and again.

In the issue of Oct. 3rd, the following remarks about a mistaken Catholic clergyman was made:—"The gentlemen to whom we refer is reported to have said that all Protestants were bigots. If he was reported correctly he said what was not true. All Protestants are not bigots. There are Protestants, aye, and the majority of them, too, just as broad minded and generous as any people in the world. There are Protestants who never insult any man, and who would resent an insult to a Catholic just as quickly as they would an insult to themselves. It is a wild delusion to assert that all Protestants are bigots," &c., &c.

In the same paper I notice some remarks about the Rev. Mr. Dumoulin, the Episcopal minister of St. Martin's Church, writing of the sermon he gave, to which sermon not one word of objection was taken by anyone. I said: "Give us gentlemen like the Rev. Mr. Dumoulin, the Rev. Gavin Lang, the Rev. Mr. Carmichael, the Dean of Ontario, and other broad-minded and generous Christians, and then the demon of discord will vanish forever. We wish Mr. Dumoulin many years of happiness in our midst, &c., &c."

Nor is this all. Do you not remember that some time since I denounced another Catholic bigot, or at least one that was represented as such, by an article I think you copied? Again, in your issue of Wednesday last, in the second letter of "B," he quotes from the True Witness and says: "I am sure that reasonable Catholics are ready to make compromises to change the decision to walk. If the True Witness is sincere in one of its editorials, let us come to terms." "If," said that paper, "respectable Protestants ask it, the Catholics might be prepared to give up processions in the street on Corpus Christi day. If it is offensive to our Protestant friends we think that they have a strong case and one in which we would be prepared to support them. Nobly spoken, if sincere."

In those remarks the True Witness was sincere. I mean every word of it but I mean it as a concession to Protestant public opinion, not to Orangeism. It is a pity "B" is tainted with the craft, for that fact puts him beyond the pale of any serious consideration. With Protestants we can deal, with Orangemen we cannot. This is my position at least. Individually, I have nothing to say to them, and certainly I do not wish them individual harm. I know some of them to be honorable men, genial companions, and, singularly enough, free from bigotry. With some, too, I had, and have, business dealings, and there are now one or two in Montreal with whom I have business transactions. I could not get more attention or kindness from my dearest friends. This has pleased, as well as surprised me. I write of the Order, not of the