

The True Witness

AND

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY WEDNESDAY,

AT

662½ CRAIG STREET.

M. W. KIRWAN—EDITOR AND PROPRIETOR.

Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, SEPT. 12.

CALENDAR—SEPTEMBER, 1877.

WEDNESDAY, 12—Of the Octave.

THURSDAY, 13—Of the Octave.

British attack on Baltimore defeated, 1814. Commodore Barry killed, 1803.

FRIDAY, 14—Exaltation of the Holy Cross.

City of Mexico taken, 1847. Duke of Wellington died, 1852.

SATURDAY, 15—Octave of the Nativity of the Blessed Virgin Mary. St. Nicomedes, Martyr.

SUNDAY, 16—SEVENTEENTH SUNDAY AFTER PENTECOST. Seven Dolours of the Blessed Virgin Mary. SS. Euphemie and others, Martyrs. Thomas Davis died, 1845.

MONDAY, 17—St. Stigmata of St. Francis of Assisi.

The Constitution of the United States agreed on at Philadelphia, 1787. Spoleto defended by 312 of the Irish Papal Zouaves against 8,000 Sardinians, 1860.

TUESDAY, 18—St. Joseph of Cupertino, Confessor.

The corner stone of the Capitol in Washington, laid, 1793.

NOTICE.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble for DRILL at the MARKET HALL, ST. JEAN BAPTISTE VILLAGE, (the use of which has been kindly given by the Council) on FRIDAY EVENING, at 7.30 P.M. (By Order.)

M. W. KIRWAN,
Capt. Commanding.

ANSWERS TO CORRESPONDENTS.

- "A CATHOLIC."—Under consideration.
- "W. S."—Thanks. You may notice that the subject is treated in a leader.
- "IRISH CATHOLIC IN CIVIL SERVICE."—Next week.
- "ENQUIRER."—Who encloses his card—asks if "the editor of the TRUE WITNESS is the same gentleman who commanded the Irish Volunteers in the service of France during the late war?" Yes.

LATEST NEWS.

The wildest reports are current at Vienna of the capture of Plevna, the prodigious slaughter of the Turks, and Osman Pasha's capture. Preparations are being made for the entrance of 50,000 Russians into Serbia. The Servian brigade leaves to-day for the frontier. The Porte accuses Bulgarians of shutting up the inhabitants of two villages in Kazanlik district, tying them to each other, and stabbing them to death, men, women and children. In several other villages it is alleged Russians and Bulgarians massacred the inhabitants without distinction of age or sex.

OUR "RIGHTS."

Several papers have asked what we mean by our "rights." We answer—"The 'right' of immunity from insult. The 'right' to be allowed to go our way in peace. The 'right' in fact of being LET ALONE.

OUR PRINCIPLES.

Last week when we objected to the manner in which the *Witness* criticized our articles, it replied by saying that our "principles" were inciting Catholics to "assault" Orangemen if they march on the 12th of July. Now we challenge the *Witness* to make good that statement. Our files are here open to inspection, and we have a right to demand an explanation of so grave a charge as that made by our contemporary.

THE NEW PAPER.

At last we are able to announce a definite and an adopted programme for the new daily Catholic paper. At a meeting held in the Sacristy of St. Patrick's, on Monday evening last, the projected enterprise was placed on a business footing. Next week we shall give the details in full. Three provisional directors were appointed—the editor of this paper, Mr. M. P. Ryan and Mr. Wm Wilson. The work will now be pushed on, but we must ask our friends to be patient, as we are resolved not to start until we are in such a position as will render failure improbable.

A. PARENT, FRENCH MISSIONARY.

"A. Parent, French Missionary" at Oka has written a letter to the *Witness*. He complains of "one of Chief Joseph's brothers being arrested" because he used a word like the word "hurrah." Did anyone hear ever of such rubbish? We venture to say that the cause of the arrest was quite different, and that

the "brother of Chief Joseph" was not arrested for saying a word "something like the word hurrah."

"FOREIGNERS" IN CANADA.

It is very funny. When we, that is we Irish Catholics, are not wanted for political purposes, we are "dogs," &c. Just fancy the *Globe* accusing us of not being Canadian enough!! We are treated as Irishmen, and yet we are not Irishmen says the *Globe*. We are Canadians, and yet we are treated as Irishmen. It is very amusing, but it is significant. The fact is we are either mere Irishmen or "papistes," or else we are "Canadians," just as the enemy wants to use us. It is very funny, but it will not blind our vision for all that.

THE PILGRIMAGE TO STE. ANNE DE BEAUPRE.

From what we can hear and see the Pilgrimage of the Irish Catholics of Montreal, to Ste Anne de Beaupre, on Saturday next, the 15th instant, will be a brilliant success; a number of prominent citizens having already signified their intention of taking part therein along with their families. As our readers are already aware, it is under the management of the Catholic Young Men's Society; but is in no way confined to members of the body, being organized for the benefit of the Irish Catholic community at large. Besides performing a religious act, those joining in the pilgrimage can have the innocent pleasure of an excursion at the same time visiting a now famous Catholic shrine.

It is needless for us to add anything to the strong recommendations it has received from the various pulpits, on Sunday last. We would however draw the attention of our readers to the fact, that no time need be lost from business, as the boat leaves here on Saturday afternoon, returning early on Monday morning. We understand that unusual facilities of transport, both as regards fare and accommodation will be afforded, and tickets can be had at the rate of \$2 each.

THE REV. A. J. BRAY.

The gods must wish to destroy the Rev. A. J. Bray, for of a truth they are driving him mad. No sane man—unless he is a sensation monger—could stoop to the wild assertion, the bunkum threats, and the scurrilous abuse of the Catholics which the Rev. A. J. Bray indulges in. Just fancy the Rev. A. J. Bray, in heroic mood, vowing "that there was but one more point for the Roman Catholics of Montreal to advance, but one more murder to commit and the Roman Catholic Church in Montreal is annihilated." The Rev. A. J. Bray is to accomplish more than the devil himself. He will destroy the "Roman Catholic Church in Montreal." Like Samson he will apply his giant shoulders to the structure, and down it comes, the "colossus of crime," the "immorality of the priesthood," the shelter of "popular ignorance," and all the &c., invented by the Rev. A. J. Bray. Just fancy this gentleman, as he tells us that, "his soul was hot within him" when he read of the "unholy scenes" enacted on the 12th of July. Just fancy the Rev. A. J. Bray consumed with the fervour of his zeal and thirsting to place his "squadrons in the field" to "annihilate the Roman Catholic Church." From Zion the fiery cross is to be sent abroad, the tocsin is to be sounded from the roof tree that shelters the Rev. A. J. Bray, and just "one more murder" and then "Woe to Montreal." "One more murder" and then—the deluge. Fancy the Rev. A. J. Bray mounted on a fiery steed, booted and spurred, leading on his braves to "annihilate the Roman Catholic Church in Montreal." "Pere" Chiniquy upon one side, the Rev. Mr. McVicar on the other, and all with "souls hot within" them, charging to the music of "colossus of crime," "friend of popular ignorance," "to hell with the Pope," and "Woe to Montreal." Tom Robinson too must be there, personating King Billy, and bringing "Woe to Montreal." Then indeed will the "Croppies lie down," and hell will rejoice—for "annihilation" will come to the "Roman Catholic Church in Montreal." "Oh the sight entrancing." Just "one more murder" and then—"annihilation." Then the Rev. A. J. Bray and his friends will "Kick the Pope before them." Why for such a result it would pay to scare up just "one more murder!" Could't the thing be manufactured by some of the desperadoes who hate the "Roman Catholic Church in Montreal." But let us notice another phrase in this mad address of the Rev. A. J. Bray's. He says:—

"Concerning the dead nothing but what is good." He was sorry that there were gentlemen holding high positions in Montreal who so far forgot the old proverb (above quoted)—if they ever knew it—(Laughter) as to pour scorn upon the poor dead. He regarded it as a sacred duty for these men to have held their tongues in Council and other places.

This is charmingly inconsistent, and just what we expected from the hero of Zion, who is to "annihilate" the "Roman Catholic

Church in Montreal." Does the Rev. A. J. Bray forget the "scorn" he heaped upon the sacred dead of that "Roman Catholic Church" he hates so much? Who was it that a few months ago in Zion church spoke no good of the dead Popes and Bishops of our faith? Who but the Rev. A. J. Bray, who was, the other day, "sorry that there were gentlemen holding high positions in Montreal who so far forgot the old proverb" above quoted? Why the man is constantly insulting our dead. His mouth is a sink of foulness, out of which nothing but insult to our sacred dead has ever come. He came to Montreal as a firebrand, and as a firebrand he remains. It was he of late who first disturbed the waters of this peaceful locality. All was quiet until the Rev. A. J. Bray came upon the scene. He is a madman in costume *serieux*. His power for evil has indeed passed away, for men now measure him at his worth. And he talks of civil and religious liberty indeed! He fumes about England taking away the liberties of the Catholics of Canada:—

"All the rights of worship that the Roman Catholics enjoyed were conceded to them by the voice of the English people who ruled over them, and did they for a moment suppose that when these rights were conceded, it was ever contemplated that this concession should be used as an instrument of tyranny upon those who had conceded the rights. That was truth, and therefore they might as well speak it out. The country was conquered by the English, and the English—liberty-loving people as they always were—conceded the rights as conquerors to the conquered, and could, if she saw fit, take them away again. He would like to know, if they had forgotten that, or had the country gone back to the old regime. The nation who gave the rights, if she finds they are being abused, will, he thought, bye and bye have the temper to take them away. (Applause.) He thought it might soon come that the nation might have to say, 'if you cannot use the gifts we must see you are not allowed to trample down the subjects of Queen Victoria.' That was going pretty far, but it was simple truth, and he thought it desirable to look the matter full in the face, for they had been called 'a miserable minority,' and had no right to this or that."

Such rubbish! Was England a "liberty loving country" when for centuries she treated Irishmen and Catholics like serfs. "Rights conceded" indeed. Does this shallow cleric know that some of the rights possessed by the Protestants of this Province were what he calls "conceded" to them by a Catholic majority, and do we not all rejoice at it. "Take away our liberties" says the Rev. A. J. Bray. Yes he would like to do it no doubt. If all Englishmen were like this insane mountebank, then God help the Catholic subjects of her Majesty. But the Rev. Mr. Bray belongs to an age gone bye. He is of the years of persecution, the pitch cap, and the triangle. He would like to be a tyrant if he dared. He befools the people of Zion with a show of learning while he is as shallow as a mill pond. He is a bigot and no educated man can be a bigot. But he has to do something for his \$5,000 a year, and he does it, to the detriment of the congregation he is attached to, and to the disgrace of the cloth he wears. Why cannot those people LET US ALONE? Why cannot they allow us to go our way in peace? This is all we ask. We want no more, and shall be satisfied with no less. If they insist upon insulting us, then they mistake us very much if they think that we will turn the other cheek for another blow. They will find that while we are never the first to attack any one, while we never, even under provocation, speak unkindly of any man's religion, yet we will resent insult with whatever energy God has gifted us.

THE CATHOLIC UNION.

The Catholic Union marches onward.—Branches are opening all over the country. From Quebec we hear that a successful meeting was held there last week and that the enthusiasm about the Union was intense. From other places equally good reports come to hand. The Catholics appear to be awakening to the necessity of defensive organization. In a short time we hope to be able to announce the opening of branches in Toronto, Kingston, &c., &c. Of one thing our friends may be assured—the Catholic Union is a defensive organization, and that it has the entire sanction of the Catholic hierarchy. The *Witness* indeed charges us with incendiarism because we advocate the formation of branches all over the country. "Civil Rights Alliance," "Orange Lodges," &c., &c., may flourish but the Catholics must not combine—that is incendiarism. But the good work will go on in spite of all our enemies. If the foes of the Catholic Union witnessed the magnificent demonstration that took place in Ottawa last week, they would have seen the intensity with which this new organization possesses the Catholic mind. French Canadians and Irishmen walked side by side. Eight hundred of them wheeled into line, and marched with steady steps through the spacious thoroughfares of the capital. Flags and festoons decorated the route, and the erect bearing of the stalwart men in the ranks indicated the pride they took in the inspiring display. It was a brilliant and a hopeful spectacle. On that day the NEW ALLIANCE was consecrated in Ottawa.—It is an alarming fact for the enemies of our

faith to realize. The President of the Union in Ottawa is an Irishman, the Vice-President is a French-Canadian. Before the greater interests of the old faith the differences of nationality were forgotten. Spread the Union then. Whenever it is advisable let there be new branches formed. We may be assured that they are necessary for our defence. FALL IN then Catholics of the Dominion. Take your place in line, and build up an organization, which will not use one unkind or uncourteous word towards any man, yet will enable you all the better to meet the elements of bigotry and disloyalty, with which we are threatened. Remember the threat of "Woe to Montreal," and remember the threat of "Annihilation" to our Church. These we know to be but the insane vapourings of a disloyal orangeman and a clerical clown, but no matter, to be forewarned is to be forearmed, and you are wise to prepare to meet, by constitutional power, the dangers with which we are surrounded.

THE VOLUNTEERS.

It is the privilege of all free born men to carry arms in defence of the state. It is a duty which free men owe the state, as it is protection which they owe themselves. Disloyalty alone can warrant a government in withholding the permission to carry arms. The Catholics of the Dominion are, we believe, to a man, loyal to the constitution and to the laws of this free land. To Canada and its laws the Catholics of every nationality, living within the Confederation, owe as much, and we believe give as much, allegiance as any other class of their fellow citizens. Whatever may be the unhappy causes of internal strife—there is no doubt about the policy we would all pursue in defence of the honour of this our adopted land, if invasion threatened our borders. Upon that point we believe the Catholics of the Dominion are unanimous. It is neither political nor just that the defence of Canada should be left to any one part of the people. At present it is the Protestants who constitute the largest forces. Whatever may be the causes of this monopoly we shall not now discuss. Whether it was intended or not we do not know, but the fact remains, and certainly the Protestant volunteers are not to blame because of the absence of Catholics from their ranks. Whatever mistake has been committed we think that it is principally due to the indifference of the Catholics themselves. At first they may have been somewhat careless—then the corps became filled—then there were reductions—and finally the Catholics found themselves out in the cold, and so it came to pass that a man in uniform was almost sure to be a Protestant. Now this state of things cannot be conducive to the peace, prosperity, or security of any people. It is in the nature of things that one side should come to look upon itself as possessing all the power, if the slightest turmoil or hostilities were evoked. Then one side lost confidence, while the other, knowing its power, instinctively felt a superiority over their unarmed fellow citizens and perhaps, antagonists. The present administrations has done a little to alter this state of affairs. This we must say in all fairness. The St. Jean Baptiste Infantry Company will be, no doubt, be principally composed of Irish and French Catholics. It will be a small muster, it is true, yet it will be a representative corps, and it is a move in the right direction. Let us assure all whom it may concern that we do not advocate the enrolment of Catholics in the volunteers for the purpose of creating a disturbance. Quite the contrary, we advocate it for the purpose of preventing disturbance. We agree with a contemporary when it says "Let us know each other better and we will love each other more." Such intercourse as will arise between volunteers of different religious beliefs must tend towards this result, and thus do some little good towards securing that harmony which we all so much desire.

THE "WITNESS."

To the Catholics of the Dominion the *Witness* was, at one time, a paper to be shunned. Its pages reeked with abuse of our religion. It was the maddest paper in all Christendom upon the "Popish" question. It denounced, it "exposed," it anathematized, and it ridiculed everything appertaining to our faith. It was in fact the organ of Chiniquy and his surroundings. A frenzy possessed it and it gave way to its madness. Scurrility and, too often, falsehood, were its weapons of assault. This continued for years. The Church meanwhile flourished and Chiniquy became a miserable and despised outcast, spurned alike by all, right minded Protestants and Catholics alike. The Church grew strong while its enemies grew weak. Time wore on. The grave won many victories but the Church still flourished. When some great chieftain of the Church was stricken down, another arose.

"Stepping where his comrade stood,
The instant that he fell."

Young faces became lined, old ones became

wrinkled. The measure on the dial had often passed around, and yet that old Church lived indestructible and United. Time brought experience and the *Witness* changed.—Bigotry of late has but seldom sullied its pages, while denunciation of our religion, not often begrims its columns. It is becoming what it ought to be—a Protestant exponent of Christian principles. As such we shall joyfully receive it. By all means, let it fight for the Protestantism in which it believes. By all means let the *Witness* battle for the conviction which are dear to it. By all means let it sustain its view of the situation with loyal consistency to the Protestant cause. Let it do all this and everything else it considers necessary to secure for Protestantism the full measure of civil and religious liberty. Not ours shall ever be the task of asking any man to surrender a conviction of his own. We shall try and convert him if we can, but we hope to do so upon the lines laid down for our guidance—"Do unto others as you would have other do unto you." All we ask is that the *Witness* shall continue in the policy it seems to have adopted of late—and cease abusing us. Let it differ from us as much as it like, but let it—cease to insult us. Let it expose our "weaknesses" and "errors" if it is able, but let it do so without outraging the faith we hold so dear. This is all we ask, and it is not asking too much. We give no insult and we shall take none. We want to live peacefully and quietly with our fellow citizens, but we shall never do so until they cease to insult us. We want to be allowed to go our way in peace, but we neither want peace, nor shall we accept it, until we are able to walk through every city in this Dominion without having course and vulgar insults thrown into our faces. Let us alone we repeat, and then there will be peace in Canada. Let us alone and we will prove to you that we are anxious to heal all sectional wounds. We do not complain of the laws of this land, but we complain of the insults which neither law, nor public opinion, appear to be able to control. Here all men are free, Protestants and Catholics alike, are, before the law, upon the same footing. There are grievances, both in the public service and out of it, but they are not of constitutionally legal character. We freely admit that there is no legal disability to any Irish Catholic in this country. Whatever bad blood exists is of an outside importation. It is an exotic. We are anxious that the dead past should bury its dead. Will the *Witness* assist us? Will it wipe out the blot of bigotry for ever from its pages? Will it in fact meet us in a Christian spirit, and while disagreeing upon some of the most vital points of Christian faith and morals, yet let us conduct our warfare as become men who profess the worship of Jesus Christ? With the theology of the *Witness* we know right well that we never can agree. If it be determined to retain its present views of theology, we are hopelessly estranged. But it is not by such language as that used by immoral outcasts from any Church that the *Witness* will either promote good to its own Church, or bring about that kind feeling which we are sure every good citizen must desire. We intend to fight the *Witness* as bitterly as we have ever done. With us there is no compromise, no surrender. We shall pick holes in our enemies' armour, where, when and how we can. But we think the *Witness* will confess that we have always done it fairly and legitimately, and according to the rules of journalistic warfare. We challenge any man to point to one unkind word that we have ever said of Protestants. Nay, we respect the conscientious Protestant, just as much as we respect the conscientious Catholic. This is the teachings of our Church, and we are only loyal to its instructions in saying this. We repeat to-day, what we said before—Let the Protestants shew us a single instance in which they are aggrieved, and we shall assist them in procuring their rights. All we want is equal rights and freedom from insult for all men. The *Witness* of Saturday last said that if the Protestants of this country assailed the religious liberty of the Catholics, it would be found on the "other side" fighting for "equal freedom for all." We welcome the words, and let us paraphrase them by saying, that we as Catholics and acting according to the teachings of our Church would, in the event of any restriction being attempted upon the civil or religious liberty of our Protestant neighbours—that we too would be found on the "other side" battling for the dual principles of civil and religious liberty for all. Surely the age of "hating each other for the love of God" should be passing away. Why can we not be peaceful citizens and friends? Why should any man be insulted for the faith he holds? We value the good name of our old Church a thousand times dearer than we value our lives, and we believe that the Catholics of the world would gladly fall into line and risk everything in her defence. Denunciations, if possible, can only intensify the love we bear the sacred faith of Christ, and all the world united in